

# Hevajra

*Background Information*

*Compiled by Hanifa*

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The time has come that Living Buddha Lian Sheng is transmitting Hevajra. On August 30, 2008, His Holiness will begin to expound on Hevajra following his book number 201, entitled *Emptiness within Great Bliss*, subtitled *Exposition on Hevajra*.

On its cover, it is written that “the practice of Hevajra can eliminate greed (all contamination by greed) and allow one to reach buddhahood by uniting Great-Bliss and Empty-Nature. As if from muddy water, a pure lotus blossom arises.”

Living Buddha Lian Sheng is a highly accomplished Tantric adept who holds lineages from the Honorable Monk Liao Ming, Master Sakya Zhenkung, The Sixteenth Dharma King Karmapa, Master Thubten Daerje, and Master Pufang.

The following is a rough translation from 13 excerpts of chapters of the book, provided as background information to True Buddha School disciples who intend to receive Hevajra transmission and empowerment. ‘I’ in the translation refers to Grand Master Lu the Living Buddha Lian Sheng. Any errors and/or misinformation presented here are the sole responsibility of the translator.

## ***EMPTINESS WITHIN GREAT BLISS SUBTITLED AN EXPOSITION ON HEVAJRA***

**By Sheng Yen Lu (Living Buddha Lian Sheng)**

### Chapter 1 I am Hevajra

In Tantrayana, the first principle is to believe that one is the Buddha, therefore one is also Hevajra. Tantric practices start from the fruit (end-result), whereas Mahayana practices start from the cause. Due to my enlightenment, I comprehend all the imports of the buddhas, bodhisattvas, herukas, dharmapalas, dakinis and all divinities. I have realized my Buddha Nature (the Ultimate Truth). I have gained the Perfect and Complete Enlightenment. My body, speech and mind are those of all the tathagathas. Therefore I am Hevajra. ‘He’ means Joy and embodies great compassion. ‘Vajra’ means Indestructible. The true meaning of Hevajra is one who shows great (everlasting) compassion and perfect wisdom.

Hevajra is one of the five major Herukas from the lineages of Tantric Buddhism. The Five Herukas are: Hevajra

Cakrasamvara

Mahamaya  
Guhyasamaya  
Yamantaka

My actual experience started from Samaya (perpetual samadhi in perfection endowed with great prajna/wisdom and supreme taste) and one by one I deciphered the topmost secrets of the Five Herukas. Through assiduous practice, I attained liberation and achieved buddhahood.

One by one I gained understanding.

One by one I attained fruition.

One by one I achieved union.

One by one I applied.

Therefore, I am Hevajra, I am Cakrasamvara, I am Mahamaya, I am Guhyasamaya, I am Yamantaka and so on. I attained fruition in one practice and I attained fruition in all practices. Those who can understand me are only the Buddhas. Only a Buddha comprehends another Buddha.

## Chapter 2 The Appearance of Hevajra

Hevajra appears step by step as follows:

First appears a lotus blossom.

On its center is a sun disc.

On its center is the seed syllable 'Hum'.

From 'Hum', Hevajra appears.

Hevajra has eight faces, four legs stepping on four maras, and sixteen arms holding dharma implements. The front faces are black, the faces on the right are white, the faces on the left are red and at the back are the skewed and deformed faces like bees. On each face there are three eyes, for a total of twenty four eyes. His look is wrathful and extremely scary. Embracing his consort *Nairatmya* (One With No Self/Ego) in great ecstasy, they are dancing madly on top of the sun disc.

The five kinds of ornaments are a crown made of a double cross vajra scepter, a necklace garland of skulls, earrings, bracelets and belts.

He makes the sound **Hum Fazha**.

This kind of appearance would be appalling to most people, however, the true meanings behind it are:

1. The indestructible diamond
2. The King of Great Power
3. The King of Worldly Accomplishment

4. The King of Liberation (Away from the World/Mundane)
5. The Extreme Greed of Hevajra is the Skillful Means through Great Bliss
6. Behind the Rage of Hevajra is Great Compassion
7. The Bliss of Hevajra is the Buddha-nature of Wisdom and Skillful Means

Heruka means:

‘He’ means Empty-Nature

‘Ru’ means stopping all contaminations

‘Ka’ means non-dwelling

I have made my own discoveries from the Heruka practices. There are some differences among the practices of the five Herukas, but there are also similarities. Among all the Herukas, Hevajra was the first who appeared in the Tibetan Tantric Buddhist lineage. The other Heruka practices more or less extend from Hevajra practices. The Father Tantra places more emphasis on skillful means while the Mother Tantra places more emphasis on wisdom.

