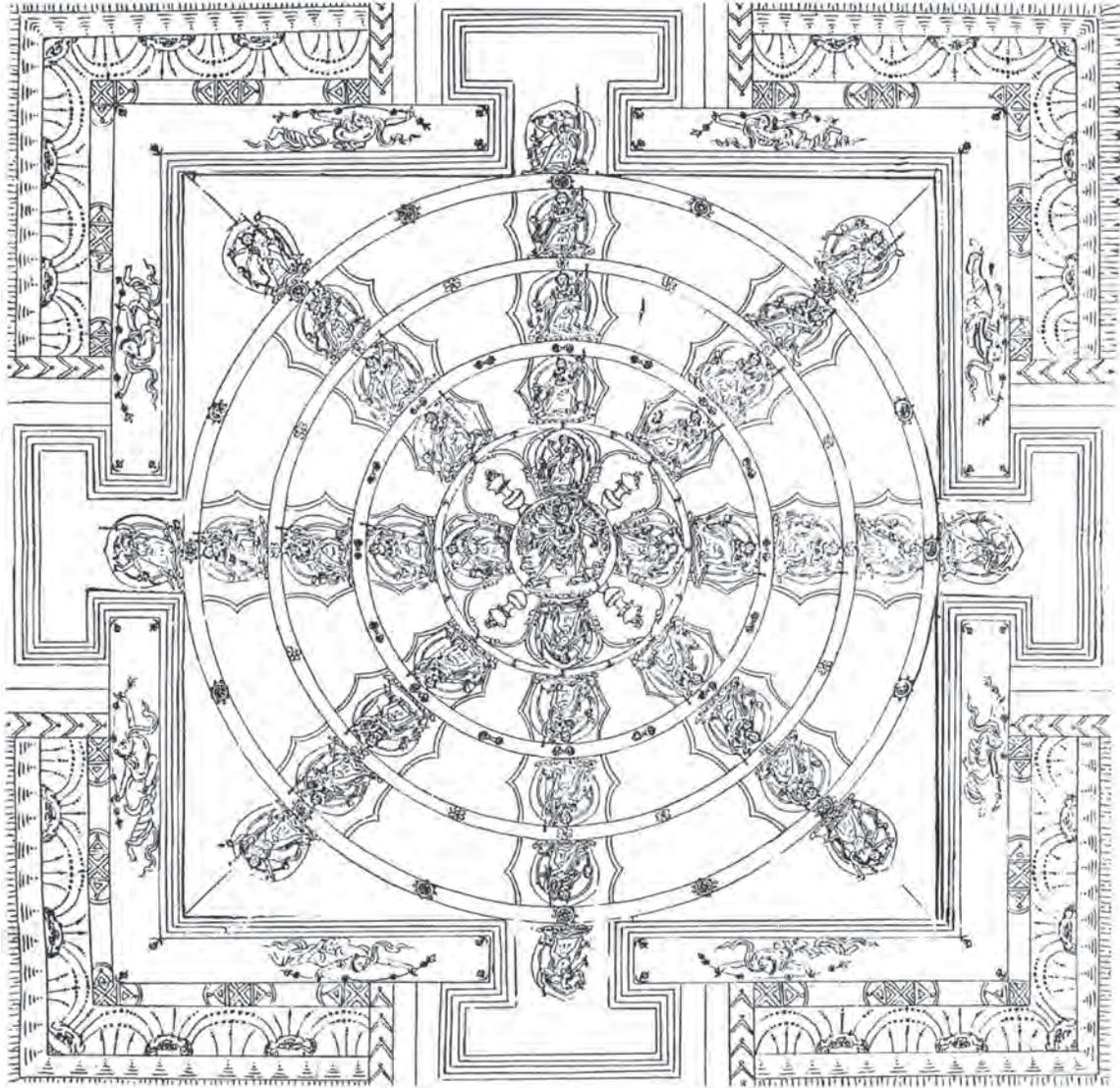




62-DEITY CHAKRASAMVARA SADHANA
in the the Luipa Tradition



Colophon

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)

translated by Alexander Berzin, June 2009 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

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Request to the Lineage for Inspiration

*Visualize in the space in front of you your root guru in the form of Heruka embracing Vajra-
varahi, and stacked beneath him, one above the next, the lineage gurus in their own forms. After
reciting the verse of request to each figure, imagine that nectars of uplifting inspiration flow from
his or her faculties of body, speech, and mind, to yours.*

To my *Root Guru*, ruler pervading all Buddha-families,
You're the splendor-essence of the deep awareness of all the infinite Triumphant Ones,
O you, who have magical emanations as a variety of great illusions,
I make requests: Direct me please to the common and supreme actual attainments.

To the powerful *Vajradhara*, revealer of all the tantras,
You're simultaneously arising actual and natural clear lights, indivisible,
O Divine One, enacting everything pure, both moving and still,
I make requests: Direct me please to the common and supreme actual attainments.

To the son of the Triumphant, *Vajrapani*, attainer of sovereignty,
You're a treasure of gems of all the Triumphant Ones' secrets, gathered together,
And to *Saraha*, you who made manifest a joined pair,
I make requests: Direct me please to the common and supreme actual attainments.

To the noble and supreme *Nagarjuna*, the divine drum of your fame
As the second Triumphant One thunders throughout the three planes,
And to *Shavari*, you who have seen the primordial point,
I make requests: Direct me please to the common and supreme actual attainments.

To *Luipa*, you who've gathered together in the vase of your mind
The elixir of the ripening and liberating guideline instructions of the ultimate secrets of yoga,
And to *Darika*, you who've reached the stage of actualization,
I make requests: Direct me please to the common and supreme actual attainments.

To *Ghantapa*, you who've traveled to the sphere of the topmost achievement,
With a posture of dance, embracing a lovely mudra partner,
Also to *Kurmapa* and *Jalandhara*,
I make requests: Direct me please to the common and supreme actual attainments.

To *Krishnacharya*, you who've reached actualization of the tamed behavior
Of resounding the self-arising beat of a damaru of voidness and bliss,
And to *Guhyapa* and the mahasiddha *Vijaya*,
I make requests: Direct me please to the common and supreme actual attainments.

To *Tilopa* and *Naropa*, you who've seen the meaning of the abiding nature
With the deep awareness of simultaneously arising supreme bliss,
And to the *Pamting* brothers, you who've reached actualization on this path,
I make requests: Direct me please to the common and supreme actual attainments.

To *Sherab-tseg* and *Lodro-dragpa*, foremost drafters of the rivers
of the lofty mountain of the King of Tantras
To serve as footbath water for washing away

The dirt of built-up faults from the Land of Snows,
I make requests: Direct me please to the common and supreme actual attainments.

To *Sachen* and the great holder of pure awareness, *Sonam-tsemo*,
You who've wielded authority over the gems of guideline instructions
That have come from the ocean of the profound and secret tantra sets,
I make requests: Direct me please to the common and supreme actual attainments.

To the ennobling, impeccable *Dragpa-gyeltsen*,
Sovereign lord of the great secret that's able to bestow Buddhahood in one lifetime,
And to *Sakya Pandita*, you who've reached the culminating point of the five fields of knowledge,
I make requests: Direct me please to the common and supreme actual attainments.

To the bodhisattva *Sonam-senggey*, you who were able to defeat
The brains of opponents in debate with your five fearless claws,
And to the great learned and impeccable *Sanggyey-bumpa*,
I make requests: Direct me please to the common and supreme actual attainments.

To *Legpay-lodro*, you who had the clarity of a thousand eyes
Of discriminating analysis into hundreds of sutra and mantra texts,
And to *Pelden-senggey*, hallowed guardian for wandering beings,
I make requests: Direct me please to the common and supreme actual attainments.

To *Buton*, you who've illuminated what's to be accepted and rejected
By lighting a lamp of the revealing bright light of explanation, debate, and composition,
And to *Khyungpo-lhaypa*, powerful lord of the holders of mantra,
I make requests: Direct me please to the common and supreme actual attainments.

To the omniscient *Tsongkhapa*, performing the dance of a human,
You're a deity of discriminating awareness to bring to the fore
what was muddled concerning the Able One's teachings,
And to *Geleg-pelzang*, lion of speakers,
I make requests: Direct me please to the common and supreme actual attainments.

To the master *Baso*, you who wore around the neck of your intellect
A necklace of guideline instruction pearls from the nondeceptive oral transmission,
And to *Chokyi-dorje*, powerful lord of realizations,
I make requests: Direct me please to the common and supreme actual attainments.

To the triumphant *Ensapa*, you who've poured down a shower of actual attainments
For benefitting others through the force of the gems of your Three Buddha Bodies,
And to the great learned and accomplished *Sanggyay-yeshey*,
I make requests: Direct me please to the common and supreme actual attainments.

To *Lozang-chokyi-gyeltsen*, you who've let fall a rain of excellent explanations
From the moisture-laden clouds amassed from the profound and extensive
teachings of Lozang (Tsongkhapa),
And to *Konchog-gyeltsen*, you who've made manifest the meanings of tantra,
I make requests: Direct me please to the common and supreme actual attainments.

To *Lozang-yeshey*, you're a play of great deep awareness
Who has taught with a dance of Buddha marks and features,

born from the stamen of your lotus of intelligence,
Blazing with myriad signs of a Triumphant One's light,
I make requests: Direct me please to the common and supreme actual attainments.

To ennobling, impeccable *Lozang-kelzang-gyatso*
And to the all-seeing *Lozang-pelden-yeshey*,
You're the two great rulers pervading all Buddha-families,
I make requests: Direct me please to the common and supreme actual attainments.

To my actual and lineage glorious gurus
Such as *Jampel-gyatso*, possessor of the eight enriching powers,
You're a friend giving teachings that gathered all genius and goodness,
I make requests: Direct me please to the common and supreme actual attainments.

To the glorious *Blood-Drinker Chakrasamvara*, master of the all-pervasive,
You've condensed into one the great blissful awareness parted from all obscurations
concerning the circles of what can be known,
And to the ennobling, impeccable lady (*Vajra-varahi*): mindfulness of you bestows great bliss,
I make requests: Direct me please to the common and supreme actual attainments.

To the heroic *viras* and *dakinis* of the three locations,
You who indicate multiple modes from a single emanation
Simultaneously arising in the locations, lands, and great charnel grounds,
I make requests: Direct me please to the common and supreme actual attainments.

By pleasing you, my guru-yidam from now on, throughout all my lives,
May I be cared for (by you) and practice exactly as you say;
And through excellent reliance on Mahayana's four wheels,
May I quickly traverse all the common shared paths.

With my mind-stream be ripened by pure empowerments, may I never discard
Even the tiniest fraction of the close-bonding practices that I have promised,
And may I reach the culminating point of clarity and appearance
On the generation stage that ripens into the Three Buddha-Bodies
by cleansing myself of death, bardo, and rebirth.

In the great palace of a vajra body, uncontrived,
May I open the gateway of my dhuti channel,
secured through the essential points of top method,
And then, manifesting a totally excellent Heruka joined pair,
Reach the culminating point of the complete stage.

If, at the time when facing my death, I have not completed the points of the path,
May you, my guru, the ennobling, impeccable father and mother, together with your circles,
Welcome me with a cloud of marvelous offerings
And lead me to Khechari, the dakinis' pure land.

By hoisting to the summit a victory banner of explanation and practice
Of the precious teachings, scriptural and realized,
Of what the Able One, Buddha, has taught in general and of Chakrasamvara,

May I bring about the creation of a spread of ripening and liberating throughout all of space.

Imagine that the lineage gurus, starting from the Chakrasamvara and Vajravarahi couple, dissolve one at a time into the next one immediately above him or her, and finally into your root guru in the form of Heruka embracing Vajravarahi. Your root guru then comes to the crown of your head, dissolves into you, and your body, speech, and mind become inseparably merged with theirs, and in the nature of the deep awareness of inseparable blissful awareness and voidness.

If omitting the verses of request to the lineage gurus, merely visualize your root guru in the form of a Heruka couple in the space before you, recite the following verse and then image the dissolution of the guru into you as above.

I offer prostration to the gurus and to the assembly of glorious Heruka,
the Vanquishing Master Surpassing All.



PREPARATION BEFORE STARTING THE MAIN BODY OF THE PRACTICE

Imagine that light goes out in all directions from a HUM at your heart, and pervades all the environment and the beings within it. They dissolve into clear light, which dissolves back in you. Your body dissolves into the HUM, and that dissolves in stages into voidness.

Instantaneous Arising

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.

Ennobling Consecration of the Vajra and Bell

The vajra is the method and the bell is discriminating awareness.
Both are in the functional nature of deepest bodhichitta.

While holding the vajra with the thumb and the ring finger of the right hand, recite:

OM SARVA TATHAGATA SIDDHI
VAJRA SAMAYE TISHTA
ESHATVAM DHARAYAMI
VAJRA SATTVA HI HI HI HI HI
HUM HUM HUM PHAT SVAHA

With your left hand bring the bell up to your left hip, hold it with thumb and ring finger, and recite:

OM VAJRA GHANTA HUM

Then contemplate:

I shall please Vajrasattva and so on.

Circle the vajra and then hold it up in front of you:

HUM! Elegantly brandishing a vajra
That severs confusion from limited beings
Is the liberating activity of the Dharma.
I shall gladly keep hold of a vajra.
HUM HUM HUM, HO HO HO

Holding the vajra in your right hand, ring the bell in the eight directions, while reciting:

OM VAJRA DHARMA RANITA
PRARANITA SAMPRARANITA
SARVA BUDDHA KSHETRA PRACHALINE
PRAJNA PARAMITA NADA SVABHAVE

VAJRASATTVA HRIDAYA SANTOSHANI
HUM HUM HUM, HO HO HO SVAHA

Ennobling Consecration of the Inner Offering

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

(Everything) transforms into its voidness.

Within a state of voidness, from YAM, comes a mandala of wind,
blue, with a shape like a bow, marked on the right and left with victory banners.
On top of it, from RAM, comes a mandala of fire, red and triangular,
marked on the three corners with blazing flames.
On top of that, from OM, AH, HUM, comes a grate of three human heads,
On top of which, from white A, comes a white skullcup with a single fissure,
white on the outside, red on the inside.

Inside it,

- In the east, from a white OM come feces, marked with an OM.
- In the north, from a green KHAM comes a brain, marked with a KHAM.
- In the west, from a red AM comes white bodhichitta, marked with an AM.
- In the south, from a yellow TRAM comes urine marked with a TRAM.
- And in the center, from a dark blue HUM, comes urine marked with a HUM.
- In the (southeast) "fire" corner, from a white LAM comes the flesh of a bull, marked with a LAM.
- In the (southwest) "truthless" corner, from a blue MAM comes the flesh of a dog, marked with a MAM.
- In the (northwest) "wind" corner, from a red PAM comes the flesh of an elephant, marked with a PAM.
- In the (northeast) "powerful" corner, from a green TAM comes the flesh of a horse, marked with a TAM.
- And in the center, from a red BAM comes the flesh of a human, marked with a BAM.

The wind blows; the fire blazes; the heat of the fire
Melts the ingredients, together with the syllables.
They transform into an orange-colored liquid, the color of the rising sun.

Above this, comes a white HUM,
Which transforms into a white khatvanga-staff, upside-down,
in the nature of white bodhichitta nectar.
This descends into the skullcup, melts, cool down the contents,
and transforms them into the color of mercury, (silvery-white).

Above the nectar appear (three rings, each made up of) these multi-colored letters:

OM A AA I II U UU RI RII
LI LII 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 YA
SHA SHA SA HA KSHA
HUM HUM PHAT

These completely transform into a white OM, a red AH,
and a blue HUM standing one above the other.

From these, light-rays emanate and scoop back in
the nectars from the oceans and so forth

And the deep awareness nectars from the seed syllables
at the hearts of all heroic viras and powerful, heroic lady virinis
abiding in the ten directions.

The light-rays then transform all wandering beings
into the deities of (Chakrasamvara's) three wheels
And hook them back as the heroic viras and heroic lady virinis.
Going first into union, they melt and dissolve
into the OM AH HUM.

These three then melt, in order,
And dissolve into the skullcup.

OM AH HUM. (3x)

Preliminary Offerings to the Fifteen Directional Protectors

Ennobling Consecration of the Outer Offerings for the Fifteen Directional Protectors

OM KHANDAROHI HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

(Everything) transforms into its voidness.

Within a state of voidness, from KAMs,
Come (eight) skullcups, broad and expansive;
Inside (each of them) is a HUM.
The HUMs melt and become water for the mouth,
Cooling water for the feet, flowers, incense,
A butter lamp, cologne water for refreshing the heart,
Food, and music.

By nature, they are voidness;
In aspect, they are the offering substances;
Their function, as objects enjoyed by the six sensors,
Is to enhance a special untainted blissful awareness.

OM ARGHAM AH HUM *water to drink*
OM PADYAM AH HUM *water for washing the feet*
OM VAJRA PUSHPE AH HUM *flowers*
OM VAJRA DHUPE AH HUM *incense*
OM VAJRA DIPAM AH HUM *butter lamp*
OM VAJRA GHANDE AH HUM *cologne water*
OM VAJRA NAIVIDYA AH HUM *food*
OM VAJRA SHABDA AH HUM *music*

Ennobling Consecration of the Torma for the Fifteen Directional Protectors

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

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On top of it, from RAM, comes a mandala of fire, red and triangular,
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On top of which, from white A, comes a white skullcup with a single fissure,
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- And in the center, from a red BAM comes the flesh of a human, marked with a BAM.

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Melts the substances together with the syllables.
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SHA SHA SA HA KSHA
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These completely transform into a white OM, a red AH,
and a blue HUM standing one above the other.
From these, light-rays emanate and scoop back in
the nectars from the oceans and so forth
And the deep awareness nectars from the seed syllables
at the hearts of all heroic viras and powerful, heroic lady virinis
abiding in the ten directions.

The light-rays then transform all wandering beings
into the deities of (Chakrasamvara's) three wheels
And hook them back as the heroic viras and heroic lady virinis.
Going first into union, they melt and dissolve
into the OM AH HUM.
These three then melt, in order,
and dissolve into the skullcup.

OM AH HUM. (3x)

Offering the Fifteen Directional Protectors the Torma

PHAIM !

From a syllable HUM on a sun-disc at my heart,
Light-rays emanate, inviting back before me
All the directional protectors, local area protectors, and so on,
Dwelling in the eight charnel grounds.

Settling them in the cardinal and intermediate directions,
Then, in an instant, from having entered them into clear light,
They arise in the bodily forms of Chakrasamvara deities, mothers and fathers.

On the tongues of the guests, coming from white HUMs,
Sit white three-spoked vajras,
Outfitted with tubes made of vajra light, like mere barley shafts,
Through which they draw up and consume (the essence of the torma).

Imagine that a host of Vajra-rasinis, Vajra-taste goddesses, emanate from your heart and make the following offerings to the guests. First the torma-cake:

OM KHA-KHA KHAHI KHAHI,
SARVA YAKSHA RAKSHASA,
BHUTA, PRETA, PISHACHA,
UNMADA, APASMARA,
VAJRA DAKA DAKINYADAYA,
IMAM BALIM GRIHNANTU,
SAMAYA RAKSHANTU,
MAMA SARVA SIDDHIM ME PRAYACCHANTU,
YATHEBAM, YATHASHTAM,
BHUJATHA, PIBATHA,
JIGRATHA, MATI KRAMATHA,
MAMA SARVA KARTAYA,
SAD-SUKHAM VISHUDDHAYE,
SAHA-YIKA BHAVANTU
HUM HUM PHAT PHAT SVAHA. (2x)

Offering Them the Outer Offerings

OM ARGHAM PRATICCHA SVAHA *water to drink*
OM PADYAM PRATICCHA SVAHA *water to wash the feet*
OM VAJRA PUSHPE AH HUM SVAHA *flowers*
OM VAJRA DHUPE AH HUM SVAHA *incense*
OM VAJRA DIPE AH HUM SVAHA *butter lamp*
OM VAJRA GANDHE AH HUM SVAHA *cologne water*
OM VAJRA NAIVIDYA AH HUM SVAHA *food*
OM VAJRA SHABHA AH HUM SVAHA *music*

Offering Them the Inner Offering

To the mouths of the directional protectors, the local area protectors, and so forth:

OM AH HUM.

The host of Vajra-rasinis dissolves back into your heart.

Requesting Their Attention

Hordes of worldly gods, omitting none,
Hordes of nagas, omitting none,

Hordes of yaksha sinister spirits, omitting none,
Hordes of rakshasa ogre cannibals, omitting none,
Hordes of elemental spirits, omitting none,
Hordes of preta ghosts, omitting none,
Hordes of cannibal spirits, omitting none,
Hordes of insanity-maker spirits, omitting none,
Hordes of dementia-maker spirits, omitting none,
Hordes of dakini-witches, omitting none,
Hordes of ogresses, omitting none –
All of you, without exception,
Please come here and pay me heed.

