

Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

Second Chakrasamvara teaching – 5.11.2022

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We will recite the brief praise to Lord Heruka and the dakinis and then we will do the Refuge and bodhicitta.

*Perfectly embraced by the vermillion-coloured Joyous Mother,
Glorious Heruka, lord of all things stable and moving,
Together with the four goddesses of great bliss,
May the Lords of the Mandala Protect me*

It's very important to set correctly our motivation, whenever we engage in the practice of virtue, however in the case of the practice of the teachings of highest yoga tantra it is even more important.

If we look at the sublime teachings of tantra, the brief praise of Lord Heruka and the Dakinis, we will see that it says: "Glorious Heruka lord of all things stable and moving", so this tells us that Heruka or Chakrasamvara is like the lord of all things stable, that means the mountains, the trees etc. All of those objects in our environment, as well as those things that are moving – all of the types of sentient beings. So, it is the principle ruling all of those in the aspect of this deity. We can understand that the practice is powerful.

In terms of tantra it is an aspect of the Mahayana teachings, the most profound aspect of the Mahayana teachings, but in terms of ourself as a practitioner, if we are not ensuring that we embark upon the practice with the correct motivation as well as seal it with the correct dedication, then whether these visualisations etc. of tantra become a Mahayana practice or not we could have a doubt. Importance of motivation and dedications at the end – see Shantideva. Geshela will not go into much more detail about that, but he would like to make sure that our time together today becomes a true practice of Dharma, that we just take a brief moment to set our motivation.

Short Meditation

We want the body and mind to be at ease, we want the body and mind to be in a peaceful state.

What we are going to do is to inhale and exhale deeply three times and as we are exhaling, we think that all our stale air as well as the discursive thought, useless ways of thinking are expelled from the body and as we breathe in, we imagine that we breathe in the blessings of the holy beings.

Think, the body and the mind are comfortable, they have become peaceful, relaxed and vast as a calm ocean.

Think, when I speak of the body, speech and mind, the principle of these is the mind, and within the mind I have precious capacities, the potential to achieve the bliss of liberation; the potential for becoming a bodhisattva, the Buddha nature, the potential for complete enlightenment.

But it is not just I myself who possess these potentials, all those who are close to me have the potential for liberation, enlightenment etc. so do those beings who I don't know, so do those enemies, the beings that I find difficult, indeed all the 6 types of beings within samsara possess these potentials.

Also, the "I" or the self, if I look back to all the previous moments of kindness of various beings, there is not one single being that I could not say is close to me or has shown me kindness. In this way you hold all beings as being close to us.

I want to be able to take this human rebirth and make it meaningful in the most sublime possible way, and for this reason I must lead all beings to enlightenment; in order to do that may I achieve Buddhahood to lead all sentient beings to the very same state: bring forth bodhicitta.

Why is it possible for me to achieve the supreme state of enlightenment? Because of all the obstacles that are blocking, the ignorance grasping at the self together with the associated afflictions like anger etc. none of these have any valid reasoning behind them whatsoever. Because they are not grounded in reasoning they can be eliminated.

Specifically, through my practice of the Heruka Chakrasamvara sadhana may that practice become a cause for me to achieve that supreme state of enlightenment and lead all beings.

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Normally it is said, when we speak of the 7 points cause and effect instructions for arising bodhicitta as well as the instructions of the equalizing and exchanging self and others, it is through these practices that we see the need how essential it is to be able to achieve the welfare of sentient beings.

And seeing that we have the capacity, the power to be able to achieve that state of enlightenment, this comes through the teachings on emptiness and the associated practices.

Geshela said, what we achieve through the method practices of love, compassion, bodhicitta etc. we are able to eliminate that self-cherishing attitude, and then through the teachings on emptiness and the associated practices we are able to uproot the ignorance grasping at the self - and really those are the two things holding us back.

All of the holy lamas they really share the same advice, which is that we really need this practice of bodhicitta and the wisdom of emptiness in place for tantra, otherwise the practice of tantra will not be that meaningful. You will find that as a widely spoken advice.

In terms of the method that we are exploring to be able to achieve the state of enlightenment for all sentient beings it is through practice of Heruka Chakrasamvara sadhana → about the ritual practices, if you would divide them into outlines, the 2 broadest outlines would be the practice of the generation stage and the practice of completion/perfection stage.