All Heruka practices are wrathful (with the exception of Peacock Ragaraja). Behind the wrathful appearance, there lies a tremendously compassionate heart. This is the characteristic of Heruka.

The visualization of Hevajra and family can be quite complex and repetitious. Adding the visualization of the mandala, it can be overwhelming. Here, I have simplified it for the benefit of all.

### Chapter 3 Hevajra Altar

I refer to the Hevajra altar as the Hevajra Palace, a golden palace manifested by Hevajra.

After the visualization of the Hevajra Deity, we visualize the Hevajra Altar (Mandala). The simplest kind has these characteristics:

- ✧ A golden palace in a rectangular shape
- ✧ Four doors in the four directions
- ✧ Beautifully, brightly, and richly colored
- ✧ Many decorations and ornaments such as banners, flowers, fragrances, lights, perfumes, treasure vases, precious jewels, and dharma wheels (eight auspicious offerings)
- ✧ On its center is the Hevajra Deity
- ✧ Around Hevajra, there are Eight Great Consorts, the primary family members of Hevajra:

1. Gauri, holding a moon
2. Cauri, holding a sun vessel
3. Vetali, holding a pure water
4. Ghasmari, holding medicine
5. Pukkasi, holding a vajra
6. Savari, holding ambrosia
7. Candali, holding a drum
8. Dombi, with hands dancing

The eight consorts are located at the eight directions, forming a circle around Hevajra with eight faces, four legs, and sixteen arms, in the midst of tremendous passion.

According to the Tantric tradition, a spiritual cultivator utilizes sutra and mantra chanting, visualization and forming mudras, and the utmost reverent heart to invoke the Wisdom Deity in the Cosmos to descend to the altar. A Vajra Master visualizes himself to be the deity, so in this case, the Hevajra of the Cosmos descends into the Hevajra on the altar, i.e. the Vajra Master, who in turn confers empowerments on the Tantric yogis. This is how we obtain Hevajra empowerments.

Visualizing Hevajra, the Hevajra altar/mandala and family is the first step in the actual Tantra practice.

## Chapter 4 Hevajra Empowerment

When I received the Hevajra empowerment, I saw the Hevajra altar appear in the sky. That was an extraordinary empowerment. This indicated that I was worthy of the empowerment and that I was destined to attain supreme fruition in my practice.

The meaning of an empowerment is to allow the Dharma Flow of the Cosmos to enter into the altar, from which the Vajra Master allows the Dharma Flow to enter into the Tantric empowerment-holders. This is how a yogi who receives an empowerment obtains the Dharma Flow. As soon as you receive Hevajra empowerment you can start your Hevajra Yidam practice.

Anyone who has received a Hevajra empowerment should:

- ✧ Have a basic understanding of Hevajra
- ✧ Request a Vajra Master to confer an empowerment
- ✧ Make an offering to all the deities on the altar
- ✧ Make an offering to the Lineage Root Guru (Vajra Master)

- ✧ Visualize Hevajra on top of your crown, Hevajra who represents the Five Dhyani Buddhas. Then as Hevajra enters into your heart, you become Hevajra
- ✧ Maintain this visualization at any moment in your daily life
- ✧ Maintain the robust Buddha/Deity dignity
- ✧ This is how to maintain Hevajra visualization: From the yogi's heart, emit a beam of black light in the form of a vajra hook to attract Hevajra and the Eight Great Consorts into the yogi's body, which becomes Hevajra.
- ✧ Form a mudra: Both thumbs placed at the base of the ring fingers, then join the palms together

Hevajra empowerments include:

1. Initial Empowerment—for Yidam practice, and mantra chanting until attaining fruition. Like Hevajra, the greatest Heruka with unimaginable transcendental power who benefits all beings, maintain such conduct.
2. Inner Empowerment—for Inner Practices of Vital Energy (*Chi/Qi*), Channels (*Mai*) and Light drops (*Mingdian*) including Vital Energy practice and the opening of the Channels, Treasure Vase Yoga, Inner Fire, Non-Leaking, and Light drop practices. This is the empowerment of the red and white Bodhi, represented by the red and white flowers.
3. Secret Empowerment—Touch Empowerment, Highest Yoga Tantra (anuttarayoga) to practice the Double Body Consort Practice as permissible by Dharma law. This is the practice of non-dual Bliss and Empty-nature. Consort practices are divided into two kinds: one utilizing a Wisdom Mudra for visualized consort practice or a Karma Mudra for physical consort practice.
4. Topmost Secret Empowerment—Great Completion Empowerment. This is to generate the Four Joys: Basic Joy, Superior Joy, Supreme Joy, and Innate Joy. The Four Joys are also Four Emptinesses. The utmost natural joy, Innate Joy, equates to Innate Wisdom, which attests to the Ultimate Truth of the Buddha Nature, the True Understanding of the Mind and the Seeing of the Inner Nature, up to the Buddhahood of Perfect and Complete Enlightenment.

The verse in the *The Sutra of the Hevajra of Great Compassion, Empty-Nature and Wisdom as Spoken by the Buddha* refers to these four stages of empowerments, which allow us to practice until we reach liberation and perfection and attain the realization of the great wisdom on the enlightenment path.

## Chapter 5 Establishing the Altar and Beginning the Practice

The Tantrika sets up an altar in order to practice.

1. Cleanse and purify the room

2. Hang an Hevajra tangka
3. Place an Hevajra statue
4. Place the Five Offerings of flowers, incense, lamp, tea and fruit or add bath water, a conch shell and anointments to make Eight Offerings
5. As Inner Offerings, the following may be made: wine, raw meat, a vajra bell, a vajra scepter, big mandala offerings, etc.

The Opening Practice is as follows:

1. Fourfold Refuge
2. The Vajrasatva's Hundred Syllable Repentance practice
3. Offering to Hevajra and the Eight Great Consorts
4. The Four Immeasurables
5. Armor Protection
6. Root Guru Yoga

The Opening Practice in *the Concealed Essence of the Sri Hevajra Exposition* is quite complex and repetitious including numerous visualization, recitations of verses, vows, and invocations of many deities, including their visualizations, mantras, mudras, recitations, offerings, etc. However, I am of the opinion that today's yogis prefer a simple form, otherwise it would take too much time before even getting to the main practice.

I place greater importance on the Main Practice as follows:

1. Visualize Hevajra merging into oneself and become Hevajra.
2. Form the mudra
3. Recite the mantra: ***Om Dewa Pizhu Vajra Hum Hum Hum Fazha Soha***
4. Meditate and enter samadhi.
5. Upon exiting samadhi, perform the Closing Practice.

## Chapter 6 Grand Offering to the Whole Assembly

*The Concealed Essence of the Sri Hevajra Exposition* contains detailed information about Hevajra and his whole assembly, including each deity's invocation, recitation, visualization, mudra, the meanings of each dharma implement, offerings, etc. You may make offerings to the whole assembly this way. Anyone interested in these details can refer to this book and you may gain the esoteric as

well as the exoteric understanding of Hevajra through the gradual stages of practice. However, once one arrives at the yoga (union) stage, with one thought all things are accomplished.

## Chapter 7 The Subduing of the Four Maras

What is the attainment of Hevajra practice?

Do you notice the four corpses that Hevajra is stepping on? They represent the Four Maras, i.e.

1. Mara of Afflictions—greed/desire, anger/aggression, delusion/ignorance, doubt/suspicious, envy/jealousy, etc. which can harm body and mind
2. Mara of the Five Aggregates—appearances, perceptions, thoughts, actions, and consciousness which can cause all kinds of sufferings
3. Mara of Death— which can take the life of a person
4. Mahesvara Mara—the Mara that can destruct one's good work and wisdom life

By attaining the fruition of Hevajra practice, one can eliminate all Mara obstructions, become free of all afflictions, transcend birth and death and be close to attaining buddhahood.