Offering Them Praise

O you, who made pledges and gave your word
To safeguard the teachings and work for the benefit of wandering beings,
O you who obey the words of the Great Glorious One,
You with terrifying bodies as swift as the mind,
You ferocious and unbearably violent ones,
You who tame those with vicious intent,
You who vanquish those on the side of darkness,
You who help bring to fruition the yogi's work,
And you with inconceivable strong and powerful influence,
You eight – the horde of yaksha sinister spirits and so on –
To you I bow down.

Requesting Their Special Actions

O you eight classes (of protectors), including your queens,
Your children and servants,
Grant me your kindness for all actual attainments.

May we yogis and our circles
Gain freedom from sickness, long lives, power and riches,
Glory, fame, good fortune,
And bounteous wealth.

Grant us the actual attainments
Of enlightening effects such as stilling and increasing.
O safekeepers, always befriend us.

Exterminate untimely death,
Diseases, demons, and obstructing ghosts.
Make nightmares, ill omens, and disasters
All become extinct.

May worldly happiness, crops, and harvests abound;
May the Dharma thrive; all goodness and joy come about;
And every wish in our minds be fulfilled.

Requesting Patience with Any Mistakes by Reciting the Hundred-Syllable Mantra

OM VAJRA HERUKA
SAMAYA MANU PALAYA
HERUKA TVENO PATISHTA,
DRIDHO ME BHAVA
SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA
SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM
HA HA HA HA HO BHAGAVAN
VAJRA HERUKA MA ME MUNCHA
HERUKA BHAVA
MAHA SAMAYA SATTVA
AH HUM PHAT 1x

Departure of the Directional Protectors

OM AH HUM VAJRA MUH

The worldly ones return to their own abodes.

Ennobling Consecration of the Outer Offerings to Ourselves Generated as Chakrasamvara Couples

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

(Everything) transforms into its voidness.

Within a state of voidness, from KAMs,
Come (eight) skullcups, broad and expansive;
Inside (each of them) is a HUM.
The HUMs melt and become water for the mouth,
Cooling water for the feet, flowers, incense,
A butter lamp, cologne water for refreshing the heart,
Food, and music.

By nature, they are voidness;
In aspect, they are the offering substances;
Their function, as objects enjoyed by the six sensors,
Is to enhance a special untainted blissful awareness.

OM ARGHAM AH HUM *water to drink*
OM PADYAM AH HUM *water for washing the feet*
OM VAJRA PUSHPE AH HUM *flowers*
OM VAJRA DHUPE AH HUM *incense*
OM VAJRA DIPAM AH HUM *butter lamp*
OM VAJRA GHANDE AH HUM *cologne water*
OM VAJRA NAIVIDYA AH HUM *food*
OM VAJRA SHABDA AH HUM *music*

Vajrasattva Meditation for Purification

Safe Direction (Refuge) and Reaffirming a Bodhichitta Aim

I take safe direction forever from the Buddhas,
the Dharma, and the Sangha.
I take safe direction forever from those having all
three vehicles of mind,
From the yogis of hidden mantra and from the dakinis,
From the heroic viras, heroic lady virinis, and from empowering goddesses,
As well as bodhisattvas of a great nature,
And especially from my tantric masters.
After transforming myself into a Heruka
For the sake of benefiting all limited beings,
I shall secure every limited being
In a Heruka topmost state. *repeat both verses 3x*

Meditation and Mantra Recitation of Vajrasattva

Generation of Vajrasattva

On the crown of my head, from a PAM, comes a lotus
And on it, from an A, a moon seat.
On top of this, from a HUM, comes a white vajra with five spokes:
Its hub is marked with a HUM, from which
Light-rays emanate, perform both enlightening functions,
And collect back in, transforming into
A Vajrasattva with a white-colored body,
One face and two arms, holding vajra and bell,
Sitting in the vajra cross-legged posture
And embracing his motherly partner, Vajra-gauri,
White, with one face and two arms,
Holding a cleaver and skullcup.
Both are adorned with silken scarves and various jeweled ornaments
And both have an OM at the crown of their heads,
An AH at their throats and a HUM at their hearts.

Merging of the Deep Awareness Beings

From the HUM at their hearts, light-rays emanate,
Bringing forth beings of deep awareness,
Who are like themselves.

JAH HUM BAM HOH.

They become non-dual.

Receiving Empowerment

Once again, from the HUM at their hearts,
Light-rays emanate and bring forth empowering deities.
“All Thusly Gone (Buddhas), please confer empowerment on them.”
Having thus been requested, they hold up vases
Filled with nectars of deep awareness
And confer the empowerment, saying,
“OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM.”
Their bodies fill with nectars of deep awareness.
The overflow liquid remaining on the top of his head
Transforms and crowns it with an Akshobhya,
(While a Vajrasattva comes to crown her head).
The perimeter around the HUM atop a moon at his heart,
Becomes encircled with the hundred-syllable mantra.

Making Requests for Purification

“O Vajrasattva, Vanquishing Master Surpassing All,
I request you to cleanse and purify
Myself and all limited beings
Of our negative karmic forces and obstacles,
As well as of our weakened and broken close bonds.”

The Purification

Having thus been requested, from the HUM at his heart,
Light-rays emanate, cleansing all limited beings
Of their negative karmic forces and obstacles,
And presenting offerings to please the Buddhas and their spiritual offspring.
All the good qualities of their body, speech and mind
Collect back together in the form of light
And dissolve into the mantra-garland as well as the HUM.
From them, a stream of white nectars flows down,
Descending through the junction point of the father and mother,
And enters the aperture at the crown of my head.
My entire body is filled with this stream of nectars of deep awareness;
All the negative karmic forces and obstacles concerning my three gateways for action
Become purified clean.

OM VAJRA HERUKA
SAMAYA MANU PALAYA
HERUKA TVENO PATISHTA,
DRIDHO ME BHAVA
SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA
SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM
HA HA HA HA HO BHAGAVAN
VAJRA HERUKA MA ME MUNCHA
HERUKA BHAVA
MAHA SAMAYA SATTVA
AH HUM PHAT *repeat 21x*

Out of unawareness or being stupefied,
I've transgressed my close bonds
Or let them weaken.
I take safe direction from you, Guru-Guardian;
I take safe direction from you,
foremost Holder of the Vajra.
With a nature of great compassion,
You are the mainstay of wandering beings.

From the mouth of Vajrasattva rolls forth the proclamation,
“O child with the family-trait, you are cleansed and purified
Of all your negative karmic forces and obstacles,
As well as of your weakened and broken close bonds.”

Dissolution

They then dissolve into me, whereby
My three gateways for action become inseparable from
The enlightening body, speech, and mind of a Vajrasattva.

Triple Purification

Purification of the Mind

As for SHRI HERUKA:

The HE stands for 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.

The RU stands for 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."

The KA stands for the non-abiding,
As two separate discordant things –
The very nature of reality as an object of mind
And the mind that takes it as its object.

The SHRI stands for 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 motherly partner, red Vajra-varahi,
With one face and two arms, holding a cleaver and skullcup.

SHRI HERUKO 'HAM *repeat 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)

Garlands of this mantra, together with light rays,
Are circled around, counter-clockwise, three times at my navel.
(The outermost one is white, the one inside that is red,
and the innermost one is blue).
The hosts of deities of the three wheels who abide in them
(In turn,) go forth and from my right nostril emerge.
Emanating to the ten directions,
They dispel all hindering spirits.
Returning once more, they enter through my left nostril
And dissolve into the mantra garlands at my navel.

As an Auxiliary, Meditation on the Four Immeasurables

May all limited beings be parted from all suffering.
May all limited beings be endowed with all happiness.
May the happiness that all limited beings have attained be stable.
May all limited beings have their minds remain in one taste with the accordant nature of reality

Ennobling Consecration of the Aggregates, Cognitive Stimulators, and Bodily Elements

Ennobling Consecration of the Five Aggregates and Their Basis

At the center of my forehead (for my aggregate of forms),
A white BHRUM transforms into white Vairochana,
With his right hand holding up a wheel
And his left haughtily resting a bell on his hip.

At my navel (for my aggregate of feelings of levels of happiness),
A yellow AM transforms into yellow Vajra-surya,
With his right hand holding up a jewel
And his left haughtily resting a bell on his hip.

At my throat (for my aggregate of distinguishing),
A red HRI transforms into red Padma-narteshvara,
With his right hand holding up a red lotus
And his left haughtily holding a bell on his heart.

Below the ankles of (each of) my two feet (for my aggregate of other affecting variables),
A green HO transform into green Vajra-raja,
With his right hand holding up a crossed double-vajra
And his left haughtily holding a bell at his heart.

At my heart (for my aggregate of consciousness),
A white HUM transforms into white Vajrasattva,
With his right hand holding a vajra at his heart
And his left haughtily resting a bell on his hip.

At the top of my head (for the basis of my aggregates, the sphere of reality),
A black HI transforms into black Heruka,
With his right hand holding a vajra in the earth-touching mudra
And his left haughtily resting a bell on his hip.

Ennobling Consecration of the Six Cognitive Stimulators

At (each of) my two eyes (for the stimulators of my sight),
A white OM transforms into white Moha-vajra,
With his right hand holding up a wheel
And his left haughtily resting a bell on his hip.

At (each of) my two ears (for the stimulators of my hearing)
A black HUM transforms into black Dvesha-vajra,
With his right hand holding a vajra at his heart
And his left haughtily resting a bell on his hip.

At (each of) my two nostrils (for the stimulators of my smelling),
A yellow TRAM transforms into yellow Matsarya-vajra,
With his right hand holding a jewel at his heart
And his left haughtily resting a bell on his hip.

At the root of my tongue (for the stimulators of my tasting),
A red AM transforms into red Raga-vajra,
With his right hand holding a red lotus at his heart
And his left haughtily resting a bell on his hip.

Between my eyebrows (for the stimulators of my feeling physical sensations),
A green KHAM transforms into green Irshya-vajra,
With his right hand holding a crossed double-vajra at his heart
And his left haughtily resting a bell on his hip.

At my heart (for the stimulators of my thinking),
A white HAM transforms into white Ishvara-vajra,
With his right hand holding a vajra at his heart
And his left haughtily resting a bell on his hip.

All have one face, two arms, and three eyes,
Their hair in a (two-leveled) top-knot;
They're bedecked with the mudra-seal of the five bone-ornaments
And stand (facing outwards) with their right leg outstretched.

Ennobling Consecration of the Five Bodily Elements

At my navel, for earth,
A yellow LAM transforms into yellow Patani with one face and four arms,
Her two right hands holding a cleaver and a wheel,
Her two left holding a skullcup and a khatvanga-staff.

At my heart, for water,
A black MAM transforms into black Marani with one face and four arms,
Her two right hands holding a cleaver and a vajra,
Her two left holding a skullcup and a khatvanga-staff.

At my throat, for fire,
A red PAM transforms into red Akarshani with one face and four arms,
Her two right hands holding a cleaver and a lotus,
Her two left holding a skullcup and a khatvanga-staff.

Between my eyebrows, for wind,
A green TAM transforms into green Narteshvari with one face and four arms,
Her two right hands holding a cleaver and a sword,
Her two left holding a skullcup and a khatvanga-staff.

At my private place, for space,
A smoke-colored KHAM transforms into smoke-colored Padma-jalini
With three faces – smoke-colored, red, and white – and six arms,
Her three right hands holding a cleaver, a Brahma's head, and an elephant hook,
Her three left holding a skullcup, a khatvanga-staff, and a grappling rope.

All have three eyes in each face,
Are naked, have their hair hanging loose,
Are adorned with the five ornaments,

And stand (facing inwards) with their right leg outstretched.

OM PRAKRITI PARISHUDDHAH
SARVA DHARMAH PRAKRITI
PARISHUDDHO 'HAM

Establishing a Protected Space

Common Protection Circle

As you recite each of the following four mantras, snap the thumb of your left hand in the direction indicated in the verse, visualize the letters of the mantra emerging from your mouth on the tips of light rays and settling, standing upright and arranged counter-clockwise, in the indicated direction. East is in front of you, north is to your left.

OM SUMBHANI SUMBHA HUM HUM PHAT

In the east, that very mantra itself, black.

OM GRIHNA GRIHNA HUM HUM PHAT

In the north, that very mantra itself, green.

OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT

In the west, that very mantra itself, red.

OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT

In the south, that very mantra itself, yellow.

The mantras, together with the light-rays radiating in the respective colors,

Grow into an enormous mass of dazzling light

Pervading space up to the realm of Brahma and down to the golden base.

The mantras and the light then transform into a square fence made of crossed double-vajras,

Black in the east, green in the north,

Red in the west, yellow in the south,

Pervading space up to the realm of Brahma and down to the golden base.

Simultaneously with the arising of the fence,

From HUM, a crossed double-vajra arises, marked with a HUM at its hub,

(And lying flat on the ground).

From that HUM, light-rays emanate

To transform into a vajra ground

That has the nature of crossed double-vajras and which touches the golden base.

Rays of light burst forth from the HUM of the crossed double-vajra and transform into:

Outside, a swarm of arrows in the shape of five-spoked vajras,

shooting vertically and horizontally, pervading everywhere;

And beneath and within it, a (pyramid-shaped) vajra-tent;

And below the tent, a (flat) vajra-canopy ceiling resting on top of the (square) fence.

All constitute a solid structure (of vajras)

with no empty spaces (between the spokes of any of them)

And is surrounded outside by vajra flames, like the fires at the time of the eons of destruction.

OM MEDINI VAJRA BHAVA VAJRA BANDHA HUM
OM VAJRA PRAKARA HUM BAM HUM
OM VAJRA PANJARA HUM PAM HUM
OM VAJRA VITANA HUM KHAM HUM
OM VAJRA SARAJALA TRAM SAM TRAM
OM VAJRA JVALA ANALARKA HUM HUM HUM

Uncommon Hooking In of Interfering Spirits and Stabbing Them with Purbas

As you recite each mantra, visualize that you emanate the letters of the mantra and that they stand outside the vajra-fence, in the indicated direction.

OM SUMBHANI SUMBHA HUM HUM PHAT
OM SUMBHANI SUMBHA HUM HUM PHAT

In the east and above (the vajra-tent),
These two very mantras themselves, black,
Transform into two black raven-beaked Kakasyas.

OM GRIHNA GRIHNA HUM HUM PHAT

In the north, this very mantra itself, green,
Transforms into green owl-beaked Ulukasya.

OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT
OM GRIHANAPAYA GRIHANAPAYA HUM HUM PHAT

In the west and below
These two very mantras themselves, red,
Transform into two red dog-muzzled Shvanasyas.

OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT

In the south, this very mantra itself, yellow,
Transforms into yellow pig-snouted Shukarasya.

OM SUMBHANI SUMBHA HUM HUM PHAT
OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT

In the southeast, these two very mantras, black and yellow,
Together with their light-rays, merge together
And transform into Yama-dadhi, blue on her right side, yellow on her left.

OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT
OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT

In the southwest, these two very mantras, yellow and red,
Together with their light-rays, merge together
And transform into Yama-duti, yellow on her right side, red on her left.

OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT
OM GRIHNA GRIHNA HUM HUM PHAT

In the northwest, these two very mantras, red and green,
Together with their light-rays, merge together

And transform into Yama-damshttrini, red on her right side, green on her left.

**OM GRIHNA GRIHNA HUM HUM PHAT
OM SUMBHANI SUMBHA HUM HUM PHAT**

In the northeast, these two very mantras, green and black,
Together with their light-rays, merge together
And transform into Yama-mathani, green on her right side, blue on her left.

All have one face, two arms,
And have the form of a purba dagger from the navel down.
In their right hand, they grip a vajra hammer
And in their left, a purba similar to themselves.

They emanate into the ten directions
A multitude of replicas of themselves.
These hook back in the interfering spirits of the ten directions,
And throw each of these interfering spirits into one of ten pits
That have come from ten long-vowel black HUMs,
Close by, outside the vajra-fence.

**OM GHA GHA GHATAYA GHATAYA
SARVA DUSHTAM HUM HUM PHAT
KILAYA KILAYA SARVA PAPAM HUM HUM PHAT
HUM HUM HUM VAJRA KILAYA,
VAJRADHARA AJNAPAYATI
SARVA DUSHTAM VIGHNAN
KAYA VAK CHITTA VAJRA KILAYA HUM PHAT
OM VAJRA MUDGARA VAJRA KILAYA
AKOTAYA HUM HUM PHAT**

(Starting) counter-clockwise from the east, those (furious dakinis) in the cardinal directions,
Then (starting) clockwise from the southeast

Those in the intermediate directions,
And then those above and below
Thrust their purba-dagger into the crown of the head of the interfering spirits.

These furious (dakinis), with the hammer in their right,
Then drive the purba down from the crown of their head
all the way down till the sole of the feet –
The interfering spirits all become of one taste with the essential nature of inseparable
blissful awareness and voidness.

Kakasya and the others chase far away the remaining interfering spirits
And then (plunge and) dissolve into the square vajra fence.

Like droplets splashing out from water thrown into water,
Light-rays emanate out (from the vajra-fence)
And transform into three circular fences (around it)
– vajras, then lotuses, then wheels –
Forming a solid structure, with no empty space in between.

The vajra flames around them swirl counter-clockwise and blaze.
Pervading everywhere, above and laterally around,
They sunder apart from all wandering beings interferences in any form.

Strengthening One's Network of Positive Force (Collection of Merit)

Calling Forth the Field for Growing Positive Force

Remaining as Heruka in the center of the protection circle,
From a yellow PAM at my heart comes a variegated lotus,
(On which), from an AM, comes a moon-disc.
On it, there stands a HUM, in the nature of the Vajra-Holder:
The central body (of this syllable) is blue and the surrounding (parts of the syllable) are bluish.
Light-rays in the nature of the five types of deep awareness
Fill me from the top of my head to the soles of my feet,
Cleansing away the beginningless stains from my three gateways of action:
(My body) becomes as pure as a crystal sphere.

The light-rays pour out from every pore of my skin
And invite back before me, from Akanishta, the Realm Below Nothing,
The gurus in the form of Vajradharas,
As well as the mandala deities of Chakrasamvara,
And others as well – Buddhas, bodhisattvas,
Male and female deities, and the furious figures,
Filling all of space, like in a sesame pod.
The light-rays dissolve back into my heart.

Making Prostration to the Figures in This Field

I bow to your lotus-feet, Vajra-Holder,
O gem-like Guru:
Through your kindness, I can attain, in an instant,
The abode of great bliss.
I bow to you, glorious Shri Heruka, great heroic vira,
Powerful lord of the purified vajra,
And to you, Vajra-varahi:
Your affection (generates bliss in) those with great desire.
Respectfully, I prostrate to all
You heroic viras and powerful heroic lady virinis,
Who dwell in the locations and neighboring locations,
The local areas, the gathering places, and the charnel grounds

Making Them Outer Offerings and the Offerings by the Sixteen Knowledge Ladies

From the HUM at my heart,
Offering goddesses go forth
And make the offerings.

A host of each kind of offering goddess or knowledge lady emanates out, one host at a time, and, after making their offering, dissolves back in the syllable HUM at your heart. Then a host of the next offering goddess emerges. Snap of your fingers while imagining each host of goddesses emerges, swivel your hands in the lotus motion, make the appropriate hand-mudra, and snap your fingers while imaging that host dissolves back.

Outer Offerings

Each offering goddess has four arms. In the first two hands they hold a vajra and bell; while their lower two hold the item they offer.

OM SHRI HERUKA ARGHAM PRATICCHA SVAHA *water for drinking*
OM SHRI HERUKA PADYAM PRATICCHA SVAHA *water for washing the feet*
OM VAJRA PUSHPE AH HUM *flowers*
OM VAJRA DHUPE AH HUM *incense*
OM VAJRA DIPAM AH HUM *butter lamp*
OM VAJRA GHANDE AH HUM *cologne water*
OM VAJRA NAIVIDYA AH HUM *food*
OM VAJRA SHABDA AH HUM *music*

Offerings by the Sixteen Knowledge Ladies

Each knowledge lady has four arms. The first four goddesses hold the musical instrument they play in their first two hands, while their lower two hold a vajra and bell.

OM VAJRA VINE HUM HUM PHAT *vina lute*
OM VAJRA VAMSHE HUM HUM PHAT *flute*
OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*
OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*

The next four knowledge ladies make the appropriate hand-mudra with their first two hands for what they offer, while their lower two hands hold a skullcup and a khatvanga-staff.

OM VAJRA HASYA HUM HUM PHAT *smile*
OM VAJRA LASYA HUM HUM PHAT *flirt*
OM VAJRA GITI HUM HUM PHAT *sing*
OM VAJRA NRITYA HUM HUM PHAT *dance*

The next eight knowledge ladies hold the item they offer in their first right hand and a skullcup in the left, while their lower two hands hold a damaru-drum and a khatvanga-staff.