And in terms of the sadhana practice itself, we understand that this is mainly pointing to the practice of the generation stage. So, if we were to propose the broader outlines of the generation stage, it would be the activities at the beginning of the sessions, the activities during the actual session and the activities at the end of the session.

Where we find ourselves at the moment is actually is the activities to be engaged in at the beginning at the session → they have 2 outlines, these you will find in the pdf document that has been sent to you.

1. the common general preliminaries
2. the uncommon extraordinary preliminaries

In terms of the actual practice would be the 3 bringings, bringing death, intermediate state and rebirth into the 3 bodies of the path.

Heruka is sometimes said to have a little bit of a different emphasis, but for our purposes here, let's begin by just thinking of the main body of the session as being the 3 bringings. The main practice is on the basis 3 bodies, the path 3 bodies and the result 3 bodies.

Geshela said, there is the story of many practitioners including the great king who were able to in the space of just one lifetime go from an ordinary being to achieving the resultant practice. And because it is not easy to bring forth that practice of basis, path and result – the result is very profound – then there are many preliminaries that we need to engage in, in order to be able to assemble the causes for that.

If we were to speak about these teachings from the perspective of what are the objects of abandonment, we could say that they are ordinary death, ordinary intermediate state and ordinary rebirth.

And that's the reason why bringing death, intermediate state and rebirth into the path into the 3 bodies is the main practice, because it helps us accomplish the abandonment of ordinary death, intermediate state and rebirth.

So, when we say the preliminaries, what are the preliminaries to that? In terms of the preliminaries, there are two:

1. the common general preliminaries
2. and the uncommon, extraordinary preliminaries

And for those who are new, when we talk about the common general preliminaries they are 7 in number.

If you are able to hold these 7 outlines in your mind, then your practice of the self-generation sadhana is going to be very easy, because you will understand the whole progression.

These 7 are:

1. the supplication to the lineage lamas
2. the instantaneous arising or self-generation
3. the blessing of the vajra and bell
4. the blessing of the inner offering

5. the way of offering the preliminary tormas
6. the blessing of the offering to the self-generation
7. the meditation/recitation of Vajrasattva

Geshela said, that in terms of supplication to the lineage lamas, that's quite an extensive recitation and practice, but if you are pressed for time, when you are reciting the sadhana, you don't need to do that every single time. What you can do, you can visualize an image of simple Heruka understanding them as being one in essence with your main teacher and all of the lineage teachers, and in this way, you can practice the supplication to the lineage lamas. This is known as the All-in-One-Jewel visualization.

In terms of a vaster practice of this, in the teachings of one of the great lamas Akhuchin Sherab-gyatso what he recommends is going through the visualization of the figures one by one, from Vajradhara, to Heruka, to all of the lamas of the lineage, imagining that they are in a vertical arrangement and you think about the meaning of the lamrim briefly, the lama being pleased dissolves into the one underneath, dissolves into the one underneath etc.

And by the end of that, we imagine that the last lama remaining in the aspect of the deity is our root lama, the lama who moves our mind the most, and that he is facing the same direction as us, on the crown of our head and then dissolves into us. This is said to bestow an especially powerful blessing.

Having made these prayers and requests, the lama is pleased with us, melts into the aspect of lights and nectars and then enters our body and dissolves into us.

Geshela was speaking previously about each of the lamas dissolving into the other one, being pleased with you and only the root lama is remaining on the crown of your head, you are facing the same direction and then having made these prayers and requests and faith, this last figure dissolves into your crown and goes through your central channel and dissolves into your heart.

And so then, we imagine that as the lama dissolves into our central channel and goes down into our heart, that the lama dissolves into the extremely subtle wind and mind and we can imagine as being like two cups that fit together; then when the lama dissolves into that, our ordinary body, speech and mind become inseparably mixed, become one with the exalted body, speech and mind.

Now we imagine that through this meditation the mind of the lama, yidam and our own mind have become inseparably of one essence and then in this way we experience great bliss.

Many commentaries advise that at that moment also it is very beneficial to meditate on emptiness, if one can.

Then what we imagine is our own body dissolving and this is said to be like breathing HA onto a mirror and the condensation kind of collapses together very quickly; we imagine that from all of the 4 directions [?] of this ordinary body, they are dissolving into the HUM at the heart level.