Now let's take a look at the sixteen dharma implements that Hevajra is carrying:

- 1st right hand is carrying a big white elephant
- 1st left hand is carrying the yellow heaven and earth
- 2nd right hand is carrying a green horse
- 2nd left hand is carrying a white water god
- 3rd right hand is carrying a red donkey
- 3rd left hand is carrying a red fire god
- 4th right hand is carrying a red ox
- 4th left hand is carrying a green wind god
- 5th right hand is carrying a grey camel
- 5th left hand is carrying a white moon night [nighttime]
- 6th right hand is carrying a red person
- 6th left hand is carrying red a sun day [daytime]
- 7th right hand is carrying a green lion
- 7th left hand is carrying a green king of hell
- 8th right hand is carrying a red cat
- 8th left hand is carrying a yellow wealth bestower

These dharma implements symbolize:

1. eradication of all sicknesses
2. defeat of all evil wild animals
3. bestowal of wealth

4. attainment of the Eight Great Self Masteries
5. command over heaven and earth, sun and moon

The Eight Great Self Masteries are:

1. Manifestation of a body into many bodies, out-of-body manifestation
2. Manifestation of a body that fills the whole of space (realms)
3. Free coming and going, complete mastery of supernatural power
4. Infinite manifestations of a body, residing everlastingly in the purelands
5. Transformations of the Four Elements (Earth, Water, Fire, Wind)
6. Attainment of all Dharma
7. Infinite Lifespan
8. Manifestation of a body in all places, like space

Hevajra's dharma power and transcendental power are incredible. By attaining the fruition of his practice, one can attain all of the above.

With respect to the subjugation of the Four Maras, this alone can stop all the seeds of habitual tendencies and patterns accumulated throughout all lifetimes, can break all obstructions due to preconditioning (knowledge), and can transcend (even transform) births and deaths. It can be said that the Five Buddha Wisdoms are luminous.

With respect to the Eight Great Self Masteries, one's Dharma Body is nirvanic, the Light Body resides in the Everlasting Form Heavenly Realm benefiting Bodhisatvas of the Ten Grounds, the Form Body in All Ten Dharma Realms benefiting all sentient beings.

So, how could Hevajra be not equal to a Buddha? This book is indeed very meaningful.

## Chapter 8 The Secret of Consort Practice

The Dual Body Consort Practice of Tantric Buddhism is often ridiculed by commoners. In reality, its meanings include the Twofold Execution of

- Skillful Means and Wisdom
- Compassion and Wisdom
- Existence and Non-existence
- Bliss and Emptiness
- Worldly and Other-Worldly
- Buddha Father and Buddha Mother

Hevajra is embracing Nairatmya (One With No Ego). Nairatmya has a black body, with one face, two arms with the right hand holding a curved knife and the left hand holding a skull implement, embracing Hevajra.

The Twofold Execution is in the midst of A Blazing Fire—can eliminate the habitual tendencies of



the ‘wet birth’.

The Eight Great Consorts, which are transformed from the Eight Great Light Drops, are dancing in the Great Wisdom Fire—can eliminate the habitual tendencies of the ‘womb birth’. The descent of the Eight Great Light Drops is from the ‘secretive point’ of Hevajra into the ‘secret door’ of Nairatmya where the Eight Great Light Drops transform into the Eight Great Consorts.

A white *Hum* character is emitted from Hevajra’s heart point and a dim *Ah* character is emitted from Nairatmya, combined with the mantra syllable of the Eight Great Consorts radiating infinite light upon all sentient beings, who then become Hevajra. This can eliminate habitual tendencies of the ‘egg birth’.

The eye becomes a white deluded Vajra Mother.

The ear becomes a dark green angry Vajra Mother.

The nose becomes a yellow petty (small-minded) Vajra Mother.

The mouth becomes a red greedy Vajra Mother.

The forehead becomes a light green jealous Vajra Mother.

The heart becomes a black Buddha Mother with No Ego.

The ‘*Om*’ character on top of the head becomes a Vajra with a white body.

The ‘*Ah*’ character on the throat becomes a Vajra with red speech.

The ‘*Hum*’ Character on the heart becomes a Vajra with a black mind.

Nairatmya and the Eight Great Consorts are filled with majestic power. Each has one face and two arms holding a curved knife and skull implement and clutching a katchanka, in dancing posture on top of the corpses—they can eliminate habitual tendencies of the ‘transformation birth’.

So, from the Dual Body Consort Practice (Twofold Execution) of Hevajra and Nairatmya and by visualizing the Eight Great Consorts, the outcome is that there will not be any wet births, womb births, egg births, nor transformation births. By cutting off these four kinds of births, one attains fruitions.

Most commoners do not understand the true meaning behind this practice, perhaps due to the fact that there are yogis who proclaim to master this practice while in reality they are still enshrouded by desire and greed. Therefore they do not realize that the utmost meaning of the Twofold Execution is Empty Nature. It allows one to attain the Innate Wisdom. The true meanings behind it are Empty Nature, Wisdom, Unity and One Taste.