OM VAJRA PUSHPE HUM HUM PHAT *flowers*
OM VAJRA DHUPE HUM HUM PHAT *incense*
OM VAJRA DIPAM HUM HUM PHAT *butter lamp*
OM VAJRA GHANDE HUM HUM PHAT *cologne water*
OM RUPA VAJRI HUM HUM HUM PHAT *sights*
OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Offering Praise

Eight-Line Praise to the Father

- OM – Vanquishing Master Surpassing All, with the majestic command
of the heroic viras, I prostrate before you – HUM HUM PHAT.
- OM – Your light equals the fire that ends a great eon – HUM HUM PHAT.
- OM – You wear an Inexhaustible One as a crown for your dread locks –
HUM HUM PHAT.
- OM – Your fangs are bared and your face is fearsome – HUM HUM PHAT.
- OM – You have myriad arms and blazing rays of light – HUM HUM PHAT.
- OM – You wield an axe, a grappling-rope made of a hooded snake, a spear,
and a khatvanga-staff staff – HUM HUM PHAT.
- OM – You wear the skin of a tiger as your wrap – HUM HUM PHAT.
- OM – Your magnificent smoke-colored body ends all obstruction;
I bow down before you – HUM HUM PHAT.

Eight-Line Praise to the Mother

- OM – Vanquishing Lady Surpassing All, Vajra-varahi, I prostrate before you –
HUM HUM PHAT.
- OM – Noble mistress, with the majestic command of the ladies of awareness,
you cannot be conquered by the three realms – HUM HUM PHAT.
- OM – You destroy all fears of elemental forces with your mighty vajra –
HUM HUM PHAT.
- OM – Remaining in a vajra-seat, your eye grants invincible power
over anything alien – HUM HUM PHAT.
- OM – With the form of a furious tummo wench, you desiccate Brahma –
HUM HUM PHAT.
- OM – Terrifying and drying up demons of mara,
you triumph over alien factions – HUM HUM PHAT.
- OM – You triumph over all that can make you bewildered,
dumbfounded, or stupefied – HUM HUM PHAT.
- OM – Vajra-varahi, yogini commanding over desire,
I bow down before you – HUM HUM PHAT.

Taking the Bodhisattva Vows

- I take safe direction from the Three Precious Gems.
I openly confess each and every one of my negative acts.
I rejoice in the constructive acts of wandering beings.
I take hold, with my heart, the purified state of a Buddha.
- I take safe direction, until my purified state,
From the Buddhas, the Dharma, and the Supreme Assembly.
To best fulfill the welfare of myself and others,
I generate a bodhichitta aim.
- Having generated a supreme bodhichitta aim,
I invite all limited beings as my guests.

Pleasantly shall I treat them, with supreme enlightening behavior,
And shall attain Buddhahood for the sake of the benefit of all wandering beings.”

Offering Them One’s Body, Speech, and Mind

In order for me to liberate all wandering beings
From the difficult to cross ocean of compulsive existence,
I offer to you Buddhas my very self (body),
in an instant (with my speech and my mind).

Requesting Patience with Any Mistakes by Reciting the Hundred-Syllable Mantra

OM VAJRA HERUKA
SAMAYA MANU PALAYA
HERUKA TVENO PATISHTA,
DRIDHO ME BHAVA
SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA
SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM
HA HA HA HA HO BHAGAVAN
VAJRA HERUKA MA ME MUNCHA
HERUKA BHAVA
MAHA SAMAYA SATTVA
AH HUM PHAT (1x)

Gaining Brightening Inspiration through Absorbing the Members of This Field

Those in the field for growing positive force dissolve into me,
Thereby brightening me with their inspiration.

Strengthening One’s Network of Deep Awareness (Collection of Wisdom) by Taking Death As a Pathway for Dharmakaya

The objects for receiving the offerings,
The person making the offering,
And the substances offered
Are (established) merely by the mental labeling
of the analytical mind and nothing more.

At the crown of my head is a white HE,
At my throat a red RU,
And at my heart a dark blue KA.

As for the meanings of these three, they are:
(The voidness of phenomena, as they are devoid of
the mind being their) self-established cause;

(The voidness of persons, as they are) parted from
(true existence established by their) being spoken of (as a “soul”);
And the nature (of mind and its objects) as non-abiding
(as two separate, discordant things).

Limited beings roam in uncontrollably recurring
samsaric existence
Because they don't know the manner of existence
of phenomena to be like this.
That being so, then after bringing myself
to manifest the topmost state of a Heruka
And then bringing limited beings, devoid of truly existent
objects taken and minds that take them,
To a stable realization of this manner of existence,
I shall liberate them all from the sufferings
of their recurring samsara.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

The three planes of samsaric existence,
Devoid of self-establishing natures,
Dissolve into voidness.

The three syllables (HE RU KA) transform
(dissolving into light and mixing into one),
And then, through the power of my prayers,
Arise as a white OM, a red AH, and a blue HUM,
stacked one above the other,
(In the nature of) my (subtlest) mind (and energy-wind).

From these three, in sequence, emanate forth
The deities of (Heruka's) body, speech, and mind (wheels),
And having operated in what, by essential nature,
Are the three worldly planes of samsaric existence:
(the body wheel deities) below the earth,
(the speech wheel deities) in the human lands,
and (the mind wheel deities) in the higher status (realms above),
(These deities) first (transform these places
into Heruka immeasurably magnificent palaces and)
Going into union, (confer empowerment on the beings within
And bring them to the enlightened state of Heruka deities).

(Those in the plane below the earth, as) deities of the body wheel,
melt and dissolve into the OM;
(Those on the earth, as) deities of the speech wheel,
melt and dissolve into the AH;
(Those above the earth, as) deities of the mind wheel,
melt and dissolve into the HUM, in this order.

Meditate on the white appearance-congealment mind.

The OM dissolves into the AH.

Meditate on the red light-diffusion mind.

The AH dissolves into the HUM.

Meditate on the black threshold mind.

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.

Limited beings roam in uncontrollably recurring samsaric existence

Because they don't realize the actual nature.

That being so, then after bringing myself to a stable realization of its actual nature,
with bare cognition,

And then bringing all limited beings, devoid of self-establishing natures,

To comprehend its actual nature as well,

I shall liberate them all from the sufferings of their recurring samsara,

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO 'HAM

The nada squiggle as well disappears from focal aim (into voidness).

*Meditating on inseparable blissful awareness and voidness with a clear light subtlest mind, hold the
pride of a Dharmakaya.*



MAIN BODY OF THE PRACTICE

Taking Bardo as a Pathway for Sambhogakaya

Within voidness into which all appearances have been gathered like this,
My mind takes the form of a nada squiggle
Standing upright, very thin, white with a tinge of red,
And remains up in the air.

Hold the pride of a Sambhogakaya in the form of the squiggle.

Generation of the Seats upon Which the Immeasurably Magnificent Palace Stands

Within a state of voidness, transforming from a blue YAM,
Comes an (enormous) mandala of wind, blue in color,
Shaped like a bow, and marked on its right and left
with victory banners.

On top of that, from a red RAM, comes an (enormous) mandala of fire,
Red in color, triangular in shape,
Marked on the three corners with a RAM.

On top of that, from a white BAM, comes an (enormous) mandala of water,
White in color, circular in shape,
Marked in the center with a vase.

On top of that, from a yellow LAM, comes an (enormous) mandala of earth,
Yellow in color, square in shape,
Marked on the four corners with a three-spoked vajra.

On top of that, from SUM, comes an (enormous) square Mount Meru,
Having the nature of the four kinds of gems
And embellished on its summit with eight peaks
in the cardinal and intermediate directions.

On top of that, from a yellow PAM, comes a (huge, thirty-two-petaled)
variegated lotus.

On its seed-head, from a HUM comes a (huge) crossed double-vajra
(spanning the area between the lotus petals).

On top of its (cube-shaped) hub, from a PAM, comes a variegated lotus,
the same size as the hub, with eight petals, a seed-head and stamens:

The petals in the four cardinal directions are red;
Those in the (southeast) “fire” and (northwest) “wind” corners are yellow;
The one in the (southwest) “truthless” corner is green;
The one in the (northeast) “powerful” corner is black;
The seed-head is green; and the stamens are yellow.

The Way to Meditate on the Four Yogas as the Method for Taking Rebirth as a Path for Nirmanakaya

Yoga: Precursor-to-Enlightenment Mirror-like and Equalizing Deep Awarenesses

In the center of the smaller variegated lotus,
In the essential nature of the thirty-two marks of a Buddha,
Stand one set of the sixteen Sanskrit vowels,
White, coiled clockwise:

A AA, I II, U UU, RI RII,
LI LII, E AI, O AU, AM AH,

And again a second set of the sixteen Sanskrit vowels,
White, coiled counter-clockwise

A AA, I II, U UU, RI RII,
LI LII, E AI, O AU, AM AH,

Forming one ring.

Around that (ring), in the essential nature
of the forty exemplary features of a Buddha,
Stand one set of the forty Sanskrit consonants,

Red, coiled clockwise:

KA KHA GA GHA NGA,
CHA CHHA JA JHA NYA,
TA THA DA DA DHA DHA NA,
TA THA DA DA DHA DHA NA,
PA PHA BA BHA MA,
YA YA RA LA LA VA,
SHA SHA SA HA KSHA;

And again a second set of the forty Sanskrit consonants,

Red, coiled counter-clockwise

KA KHA GA GHA NGA,
CHA CHHA JA JHA NYA,
TA THA DA DA DHA DHA NA,
TA THA DA DA DHA DHA NA,
PA PHA BA BHA MA,
YA YA RA LA LA WA,
SHA SHA SA HA KSHA;

Forming one ring.

The two (rings) transform into a moon mandala-disc,
(the size of the seed-head of the variegated lotus),
white, with a tinge of red.

On it the thirty-two vowels and forty consonants

Appear like the arising of a reflection (in a mirror).

The vowels and the white-colored aspect of the moon

are mirror-like deep awareness;
The consonants and the red-colored aspect of the moon
are equalizing deep awareness.

Hold the pride of mirror-like and equalizing deep awareness.

Anuyoga: Precursor-to-Enlightenment Individualizing and Accomplishing Deep Awarenesses

As the nada squiggle up in the air,
I look down at the reddish white moon
And propelled by the thought,
“I shall take rebirth in the center of this,
Which is in the nature of the white and red bodhichittas
of the fatherly and motherly Buddhas,
And then shall work for the benefit of limited beings,”
The nada descends to the center of the moon.

From that, a drop comes out from the nada squiggle,
From that, a crescent moon,
From that, the head of the HA,
From that, the body of the HA,
From that, the U below the HA,
And in that manner, I become complete
As a syllable HUM, white with a tinge of red,
Having the nature of a causal Vajra-Holder.
(This is) individualizing deep awareness.

Hold the pride of individualizing deep awareness.

From the HUM, rays of light in the five colors emanate out,
And from their tips emerge the groups of deities
of (Chakrasamvara’s) five wheels.
They secure wandering beings in the topmost state
of these deity groups of the five wheels,
And invite them back before me, simultaneously with
The viras, yoginis, and so forth, abiding in the areas and realms
in the ten directions,
Who have previously been established (in that state)
without any beginning.

Preceded by entering into union, they melt and dissolve
into the nada squiggle of the syllable HUM.
The syllable HUM takes on the nature of simultaneously arising joy.
(This is) accomplishing deep awareness.

Hold the pride of accomplishing deep awareness.

OM AH HUM

OM SARVA VIRI YOGINI KAYA VAK CHITTA VAJRA SVABHAVA ATMAKO 'HAM

OM VAJRA SHUDDHA SARVA DHARMAH VAJRA SHUDDHO 'HAM

Atiyoga: Precursor-to-Enlightenment Dharmadhatu Deep Awareness of the Sphere of Reality

Generating the Supporting and Supported Mandalas, Indicating Them in Brief

The moon, vowels and consonants,
Together with the HUM, transform
Into the (complete) supporting and supported mandalas,
Establishing them all at one time.
(This is) the dharmadhatu deep awareness
of the sphere of reality.

While visualizing the complete supporting and supported mandalas, hold the pride of the dharmadhatu deep awareness of the sphere of reality. Then clarify your visualization in steps, as follows.

Clarifying the Visualization of the Supporting Immeasurably Magnificent Palace

Moreover, the multi-storied immeasurably magnificent palace
Is square, has four portals, and walls of five gradations (in thickness):
In order, from the outside, white, yellow, red, green, and blue.

Atop the walls is an encircling red jeweled molding as a basis,
Resplendent with gems, triangular and square.

On top of the molding is a golden quadruple colonnade.
Over its outer face, hanging (between and) from
The mouths of sea-monster gargoyles,
Are loops and strands of pearls.

Sticking out through (the upper half of) the face
(of the quadruple colonnade) are eaves,
From which (triangular) pendants hang, made of gems,
And on top of which (a parapet of) dentils
(Rises) in the shape of half lotus-petals:
It is embellished with banners and pennants, eight on each side,
Jutting up from golden vases resting (on the roof),
And adorned with four umbrellas, one atop each
of the outer four corners.

(Fitting flush) up to the backs of the portals,
The walls are encircled by red ledges
for offering desirable objects.
On them, goddesses of assorted colors and stances
Are ready to make offerings.

(On the ledges) at the junctures where, outside,
The entrances and sides of the entrance halls (meet),
And at the bottom corners (of the palace), inside and outside
(on the floor and ledges),
Are crescent moons adorned on top with vajras
on top of red gems.

An archway having eleven layers of segments,
(Stands) before each of the four portals,
With each one erected on four pillars that rest
in vases on top of a cubical pedestal.
On top (of each archway) is a Dharma-wheel,
Flanked to the left and right by a male and female deer.

(The grounds) to the right and left of each archway
Are embellished all around
With the seven precious fixtures of royalty
on wish-granting trees, growing from excellent vases
And, in the areas in between (from one archway to the next),
Accomplished mahasiddhas and gods are emerging from within clouds,
holding garlands of flowers.

Outside (all this) is the protection circle
Of the surrounding crossed double-vajra fence and so on.
And outside that are vajra flames in the five kinds of colors,
like the fires at the time of the eons of destruction,
Swirling counter-clockwise and blazing,
As they pervade everywhere, above and around.

Clarifying the Visualization of the Surrounding Charnel Grounds

Situated outside (all of) that are the eight charnel grounds:
In the east, Chanda-ugra – Fiercely Ferocious;
In the north, Girigahvara-unnati – High Mountain Jungle;
In the west, Vajra-jvala – Blazing Vajra;
In the south, Kankalin – Having Skeletons;
In the “powerful” (northeast), Ugra-hasya – Ferociously Cackling;
In the “fire” (southeast) Mangala-vana – Auspicious Forest,
In the “truthless” (southwest), Tamogra – Dark and Ferocious,
And in the “wind” (northwest), Kilikili-ghosha-nadita –
Resounding with the Cries “Kili-kili.”

These charnel grounds are blanketed with beheaded corpses,
And bodies gagged and hanged from trees,
Buried upside down in the ground, impaled on stakes,
Skewered on spears, and half-burned;
And are strewn with skulls, calf bones,
Burned heads, grimacing heads,
And bones other than those,
As well as skeletons that are not dismembered.

Situated in these (charnel grounds) are eight trees:

In the east, Shirsha; in the north, Ashvadatha;

In the west, Kankela; in the south, Chuta;

In the “powerful” (northeast), Pratra;

In the “fire” (southeast), Karanja;

In the “truthless” (southwest), Pataparka;

And in the “wind” (northwest), Parthiva.

Situated at the foot of the trees are the eight directional protectors:

In the east, yellow Indra, mounted on an elephant

and holding a vajra in his lower right hand;

In the north, yellow Kubera, mounted on a human

and holding in his lower right hand a mongoose spewing gems;

In the west, white Varuna, with a hood of seven snakes,

mounted on a sea monster and holding in his lower right hand

a grappling-rope made of a snake;

In the south, blue Yama, mounted on a water buffalo

and holding a club in his lower right hand;

In the “powerful” (northeast), white Shiva, mounted on a zebu ox

and holding a trident in his lower right hand;

In the “fire” (southeast), red Agni, mounted on a billy goat

and holding a rosary together with a fire pot in his lower right hand;

In the “truthless” (southwest), blue Nairitya, naked with a crown of human skulls,

mounted on a zombie and holding a sword in his lower right hand;

And in the “wind” (northwest), smoke-colored Vayu, mounted on a stag,

and holding a yellow pennant in his lower right hand.

All have one face and four arms,

The two upper hands with palms pressed together,

The left lower hand holding a skullcup,

And embracing a motherly partner.

At the top of the trees are the eight local area protectors,

With (only) the upper half of their bodies emerging

from in between the branches:

In the east, the white Elephant-faced One;

In the north, the yellow Human-faced One;

In the west, the white Sea-monster-faced One;

In the south, the black Water-buffalo-faced One;

In the “powerful” (northeast), the white Zebu-ox-faced One;

In the “fire” (southeast), the red Billy-goat-faced One,

In the “truthless” (southwest), the black Zombie-faced One;

And in the “wind” (northwest), the green Stag-faced One.

All have great extraphysical powers to emanate

in ferocious and fierce forms,

And have one face and two arms,

The right holding a torma cake and the left a skullcup.

There are eight lakes of compassion (to the side of the trees),
in which the eight nagas dwell:

In the east, white Vasuki; in the north, red Takshaka;
In the west, blue Karkota; in the south, white Padma;
In the “powerful” (northeast), white Maha-padma;
In the “fire” (southeast), multi-colored Ananta;
In the “truthless” (southwest), white Kulika;
And in the “wind” (northwest), yellow Shankapala.

All have the lower bodies of a snake, coiled at its tail,
but with differing upper bodies,
With two hands, palms pressed together (clasping a gem),
and bowing to the principal one (in their charnel ground).

In the sky above those (lakes) are eight clouds:
In the east, Rumbling; in the north, Greatly Rumbling;
In the west, Ferocious; in the south, Turbulent;
In the “powerful” (northeast), Fixed;
In the “fire” (southeast), Billowing;
In the “truthless” (southwest), Crashing Down;
And in the “wind” (northwest), Fierce.

All are flashing with bolts of lightning,
Rumbling with the roar of thunder,
And some pouring down a torrent of rain:
They are in assorted colors.

There are eight mountains (behind the trees):
In the east, Meru in the nature of gems;
In the north, green Mandhara;
In the west, white Kailash;
In the south, yellow Malaya;
In the “powerful” (northeast), black Mahendra;
In the “fire” (southeast), yellow Gandha-madana;
In the “truthless” (southwest), white Himavan;
And in the “wind” (northwest), blue Shriparvata.

Situated on top of those eight mountains are eight white stupas,
With eight accomplished mahasiddhas,
(Sitting in front of) eight fires of deep awareness.

Ravens, owls, vultures, jackals,
Male and female hawks, bull-headed snakes, and the like
Move about in the vicinity.

There are venomous yaksha-demons, zombies,
And man-eating rakshasa-demons
All screaming loud shouts of “kili-kili.”

(Before the fires on the mountains) are siddhas
who have attained actualizations,

Holders of pure awareness, and yogis and yoginis
acting in accord with the close-bonding practices.
focused single-pointedly on the Vanquishing Master Surpassing All.

(The yoginis are) naked, with hair hanging loose,
Decked with the five mudra-ornaments,
And holding human-skull damaru-drums, skullcups, and khatvanga-staffs,
With the crowns of their heads arrayed with skulls.

Laughing (at the horror there),
They've (all) entered the charnel grounds (to practice).

Clarifying the Visualization of the Inside of the Palace

Inside the immeasurably magnificent palace,
The ceiling and floor are white in the east,
Green in the north, red in the west,
Yellow in the south, and blue in the center.

On the basis-level floor is the wheel of those with close bond,
Resting on top of (and slightly within it) is the (raised) white body wheel,
having eight spokes and a garland of wheels along its rim.

On its hub is the (raised) red speech wheel,
having eight spokes and a garland of lotuses along its rim.

On its hub is the (raised) blue mind wheel,
having eight spokes and a garland of vajras along its rim.

On its hub is the (raised) great bliss wheel
in the form of an eight-petaled variegated lotus,
and encircled with a garland of cleavers.

Standing in the intermediary spaces (between the spokes)
of each of the four wheels

Are eight pillars, (with each set of) eight supporting a circular beam.

On top of the four (circular beams) are (four) roofs,
each one higher than the next,

And embellished with a tower (rising up
from the center of the innermost, highest roof),
With a precious gem and an (upright) vajra on top.

Visualizing Clearly the Principal Deity, Heruka

On a sun-cushion on the seed-head of the (variegated) lotus,
I arise as a glorious Heruka,

a Vanquishing Master Surpassing All,
With my body dark blue and having four faces:

My central face is black, my left one green,

My back one red, and my right one yellow,

With each of my faces having three eyes.

I have twelve arms and around my forehead is fastened
a garland of five-spoked vajras.

With my extended right leg, I stomp on the head of black Bhairava,
Who has four arms: his first two hands with palms pressed together,
His other right holding a damaru-drum and the left a sword.

My bent left leg stomps on the breast of red Kalarati,
Who has four arms: her first two hands with palms pressed together,
Her other two holding a skullcup and a khatvanga-staff.
They each have one face, three eyes,
and are adorned with the five ornaments.