So, you can visualise them dissolving into the HUM first or you can simply visualize them all dissolving into emptiness, it's your choice.

In Akhuchin Sherab-gyatso's commentary he specifies very clearly that merely visualizing the body dissolving into the HUM and the HUM dissolving into emptiness, or the body dissolving into emptiness – merely visualizing just that in itself is not meditation on emptiness. One has at that time recollect the lack of inherent existence, the lack of things existing from their own side: that becomes a meditation on emptiness.

And ideally at that time the practitioner is going through as much as possible, according to their capacities, enter meditative equipoise upon emptiness.

Also, we understand when all of the appearances of our body and the surrounding environment are visualised dissolving into the ground of emptiness which is vast like the sky, this is the meditation which help us defeat ordinary appearance.

When we at the same time we engage in this visualization recollect on the lack of inherent existence, this will help us to stop the clinging at true existence.

When you meditate on emptiness, you want to recollect that it is not the ordinary mind that is meditating on emptiness at this point, it is the fundamental mind of innate clear light; it is the fundamental mind of innate clear light that is meditating on emptiness at this point.

You think also that it is not the ordinary fundamental clear light of a being still within samsara; we think that it is not that ordinary fundamental clear light. It is the resultant wisdom great bliss. You can reflect this at that time.

And there is a reason to believe this, because in the preliminary part of that visualization what were we getting rid of? We were getting rid of ordinary appearance and also that grasping at existence.

The next part of this visualization – we are now in the instantaneous arising part of the outline – so the next part of the visualization is: you think that the mind that is in meditative equipoise on emptiness becomes the resultant time enjoyment body and like a fish jumping out of the water, there is like a fish jumping out of the water, there is almost like a pillar or rectangle shape of blue light.

You are not visualizing the deity clearly yet, but you understand that this pillar or this rectangle of blue light, this is representing the enjoyment body and it could have like some very rough outlines of the deity Heruka.

And slowly, slowly this pillar of light starts to manifest more detail and it takes on the aspect of Sahaja Heruka, which is the Heruka with one face and two arms.

In the point in which you are going from this pillar of light to this manifestation of Sahaja Heruka, Geshela is just saying you can also have that awareness that that pillar of light represents the enjoyment body, but not all sentient beings are able to benefit from that enjoyment Sambhogakaya body, therefore one must take on the Nirmanakaya aspects and then one arises in that full form.

Now we turn to the Luipa sadhana, page 11. We are reading out the 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~~ vajra and skullcup.*

There is a typo here: in the Luipa tradition Vajravarahi is holding a vajra, not a cleaver. In the other parts of the sadhana it says 'vajra', so just add vajra here, if you are doing the practice.

Geshela said, this is the generation of the deity which is known as the instantaneous self-generation and there are actually different presentations of doing the instantaneous self-generation. Geshela would like to present 2 of these to you.

Geshela wants to mention some points related to this instantaneous arising, and this point is related to a debate about whether the generation stage can really act as a true antidote to samsara.

Some scholars hold that not so much, so that the practitioners better not spend too much time on the generation stage and to try to go right to the completion stage. But if we really understand the various stages of the self-generation and the meaning behind them, Geshela said he is absolutely sure that this will become an antidote to samsara.

Geshela said, he wanted to present at this juncture the instantaneous self-generation according to the manifest 5 point instantaneous self-generation and the ritual 3 point instantaneous self-generation, however, as we are running out of time, he will explain it another time.

So, the next thing we are going to discuss is the consecration or blessing of the vajra and bell.

Someone was asking how you arrange the table, with the various ritual implements: there is not really much to say about that, but because someone asked about it, we arranged them for you today on Geshela's teaching table, so you can see the order of how the ritual implements are arranged. So you have the inner offering, vajra, bell, damaru drum and that thing is just a vessel that holds some rice.



Geshela said, when we are doing the practice of blessing the inner offering: for the blessing, you don't open the inner offering container completely, only half-way.

And in terms of the ritual related to the vajra and bell, you will notice different lamas have different traditions, because there are traditions that are associated with Gyumed (The Gyumed tantric college) and they are different from the traditions associated with the other tantric college.

In some traditions they say that first you must pick up the vajra, then you must pick the bell, both using that right hand and then pass it to the left. You are not allowed to use the left and right hand together, to pick up the vajra and bell. You can't pick them up with both hands.