## Chapter 9 Yidam Practice Sadhana

This is the practice sadhana (procedure) for the Basic Empowerment. I have simplified it to suit today's need without sacrificing its profound meanings.

1. Enter into the Hevajra Altar and recite the Purification Mantras.
2. Recite the Invocation Mantra. Invoke the Lineage Root Guru, Hevajra, and all deities.
3. Perform Prostration
4. Make the Great Offering
5. Recite the Fourfold Refuge
6. Perform Armor Protection
7. Generate the Four Immeasurable Vows of Loving Kindness, Compassion, Joy and Equanimity
8. Recite the High King Kuanyin Sutra
9. Form the Hevajra Mudra (thumbs placed at the base of the ring fingers, then join the palms together)
10. Visualize:
  - i. Visualize a *Phang* character transforming into an eight petal lotus blossom
  - ii. On the center of the blossom, a *Lan* character transforming into a sun disc
  - iii. On the center of the sun disc, a *Hum* character transforming into Hevajra

Hevajra has eight faces, sixteen arms holding various implements, and four legs stepping on the Four Maras. He is wrathful, with a dark green body, and embracing Nairatmya. Hevajra is adorned with head crowns, earrings, necklaces, bracelets and belts. He is surrounded by Blazing Wisdom Fire. His three eyes are red and glaring. His yellow hair is tied up in a knot.

The more detailed and the clearer the visualization is, the better the result will be.

Then visualize from the yogi's heart, a black *Hum* character emitting a black light in the form of a hook to entice Hevajra to enter into one's heart. Then one transforms to become Hevajra, embracing Nairatmya, dancing madly on the sun disc.

11. Recite the Hevajra Heart Mantra: ***Om Dewa Pizhu Vajra Hum Hum Hum Fazha Soha*** (108 times or as many times as desired.)
12. Perform the Visualization of Oneness (the deity is merging with the yogi and the yogi is merging with the deity) to enter into Hevajra Samadhi.

Perform Nine Cycle Buddha Breathing.

Perform the Nine Stage Meditation.

Enter into the Fourth Dhyana Stage.

13. Upon exiting Samadhi, recite the verse:

*The yogi and all surrounding the deity  
Have obtained the supreme meaning of the sadhana  
As if moving, as if not, beautifully dignified  
With great compassion, deliver all sentient beings  
Vajra with an Illusive Heart attains the Ultimate Truth  
This is the Seal of Vajra Heruka*

14. Perform Merit Dedication

15. Perform Great Prostration

16. Exit the Altar

The Heart Mantra of Nairatmya is: ***Om Ah Hum Fazha Soha***. It can be recited often.

The Heart Mantra of the Eight Great Consorts can also be recited numerous times.

You may also recite the following for the Merit Dedication.

*A yogi or a yogini  
comprehends the Sadhana  
In generating Bodhi  
will accomplish all  
Dedicating great compassion  
to benefit self and others*

The above sadhana is the most basic and simple. Anyone who has received an empowerment is allowed to practice it. Although it is not comprehensive, its merit is enormous.

## Chapter 10 Hevajra Foundation Practices

From my personal experience in Tantric Dharma practices, the most important point is to attain fruition or spiritual response with the Root Deity (Personal Deity or Yidam). Once you attain fruition with the Root Deity, then it is extremely easy to attain fruition with the other deities. This is what is called the attainment of all practices through one practice.

In order for the Hevajra practice to attain fruition, it is of utmost importance that one performs the Foundation Practices as follows:

1. Proper Refuge and Empowerment
2. Acceptance and Application of the Bodhicitta Generation

- i. Compassion
  - ii. Wisdom
  - iii. Meditative Stabilization
3. Vajrasatva Repentance Practice
  4. Root Guru Yoga

Everyone knows that in Tantric tradition, a Lineage Root Guru carries great importance. The Root Guru Practice is even more important than the Hevajra Practice itself. When Naropa created the manifestation of the Hevajra Mandala in space, Marpa immediately paid homage to Hevajra prior to his root guru (Naropa). That was a grave mistake so then Naropa retreated Hevajra back into his heart. It turns out that the foundation of all Tantric attainments is the Lineage Root Guru! Without an empowerment and blessings from the Lineage Root Guru, no results can be attained from a Tantric practice.