With my first two arms, I embrace Vajra-varahi,
While holding in my right hand a five-spoked vajra
and in my left a bell.

In my second two hands, I hold a white elephant-hide cloak,
(dripping) with blood,
With my right hand holding its left foreleg,
My left hand its left hind-leg,
Stretching the hide across my back,
While making the threatening mudra:
The two finger-tips of the threatening mudras
Are at the level of my brow.

In my third right hand, I hold up a damaru-drum,
In my fourth, an axe,
In my fifth, a cleaver,
And in my sixth, a trident.

In my third left hand, I hold up a khatvanga-staff,
marked by a vajra (on its tip),
In my fourth, a skullcup filled with blood,
In my fifth, a vajra grappling-rope,
And in my sixth, the four-faced head of Brahma.

I have a (two-leveled) topknot of hair, marked by a crossed double-vajra
(horizontally through it),
And on each of my faces, I have an adorning (crown of) five human skulls,
strung together, on top and on bottom, by two (parallel) rosaries of black vajras.
On the left side of my central face (to the side of my topknot),
hangs a crescent moon, slightly askew.
My faces have changing expressions, their four fangs bared,
and are terrifying.

I express the nine moods (of dance):
The three physical moods – flirtatious, heroic, and repulsive;
The three verbal moods – laughing, ferocious, and terrifying,
And the three mental moods – compassionate, majestic, and peaceful.

I wear a tiger-skin loincloth and have hung (around my neck)
A long garland of fifty moist human heads, strung together with human intestines.

I'm stamped with the mudra-seal of the six bone ornaments,
And my entire body is smeared with the ash of human bone.

What Each Feature Represents for Purification in Terms of the Path
Our mutual embrace of father and mother represents
the mutual embrace of method and discriminating awareness.

Moreover, the method is great blissful awareness,
Produced from white bodhichitta melting from my head
And coming, thereby, to pervade my entire body,
(represented by my human bone ash).

(This is a melting) come about from (relying on) special methods,
Such as union with a motherly consort,
For penetrating the vital points of the body.

(Thus, our mutual embrace) represents the necessity
To meditate on the meanings of the four gateways to liberation
(represented by my four faces),

With that (blissful awareness) as the discriminating awareness of voidness

That blissful awareness is the meaning also represented
by my khatvanga-staff and my skullcup.

Furthermore, those two (blissful awareness and discriminating awareness)
Are also the meanings represented by my vajra and bell,
(With the five spokes of the vajra representing) the five deep awarenesses
(And the bell representing) prajnaparamita, far-reaching discriminating awareness.
The vowels and consonants (as well, are also) method
and discriminating awareness.

The functions (of the deep awareness) of that (inseparable pair on the path –
method and discriminating awareness) are:

To cleanse attachment and so on away – (my tiger-skin loincloth);
Part naivety away – (my skinned elephant-hide cloak);
Invoke all the Buddhas – (my damaru-drum);
Cut off the faults of the three gateways for action – (my axe);
and conceptual thoughts that grasp for extremes – (my cleaver);
Pierce through disturbing emotions and attitudes – (my trident);
Bind up with perfect deep awareness – (my vajra grappling-rope);
And stomp on both eternalism as the extreme of existence in samsara
and nihilism as the extreme of nonexistence in nirvana
and thus through the stable realization of voidness,
outshine all wandering beings – (my two legs stomping
on Bhairava and Kalarati).

What Each Feature Represents for Purification in Terms of the Result
As for the resultant state brought about like that:

My state of riddance that's the depletion of all the faults
(of my emotional and cognitive obscurations) – my head of Brahma.
From a clear light mind, my arising in a Corpus of Enlightening Forms,

which is the state of riddance of the extreme of complacent nirvana –
the skulls (that are crowning my heads).
My state of having been cleansed of all obscurations of the twelve links
of dependent arising – my twelve arms.
My state of having turned away from all distorted views –
my changing expressions,
My state of having vanquished the four demonic mara forces –
my bared fangs,
The stable realization of my good qualities having expanded
to have become increasingly fuller – my hair gathered up (on the top of my head).
My abiding in the five types of deep awareness, having reached
the culminating point of that – the garland of (five-spoked) vajras
(tied across my brow);
My state of seeing the full extent of everything, with that deep awareness –
my three eyes;
My working for the benefit of all limited beings, with my four types
of enlightening influence – the crossed double-vajra (in my topknot of hair).
My state of having brought to completion the six far-reaching attitudes’
entire path is the meaning represented by my six mudra-ornaments;
While my having gathered together the (five) Thusly Gone (Buddha-families)
and the (four) Thusly Gone female (partners represents)
my possession of all (nine) moods of stilled and settled shamatha
and exceptionally perceptive vipashyana.

Clarifying the Visualization of the Motherly Partner, Vajra-varahi

Facing me as the Vanquishing Master Surpassing All
Is the Vanquishing Lady Surpassing All, Vajra-varahi,
With her body red and having one face.
She has two arms, three eyes, is naked and her hair hangs loose.
She wears an apron adorned with fragments of a (human) skull.
She embraces me, her fatherly partner, around my neck with her left hand,
in which she holds a skullcup filled with the blood of the four demonic mara forces
and the like, and serves it up to my mouth, her fatherly partner;
With her right hand she threatens with the threatening mudra,
as well as with a vajra, all malevolent beings in the ten directions.
Because she realizes the equality in voidness of all wandering beings,
She possesses the brilliance of sunlight
Through having an appearance of totally pure deep awareness
That is like the fires at the time of the eons of destruction.

She delights in blood and drips out blood,
As she nicely wraps her two calves around me, her fatherly partner,
above my thighs.

Since she works for the benefit of wandering beings

Even though remaining in the great blissful awareness
That's the functional nature of an exceptionally perceptive
mind of vipashyana,
She has an identity-nature of compassion.

She is bedecked with the mudra-seal of the five bone-ornaments
Has a crown of five dried human skulls
And wears a long hanging necklace of fifty dried human skulls.

Ennobling Consecration of the Private Places and Generation of Great Bliss

Within a nonobjectifying state (of voidness),
My private place as the father, from a white HUM,
Transforms into a white five-spoked vajra.
At its tip, transforming from a red BYA, comes a red gem,
Marked with a yellow BYA.

Within a nonobjectifying state (of voidness),
The private place of my motherly partner, from a (red) A
Transforms into a red three-petaled lotus.
Transforming from a white DYA, it has a white stamen,
Representing bodhichitta and marked at its tip with a yellow DYA.

At my navel as the father, on a (vertical) moon-disc (is the mother's heart mantra):

OM VAJRA VAIROCHANYE HUM HUM PHAT SVAHA

(Similarly) at my heart, on a moon-disc (the mother's auxiliary heart mantra):

OM SARVA BUDDHA DAKINIYE

VAJRA VARNANIYE HUM HUM PHAT SVAHA

At my throat, on a sun-disc (the father's heart mantra):

OM SHRI VAJRA HE-HE RU-RU KAM HUM HUM PHAT

DAKINI JALA SHAMVARAM SVAHA

At my forehead, on a sun-disc (the father's auxiliary heart mantra):

OM HRIH HA HA HUM HUM PHAT

At the navel of the mother, on a (vertical) sun-disc (is the father's heart mantra):

OM SHRI VAJRA HE-HE RU-RU KAM HUM HUM PHAT DAKINI JALA

SHAMVARAM SVAHA

(Similarly) at her heart, on a sun-disc (the father's auxiliary heart mantra):

OM HRIH HA HA HUM HUM PHAT

At her throat, on a moon-disc (the mother's heart mantra):

OM VAJRA VAIROCHANYE HUM HUM PHAT SVAHA

At her forehead, on a moon-disc (the mother's auxiliary heart mantra):

OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE HUM HUM PHAT SVAHA

All those mantras are red in color, emanate (red) rays of light,
And (stick out) erect, coiled counter-clockwise (ringing their discs).
Moreover, the mantras face one another
And have taken on the aspect of their light-rays embracing.

OM AH HUM

By our going into union, my bodhichitta melts.
Arriving from the crown of my head to my throat – joy;
Arriving from my throat to my heart – supreme joy;
Arriving from my heart to my navel – distinguished joy;
Arriving from my navel to the tip of my gem,
There arises deep awareness of simultaneously arising joy,
Whereby both the supporting and supported mandalas
Take on the essential nature of inseparable blissful awareness and voidness.

Clarifying the Visualization of the Great Bliss Wheel

On the lotus petals, in the east is black Dakini;
In the north, green Lama;
In the west, red Khandarohi;
And in the south, yellow Rupini.
They have one face, three eyes, with mouths having fangs bared and a slight smile;
They are naked and their hair hangs loose.
They have four arms: the first right hand is holding a cleaver
and the first left one a skullcup –
They hold them at their hearts in a manner as if they were embracing;
Their lower right hand holds up a damaru-drum
and the lower left a khatvanga-staff.
They stand with their right legs outstretched,
Are bedecked with the mudra-seal of the five bone-ornaments,
Have a crown of five dried human skulls
And wear a long hanging necklace of fifty dried human skulls.
In the four intermediate directions, on moon-discs,
Sit four human skullcups brimming with five nectars.
This is the great bliss wheel.

Clarifying the Visualization of the Mind Wheel

On the eastern spoke of the mind wheel, Pullira-malaya, are Khanda-kapala and Prachanda.
On the northern spoke, Jalandhara, are Maha-kankala and Chandakshi.
On the western spoke, Oddiyana, are Kankala and Prabhavati.
On the southern spoke, Arbuda, are Vikata-damstri and Maha-nasa.
On the “fire” (southeastern) spoke, Gaudavari, are Sura-vairina and Viramati.
On the “truthless” (southwestern) spoke, Rameshvari, are Amitabha and Kharvari.
On the “wind” (northwestern) spoke, Devikoti, are Vajra-prabha and Lankeshvari.
On the “powerful” (northeastern) spoke, Malava, are Vajra-deha and Drumacchaya.
The deities of the mind wheel stand in the manner
of those who act in the sky,
And all have bodies blue in color.

Clarifying the Visualization of the Speech Wheel

On the eastern spoke of the speech wheel, Kamarupa, are Ankuraka and Iravati.
On the northern spoke, Ote, are Vajra-jatila and Maha-bhairava.
On the western spoke, Trishakuni, are Maha-vira and Vayu-vega.
On the southern spoke, Kosala, are Vajra-humkara and Sura-bhakshi.
On the “fire” (southeastern) spoke, Kalinga, are Subhadra and Shyama-devi.
On the “truthless” (southwestern) spoke, Lampaka, are Vajra-bhadra and Subhadra.
On the “wind” (northwestern) spoke, Kanchira, are Maha-bhairava and Haya-karna.
On the “powerful” (northeastern) spoke, Himalaya, are Viru-paksha and Kha-ganana.

The deities of the speech wheel stand in the manner
of those who act on the ground,
And all have bodies red in color.

Clarifying the Visualization of the Body Wheel

On the eastern spoke of the body wheel, Preta-puri, are Mahabala and Chakra-vega.
On the northern spoke, Griha-devata, are Ratna-vajra and Khandarohi.
On the western spoke, Saurashtra, are Hayagriva and Shaundini.
On the southern spoke, Suvarna-dvipa, are Akasha-garbha and Chakra-varmini.
On the “fire” (southeastern) spoke, Nagara, are Shri Heruka and Suvira.
On the “truthless” (southwestern) spoke, Sendhu, are Padma-narteshvara and Maha-bala.
On the “wind” (northwestern) spoke, Maru, are Vairochana and Chakra-vartini.
On the “powerful” (northeastern) spoke, Kuluta, are Vajrasattva and Maha-virya.

The deities of the body wheel stand in the manner
of those who act beneath the ground,
And all have bodies white in color.

Moreover, all twenty-four heroic viras have one face and three eyes,
Their hair in a (two-leveled) top-knot,
And fastened around their forehead, the silk head-band of a vira
(with vajra designs).

They have four arms: the first two hands, holding a vajra and a bell,
are embracing their motherly partner.

The remaining right holds a damaru-drum and the left a khatvanga-staff.
They are bedecked with the mudra-seal of the six bone-ornaments,
Have a crown of five dried human skulls,
Wear a long hanging necklace of fifty moist human heads,
And stand with their right leg outstretched.

All twenty-four heroic lady virinis have one face, two arms, and three eyes.
Embracing their fatherly partner with both arms,
Their right hand holds a cleaver, while threatening with the threatening mudra
all malevolent beings in the ten directions.

Their left holds a skullcup filled with blood and serves it up
(to the mouths of their fatherly partners).

They are naked, with the bodily form of ferocious women,

Beautified by having their hair hanging loose,
They are bedecked with the mudra-seal of the five bone-ornaments,
Have a crown of five dried human skulls,
And wear a long hanging necklace of fifty dried human skulls
And an apron (with tiny bells) making the tinkling sound “sil-sil.”

Clarifying the Visualization of the Wheel of Those with Close Bond

At the eastern gate is black Kakasya.
At the northern gate is green Ulukasya.
At the western gate is red Shvanasya.
At the southern gate is yellow Shukarasya.
At the “fire” (southeastern corner) is Yama-dadhi,
blue on her right side, yellow on her left.
At the “truthless” (southwestern corner) is Yama-duti,
yellow on her right side, red on her left.
At the “wind” (northwestern corner) is Yama-damshtini,
red on her right side, green on her left.
At the “powerful” (northeastern corner) is Yama-mathani,
green on her right side, blue on her left.

Moreover, all of them (have the bodily form of) ferocious women,
Energetic in working for the benefit of all limited beings.
They have one face, three eyes, with mouths having fangs bared;
They are naked and their hair hangs loose.
They have four arms: the first right hand is holding a cleaver
and the first left one a skullcup –
They hold them at their hearts in a manner as if they were embracing;
Their lower right hand holds up a damaru-drum
and the lower left a khatvanga-staff.
They stand on a corpse as a cushion, with their right legs outstretched,
Are bedecked with the mudra-seal of the five bone-ornaments,
Have a crown of five dried human skulls,
And wear a long hanging necklace of fifty dried human skulls.
Moreover, all the deities of the wheels have fastened around their forehead
a garland of five-spoked vajras.

Inducing the Four Joys in the Encircling Couples

OM AH HUM

Imagine that the secret places and four chakras of the father and mother couples in the mind, speech, and body wheels become ennobling and consecrated in the same manner as took place with the principal couple.

The mother and father couples, with their four places
and their secret places having been ennobled and consecrated,
Go into union, whereby their bodhichitta melts.
Arriving from the crown of their head to their throat – joy;

Arriving from their throat to their heart – supreme joy;
Arriving from their heart to their navel – distinguished joy;
Arriving from their navel to the tip of their gem,
There arises deep awareness of simultaneously arising joy.

The joining of that (deep awareness) to inseparable blissful awareness and voidness
Itself has arisen as the thirty-seven goddesses who have taken on the essential nature
of the thirty-seven factors leading to a purified state.

What Each Goddess Represents for Purification

The close placement of mindfulness on the body,
The close placement of mindfulness on feelings of levels of happiness,
The close placement of mindfulness on the mind,
And the close placement of mindfulness on phenomena –
These four are, in turn:
Dakini, Lama, Khandarohi, and Rupini.

The leg of intention for (attaining) extraphysical powers,
The leg of joyful perseverance for (attaining) extraphysical powers,
The leg of scrutiny for (attaining) extraphysical powers,
And the leg of pondering for (attaining) extraphysical powers –
These four are, in turn:
Prachanda, Prachandakshi, Prabhavati, and Mahanasa.

The power of belief in fact,
The power of joyful perseverance,
The power of mindfulness,
The power of absorbed concentration,
These four are, in turn:
Viramati, Kharvari, Lankeshvari, and Drumacchaya.

The power of discriminating awareness,
The force of belief in fact,
The force of joyful perseverance,
And the force of mindfulness –
These four are, in turn:
Iravati, Maha-bhairava, Vayu-vega, and Sura-bhakshi.

The force of absorbed concentration,
The force of discriminating awareness,
The factor of absorbed concentration for (attaining) a purified state
And the factor of joyful perseverance for (attaining) a purified state –
These four are, in turn:
Shyama-devi, Subhadra, Haya-karna, and Kha-ganana.

The factor of zest for (attaining) a purified state,
The factor of a sense of physical and mental fitness for (attaining) a purified state,
The factor of thorough sorting of phenomena for (attaining) a purified state,
And the factor of mindfulness for (attaining) a purified state –

These four are, in turn:

Chandra-vega, Khandarohi, Shaundini, and Chakra-varmini.

The factor of even-mindedness for (attaining) a purified state,

A right view, right thought, and right speech –

These four are, in turn, are:

Suvira, Maha-bala, Chakra-vartini, and Maha-virya.

A right boundary of action, right livelihood,

Right effort, and right mindfulness –

These four are, in turn:

Kakasya, Ulukasya, Shvanasya, and Shukarasya.

Right absorbed concentration is Shri Heruka.

Generating constructive phenomena not generated before,

Safeguarding those already generated,

Ridding oneself of destructive phenomena already generated,

And not generating those not yet generated –

These four factors for (attaining) correct riddances are, in turn:

Yama-dadhi, Yama-dhuti, Yama-damsthrini, and Yama-mathani.

Generating the 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 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 (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 Principal Deity, Heruka, in the Supported Body Mandala

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 Glorious Heruka, a Vanquishing Master Surpassing All:

His body’s dark blue and has four faces:
The central face black, the left one green,
The back one red, and the right one yellow,
With each of the faces having three eyes.
He has twelve arms and around his forehead is fastened
a garland of five-spoked vajras.

With his extended right leg, he stomps on the head of black Bhairava,
Who has four arms: his first two hands with palms pressed together,
His other right holding a damaru-drum and the left a sword.

His bent left leg stomps on the breast of red Kalarati,
Who has four arms: her first two hands with palms pressed together,
Her other two holding a skullcup and a khatvanga-staff.
They each have one face, three eyes,
and are adorned with the five ornaments.

With his first two arms, he embraces Vajra-varahi,
While holding in his right hand a five-spoked vajra
and in his left a bell.

In his second two hands he holds a white elephant-hide cloak,
(dripping) with blood,
With his right hand holding its left foreleg,
His left hand its left hind-leg,
Stretching the hide across his back,
While making the threatening mudra:
The two finger-tips of the threatening mudras
Are at the level of his brow.

In his third right hand, he holds up a damaru-drum,
In his fourth an axe,
In his fifth a cleaver,
And in his sixth a trident.

In his third left hand, he holds up a khatvanga-staff,
marked by a vajra (on its tip),
In his fourth a skullcup filled with blood,
In his fifth a vajra grappling-rope,

And in his sixth, the four-faced head of Brahma.

He has a topknot of hair, marked with a crossed double-vajra
(horizontally through it),

And on each face he has an adorning (crown of) five human skulls,
strung together, on top and on bottom, by two (parallel) rosaries of black vajras.

On the left side of his central face (by his topknot)
hangs a slightly askew crescent moon.

His faces change expressions, have their four fangs bared,
and are terrifying.

He expresses the nine moods (of dance):

The three physical moods – flirtatious, heroic, and repulsive;

The three verbal moods – laughing, ferocious, and terrifying,

And the three mental moods – compassionate, majestic, and peaceful.

He wears a tiger-skin loincloth and has hung (around his neck)

A long garland of fifty moist human heads, strung together with human intestines.

He's stamped with the mudra-seal of the six bone ornaments,

And his entire body is smeared with the ash of human bone.

Generating the Motherly Partner, Vajra-varahi, in the Supported Body Mandala

From the transformation of a creative-drop, in the form of the fire of tummo (inner heat)
– the red element at my navel –

Comes a Vajra-varahi, a Vanquishing Lady Surpassing All,
with her body red and having one face.

She has two arms, three eyes, is naked and her hair hangs loose.

She wears an apron adorned with fragments of a (human) skull.

She embraces her fatherly partner around his neck with her left hand,

in which she holds a skullcup filled with the blood of the four demonic mara forces
and the like, and serves it up to the mouth of her fatherly partner;

With her right hand, she threatens with the threatening mudra,

as well as with a vajra, all malevolent beings in the ten directions.

Because she realizes the equality of all wandering beings in voidness,

She possesses the brilliance of sunlight

Through having an appearance of totally pure deep awareness

That is like the fires at the time of the eons of destruction.

She delights in blood and drips out blood,

As she nicely wraps her two calves around her fatherly partner,
above his thighs.

Since she works for the benefit of wandering beings

Even though remaining in the great blissful awareness

That's the functional nature of an exceptionally perceptive
mind of vipashyana,

She has an identity-nature of compassion.