And we pick up the vajra first, representing that we start with method and the bell next representing that then we bring forth wisdom.

And then we put the bell into the left hand.

And in some of the traditions they say that actually you should pick up the vajra and the bells when you begin the instantaneous self-generation and that the time when you should be wielding those implements.

Other traditions say, no you don't, you wait until you come to the section of blessing vajra and bell and then you take them in your hand.

So, then the lifting of the vajra and bell together, this represents the inseparability of method and wisdom, and of course both are very important in sutra, but even more so in tantra. The inseparability of method and wisdom is a key feature, that is what enables one to complete the accumulations in one lifetime.

Geshela also mentioned that you will notice that upon the bell there is the little face of the deity, I believe it's Prajnaparamita, so the face faces towards you, it doesn't face outwards.

Geshela said there is also room for discussion about what hand you are starting with, because for those of you who are practitioners of Heruka and Vajrayogini, you will be familiar with the idea of left-side conduct, which means that we try to start actions with our left side. That's also a possible point of discussion.

And it is said that in some monasteries, this practice of left-hand, left-side conduct is very important, so for example, when they are serving the tea during the assembly, if you take the cup first with your right hand, rather than first with your left hand, the discipline master will mete out a punishment, actually.

Also, understanding this idea of left-side conduct, one would also be circumambulating in a direction that is different from most folks, However, a lot of lamas advise that, because if you were to do that it would appear strange, it could cause others to criticize or lose faith etc. that what you can do is just follow along with whatever everyone else is doing, but have the awareness, visualize that you are doing it from the left.

Remember the key principle of practice here is that no matter how high our practice may be, we try to blend in with the ordinary people, we try not to stick out and seem special.

Geshela said, another part of blessing the vajra and bell involves taking your bell to your left hip and then holding the vajra at the heart.

Geshela said, as you recite the words of the blessing OM SARVA TATHAGATA, [...] you know you are holding that bell to the hip and the dorje to the heart.



In terms of the sadhana practice, the instantaneous arising or the instantaneous self-generation and the consecration of the vajra and bell are optional. They don't need to be done all the time. Why would it not being necessary to always engage in the instantaneous self-generation? Because for the sangha at Gyuto and Gyumed, the upper and lower tantra colleges, they are supposed to be

mindful of being in the self-generation all the time, therefore it is not necessary to always do it at the beginning of the ritual.

So, for example, when at Gyumed, their main practice is Guhyasamaja, so they don't say they arise, as Guhyasamaja, Akshobhya vajra – they just are like Guhyasamaja, Akshobhya vajra does this, because you are supposed to keep yourself in that aspect at all times.

Also, you don't need to bless the vajra and bell every time; if you are purchasing a new vajra and bell, though, it is very important to do that, and also, from time to time it is good to renew the blessings.

Once you have understood the blessing the vajra and bell, it holds for all practices, whether we are talking about Guhyasamaja, Vajrabharava or Chakrasamvara, the practice will be the same.

In terms of the way that we are blessing the vajra and bell, the first of these is blessing through the recollection of the meaning. One can bless the vajra and bell through recollecting the meaning/symbolism as well as through clearing obstacles, purifying and generating.

During the Kalachakra practice it is accomplished not on the bases of recollecting the meaning of the symbolism, but rather on the basis of cleansing, purifying and generating.

However, the blessing of the vajra and bell in Vajrabhairava, Heruka and Guhyasamaja is not accomplished through the ritual of cleansing, purifying and generating. The blessing of the vajra and bell is accomplished through the recollection of meaning or symbolism.

Geshela thinks, that in terms of the first, that would be a unique feature of Kalachakra.

There are different ways of achieving the blessing of the vajra and bell:

- by way of recollecting the **symbolism** and **meaning**,
- achieving the blessing by way of **cleansing, purifying** and **generating** and
- by way of recollecting the **seed syllable** and the **deity emanating**.

To come back to what are talking about today, we are talking about the blessing of the vajra and bell, which is achieved through the recollection or meaning or symbolism. We are talking about the blessing of the inner offering, which is achieved through cleansing, purifying and generating. Cleansing, purifying and generating is how we accomplish the blessing of the inner offering.