#### 5. The Correct Middle View

In Tantric Buddhism, for example the Hevajra, everything basically is comprised of ‘arising and non-arising’.

True Understanding of the Mind is ‘Empty’.

Realization of the Buddha Nature is ‘Existence’.

Not really existing and not really non-existing is the Correct Middle View. If you are interested in topics on enlightenment (True Understanding of the Mind and Realization of the Buddha Nature), please read book number 200 *Glimpses of Enlightenment*.

## Chapter 11 Mantra Chanting

The mantra for bestowing food to all the spirits is ***Om Ah Hum Fazha Soha***.

The Buddha said that ***Om Ah*** is the birth (arising) of all things.

The Seed Mantra of the Five Dhyani Buddhas is ***Bumu Ahmu Zhuli Kang Hum***.

The Heart Mantra of Hevajra is ***Om Dewa Pizhu Vajra Hum Hum Hum Fazha Soha***.

The Mantra for Akshyobha Buddha is ***Om Ekezanza Duobo Yeshe Soha***.

As said by the Buddha, the seed mantra for all consorts is ***Eh Ah Ih Ih Wen Uh Li Li Lu Lu Yi Ai Uh Ao In***.

The Blessing Mantra is ***Oh Ah Hum***.

The Mantra for purifying the earth is ***Om Ruokasha Ruokasha Hum Hum Hum Fazha Soha***.

The prohibition mantra is ***Om Hum Soha.***

The banishing/dispatching mantra is ***Om Kan Soha.***

The rage mantra is ***Om Zhuli Soha.***

The subduing mantra is ***Om Hum Soha.***

The hook or enticing mantra is ***Om Ku Soha.***

Another subduing mantra is ***Om Men Soha.***

The love or harmony mantra is ***Om Kurukulla Zhuli Soha.***

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In order to attain fruition in the mantra chanting of Hevajra, one needs to first take refuge in a true adept with high attainments and receive empowerment from him. By following the sadhana procedure, one practices stage by stage until one receives the empowerment blessing from Hevajra. By this blessing, the mantra chanted will generate power.

In addition, by practicing the Visualization of Oneness, one becomes Hevajra, with no differences whatsoever until one achieves a true union with Hevajra. This is the fruition (attainment). In this way, mantra chanting will generate greater effect.

In the highest realm of spiritual cultivation, with one thought, anything can be accomplished. No matter what, we need to always remember to generate:

1. thoughts of loving kindness to give happiness to all
2. compassionate thoughts to take away the suffering of all
3. joyous thoughts to offer them with joy
4. equanimity thoughts to let go even the hardest thing to let go

All these are constructed on top of the Empty Nature. Based on my experience, a yogi needs to attain the Illusory Body of Hevajra which is also Vajrasatva, and also the body nature of the Five Dhyani Buddhas. This Illusory Body is united with the Physical Body.

## **Chapter 12 The Attainment of Hevajra's Illusory Body**

I, Grand Master Sheng Yen Lu the Living Buddha Lian Sheng Buddha Lian Sheng, hereby make the assertion that there are three great attainments from the practice of Hevajra. They are:

1. The attainment of the Illusory Body
2. The attainment of Luminosity

### 3. The attainment of Perfect Enlightenment

First, I would like to elucidate the attainment of the Illusory Body. In *The Sutra of the Hevajra of Great Compassion, Empty-Nature and Wisdom as Spoken by the Buddha*, the Buddha said that there are Bodhi (elements) in the thirty two Channels (visualized) inside Hevajra's body that flow into places of Great Bliss. Of these thirty two channels, the most important ones are the central, right and left channels.

The left channel—sun—Wisdom/Prajna.

The right channel—moon—Skillful Means.

The central channel is segregated from the focal and the peripheral.

In a human body, there are a total of 72,000 channels. Other than the three important ones above, there is no need to remember them all.

With regards to the Wheels (Chakras):

1. Great Bliss Wheel—in the head area: 32 channels
2. Pleasing Wheel—in the throat area: 16 channels
3. Dharma Wheel—in the heart area: 8 channels
4. Body Transformation Wheel—in the navel area: 64 channels
5. Tranquility Guard Wheel—in the secret place: 32 channels

The central channel passes through these five wheels (chakras), each of them like an axis.