She is bedecked with the mudra-seal of the five bone ornaments,
Has a crown of five dried human skulls
And wears a long hanging necklace of fifty dried human skulls.
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 channel-spokes, east and so on,
At the (chakra wheel) at my heart, in which
The energy-winds of the four elements pass,
Come black Dakini in the east, green Lama in the north,
Red Khandarohi in the west, and yellow Rupini in the south.
They have one face, three eyes, with mouths having fangs bared and a slight smile;
They are naked and their hair hangs loose.
They have four arms: the first right hand is holding a cleaver
and the first left one a skullcup –
They hold them at their hearts in a manner as if they were embracing;
Their lower right hand holds up a damaru-drum
and the lower left a khatvanga-staff.
They stand (facing inwards) with their right legs outstretched,
Are bedecked with the mudra-seal of the five bone-ornaments,
Have a crown of five dried human skulls
And wear a long hanging necklace of fifty dried human skulls.
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.

Generating the Mind Wheel in the Supported Body Mandala

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.
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 heroic viras and heroic lady virinis:

From the transformation of the energy-source drop and channel within the energy-channel situated at my hairline, Pullira-malaya, are Khanda-kapala and Prachanda.

From the transformation of the energy-source drop and channel within the energy-channel situated at the crown of my head, Jalandhara, are Maha-kankala and Chandakshi.

From the transformation of the energy-source drop and channel within the energy-channel situated at my right ear, Oddiyana, are Kankala and Prabhavati.

From the transformation of the energy-source drop and channel within the energy-channel situated at the back of my neck, Arbuda, are Vikata-damstri and Maha-nasa.

These are the (four) locations.

From the transformation of the energy-source drop and channel within the energy-channel situated at my left ear, Gaudavari, are Sura-vairina and Viramati.

From the transformation of the energy-source drop and channel within the energy-channel situated between my brows, Rameshvari, are Amitabha and Kharvari.

From the transformation of the energy-source drop and channel within the energy-channels situated at (each of) my two eyes, Devikoti, are Vajra-prabha and Lankeshvari.

From the transformation of the energy-source drop and channel within the energy-channels situated at (each of) my two shoulders, Malava, are Vajra-deha and Drumacchaya.

These are the (four) neighboring locations.

The deities of the mind wheel stand in the manner of those who act in the sky,
And all have bodies blue in color.

Generating the Speech Wheel in the Supported Body Mandala

From the transformation of the energy-source drop and channel within the energy-channels situated at (each of) my two armpits, Kamarupa, are Ankuraka and Iravati.

From the transformation of the energy-source drop and channel within the energy-channels situated at (each of) my two breasts, Ote, are Vajra-jatila and Maha-bhairava.

These are the (two) local areas.

From the transformation of the energy-source drop and channel within the energy-channel situated at my navel, Trishakuni, are Maha-vira and Vayu-vega.

From the transformation of the energy-source drop and channel within the energy-channel situated at the tip of my nose, Kosala, are Vajra-humkara and Surabhakshi.

These are the (two) neighboring local areas.

From the transformation of the energy-source drop and channel
within the energy-channel situated at my mouth, Kalinga,
are Subhadra and Shyama-devi.

From the transformation of the energy-source drop and channel
within the energy-channel situated at my neck, Lampaka,
are Vajra-bhadra and Subhadra.

These are the (two) festival places.

From the transformation of the energy-source drop and channel
within the energy-channel situated at my heart, Kanchira,
are Maha-bhairava and Haya-karna.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my two testicles, Himalaya,
are Virupaksha and Khaganana.

These are the (two) neighboring festival places.

The deities of the speech wheel stand in the manner
of those who act on the ground,
And all have bodies red in color.

Generating the Body Wheel in the Supported Body Mandala

From the transformation of the energy-source drop and channel
within the energy-channel situated at my penis, Preta-puri,
are Mahabala and Chakra-vega.

From the transformation of the energy-source drop and channel
within the energy-channel situated at my anus, Griha-devata,
are Ratna-vajra and Khandarohi.

These are the (two) gathering places.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my two thighs
(and two upper arms), Saurashtra,
are Hayagriva and Shaundini.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my two calves
(and two forearms), Suvarna-dvipa,
are Akasha-garbha and Chakra-varmini.

These are the (two) neighboring gathering places.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my sixteen toes and fingers, Nagara,
are Shri Heruka and Suvira.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) the two tops of my feet,
(and two tops of my hands), Sendhu,
are Padmanart-eshvara and Maha-bala.

These are the (two) charnel grounds.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my two big toes
(and two thumbs), Maru, are Vairochana and Chakra-vartini.

From the transformation of the energy-source drop and channel
within the energy-channels situated at (each of) my two knees
(and two elbows), Kuluta,
are Vajrasattva and Maha-virya.

These are the (two) neighboring chanel grounds.

The deities of the body wheel stand in the manner
of those who act beneath the ground,
And all have bodies white in color.

Moreover, all twenty-four heroic viras have one face and three eyes,
Their hair in a (two-leveled) top-knot,
And fastened around their forehead, the silk head-band of a vira
(with vajra designs).

They have four arms: the first two hands, holding a vajra and a bell,
are embracing their motherly partner.

The remaining right holds a damaru-drum and the left a khatvanga-staff.

They are bedecked with the mudra-seal of the six bone-ornaments

Have a crown of five dried human skulls,

Wear a long hanging necklace of fifty moist human heads,

And stand (facing inward) with their right leg outstretched.

All twenty-four heroic lady virinis have one face, two arms, and three eyes.

Embracing their fatherly partner with both arms,

Their right hand holds a cleaver, while threatening with the threatening mudra
all malevolent beings in the ten directions.

Their left holds a skullcup filled with blood and serves it up
(to the mouths of their fatherly partners).

They are naked, with the bodily form of ferocious women,
beautified by having hair hanging loose,

They are bedecked with the mudra-seal of the five bone-ornaments

Have a crown of five dried human skulls,

And wear a long hanging necklace of fifty dried human skulls

And an apron (with tiny bells) making the tinkling sound “sil-sil.”

Generating the Wheel of Those with Close Bond in the Supported Body Mandala

From the transformation of the energy-channel situated at the root of my tongue,
comes black Kakasya.

From the transformation of the energy-channel situated inside the depression at my navel,
comes green Ulukasya.

From the transformation of the energy-channel situated at the entrance of my penis,
comes red Shvanasya.

From the transformation of the energy-channel situated at the entrance of my anus,
comes yellow Shukarasya.

From the transformation of the energy-channel situated at the pore for my forehead curl,
comes Yama-dadhi, blue on her right side, yellow on her left.

From the transformation of the energy-channels situated at my two ears,
comes Yama-dhuti, yellow on her right side, red on her left.

From the transformation of the energy-channels situated at my two eyes,
comes Yama-damshtini, red on her right side, green on her left.

From the transformation of the energy-channels situated at my two nostrils,
comes Yama-mathani, green on her right side, blue on her left.

Moreover, all of them (have the bodily form of) ferocious women,
Energetic in working for the benefit of all limited beings.

They have one face, three eyes, with mouths having fangs bared;

They are naked and their hair hangs loose.

They have four arms: the first right hand is holding a cleaver
and the first left one a skullcup –

They hold them at their hearts in a manner as if they were embracing;

Their lower right hand holds up a damaru-drum
and the lower left a khatvanga-staff.

They stand (facing outward) on a corpse as a cushion, with their right legs outstretched,

Are bedecked with the mudra-seal of the five bone-ornaments,

Have a crown of five dried human skulls

And wear a long hanging necklace of fifty dried human skulls.

Moreover, all the deities of the wheels have fastened around their forehead
a garland of five-spoked vajras.

Donning the Body Armor

Donning the Body Armor on the Principal Figure, Heruka

At my heart, from the transformation of a white OM HA,

Comes a white Vajrasattva, with three faces: white, red and black.

He has six arms: the right three hands holding a vajra, a damaru, and a head,

And the left three holding a bell, a skullcup, and a khatvanga-staff.

He embraces a (red) Varahi.

At (the fontanelle on the top of) my head,

From the transformation of a yellow NA MA HI,

Comes a yellow Vairochana, with one face and four arms:

The right two hands holding a wheel and a damaru-drum,

And the left two holding a bell, a khatvanga-staff together with a skullcup.

He embraces a (blue) Yamini.

At the crown of my head, from the transformation of a red SVA HA HU,

Comes a red Padmanart-eshvara, with one face and four arms:

The right two hands holding a lotus and a damaru-drum,

And the left two holding a bell, a khatvanga-staff together with a skullcup.

He embraces a (white) Mohini.

At (each of) my two shoulders, from the transformation of a black VAUSH TA HE,

Comes a black Shri Heruka, with one face and four arms:
The right two hands holding a vajra and a damaru-drum,
And the left two holding a bell, a khatvanga-staff together with a skullcup.
He embraces a (yellow) Kshobhini.

At (each of) my two eyes, from the transformation of an orange HUM HUM HO,
Comes an orange Vajra-surya, with one face and four arms:
The right two hands holding a jewel and a damaru-drum,
And the left two holding a bell, a khatvanga-staff together with a skullcup.
He embraces a (green) Trasini.

At my forehead, from the transformation of a green PHAT HAM,
in the functional nature of the body sensors of all my limbs,
Comes a green Paramashva, with one face and four arms,
The right two hands holding a sword and a damaru-drum,
And the left two holding a bell, a khatvanga-staff together with a skullcup.
He embraces a (smoke-colored) Chandika.

Vajrasattva stands on a moon-disc in an aura of moonlight;
The other five stand on sun-discs in auras of sunlight.
All six heroic viras are bedecked with the mudra-seal of the six bone-ornaments
Have a crown of five dried human skulls,
Wear a long hanging necklace of fifty moist human heads
and a tiger-skin loincloth,
Have three eyes and stand (facing outward, between my skin and the flesh)
with their right leg outstretched.

Donning the Body Armor on the Motherly Partner, Vajra-varahi

At the Principal Lady's navel, from the transformation of a red OM BAM,
Comes a red Vajra-varahi, with three faces: red, blue, and green,
And six arms: the right three hands holding a cleaver, the head of a Brahma,
and an iron elephant-hook,
The left three holding a skullcup, a khatvanga-staff, and a grappling-rope.
She embraces a (white) Vajrasattva.

At her heart, from the transformation of a blue HAM YAM,
comes a blue Yamini, embracing a (yellow) Vairocana.
At her throat, from the transformation of a white HRIM MOM,
comes a white Mohini, embracing a (red) Padmanart-eshvara.
At (the fontanelle on the top of) her head,
from the transformation of a yellow HRIM HRIM
comes a yellow Kshobhini, embracing a (black) Shri Heruka.
At the crown of her head, from the transformation of a green HUM HUM,
comes a green Trasini, embracing an (orange) Vajra-surya.
At her forehead, from the transformation of a smoke-colored PHAT PHAT,
in the essential nature of the body sensors of all my limbs,
comes a smoke-colored Chandika, embracing a (green) Parameshva.
Moreover, they all have one face and four arms:

The right two hands holding a damaru-drum and a cleaver,
The left two holding a khatvanga-staff together with a bell, and a skullcup.

Mohini stands on a moon-disc in an aura of moonlight;
The other five stand on sun-discs in auras of sunlight.
Moreover, all have eyes, are naked, have their hair hanging loose,
Are bedecked with the mudra-seal of the five bone-ornaments
Have a crown of five dried human skulls,
Wear a long hanging necklace of fifty dried human skulls,
And stand (facing outward, between my skin and the flesh)
with their right leg outstretched.

Merging of the Deep Awareness Beings and Receiving the Empowerments

Invoking the Deep Awareness Beings and Empowering Deities

PHAIM!

Rays of light emanate forth from the syllable HUMs
Standing on the sun-discs at all the deities' hearts
And invite back here, to the space in front,
The heroic viras and powerful, heroic lady virinis,
dwelling in the realms of the worlds in the ten directions,
And arisen as the circle of deep awareness (beings),
Together with the empowering deities,
(All) in the form of the (deities of the Heruka) mandala.

The light-rays dissolve back into the HUM at my heart.

The empowering goddesses hold skullcups,
Brimming with the nectars of deep awareness, and damaru-drums.

Making the Offerings by the Sixteen Knowledge Ladies to the Deep Awareness Beings

Imagine that hosts of knowledge ladies, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM VAJRA VINE HUM HUM PHAT *vina lute*

OM VAJRA VAMSHE HUM HUM PHAT *flute*

OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*

OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*

OM VAJRA HASYA HUM HUM PHAT *smile*

OM VAJRA LASYA HUM HUM PHAT *flirt*

OM VAJRA GITI HUM HUM PHAT *sing*

OM VAJRA NRITYA HUM HUM PHAT *dance*

OM VAJRA PUSHPE HUM HUM PHAT *flowers*

OM VAJRA DHUPE HUM HUM PHAT *incense*

OM VAJRA DIPAM HUM HUM PHAT *butter lamp*

OM VAJRA GHANDE HUM HUM PHAT *cologne water*

OM RUPA VAJRI HUM HUM HUM PHAT *sights*

OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Merging of the Deep Awareness Beings

VAJRA ANKUSHA JAH
VAJRA PASHA HUM
VAJRA SPHOTA BAM
VAJRA GHANTA HOH

OM YOGA SHUDDHAH SARVA DHARMAH YOGA SHUDDHO 'HAM

The close-bonding beings and deep awareness beings
Merge to become of one taste.

The very nature of reality of all phenomena
and the deep awareness of great blissful awareness
Are inseparable in essential nature;
And it is that itself that has arisen as
the supporting and supported mandala.
And that as well that are the parts arisen as
the principal figures, father and mother.

OM AH HUM

OM SARVA VIRA YOGINI, KAYA VAK CHITTA VAJRA SVABHAVA ATMAKO 'HAM

OM VAJRA SHUDDHAH SARVA DHARMA VAJRA SHUDDHO 'HAM

Making the Offerings by the Sixteen Knowledge Ladies to the Empowering Deities

Imagine that hosts of knowledge ladies, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM VAJRA VINE HUM HUM PHAT *vina lute*
OM VAJRA VAMSHE HUM HUM PHAT *flute*
OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*
OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*
OM VAJRA HASYA HUM HUM PHAT *smile*
OM VAJRA LASYA HUM HUM PHAT *flirt*
OM VAJRA GITI HUM HUM PHAT *sing*
OM VAJRA NRITYA HUM HUM PHAT *dance*
OM VAJRA PUSHPE HUM HUM PHAT *flowers*
OM VAJRA DHUPE HUM HUM PHAT *incense*
OM VAJRA DIPAM HUM HUM PHAT *butter lamp*
OM VAJRA GHANDE HUM HUM PHAT *cologne water*
OM RUPA VAJRI HUM HUM HUM PHAT *sights*
OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Receiving the Empowerments

“I request all you Thusly Gone Buddhas,
Please bestow the empowerments on me.”

Having thus been requested,
The eight dakinis of the doorways and corners
drive away any interfering spirits.
The heroic viras recite verses for auspiciousness;
And the heroic lady virinis sing vajra songs.
The principle deity then grants permission
to bestow the empowerments.

The four motherly partners and Vajra-varahi, these five
Slightly tip the skullcups in their left hands.

“Just as right at the time of their birth,
The Thusly Gone Buddhas were bathed,
We likewise bathe you
With the purifying waters of the gods.
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM.”

Saying this, they bestow empowerment with a stream
of waters of nectar on the crowns of our heads,
Whereby I and the (other mandala) deities
Take on an identity-nature of great bliss.

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 Amoghsiddhas.
By means of that, I receive the vase empowerment.

After that, the four heart yoginis dissolve into Varahi.
The bodhichitta from her entering into union with Heruka,
Is placed onto my tongue
From tasting it, I receive the secret empowerment.

After that, (a replica of Vajra-varahi in the empowering mandala
dissolves into my motherly partner Varahi, and)
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.

Then Heruka says, “O child of the lineage,
That deep (blissful) awareness from having attained
the (white) appearance-making subtle mind,
Which you attained from relying on union with a mudra partner
(And partially dissolving your energy-winds
during the third empowerment) –
Meditate on that as (exemplifying) the clear light
(subtlest awareness of voidness).

That clear light (subtlest awareness of voidness)
Is the essential nature of prajnaparamita,
far-reaching discriminating awareness,
Purified of the three (levels of subtle conceptual) consciousness:
the (white) appearance-making, (red) light-diffusion,
and the (black) threshold minds.

That deepest truth is beyond all other objects that can be seen.
Behold it with the eyes of discriminating awareness
and deep awareness!
Not seeing any self-nature other than like that
is the seeing of clear light.

Although that fact has no cause or result whatsoever.
Nevertheless, in conventional (truth), it's replete
with the clear (appearance-making) of the thirty-seven deities,
like a reflection (in a magic mirror),
Which are established merely by (subtle) energy-wind and mind.
Like a rainbow, they appear individually, without mix-up of color.
Behold them like a moon (reflected) in water,
Parted from interpolating (anything not there)
Or repudiating (anything that's actually there).

The joined pair of conventional truth like that
And deepest truth clear light awareness –
the two as inseparable –
Is the great bodhichitta mind of enlightenment,
The fourth empowerment.”

From understanding the meaning of this teaching
on the actual fourth empowerment,
I receive the fourth empowerment through the gateway of words.
The empowering deities dissolve into me.

Making Offerings and Praises

Ennobling Consecration of the Outer Offerings and Offerings of Sense Objects to Ourselves Generated as the Chakrasamvara Deities

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO ‘HAM

(Everything) transforms into its voidness.

Within a state of voidness, from KAMs,
Come (eight) skullcups, broad and expansive;
Inside (each of them) is a HUM.
The HUMs melt and become water for the mouth,
Cooling water for the feet, water to rinse (the mouth),
Water to sprinkle (as a shower),
Flowers, incense, a butter lamp,
Cologne water for refreshing the heart,
Food, and music.

By nature, they are voidness;
In aspect, they are the offering substances;
Their function, as objects enjoyed by the six sensors,
Is to enhance a special untainted blissful awareness.

OM ARGHAM AH HUM *water to drink*
OM PADYAM AH HUM *water for washing the feet*
OM ANJAMANAM AH HUM *water for rinsing the mouth*
OM PROKSHANAM AH HUM *water for sprinkling as a shower*
OM VAJRA PUSHPE AH HUM *flowers*
OM VAJRA DHUPE AH HUM *incense*
OM VAJRA DIPAM AH HUM *butter lamp*
OM VAJRA GANDHE AH HUM *cologne water*
OM VAJRA NAIVIDYA AH HUM *food*
OM VAJRA SHABDA AH HUM *music*
OM VAJRA RUPA AH HUM *sights*
OM VAJRA SHABDA AH HUM *sounds*
OM VAJRA GANDHE AH HUM *fragrances*
OM VAJRA RASE AH HUM *tastes*
OM VAJRA SPARSHE AH HUM *physical sensations*

Making the Outer Offerings, Offerings of Sensory Objects, and Offerings of the Sixteen Knowledge Ladies to Ourselves Generated as the Deities

Imagine that hosts of offering goddesses and knowledge ladies, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM AH GURU VAJRA SHRI HERUKA ARGHAM PRATICCHA HUM SVAHA
water to drink

OM AH GURU VAJRA SHRI HERUKA PADYAM PRATICCHA HUM SVAHA
water for washing the feet

OM AH GURU VAJRA SHRI HERUKA ANJAMANAM PRATICCHA HUM SVAHA
water for rinsing the mouth

OM AH GURU VAJRA SHRI HERUKA PROKSHANAM PRATICCHA HUM SVAHA
water for sprinkling as a shower

OM AH GURU VAJRA SHRI HERUKA VAJRA PUSHPE PRATICCHA HUM SVAHA
flowers

OM AH GURU VAJRA SHRI HERUKA VAJRA DHUPE PRATICCHA HUM SVAHA
incense

OM AH GURU VAJRA SHRI HERUKA VAJRA DIPAM PRATICCHA HUM SVAHA
butter lamp

OM AH GURU VAJRA SHRI HERUKA VAJRA GANDHE PRATICCHA HUM SVAHA
cologne water

OM AH GURU VAJRA SHRI HERUKA VAJRA NAIVIDYA PRATICCHA HUM SVAHA
food

OM AH GURU VAJRA SHRI HERUKA VAJRA SHABDA PRATICCHA HUM SVAHA
music

OM AH GURU VAJRA SHRI HERUKA VAJRA RUPA PRATICCHA HUM SVAHA
sights

OM AH GURU VAJRA SHRI HERUKA VAJRA SHABDA PRATICCHA HUM SVAHA
sounds

OM AH GURU VAJRA SHRI HERUKA VAJRA GANDHE PRATICCHA HUM SVAHA
fragrances

OM AH GURU VAJRA SHRI HERUKA VAJRA RASE PRATICCHA HUM SVAHA
tastes

OM AH GURU VAJRA SHRI HERUKA VAJRA SPARSHE PRATICCHA HUM
physical sensations

OM VAJRA VINE HUM HUM PHAT *vina lute*

OM VAJRA VAMSHE HUM HUM PHAT *flute*

OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*

OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*

OM VAJRA HASYA HUM HUM PHAT *smile*

OM VAJRA LASYA HUM HUM PHAT *flirt*

OM VAJRA GITI HUM HUM PHAT *sing*

OM VAJRA NRITYA HUM HUM PHAT *dance*

OM VAJRA PUSHPE HUM HUM PHAT *flowers*
OM VAJRA DHUPE HUM HUM PHAT *incense*
OM VAJRA DIPAM HUM HUM PHAT *butter lamp*
OM VAJRA GHANDE HUM HUM PHAT *cologne water*
OM RUPA VAJRI HUM HUM HUM PHAT *sights*
OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Making the Inner Offering to the Guests and to Ourselves Generating as the Deities

Visualize in the space before you all the lineage gurus and your actual gurus, as well as the other guests.