And then, a unique feature in particular of the Luipa practice, is the blessing of the **aggregates, constituents** and **sense bases**: this is achieved through the visualisation of the the seed syllables and the deity manifesting.

You don't see that that much in the Ghantapa body mandala or the Ghantapa 5 deity practice.

For that reason, it is said that in terms of the uncommon extraordinary preliminaries, the Luipa practice has 4 uncommon extraordinary preliminaries and the Ghantapa practices have 3. One of the special aspects of the Luipa practice of Chakrasamvara is the blessing of the aggregates, constituents and sense bases. So, the skhandas, dhatus and ions?

So, back to the words of the sadhana:

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

Discriminating awareness is how Berzin translates exalted wisdom.

As you pick up the dorje you can think of the physical dorje, vajra as being the interpretable meaning. And then as you bring it to your heart, you can think of the definitive vajra as the wisdom of great bliss, the exalted wisdom of great bliss.

As we take the bell and think of that, we can think that the physical bell is the interpretable meaning, and the wisdom realizing emptiness is the definitive meaning.

It is said that when you first pick up the vajra, the very advanced practitioner is going to recollect the method aspect of the path, right from relying on the spiritual teacher, the path of no more learning. So, all the method practices from how to rely upon a spiritual guide up until the path of no more learning.

And one picks up the bell, one thinks about emptiness, the more coarse and subtle understandings of emptiness and all the associated wisdoms that penetrate that. So, the wisdom side of the path. Both are in the functional nature of deepest bodhicitta.

So, we understand that the union of the wisdom realizing emptiness and great bliss are of one essence. Therefore, when these two come together they are the representation of the ultimate bodhicitta. Here Berzin says deepest, but most of you will be more familiar with the ultimate bodhicitta.

Then we recite the mantra:

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

OM

The OM is said to be like the head of the mantra, and the OM is also known as the Jewel Holding Mantra.

In the beginning we can understand the OM also as representing our body, speech and mind and also as the potential to actualize Vajradhara's holy body, speech and mind.

Why is it known as the Jewel Holding Mantra? Because through recollecting the exalted holy body, speech and mind of Vajradhara, one can easily accumulate an incomparable collection of merit, which is like a jewel.

When we think of this as the Jewel Holding mantra, we can think of it like a wish fulfilling jewel through which all of one's temporal needs like food, drink, wealth etc. are achieved. Why is this the case? Because through recollecting Vajradhara's holy body, speech and mind very sincerely, we accumulate a vast amount of merit and that merit helps us to satisfy every of our worldly or temporal needs.

Also understanding this on a deeper level one would recite the OM, we recite that it is also that aspiration for our ordinary body, speech and mind to be transformed into the exalted, the holy body, speech and mind of Vajradhara.

And what's the method to be able to actualize that? The method that we recollected with the coming together of the vajra and bell, the union of method and wisdom.

SARVA TATHAGATA

Tathagata, we are talking about the thus gone ones.

SIDDHI VAJRA

represents the vajra of accomplishment

SAMAYE

means dam tshig = commitment, samaya means commitment

TISHTA ESHATVAM

represents not transgressing those various sayamas or commitments

VAJRA SATTVA = Vajrasattva

HI HI HI HI HI = 5 times (these represent → through the union of great bliss wisdom, this brings forth the lords of the 5 Buddha families (Vairochana, Akshobhya, Ratnasambhava, Amitabha and Amogashiddhi), together with the 5 associated wisdoms (the wisdom of dharmadatu, mirror-like wisdom, wisdom of equality, wisdom of discernment and the all accomplishing wisdom). Very important these 5 different types of wisdom.

HUM HUM HUM = 3 times (represents the exalted body, speech and mind of Vajradhara but expressed as the same syllable represents how they are of one taste)

Now we really engage, we hold the vajra and bell in our hand and we begin blessing them.

OM VAJRA GHANTA HUM

The ghanta is the bell, and the vajra is the dorje, so you are reciting this.

And Geshela's often wondered, when you look at the bell itself, the bell kind has a dorje on top, so he wonders if the method and wisdom are represented as being in union on the bell.

And so, you next say:

I shall please Vajrasattva and so on.

In some monasteries is said that when you recite "I shall please Vajrasattva and so so" you are then supposed to throw the vajra into the air, but he doesn't do that.