There is White Bodhi (element) in each of these wheels, and the most important one is on the Great Bliss Wheel on the top of the head, utilizing the *Han* character.

There are five essential Vital Energies (*Chi, Qi*):

1. Life Energy—heart chakra—Indestructible Lightdrops
2. Energy of the Lower Body—secret chakra
3. Fire Companion Energy—navel chakra
4. Energy of the Upper Body—throat chakra
5. Peripheral Energy—all over the body

My account on the Vital Energy (*Qi*), Channels (*Mai*) and Lightdrops (*Mingdian*) is brief and to the point. These are imperative in order to attain the Illusory Body, Luminosity and Enlightenment. This is of utmost import!

What is the Illusory Body?

A body made of Vital Energy and Mind Matter that is free from the physical body. It is luminous and transparent. It can fly to the Pureland, to the place of a buddha, listen to teachings there, fly to the Ocean of Great Luminosity of Vairocana, or to any place at any time accomplishing all things.

Because I have attained the Illusory Body, I could meet all the buddhas, have been to the Twenty Eight Heavens and the Three Lower Realms.

## Chapter 13 The Vital Energy Entering into the Central Channel

This is the foundation of all attainments in Tantric Practices.

When a yogi has generated powers from the blessing from the root guru, the union with the root deity, and the protection from the dharma protector, he needs to go to the next step to cultivate his own power. Then, he needs to attain fruition until he achieves the finest body form, i.e. the Illusory Body.

This is the time to start the Inner Practices.

It is of utmost import that the Vital Energy enters into the Central Channel in order to practice the Inner Fire, Non Leaking (Stoppage) and Lightdrop practices. Only when the Vital Energy enters into the Central Channel one can practice to attain the Illusory Body, the Luminosity, and the Ultimate Enlightenment.

There are two different ways to achieve the Vital Energy entering into the Central Channel:

1. Vajra chanting. A breathing method and chanting of ***Om Ah Hum*** that needs to be transmitted directly by the root guru.
2. Treasure Vase Energy Yoga. The Vital Energy from the upper body pushing down and the Vital Energy from the lower body pulling up, like two matching cups at the navel or heart chakra. Then keep it for as long as possible before exhaling. This also needs to be transmitted directly by the root guru.

The above are two best methods to allow the Vital Energy to enter into the Central Channel. Once the Energy has entered into the Central Channel, it needs to stay, then merge with the Central Channel.

The Vital Energy should be stable, lasting, and strong.

At this time, the yogi visualizes the tiniest and transparent Hevajra, with eight faces, sixteen arms, four legs, embracing Nairatmya at his heart chakra in the central channel. Collect all the Five Energies above (Life Energy, Energy of the Lower Body, Energy of the Upper Body, Fire Companion Energy and Peripheral Energy) into this Hevajra. Hevajra is transformed from the Indestructible

Lightdrop. Hevajra is the union of the Vital Energy and Mind. Hevajra is the Illusory Body.

We know that the 'mind' is the Indestructible Lightdrop, like stated in the verse below:

*The innate nature of all things  
Is essentially empty  
No appearances and no sounds  
Can't be seen nor heard  
It is not smell, taste nor touch  
Tangible to no one  
The yogi understands  
That only mind can*

However, the Vital Energy is the feet and when the Vital Energy and the Mind merge into one, which is the attainment of Illusory Body, one can ascend to the Four Highest Realms, the Twenty Eight Heavenly Realms or below to the Six Rebirth Realms. The fact that I am able to write *Glimpses of Enlightenment* or about the Realms of the Heavens and Hells and the Herukas is because I have the attainment of the Illusory Body. The Vital Energy is the feet of the Mind.

The key to attaining the Illusory Body is:

- ✧ Hevajra residing in the heart chakra in the Central Channel
- ✧ The Vital Energy enters into the Central Channel
- ✧ The Vital Energy stays in the Central Channel and merges with the Central Channel
- ✧ Hevajra merges with the Vital Energy, the Mind and the Vital Energy merges into one, this is the Illusory Body
- ✧ With the merging of the Mind and Vital Energy, one can perform out-of-body transformations and can inhabit the whole earth

This Vital Energy practice requires strong perseverance, day after day for many years, as in my own experience. When a yogi obtains a transmission and pith-instructions from an accomplished adept and put in continual efforts, he will surely benefit self and others.

Once one attains the Illusory Body, one is close to Buddhahood.