On the tongues of the guests, arising from white HUMs,
Sit white three-spoked vajras, like mere barley shafts.

OM AMRITA UDAKA HUM HUM THA THA TRAM AH KHAM HUM
OM AH HUM

Served by the goddess Vajra-rasini (Vajra Taste),
They draw up and consume the nectar,
Through a hollow tube of vajra light.

Make the offerings to the gurus while holding the inner offering cup at the level of your brow.

OM. I make this offering this to the lips
of my kind and precious root Guru,
Who is the essence of the body, speech, mind,
good qualities, and enlightening influence
of all the Thusly Gone Buddhas of the three times
and ten directions,
Who is the source of all eighty-four thousand groups
of Dharma teachings,
And sovereign lord of the entire realized Arya Sangha
OM AH HUM.

To the lips of the triumphant lord of the all-pervasive,
the mighty Vajradhara – OM AH HUM
To the lips of the Trimuphant Ones' Son, Vajrapani – OM AH HUM
To the lips of the glorious Saraha – OM AH HUM
To the lips of the glorious guardian, Nagarjuna – OM AH HUM
To the lips of glorious powerful lord, Shavari – OM AH HUM
To the lips of the greatly accomplished mahasiddha, Luipa – OM AH HUM
To the lips of the kingly Darika – OM AH HUM
To the lips of the vajra master, Ghantapa – OM AH HUM
To the lips of the greatly accomplished mahasiddha, Kurmapa – OM AH HUM
To the lips of the greatly accomplished mahasiddha, Jalandhara – OM AH HUM
To the lips of the greatly accomplished mahasiddha, Krishnacharya – OM AH HUM
To the lips of the greatly accomplished mahasiddha, Guhyapa – OM AH HUM

To the lips of the greatly accomplished mahasiddha, Vijaya – OM AH HUM
To the lips of the greatly accomplished mahasiddhas, Tilopa – OM AH HUM
To the lips of the great pandita, Naropa – OM AH HUM
To the lips of the Phamting brothers – OM AH HUM
To the lips of Log-kya Sherab-tseg – OM AH HUM
To the lips of Mel Lotsawa Lodro-dragpa – OM AH HUM
To the lips of Sachen Kunga-nyingpo – OM AH HUM
To the lips of the ennobling, impeccable Sonam-tsemo – OM AH HUM
To the lips of the ennobling, impeccable Dragpa-gyeltsen – OM AH HUM
To the lips of the master of the Dharma, Sakya Pandita – OM AH HUM
To the lips of the Triumphant Ones' son, Sonam-senggey – OM AH HUM
To the lips of master, Sanggyay-bumpa – OM AH HUM
To the lips of the possessor of the supreme, Legpay-lodro – OM AH HUM
To the lips of guru, Pelden-senggey – OM AH HUM
To the lips of Buton Rinchen-drub – OM AH HUM
To the lips of Kyungpo-lhaypa Zhonnu-sonam – OM AH HUM
To the lips of the king of the Dharma, the great Tsongkhapa – OM AH HUM
To the lips of the learned and accomplished Geleg-pelzang – OM AH HUM
To the lips of the great pandita Chokyi-gyeltsen – OM AH HUM
To the lips of the ennobling, impeccable Chokyi-dorje – OM AH HUM
To the lips of the triumphant Lozang-dondrub – OM AH HUM
To the lips of the great Vajradhara Sangyay-yeshey – OM AH HUM
To the lips of the kind root guru, the glorious and excellent Lozang-chokyi-gyeltsen
– OM AH HUM
To the lips of the holder of the vajras, Konchog-gyeltsen – OM AH HUM
To the lips of the ennobling, impeccable Lozang-yeshey – OM AH HUM
To the lips of the omniscient Lozang-kelzang-gyatso – OM AH HUM
To the lips of the ennobling, impeccable Lozang-pelden-yeshey – OM AH HUM
To the lips of the omniscient Lozang-jampel-gyatso – OM AH HUM
Furthermore, to the lips of all my hallowed gurus,
together with their lineages,
Who have conferred on me empowerments, explained to me the tantras,
and given me their quintessence teachings – OM AH HUM

Make the offerings to the mandala deities while holding the inner offering cup at the level of your heart.

To Heruka

OM HRIH HA HA HUM HUM PHAT -- OM AH HUM

To Vajra-varahi

**OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
HUM HUM PHAT SVAHA -- OM AH HUM**

To the great bliss wheel

OM DAKINIYE HUM HUM PHAT -- OM AH HUM

OM LAME HUM HUM PHAT -- OM AH HUM
OM KHANDAROHI HUM HUM PHAT -- OM AH HUM
OM RUPINIYE HUM HUM PHAT -- OM AH HUM

To the mind wheel

OM KARA KARA HUM HUM PHAT -- OM AH HUM
OM PRACHANDI HUM HUM PHAT -- OM AH HUM
OM KURU KURU HUM HUM PHAT -- OM AH HUM
OM CHANDI AKSHIYE HUM HUM PHAT -- OM AH HUM
OM BANDHA BANDHA HUM HUM PHAT -- OM AH HUM
OM PRABHAVATIYE HUM HUM PHAT -- OM AH HUM
OM TRASAYA TRASAYA HUM HUM PHAT -- OM AH HUM
OM MAHANASE HUM HUM PHAT -- OM AH HUM
OM KSHOBHAYA KSHOBHAYA HUM HUM PHAT -- OM AH HUM
OM VIRAMATIYE HUM HUM PHAT -- OM AH HUM
OM HRAUM HRAUM HUM HUM PHAT -- OM AH HUM
OM KHARVARIYE HUM HUM PHAT -- OM AH HUM
OM HRAH HRAH HUM HUM PHAT -- OM AH HUM
OM LANKESHVARIYE HUM HUM PHAT -- OM AH HUM
OM PHAIM PHAIM HUM HUM PHAT -- OM AH HUM
OM DRUMACCHAYE HUM HUM PHAT -- OM AH HUM

To the speech wheel

OM PHAT PHAT HUM HUM PHAT -- OM AH HUM
OM AIRAVATIYE HUM HUM PHAT -- OM AH HUM
OM DAHA DAHA HUM HUM PHAT -- OM AH HUM
OM MAHABHAIRAVI HUM HUM PHAT -- OM AH HUM
OM PACHA PACHA HUM HUM PHAT -- OM AH HUM
OM VAYUVEGE HUM HUM PHAT -- OM AH HUM
OM BHAKSHA BHAKSHA VASARUDHIRA ANTRA MALAVA LAMBINI
HUM HUM PHAT -- OM AH HUM
OM SURABHAKSHAYE HUM HUM PHAT -- OM AH HUM
OM GRIHNA GRIHNA SAPTA PATALA GATA BHUJAMGAM SARVAMPA
TARJAYA TARJAYA HUM HUM PHAT -- OM AH HUM
OM SHYAMA DEVI HUM HUM PHAT -- OM AH HUM
OM AKADDHYA AKADDHYA HUM HUM PHAT -- OM AH HUM
OM SUBHADRE HUM HUM PHAT -- OM AH HUM
OM HRIM HRIM HUM HUM PHAT -- OM AH HUM
OM HAYAKARNE HUM HUM PHAT -- OM AH HUM
OM JNAUM JNAUM HUM HUM PHAT -- OM AH HUM
OM KHAGANANE HUM HUM PHAT -- OM AH HUM

To the body wheel

OM KSHMAM KSHMAM HUM HUM PHAT -- OM AH HUM
OM CHAKRA VEGE HUM HUM PHAT -- OM AH HUM
OM HAM HAM HUM HUM PHAT -- OM AH HUM

OM KHANDAROHI HUM HUM PHAT -- OM AH HUM
OM HRIM HRIM HUM HUM PHAT -- OM AH HUM
OM SHAUNDHINI HUM HUM PHAT -- OM AH HUM
OM HUM HUM HUM HUM PHAT -- OM AH HUM
OM CHAKRA VARMINI HUM HUM PHAT -- OM AH HUM
OM KILI KILI HUM HUM PHAT -- OM AH HUM
OM SUVIRE HUM HUM PHAT -- OM AH HUM
OM SILI SILI HUM HUM PHAT -- OM AH HUM
OM MAHABALE HUM HUM PHAT -- OM AH HUM
OM HILI HILI HUM HUM PHAT -- OM AH HUM
OM CHAKRA VARTINI HUM HUM PHAT -- OM AH HUM
OM DHILI DHILI HUM HUM PHAT -- OM AH HUM
OM MAHAVIRYE HUM HUM PHAT -- OM AH HUM

To the wheel of those with close bond

OM KAKASYE HUM HUM PHAT -- OM AH HUM
OM ULUKASYE HUM HUM PHAT -- OM AH HUM
OM SHVANASYE HUM HUM PHAT -- OM AH HUM
OM SHUKARASYA HUM HUM PHAT -- OM AH HUM
OM YAMA DADHI HUM HUM PHAT -- OM AH HUM
OM YAMA DUTI HUM HUM PHAT -- OM AH HUM
OM YAMA DAMSHTRINI HUM HUM PHAT -- OM AH HUM
OM YAMA MATHANI HUM HUM PHAT -- OM AH HUM

Furthermore, to the lips of all the yidams deities
associated with the four great sets of tantra,
Together with the circles of hosts of deities
of their mandalas -- OM AH HUM

Make the offering to the protectors while holding the inner offering cup at the level of your navel.

Furthermore, to the lips of the oath-bound safekeepers,
Who saw the previous Buddhas, listened to their hallowed Dharma,
Relied on their realized Arya Sangha, promised to protect
the teachings and the fourfold assembly,
And were trusted and made actually present by previous gurus --
OM AH HUM.

To the lips of the heroic viras, yoginis, directional guardians,
local area protectors, nagas, and so forth,
Reside in the eight great charnel grounds -- OM AH HUM

To the lips of the originally residing lords of the ground
And to all limited beings transformed into (Heruka) deities -- OM AH HUM

Vajra-rasini offers you a drop of the inner offering, which you taste and swallow, imagining that you offer it to all the Buddhas and bodhisattvas of the ten directions in every pore of your skin, while reciting:

OM AMRITA SVADANA VAJRA SVABHAVA ATMAKO HAM

All the guests have become satisfied from the nectars of deep awareness.

Vajra-rasini dissolves back in your heart.

Making the Distinguished Inner Offering

Coming from the HUM at my heart, the four heart yoginis
and the eight dakinis of the doorways and corners
Offer the five nectars contained in the skullcup.

OM SARVA VAJRA KAMINI SARVA BHAKSHAM SHODAYA GUHYA VAJRANI SVAHA

The yoginis and dakinis dissolve back into your heart.

Making the Secret Offering

OM AH HUM

Imagine that the secret places and four chakras of all the father and mother couples in the external and body mandalas become ennobling and consecrated in the same manner as took place with the principal couple.

The mother and father couples, with their four places
and their secret places having been ennobled and consecrated,
Go into union, whereby their bodhichitta melts.
Arriving from the crown of their head to their throat – joy;
Arriving from their throat to their heart – supreme joy;
Arriving from their heart to their navel – distinguished joy;
Arriving from their navel to the tip of their gem,
There arises deep awareness of simultaneously arising joy,
Whereby all the deities in fact experience great blissful awareness.

Offering of the Very Nature of Reality

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,
Whereby they become delighted
with the offering of the very nature of reality.

Offering the Mantras as a Way of Offering One's Practice

Visualize emanating a one-faced, two-armed Heruku from your heart. He bows down before and touches the big toe of each deity in the external mandala, in turn, while reciting that deity's mantra, promising to actualize the practice of that deity.

Heruka

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

Vajra-varahi

OM VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA
OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
HUM HUM PHAT SVAHA

Great bliss wheel

OM DAKINIYE HUM HUM PHAT
OM LAME HUM HUM PHAT
OM KHANDAROHI HUM HUM PHAT
OM RUPINIYE HUM HUM PHAT

Mind wheel

OM KARA KARA HUM HUM PHAT
OM PRACHANDI HUM HUM PHAT
OM KURU KURU HUM HUM PHAT
OM CHANDI AKSHIYE HUM HUM PHAT
OM BANDHA BANDHA HUM HUM PHAT
OM PRABHAVATIYE HUM HUM PHAT
OM TRASAYA TRASAYA HUM HUM PHAT
OM MAHANASE HUM HUM PHAT
OM KSHOBHAYA KSHOBHAYA HUM HUM PHAT
OM VIRAMATIYE HUM HUM PHAT
OM HRAUM HRAUM HUM HUM PHAT
OM KHARVARIYE HUM HUM PHAT
OM HRAH HRAH HUM HUM PHAT
OM LANKESHVARIYE HUM HUM PHAT
OM PHAIM PHAIM HUM HUM PHAT
OM DRUMACCHAYE HUM HUM PHAT

Speech wheel

OM PHAT PHAT HUM HUM PHAT
OM AIRAVATIYE HUM HUM PHAT
OM DAHA DAHA HUM HUM PHAT
OM MAHABHAIRAVI HUM HUM PHAT
OM PACHA PACHA HUM HUM PHAT
OM VAYUVEGE HUM HUM PHAT
OM BHAKSHA BHAKSHA VASA RUDIRA ANTRA MALAVA LAMBINI
HUM HUM PHAT
OM SURA BAKSHAYE HUM HUM PHAT
OM GRIHNA GRIHNA SAPTA PATALA GATA BHUJAMGAM SARVAMPA
TARJAYA TARJAYA HUM HUM PHAT
OM SHYAMA DEVI HUM HUM PHAT
OM AKADDHYA AKADDHYA HUM HUM PHAT
OM SUBHADRE HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT

OM HAYAKARNE HUM HUM PHAT
OM JNAUM JNAUM HUM HUM PHAT
OM KHAGANANE HUM HUM PHAT

Body wheel

OM KSHMAM KSHMAM HUM HUM PHAT
OM CHAKRA VEGE HUM HUM PHAT
OM HAM HAM HUM HUM PHAT
OM KHANDAROHU HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM SHAUNDHINI HUM HUM PHAT
OM HUM HUM HUM HUM PHAT
OM CHAKRA VARMINI HUM HUM PHAT
OM KILI KILI HUM HUM PHAT
OM SUVIRE HUM HUM PHAT
OM SILI SILI HUM HUM PHAT
OM MAHABALE HUM HUM PHAT
OM HILI HILI HUM HUM PHAT
OM CHAKRA VARTINE HUM HUM PHAT
OM DHILI DHILI HUM HUM PHAT
OM MAHAVIRYE HUM HUM PHAT

Wheel of those with close bond

OM KAKASYE HUM HUM PHAT
OM ULUKASYE HUM HUM PHAT
OM SHVANASYE HUM HUM PHAT
OM SHUKARASYA HUM HUM PHAT
OM YAMA DADHI HUM HUM PHAT
OM YAMA DUTI HUM HUM PHAT
OM YAMA DAMSHTRINI HUM HUM PHAT
OM YAMA MATHANI HUM HUM PHAT

The one-faced two-armed Heruka dissolves back into your heart.

Offering Praise

Visualize emanating sixty-two one-faced, two-armed Herukas from your heart, one for each deity in the external mandala. Simultaneously, each Heruka bows down before and touches the big toe of one of the deities in the external mandala; while they all recite together the verses of praise.

Eight-line praise to the Father

OM NAMO BHAGAVATE VIRESHAYA HUM HUM PHAT
OM MAHA KALPA AGNI SAMNIBHAYA HUM HUM PHAT
OM JATA MUKUTAM KOTAYA HUM HUM PHAT
OM DAMSHTRA KARA LOGRA BHISHANA MUKHAYA HUM HUM PHAT
OM SAHASRA BHUJA BHASURAYA HUM HUM PHAT
OM PARASHU PASHU UDYATA SHULA KHATVANGA DHARINE

HUM HUM PHAT
OM VYAGHRA JINAM VARA DHARAYA HUM HUM PHAT
OM MAHA DHUMA PRANDHA KARA VAPUSHAYA HUM HUM PHAT

Eight-line praise to the Mother

OM NAMO BHAGAVATI VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA PARAJITE TRAILOKYA MATE VIDYESHVARI
HUM HUM PHAT
OM NAMO SARVA BHUTA BHAYA VAHE MAHA VAJRE HUM HUM PHAT
OM NAMO VAJRASANI AJITE APARAJITE VASHAM KARI NETRA
HUM HUM PHAT
OM NAMO BHRAMANI SHOSHANI ROSHANI KRODHE KARALINI
HUM HUM PHAT
OM NAMO TRASANI MARANI PRABHEDANI PARAJAYE HUM HUM PHAT
OM NAMO VIJIAYE JAMBHANI STAMBHANI MOHANI HUM HUM PHAT
OM NAMO VAJRA VARAHI MAHA YOGINI KAMESHVARI KHAGE
HUM HUM PHAT

The sixty-two Herukas dissolve back into your heart.

Meditation on the Deities

Meditate on holding the pride of the entire supporting and supported mandalas.

Being Mindful of What the External Ornaments Represent in a Purified Form

Each of the following sets of mantras is an aspect in which is appearing the deep awareness of inseparable blissful awareness and voidness. When reciting the sets of mantras, imagine the mantra transforms into the appropriate ornament that represents it and that you put on that ornament.

The Mantras of the Twenty-four Heroic Viras for the Energy-Source Drops for the Twenty-four Parts of the Body – the Hair, Nails, and So Forth

Mind wheel viras

OM KARA KARA HUM HUM PHAT
OM KURU KURU HUM HUM PHAT
OM BANDHA BANDHA HUM HUM PHAT
OM TRASAYA TRASAYA HUM HUM PHAT
OM KSHOBHAYA KSHOBHAYA HUM HUM PHAT
OM HRAUM HRAUM HUM HUM PHAT
OM HRAH HRAH HUM HUM PHAT
OM PHAIM PHAIM HUM HUM PHAT

Speech wheel viras

OM PHAT PHAT HUM HUM PHAT
OM DAHA DAHA HUM HUM PHAT
OM PACHA PACHA HUM HUM PHAT
OM BHAKSHA BHAKSHA VASA RUDIRA ANTRA MALAVA LAMBINI
HUM HUM PHAT

OM GRIHNA GRIHNA SAPTA PATALA GATA BHUJAMGAM SARVAMPA
TARJAYA TARJAYA HUM HUM PHAT
OM AKADDHYA AKADDHYA HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM JNAUM JNAUM HUM HUM PHAT

Body wheel viras

OM KSHMAM KSHMAM HUM HUM PHAT
OM HAM HAM HUM HUM PHAT
OM HIM HIM HUM HUM PHAT
OM HUM HUM HUM HUM PHAT
OM KILI KILI HUM HUM PHAT
OM SILI SILI HUM HUM PHAT
OM HILI HILI HUM HUM PHAT
OM DHILI DHILI HUM HUM PHAT

The twenty-four energy-source drops for the growth of the hair, nails, and so on are, in functional nature, (the mantras of) the twenty-four heroic viras.

The Root Mantra of the Father and Father's Six Body Armor Mantras for His Six Mudra-Seal Ornaments and Six Secondary Mudra-Seal Ornaments of Bone

For the six mudra-seal ornaments: the jewel on the crown of his head, the eight-spoke wheel ornaments, the Brahma thread, ashes smeared on his body, criss-crossed shoulder straps, and neck choker.

OM KARA KARA, KURU KURU,
BANDHA BANDHA, TRASAYA TRASAYA,
KSHOBHAYA KSHOBHAYA,
HRAUM HRAUM, HRAH HRAH,
PHAIM PHAIM, PHAT PHAT,
DAHA DAHA, PACHA PACHA,
BHAKSHA BHAKSHA VASA RUDIRA
ANTRA MALAVA LAMBINI,
GRIHNA GRIHNA SAPTA PATALA GATA
BHUJAMGAM SARVAMPA
TARJAYA TARJAYA, AKADDHYA AKADDHYA,
HRIM HRIM, JNAUM JNAUM, KSHMAM KSHMAM,
HAM HAM, HIM HIM, HUM HUM,
KILI KILI, SILI SILI,
HILI HILI, DHILI DHILI, HUM HUM PHAT

For the six secondary mudra-seal ornaments: the two forearm bracelets, two upper arm bracelets, and two anklets.

OM OM HA HUM HUM PHAT
OM NA MA HI HUM HUM PHAT
OM SVA HA HU HUM HUM PHAT

OM VAUSH TA HE HUM HUM PHAT
OM HUM HUM HO HUM HUM PHAT
OM PHAT HAM HUM HUM PHAT

From these (mantras) have come the six mudra-seal ornaments
and secondary mudra-seal ornaments of bone.

The Mother's Rosary Mantra for the Necklace

OM VAJRA VARAHI, PROTANGGE PROTANGGE,
HANA HANA PRANAM,
KIM KINI, KHIM KHINI,
DHUNA DHUNA, VAJRA HASTE,
SHOSHAYA SHOSHAYA,
VAJRA KHATVANGA, KAPALA DHARINI,
MAHA VISHITA, MAMSA ASANI,
MANUSHA ANTRA PRAVRITE, SANI DHYANA,
RASIRA MALA GRANTHITA DHARANI,
SUMBHA NISUMBHA, HANA HANA PRANAM,
SARVA PASHA VANAM,
MAHA MAMSA CCHEDANI, KRODHA MURTE,
DAMSHTRA KARA LINI, MAHA MUDRE,
SHRI HERUKA DEVASYA, AGRA MAHISHI,
SAHASRA SHIRI, SAHASRA VAHAYE,
SHATA SAHASRA ANANE JVALITA,
TEJASE JVALA MUKHE, SAMGALA LOCHANI,
VAJRA SHVARIRE, VAJRA ASANI,
MILITA CHILITA, HE HE, HUM HUM, KHA KHA,
DHURU DHURU, MURU MURU,
ADVAITE MAHA YOGINI, PATHITA SIDDHE,
TRENDHAM TRENDHAM, GRAM GRAM,
HE HE, HA HA, BHIME,
HASA HASA VIRI,
HA HA, HE HE, HUM HUM,
TRAILOKYA VINA SHANI,
SAHASRA KOTI TATHAGATA, PARI VARE, HUM HUM PHAT,
SINHA RUPE KHAH, GAJA RUPE AH,
TRAILOKYA UDDHARE, SAMUDRA MEKHALE,
GRASA GRASA, HUM HUM PHAT,
VIRA ADVAITE, HUM HUM, HA HA,
MAHA PASHU MOHANI, YOGI ISHVARI TVAM,
DAKINI SARVA LOKANAM BANDHANI,
SATYA PRATYAYA KARINI, HUM HUM PHAT,
BHUTA TRASANI, MAHA VIRA, PARAMA SIDDHA,
YOGI ISHVARI PHAT, HUM HUM PHAT, SVAHA

From that comes the necklace.

The Father's Heart Mantra for the Long Hanging Necklace of Fifty Human Skulls

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

From this comes the long hanging necklace of fifty human skulls.

The Father's Auxiliary Heart Mantra for the Earrings

OM HRIH HA HA HUM HUM PHAT

From that come the earrings.

The Mother's Auxiliary Heart Mantra for the Elephant-Hide Cloak

OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
HUM HUM PHAT SVAHA

From that comes the elephant-hide cloak.

The Mother's Six Body Armor Mantras for the Belt

OM OM BAM HUM HUM PHAT
OM HAM YOM HUM HUM PHAT
OM HRIM MOM HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM HUM HUM HUM HUM PHAT
OM PHAT PHAT HUM HUM PHAT

From these comes the belt.

The Mantras of the Four Heart Yoginis, the Twenty-Four Heroic Lady Virinis, and Eight Dakinis of the Doorways and Corners for the Skullcup

Heart yoginis

OM DAKINIYE HUM HUM PHAT
OM LAME HUM HUM PHAT
OM KHANDAROH I HUM HUM PHAT
OM RUPINIYE HUM HUM PHAT

Mind wheel virinis

OM PRACHANDI HUM HUM PHAT
OM CHANDI-AKSHIYE HUM HUM PHAT
OM PRABHA-VATIYE HUM HUM PHAT
OM MAHA-NASE HUM HUM PHAT
OM KSHOBHAYA KSHOBHAYA HUM HUM PHAT
OM KHAR-VARIYE HUM HUM PHAT
OM LANKESH-VARIYE HUM HUM PHAT
OM DRUMACCHAYE HUM HUM PHAT

Speech wheel virinis

OM AIRA-VATIYE HUM HUM PHAT
OM MAHA-BHAIRAVI HUM HUM PHAT

OM VAYUVEGE HUM HUM PHAT
OM SURA-BHAKSHAYE HUM HUM PHAT
OM SHYAMA-DEVI HUM HUM PHAT
OM SUBHADRE HUM HUM PHAT
OM HAYA-KARNE HUM HUM PHAT
OM KHA-GANANE HUM HUM PHAT

Body wheel virinis

OM CHAKRA-VEGE HUM HUM PHAT
OM KHANDA-ROHI HUM HUM PHAT
OM SHAUNDINI HUM HUM PHAT
OM CHAKRA-VARMINI HUM HUM PHAT
OM SUVIRE HUM HUM PHAT
OM MAHA-BALE HUM HUM PHAT
OM CHAKRA-VARTINE HUM HUM PHAT
OM MAHAVIRYE HUM HUM PHAT

Dakinis of the doorways and corners

OM KAKASYE HUM HUM PHAT
OM ULUKASYE HUM HUM PHAT
OM SHVANASYE HUM HUM PHAT
OM SHUKARASYA HUM HUM PHAT
OM YAMA-DADHI HUM HUM PHAT
OM YAMA-DUTI HUM HUM PHAT
OM YAMA-DAMSHTRINI HUM HUM PHAT
OM YAMA-MATHANI HUM HUM PHAT

From these come the skullcup.

The Mother's Heart Mantra for the Crown of Dried Human Skulls

OM VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA

From these the crown of skulls arises, with which I adorn my head.

Being Mindful of What the Bodies of the Principal Couple Represent in a Purified Form

Imagining that your spine is a khatvanga-staff, sound the damaru.

The khatvanga-staff (represents) the body of the deity (Heruka);
The sound of the damaru, discriminating awareness (Vajra-varahi).

The Vanquishing Master (Heruka), the Heroic Vira,
(as the method, blissful awareness, is spoken of as) the day;
While the Yogini (Vajra-varahi, as discriminating awareness),
is spoken of as the night.

Arising within nirvana, the state beyond sorrow,
the Heroic Vira (Heruka, as the deep awareness of the sphere of reality),
is an emanation of (the purification of) the sixth consciousness,

(mental consciousness).

While the emanation of the purification of phenomena
(as voidness, the object of that deep awareness),
Shows itself as the body of Varahi.

SHRI is nondual deep awareness.

HE is (the voidness of phenomena, due to) the voidness of (mind
as their truly existent) cause and so on.

RU is (the voidness of persons, due to their) being parting from any
arrangement (of a truly existent “soul”).

KA is the non-abiding (of the mind and its objects)
in any (discordant manner).

Mahayoga: Facsimile Complete Stage Meditation

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

The (sound of the) rosary of vowels and consonants
has (the form of) five (colored) rays of light
that emanate (at their tips) the deity groups of the three wheels.
Resounding with the breath (going) out my right nostril,
they emanate forth,

Whereby they transform all wandering beings
into the deity groups of the three wheels.

They who have been transformed become of one taste
with the heroic viras and yoginis who've become accomplished
since beginning time.

They re-enter me through my left nostril
and settle at my navel.

From their transformation comes a moon-disc,
white with a tinge of red, and having on it
a reflection of the vowels and consonants.

In its center, instantaneously comes a white-red syllable HUM.

From the transformation of both that (syllable) and the moon
Comes (the deep awareness being) Heruka,
white, (the size of a bean), standing with his right leg outstretched,
with one face and two arms, holding vajra and bell, and like a rainbow.

(In his heart is the absorbed concentration being, a white-red syllable HUM).

From his being in union with his motherly partner, Vajra-varahi,
red, with one face and two arms, holding cleaver and skullcup,
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;
That dissolves into the supporting (protection) circles.
The supporting (protections) circles, together with
(the immeasurably magnificent palace and)
the eight dakinis of the doorways and corners
dissolve into the body wheel.
That dissolves into the speech wheel.
That dissolves into the mind wheel.

The four (couples) standing in the cardinal directions
(in the mind wheel) dissolve into the four goddesses (of the great bliss wheel),
Going counter-clockwise, starting with Dakini.
The four (couples) standing in the intermediary directions
dissolve into the four goddesses,
going clockwise, starting with Rupini.
The four skullcups, as well, dissolve into the four: Rupini and so on.

The four goddesses, as well, dissolve into
(whichever of) the principal figure's four faces they face.
The father and mother close-bonding beings (together with the body mandala)
Dissolve into the father and mother deep awareness 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.

OM AH HUM

OM SARVA VIRI YOGINI KAYA VAK CHITTA VAJRA SVABHAVA ATMAKO 'HAM

OM VAJRA SHUDDHAH SARVA DHARMAH VAJRA SHUDDHO 'HAM

Within a state of voidness, instantaneously,
The entire supporting and supported mandalas
Arise clearly and are complete.



CONCLUDING PRACTICES

Ennobling Consecration of the Rosary

Dissolution into Voidness and Generation as Speech Vajra, Padmanart-eshvara

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

The rosary transforms into its voidness.

From within a state of voidness, instantaneously there arises

Speech Vajra (in the form of) a Padmanart-eshvara,

Red, with one face and four arms:

His two right hands hold a lotus and a damaru-drum,

His two left hands a bell and a khatvanga-staff together with a skullcup.

He has three eyes, is naked, his hair in a (two-leveled) top-knot;

He's bedecked with the mudra-seal of the five ornaments of bone,

And stands with his right leg outstretched.

At his head is an OM,

At his throat an AH,

At his heart a HUM.

Merging of the Deep Awareness Beings

From the HUM at his heart, light-rays emanate,

Invoking the deep awareness beings

Similar to the one being meditated.

JAH HUM BAM HOH

They become nondual.

Making Outer Offerings to Padmanart-eshvara

Imagine that hosts of offering goddesses, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM ARGHAM PRATICCHA SVAHA *water to drink*

OM PADYAM PRATICCHA SVAHA *water to wash the feet*

OM VAJRA PUSHPE AH HUM SVAHA *flowers*

OM VAJRA DHUPE AH HUM SVAHA *incense*

OM VAJRA DIPE AH HUM SVAHA *butter lamp*

OM VAJRA GANDHE AH HUM SVAHA *cologne water*

OM VAJRA NAIVIDYA AH HUM SVAHA *food*

OM VAJRA SHABHA AH HUM SVAHA *music*

Making Him an Inner Offering

OM PADMA-NARTESHVARA HUM HUM PHAT -- OM AH HUM

Offering Him Prostration and Praise

O supreme heroic vira of speech,
Owner of the coral earth,
Embellished with a long hanging necklace
of lunar mansions
And having bone ornaments,
You're born from the lotus Buddha-family
And perform the activities of powerful influence.
I prostrate to you.

OM PADMA NARTESHVARA HUM HUM PHAT

Transformation Back into the Rosary

Speech Vajra dissolves and then arises,
Transformed back into the rosary.

Recitation of the Mantras

Visualization

Encircled (counter-clockwise) around the syllable HUM,
white with a tinge of red,
standing on the moon-disc at my navel
And around the deep awareness being syllable HUM
standing on the sun-disc at the hearts of the other deities
(in both the external and body mandalas)
Are the mantras (of each other) that are to be recited.
(While reciting the mantra of each deity,
Rays of light with) hosts of deities of the five circles
(at their tips)
Emanate forth from (the nada squiggle on top of) the syllable (HUM)
in the middle (of the disc inside that deity).
They work for the benefit of wandering beings
and then gather back in and dissolve into the syllable (HUM).
(In this way,) they come to have the enlightening activity
of emanation and gathering in.

Root Mantra of the Father

OM KARA KARA, KURU KURU,
BANDHA BANDHA, TRASAYA TRASAYA,
KSHOBHAYA KSHOBHAYA,
HRAUM HRAUM, HRAH HRAH,
PHAIM PHAIM, PHAT PHAT,

DAHA DAHA, PACHA PACHA,
BHAKSHA BHAKSHA VASA RUDIRA
ANTRA MALAVA LAMBINI,
GRIHNA GRIHNA SAPTA PATALA GATA
BHUJAMGAM SARVAMPA
TARJAYA TARJAYA, AKADDHYA AKADDHYA,
HRIM HRIM, JNAUM JNAUM, KSHMAM KSHMAM,
HAM HAM, HIM HIM, HUM HUM,
KILI KILI, SILI SILI,
HILI HILI, DHILI DHILI, HUM HUM PHAT

Root Mantra of the Mother

OM VAJRA VARAHI, PROTANGGE PROTANGGE,
HANA HANA PRANAM,
KIM KINI, KHIM KHINI,
DHUNA DHUNA, VAJRA HASTE,
SHOSHAYA SHOSHAYA,
VAJRA KHATVANGA, KAPALA DHARINI,
MAHA VISHITA, MAMSA ASANI,
MANUSHA ANTRA PRAVRITE, SANI DHYANA,
RASIRA MALA GRANTHITA DHARANI,
SUMBHA NISUMBHA, HANA HANA PRANAM,
SARVA PASHA VANAM,
MAHA MAMSA CCHEDANI, KRODHA MURTE,
DAMSHTRA KARA LINI, MAHA MUDRE,
SHRI HERUKA DEVASYA, AGRA MAHISHI,
SAHASRA SHIRI, SAHASRA VAHAYE,
SHATA SAHASRA ANANE JVALITA,
TEJASE JVALA MUKHE, SAMGALA LOCHANI,
VAJRA SHVARIRE, VAJRA ASANI,
MILITA CHILITA, HE HE, HUM HUM, KHA KHA,
DHURU DHURU, MURU MURU,
ADVAITE MAHA YOGINI, PATHITA SIDDHE,
TRENDHAM TRENDHAM, GRAM GRAM,
HE HE, HA HA, BHIME,
HASA HASA VIRI,
HA HA, HE HE, HUM HUM,
TRAILOKYA VINA SHANI,
SAHASRA KOTI TATHAGATA, PARI VARE, HUM HUM PHAT,
SINHA RUPE KHAH, GAJA RUPE AH,
TRAILOKYA UDDHARE, SAMUDRA MEKHALE,
GRASA GRASA, HUM HUM PHAT,
VIRA ADVAITE, HUM HUM, HA HA,
MAHA PASHU MOHANI, YOGI ISHVARI TVAM,
DAKINI SARVA LOKANAM BANDHANI,

SATYA PRATYAYA KARINI, HUM HUM PHAT,
BHUTA TRASANI, MAHA VIRA, PARAMA SIDDHA,
YOGI ISHVARI PHAT, HUM HUM PHAT, SVAHA

Heart Mantra of the Father

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

Heart Mantra of the Mother

OM VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA

Auxiliary Heart Mantra of the Father

OM HRIH HA HA HUM HUM PHAT

Auxiliary Heart Mantra of the Mother

OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE HUM HUM PHAT SVAHA

Body Armor Mantras of the Father

OM OM HA HUM HUM PHAT
OM NA MA HI HUM HUM PHAT
OM SVA HA HU HUM HUM PHAT
OM VAUSH TA HE HUM HUM PHAT
OM HUM HUM HO HUM HUM PHAT
OM PHAT HAM HUM HUM PHAT

Body Armor Mantras of the Mother

OM OM BAM HUM HUM PHAT
OM HAM YOM HUM HUM PHAT
OM HRIM MOM HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM HUM HUM HUM HUM PHAT
OM PHAT PHAT HUM HUM PHAT

Mantras of the Great Bliss Wheel

OM DAKINIYE HUM HUM PHAT
OM LAME HUM HUM PHAT
OM KHANDAROHU HUM HUM PHAT
OM RUPINIYE HUM HUM PHAT

Mantras of the Mind Wheel

OM KARA KARA HUM HUM PHAT
OM PRACHANDI HUM HUM PHAT
OM KURU KURU HUM HUM PHAT
OM CHANDI AKSHIYE HUM HUM PHAT
OM BANDHA BANDHA HUM HUM PHAT

OM PRABHAVATIYE HUM HUM PHAT
OM TRASAYA TRASAYA HUM HUM PHAT
OM MAHANASE HUM HUM PHAT
OM KSHOBHAYA KSHOBHAYA HUM HUM PHAT
OM VIRAMATIYE HUM HUM PHAT
OM HRAUM HRAUM HUM HUM PHAT
OM KHARVARIYE HUM HUM PHAT
OM HRAH HRAH HUM HUM PHAT
OM LANKESHVARIYE HUM HUM PHAT
OM PHAIM PHAIM HUM HUM PHAT
OM DRUMACCHAYE HUM HUM PHAT

Mantras of the Speech Wheel

OM PHAT PHAT HUM HUM PHAT
OM AIRAVATIYE HUM HUM PHAT
OM DAHA DAHA HUM HUM PHAT
OM MAHABHAIRAVI HUM HUM PHAT
OM PACHA PACHA HUM HUM PHAT
OM VAYUVEGE HUM HUM PHAT
OM BHAKSHA BHAKSHA VASA RUDIRA ANTRA MALAVA LAMBINI
HUM HUM PHAT
OM SURA BAKSHAYE HUM HUM PHAT
OM GRIHNA GRIHNA SAPTA PATALA GATA BHUJAMGAM SARVAMPA
TARJAYA TARJAYA HUM HUM PHAT
OM SHYAMA DEVI HUM HUM PHAT
OM AKADDHYA AKADDHYA HUM HUM PHAT
OM SUBHADRE HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM HAYAKARNE HUM HUM PHAT
OM JNAUM JNAUM HUM HUM PHAT
OM KHAGANANE HUM HUM PHAT

Mantras of the Body Wheel

OM KSHMAM KSHMAM HUM HUM PHAT
OM CHAKRA VEGE HUM HUM PHAT
OM HAM HAM HUM HUM PHAT
OM KHANDAROHI HUM HUM PHAT
OM HRIM HRIM HUM HUM PHAT
OM SHAUNDHINI HUM HUM PHAT
OM HUM HUM HUM HUM PHAT

OM CHAKRA VARMINI HUM HUM PHAT

OM KILI KILI HUM HUM PHAT

OM SUVIRE HUM HUM PHAT

OM SILI SILI HUM HUM PHAT

OM MAHABALE HUM HUM PHAT

OM HILI HILI HUM HUM PHAT

OM CHAKRA VARTINE HUM HUM PHAT

OM DHILI DHILI HUM HUM PHAT

OM MAHAVIRYE HUM HUM PHAT

Mantras of the Wheel of Those with Close Bond

OM KAKASYE HUM HUM PHAT

OM ULUKASYE HUM HUM PHAT

OM SHVANASYE HUM HUM PHAT

OM SHUKARASYA HUM HUM PHAT

OM YAMA DADHI HUM HUM PHAT

OM YAMA DUTI HUM HUM PHAT

OM YAMA DAMSHTRINI HUM HUM PHAT

OM YAMA MATHANI HUM HUM PHAT

Purification of Any Mistakes in the Recitation by Reciting the Hundred-Syllable Mantra

OM VAJRA HERUKA

SAMAYA MANU PALAYA

HERUKA TVENO PATISHTA,

DRIDHO ME BHAVA

SUTOSHYO ME BHAVA,

SUPOSHYO ME BHAVA

ANURAKTO ME BHAVA

SARVA SIDDHI ME PRAYACCHA

SARVA KARMA SUCHA ME

CHITTAM SHRIYAM KURU HUM

HA HA HA HA HO BHAGAVAN

VAJRA HERUKA MA ME MUNCHA

HERUKA BHAVA

MAHA SAMAYA SATTVA

AH HUM PHAT (1x)

Offering Torma Cakes

Ennobling Consecration of the (Three) Tormas

OM KHANDAROHİ HUM HUM PHAT

While reciting this mantra, imagine that a host of Khandarohis are emitted on the tips of light-rays emanated from a blue HUM, standing in your heart on a sun-disc that is ringed with her blue mantra, chase away all interferences and interfering spirits, and then dissolve back into the HUM.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

(Everything) transforms into its voidness.

Within a state of voidness, from YAM, comes a mandala of wind,
blue, with a shape like a bow, marked on the right and left with victory banners.

On top of it, from RAM, comes a mandala of fire, red and triangular,
marked on the three corners with blazing flames.

On top of that, from OM, AH, HUM, comes a grate of three human heads,
On top of which, from white A, comes a white skullcup with a single fissure,
white on the outside, red on the inside.

Inside it,

In the east, from a white OM come feces, marked with an OM.

In the north, from a green KHAM comes a brain, marked with a KHAM.

In the west, from a red AM comes white bodhichitta, marked with an AM.

In the south, from a yellow TRAM comes urine marked with a TRAM.

And in the center, from a dark blue HUM, comes urine marked with a HUM.

In the (southeast) "fire" corner, from a white LAM comes the flesh of a bull,
marked with a LAM.

In the (southwest) "truthless" corner, from a blue MAM comes the flesh of a dog,
marked with a MAM.

In the (northwest) "wind" corner, from a red PAM comes the flesh of an elephant,
marked with a PAM.

In the (northeast) "powerful" corner, from a green TAM comes the flesh of a horse,
marked with a TAM.

And in the center, from a red BAM comes the flesh of a human, marked with a BAM.

The wind blows; the fire blazes; the heat of the fire

Melts the ingredients, together with the syllables.

They transform into an orange-colored liquid,
the color of the rising sun.

Above this, comes a white HUM,

Which transforms into a white khatvanga-staff, upside-down,
in the nature of white bodhichitta nectar.

This descends into the skullcup, melts, cool down the contents,
and transforms them into the color of mercury, (silvery-white).

Above the nectar appear (three rings,
each made up of) these multi-colored letters:

OM A AA I II U UU RI RII
LI LII 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 YA
SHA SHA SA HA KSHA
HUM HUM PHAT

These completely transform into a white OM, a red AH,
and a blue HUM standing one above the other.
From these, light-rays emanate and scoop back in
the nectars from the oceans and so forth
And the deep awareness nectars from the seed syllables
at the hearts of all heroic viras and powerful, heroic lady virinis
abiding in the ten directions.

The light-rays then transform all wandering beings
into the deities of the three circles
And hook them back as the heroic viras and heroic lady virinis.
Going first into union, they melt and dissolve
into the OM AH HUM.
These three then melt, in order,
And dissolve into the skullcup.

OM AH HUM (3x)

Invoking the Guests for the Torma

PHAIM !

From a syllable HUM on a sun-disc at my heart,
Light-rays emanate, inviting back before me
All the directional protectors, local area protectors, and so on,
Dwelling in the eight charnel grounds,
And the entire (Chakrasamvara) mandala,
to the space before me.

Making Outer Offerings to All the Guests

Imagine that hosts of offering goddesses, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM SHRI HERUKA ARGHAM PRATICCHA SVAHA *water for drinking*
OM SHRI HERUKA PADYAM PRATICCHA SVAHA *water for washing the feet*
OM VAJRA PUSHPE AH HUM *flowers*

OM VAJRA DHUPE AH HUM *incense*
OM VAJRA DIPAM AH HUM *butter lamp*
OM VAJRA GHANDE AH HUM *cologne water*
OM VAJRA NAIVIDYA AH HUM *food*
OM VAJRA SHABDA AH HUM *music*

Ennobling Consecration of One's Palms

Hold your two hands with palms facing upwards.

(Encircled counter-clockwise on the palms of) my two hands are

A AA I II U UU RI RII

LI LII E AI O AU AM AH

(white, on my right palm and)

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 YA

SHA SHA SA HA KSHA

(red on my left).

They transform into a sun (on my right palm)

and a moon (on my left),

Having the nature (of the vowels and syllables

that appear reflected in them),

With a (white) HUM in the center (of each disc).

OM ANYONYA ANUGATA

SARVA DHARMAH PARA SPHARA

ANU-PRAVISHTA SARVA DHARMAH ATYANTA

ANU-PRAVISHTA SARVA DHARMAH OM AH HUM

From the transformation of the moon, the sun, and the HUMs

Comes my vajra palms.

Join your palms together, with the tips of your fingers pressed together.

Making the Offerings to the Three Circles of Guests from the Mandala

Making Requests to the Guests

You goddesses are valid; your close bonds are valid;

And the words that you speak are extremely valid –

May those (three) truths serve as the causes

For us to be cared for by you, O goddesses.

The three circles (of mandala deities, as guests) for the offerings,

Come to (be topped) with inseparable blissful awareness and voidness.

Open your pressed palms and either hold the first actual torma, the one for the mandala deities in them, or imagine that you are holding one.

Ennobling Consecration of the Tongues of the Guests

On the tongues of the guests, coming from white HUMs,
Sit white three-spoked vajras,
Outfitted with tubes made of vajra light,
like mere barley shafts,
Through which they draw up and consume
(the essence of the torma).

Offering a Torma to the First Circle: The Principal Father and Mother and the Four Heart Dakinis

OM AH VAJRA ARAI HOH, JAH HUM BAM HOH,
VAJRA DAKINYA SAMAYA STRAM TRISHYA HOH (3x)

With the first repetition, imagine that the offering goddess Vajra-rasini, Vajra Taste, is emitted from your heart and offers this first torma to Heruka; with the second repetition, she offers it to Vajra-varahi; and with the third to the four heart yoginis of the great bliss circle.

Offering the Torma to the Second Circle: The Mind, Speech, and Body Wheel Deities

OM KARA KARA, KURU KURU,
BANDHA BANDHA, TRASAYA TRASAYA,
KSHOBHAYA KSHOBHAYA,
HRAUM HRAUM, HRAH HRAH,
PHAIM PHAIM, PHAT PHAT,
DAHA DAHA, PACHA PACHA,
BHAKSHA BHAKSHA VASA RUDIRA
ANTRA MALAVA LAMBINI,
GRIHNA GRIHNA SAPTA PATALA GATA
BHUJAMGAM SARVAMPA
TARJAYA TARJAYA, AKADDHYA AKADDHYA,
HRIM HRIM, JNAUM JNAUM, KSHMAM KSHMAM,
HAM HAM, HIM HIM, HUM HUM,
KILI KILI, SILI SILI,
HILI HILI, DHILI DHILI, HUM HUM PHAT (1x)

Imagine that Vajra-rasini offers the torma to the deities of the mind, speech, and body circles of the mandala.

Offering the Torma to the Third Circle: The Eight Dakinis of the Doorways and Corners

OM AH VAJRA ARAI HOH, JAH HUM BAM HOH,
VAJRA DAKINYA SAMAYA STRAM TRISHYA HOH (2x)

Imagine that Vajra-rasini makes the offerings to the eight dakinis of the doorways and corners of the mandala, and then dissolves back into your heart.

Making Them the Offerings by the Sixteen Knowledge Ladies

Imagine that hosts of knowledge ladies, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM VAJRA VINE HUM HUM PHAT *vina lute*
OM VAJRA VAMSHE HUM HUM PHAT *flute*
OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*
OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*
OM VAJRA HASYA HUM HUM PHAT *smile*
OM VAJRA LASYA HUM HUM PHAT *flirt*
OM VAJRA GITI HUM HUM PHAT *sing*
OM VAJRA NRITYA HUM HUM PHAT *dance*

OM VAJRA PUSHPE HUM HUM PHAT *flowers*
OM VAJRA DHUPE HUM HUM PHAT *incense*
OM VAJRA DIPAM HUM HUM PHAT *butter lamp*
OM VAJRA GHANDE HUM HUM PHAT *cologne water*
OM RUPA VAJRI HUM HUM HUM PHAT *sights*
OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Making Them Inner Offerings

Imagine that Vajra-rasini once more emanates from your heart, makes the inner offerings, and then dissolves back into your heart.

To Heruka

OM HUM HUM HUM PHAT OM AH HUM

To Vajra-varahi

OM BAM HUM HUM PHAT OM AH HUM

To the Deities of the Mind Circle

OM KAM HUM HUM PHAT OM AH HUM
OM KHAM HUM HUM PHAT OM AH HUM
OM GAM HUM HUM PHAT OM AH HUM
OM GHAM HUM HUM PHAT OM AH HUM
OM NGAM HUM HUM PHAT OM AH HUM
OM CHAM HUM HUM PHAT OM AH HUM
OM CHHAM HUM HUM PHAT OM AH HUM
OM JAM HUM HUM PHAT OM AH HUM

To the Deities of the Speech Circle

OM JHAM HUM HUM PHAT OM AH HUM
OM NYAM HUM HUM PHAT OM AH HUM
OM TAM HUM HUM PHAT OM AH HUM
OM THAM HUM HUM PHAT OM AH HUM

OM DAM HUM HUM PHAT OM AH HUM
OM DHAM HUM HUM PHAT OM AH HUM
OM NAM HUM HUM PHAT OM AH HUM
OM TAM HUM HUM PHAT OM AH HUM

To the Deities of the Body Circle

OM THAM HUM HUM PHAT OM AH HUM
OM DAM HUM HUM PHAT OM AH HUM
OM DHAM HUM HUM PHAT OM AH HUM
OM NAM HUM HUM PHAT OM AH HUM
OM PAM HUM HUM PHAT OM AH HUM
OM PHAM HUM HUM PHAT OM AH HUM
OM BAM HUM HUM PHAT OM AH HUM
OM BHAM HUM HUM PHAT OM AH HUM

To the Eight Dakinis of the Doorways and Corners

OM YAM HUM HUM PHAT OM AH HUM
OM RAM HUM HUM PHAT OM AH HUM
OM LAM HUM HUM PHAT OM AH HUM
OM VAM HUM HUM PHAT OM AH HUM
OM SHAM HUM HUM PHAT OM AH HUM
OM SHAM HUM HUM PHAT OM AH HUM
OM SAM HUM HUM PHAT OM AH HUM
OM HAM HUM HUM PHAT OM AH HUM

Offering Praise to the Guests from the Mandala

- OM – Vanquishing Master Surpassing All, with the majestic command
of the heroic viras, I prostrate before you – HUM HUM PHAT.
OM – Your light equals the fire that ends a great eon – HUM HUM PHAT.
OM – You wear an Inexhaustible One as a crown for your dread locks –
HUM HUM PHAT.
OM – Your fangs are bared and your face is fearsome – HUM HUM PHAT.
OM – You have myriad arms and blazing rays of light – HUM HUM PHAT.
OM – You wield an axe, a grappling-rope made of a hooded snake, a spear,
and a khatvanga-staff staff – HUM HUM PHAT.
OM – You wear the skin of a tiger as your wrap – HUM HUM PHAT.
OM – Your magnificent smoke-colored body ends all obstruction;
I bow down before you – HUM HUM PHAT.
OM – Vanquishing Lady Surpassing All, Vajra-varahi, I prostrate before you –
HUM HUM PHAT.
OM – Noble mistress, with the majestic command of the ladies of awareness,
you cannot be conquered by the three realms – HUM HUM PHAT.
OM – You destroy all fears of elemental forces with your mighty vajra –
HUM HUM PHAT.
OM – Remaining in a vajra-seat, your eye grants invincible power

over anything alien – HUM HUM PHAT.

OM – With the form of a furious tummo wench, you desiccate Brahma –
HUM HUM PHAT.

OM – Terrifying and drying up demons of mara,
you triumph over alien factions – HUM HUM PHAT.

OM – You triumph over all that can make you bewildered,
dumbfounded, or stupefied – HUM HUM PHAT.

OM – Vajra-varahi, yogini commanding over desire,
I bow down before you – HUM HUM PHAT.

Making the Offerings to the Directional Protectors, Local Area Protectors, and So On

Making Requests to the Guests

(Remaining on a level) equal to compulsive existence,
Having vanquished attachment for the peace (of nirvana),
You destroy (superstition) with your thorough understanding
And you're endowed with the vision (to see) infinite phenomena
(as vast) as space.

O protectors, act with the waters of your hearts
moistened with water laden with intense affection,
And make the goddesses act toward me with affectionate care.

Transformation of the Directional Protectors and Ennobling Consecration of Their Tongues

The directional protectors, local area protectors, and so on,
dwelling in the eight charnel grounds
Are thereby all caused, in an instant, to enter into clear light,
Within which they arise in the bodily forms
of the fatherly and motherly deities of Chakrasamvara.

On the tongues of the guests, coming from white HUMs,
Sit white three-spoked vajras,
Outfitted with tubes made of vajra light,
like mere barley shafts,
Through which they draw up and consume
(the essence of the torma).

Offering Them a Torma

Imagine that Vajra-rasini once more emanates from your heart, offers the protectors the second torma and after that, the third one, their betel-nut torma, and then dissolves back into your heart.

OM KHA-KHA KHAHI KHAHI,
SARVA YAKSHA RAKSHASA,
BHUTA, PRETA, PISHACHA,
UNMADA, APASMARA,
VAJRA DAKA DAKINYADAYA,
IMAM BALIM GRIHNANTU,
SAMAYA RAKSHANTU,

MAMA SARVA SIDDHIM ME PRAYACCHANTU,
YATHEBAM, YATHASHTAM,
BHUJATHA, PIBATHA,
JIGRATHA, MATI KRAMATHA,
MAMA SARVA KARTAYA,
SAD-SUKHAM VISHUDDHAYE,
SAHA-YIKA BHAVANTU
HUM HUM PHAT PHAT SVAHA. (2x)

Offering Them a Betel Nut Torma

OM VAJRA TAMBULAYE SVAHA

Making Them the Offerings by the Sixteen Knowledge Ladies

Imagine that hosts of knowledge ladies, visualized as before, emanate from your heart, make the offerings and then dissolve back into your heart.

OM VAJRA VINE HUM HUM PHAT *vina lute*
OM VAJRA VAMSHE HUM HUM PHAT *flute*
OM VAJRA MRITANGE HUM HUM PHAT *mridangam double-headed drum*
OM VAJRA MURAJE HUM HUM PHAT *muraja large drum*
OM VAJRA HASYA HUM HUM PHAT *smile*
OM VAJRA LASYA HUM HUM PHAT *flirt*
OM VAJRA GITI HUM HUM PHAT *sing*
OM VAJRA NRITYA HUM HUM PHAT *dance*
OM VAJRA PUSHPE HUM HUM PHAT *flowers*
OM VAJRA DHUPE HUM HUM PHAT *incense*
OM VAJRA DIPAM HUM HUM PHAT *butter lamp*
OM VAJRA GHANDE HUM HUM PHAT *cologne water*
OM RUPA VAJRI HUM HUM HUM PHAT *sights*
OM RASA VAJRI HUM HUM HUM PHAT *tastes*
OM SPARSHE VAJRI HUM HUM HUM PHAT *physical sensations*
OM DHARMADHATU VAJRI HUM HUM PHAT *embrace*

Offering Them an Inner Offering

Imagine that Vajra-rasini once more emanates from your heart, makes the inner offering, and then dissolves back into your heart.

To the mouths of the directional protectors, the local area protectors, and so forth:
OM AH HUM.

Offering Praise to the Direction Protectors, Local Area Protectors, and So On

OM – Vanquishing Master Surpassing All, with the majestic command
of the heroic viras, I prostrate before you – HUM HUM PHAT.
OM – Your light equals the fire that ends a great eon – HUM HUM PHAT.
OM – You wear an Inexhaustible One as a crown for your dread locks –
HUM HUM PHAT.

OM – Your fangs are bared and your face is fearsome – HUM HUM PHAT.
OM – You have myriad arms and blazing rays of light – HUM HUM PHAT.
OM – You wield an axe, a grappling-rope made of a hooded snake, a spear,
and a khatvanga-staff staff – HUM HUM PHAT.
OM – You wear the skin of a tiger as your wrap – HUM HUM PHAT.
OM – Your magnificent smoke-colored body ends all obstruction;
I bow down before you – HUM HUM PHAT.

Requesting Their Attention

Hordes of worldly gods, omitting none,
Hordes of nagas, omitting none,
Hordes of yaksha sinister spirits, omitting none,
Hordes of rakshasa ogre cannibals, omitting none,
Hordes of elemental spirits, omitting none,
Hordes of preta ghosts, omitting none,
Hordes of cannibal spirits, omitting none,
Hordes of insanity-maker spirits, omitting none,
Hordes of dementia-maker spirits, omitting none,
Hordes of dakini-witches, omitting none,
Hordes of ogresses, omitting none –
All of you, without exception,
Please come here and pay me heed.

Offering Them Praise

O you, who made pledges and gave your word
To safeguard the teachings and work for the benefit of wandering beings,
O you who obey the words of the Great Glorious One,
You with terrifying bodies as swift as the mind,
You ferocious and unbearably violent ones,
You who tame those with vicious intent,
You who vanquish those on the side of darkness,
You who help bring to fruition the yogi's work,
And you with inconceivable strong and powerful influence,
You eight – the horde of yaksha sinister spirits and so on –
To you I bow down.

Requesting Their Special Actions

O you eight classes (of protectors), including your queens,
Your children and servants,
Grant me your kindness for all actual attainments.
May we yogis and our circles
Gain freedom from sickness, long lives, power and riches,
Glory, fame, good fortune,
And bounteous wealth.
Grant us the actual attainments

Of enlightening effects such as stilling and increasing.

O safekeepers, always befriend us.

Exterminate untimely death,

Diseases, demons, and obstructing ghosts.

Make nightmares, ill omens, and disasters

All become extinct.

May worldly happiness, crops, and harvests abound;

May the Dharma thrive; all goodness and joy come about;

And every wish in our minds be fulfilled.

Requesting Patience with Any Mistakes by Reciting the Hundred-Syllable Mantra

OM VAJRA HERUKA

SAMAYA MANU PALAYA

HERUKA TVENO PATISHTA,

DRIDHO ME BHAVA

SUTOSHYO ME BHAVA,

SUPOSHYO ME BHAVA

ANURAKTO ME BHAVA

SARVA SIDDHI ME PRAYACCHA

SARVA KARMA SUCHA ME

CHITTAM SHRIYAM KURU HUM

HA HA HA HA HO BHAGAVAN

VAJRA HERUKA MA ME MUNCHA

HERUKA BHAVA

MAHA SAMAYA SATTVA

AH HUM PHAT (*1x*)

OM YOGA SHUDDHAH SARVA DHARMAH YOGA SHUDDHA 'HAM

Departure of the Directional Protectors

OM AH HUM VAJRA MUH

I request the worldly (protectors) to return to their own abodes.

The circles (of deities) from the mandala dissolve into me

Offering a Prayer

O glorious Heruka, your body, resplendent

throughout the three realms of compulsive existence,

Is endowed with taming affection,

Thousands of rays of blue light,

Hundreds of thousands of suns,

And affectionate beings, in a multitude of forms,

on your body and accoutrements.

May you dance simultaneously with them.

Final Dissolution

The deep awareness 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;
That dissolves into the supporting (protection) circles.

The supporting (protections) circles, together with
(the immeasurably magnificent palace and)
the eight dakinis of the doorways and corners
dissolve into the body wheel.

That dissolves into the speech wheel.

That dissolves into the mind wheel.

The four (couples) standing in the cardinal directions
(in the mind wheel) dissolve into the four goddesses (of the great bliss wheel),
Going counter-clockwise, starting with Dakini.

The four (couples) standing in the intermediary directions
dissolve into the four goddesses,
going clockwise, starting with Rupini.

The four skullcups, as well, dissolve into the four: Rupini and so on.

The four goddesses, as well, dissolve into
(whichever of) the principal figure's four faces they face.

In the body mandala, the eight dakinis of the doorways and corners
Dissolve into the deities of the body wheel;

They dissolve into the deities of the speech wheel;

They dissolve dissolve into the deities of the mind wheel;

They dissolve into the four heart yoginis, together with the four skullcups.

Those eight, as well, dissolve into the inner Heruka, mother and father.

Those two as well dissolve into my heart, whereby

All my energy-channels and energy-source drops become uplifted and brightened.

The father and mother close-bonding beings (together with the body mandala)

Dissolve into the father and mother deep awareness 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.

Donning the Abbreviated Body Armor

At my heart, on a moon-disc, are a white OM HA,
in essential nature Vajrasattva.
At (the fontanelle on top of) my head, on a sun-disc, are a yellow NA MA HI,
in essential nature Vairochana.
At the crown of my head, on a sun-disc, are a red SVA HA HUM,
in essential nature Padma-narteshvara.
At (each of) my two shoulders, on sun-discs, are a black VAU SHTA HE,
in essential nature Heruka.
At (each of) my two eyes, on sun-discs, are an orange HUM HUM HO,
in essential nature Vajra-surya
At my forehead, on a sun-disc, are a green PHAT HAM,
in the functional nature of the body sensors of all my limbs,
and in essential nature Paramashva.
At the navel of the mother, on a sun-disc, are a red OM BAM,
in essential nature Vajra-varahi
At her heart, on a sun-disc, are a blue HAM YAM,
in essential nature Yamini.
At her throat, on a moon-disc, are a white HRIM MOM,
in essential nature Mohini.
At (the fontanelle on the top of) her head on a sun-disc, are a yellow HRIM HRIM,
in essential nature Kshobini
At the crown of her head, on a sun-disc, are a green HUM HUM,
in essential nature Trasini.
At her forehead, on a sun-disc, are a smoke-colored PHAT PHAT,
in the functional nature of the body sensors of all my limbs,
and in essential nature Chandika.

The Abbreviated Body Mandala

At my twenty-four bodily locations – the crown of my head and so on,
On sun-discs are
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),
(Each) bedecked with a drop,
OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHNA GRIHNA HUM HUM PHAT
OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT
OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT

Dedication Prayers

O glorious Heruka, your body, resplendent
throughout the three realms of compulsive existence,
Is endowed with taming affection,
Thousands of rays of blue light,
Hundreds of thousands of suns,
And affectionate beings, in a multitude of forms,
on your body and accouterments.
May you dance simultaneously with them.
You goddesses are valid; your close bonds are valid;
And the words that you speak are extremely valid –
May those (three) truths serve as the causes
For us to be cared for by you, O goddesses.
After transforming myself into a Heruka
For the sake of benefiting all limited beings,
May I secure every limited being
In the topmost state as a Heruka.