We hold it at the heart. You circle the vajra, imagining inviting Vajradhara and all the beings and then you hold it at the heart.

Then you recite HUM, which is known as the supreme example letter, and it's because the HUM can be used to visualize and recollect not only the lords of the 5 Buddha families, but also the 5 different types of radiance, the 5 wisdoms etc. It's a letter which has many meanings within it. So, it's known as a supreme example letter.

It is also known as the supreme example/meaning letter, because when we are achieving Buddhahood, it represents the arising of the Sambhogakaya or the Enjoyment Body.

Another understanding of this is that the HUM represents the unperfected wisdom we have within us now, that can become the fully perfected wisdom of Vajradhara and help us achieve enlightenment.

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

Geshela said that it talks about severing confusion; I would translate severing as separating. At the moment, all of the 6 different types of sentient beings due to self-grasping ignorance they are circling in confusion within samsara.

And another thing severs confusion from limited beings: you can think of this from the angle of your practice → through my practice and realization of the Chakrasamvara sadhana, I am going to separate beings from confusion and hence suffering.

I know that ignorance is what is keeping them in confusion and causing all of those problems, so I am going to cut through that ignorance grasping at the self of all sentient beings through my practice.

This is the liberating activity of the Dharma, Geshela said you can think of the doors to liberation. I shall gladly keep hold of the vajra. Thinking of all those meanings that it represents.

Then we do:

HUM HUM HUM, HO HO HO

and then the next mantra:

*OM VAJRA DHARMA RANITA
PRARANITA SAMPRARANITA
SARVA BUDDHA KSHETRA PRACHALINE
PRAJNA PARAMITA NADA SVABHAVE
VAJRASATTVA HRIDAYA SANTOSHANI
HUM HUM HUM, HO HO HO SVAHA*

Then Geshela said, you are ringing the bell and you can think of the interactions.

If you divide this mantra, you can divide it into 8 sections.

You have to think of 8 separations of the mantra, and each of those you will ring the bell in one of 8 directions.

Geshela said, on the top of the bell there is the outline of a lotus or something, if would have 8 discernable parts, so that you can determine the directions in which you can ring the bell.

Geshela said, that another thing that you can recollect, if you practice according to the completion stage, you are thinking of 6 points for the bell is rung.

And you are thinking of the various sort of nadis or important channels that are key in the completion stage practice. Not all the of the channels, but specifically those which are important to meditate on to arise great bliss.

And so, in this way we have concluded the discussion of the blessing of the vajra and bell.

Geshela said, we also had a plan to discuss more aspects of the inner offering, but he sees that we are kind of out of time but he wants to give a rough outline.

We can think of the inner offering in terms of 4 sections:

1. cleansing,
2. purifying
3. generating

4. blessing

Cleansing means of interferers. And at this point, when we are engaging in this practice of blessing the inner offering, you open the lid halfway.

When we recite OM KHANDAROHİ HUM HUM PHAT, what are we mindful and visualizing? First, we are in the aspect of Sahaja Heruka. And then we can think, at the heart of Heruka there is a sun seat, and upon that is a letter HUM, and circling this HUM anticlockwise is Kandarohi's mantra, OM KHANDAROHİ HUM HUM PHAT.

And as we recite OM KHANDAROHİ HUM HUM PHAT audibly, we imagine that countless light rays emanate from this HUM on the sunseat at the heart; at the end of every single one of those countless light rays is the aspect of Kandarohi is she is similar to Vajrayogini, holds a staff like this. So, you imagine her on every single one chasing away all the interferences.

And what you imagine, Geshela said, when you emanate those light rays and there's a Kandarohi on the end of every single one of them, she is chasing away those obstructors, it's like you disturbed a very large bees' nest and there is like a hoard of bees chasing you away, it's like that. And limitless, limitless, uncountable bees, limitless Kandarohis.

And Geshela said, that you can imagine that the Kandarohis scares away any of the interfering spirits, or interfering beings, you can imagine those interfering beings in the aspect of a lion. Why? Because the lion is said to be the most fearful of creatures, it's like the apex predator, so you can imagine that Kandarohi chases all of those away.

So, any hindrances or obstacles that could have been interfering in my practice and blessing etc. these have been chased very far away, like to the other side of the ocean. And this is said to be the easier visualisation for this OM KHANDAROHİ HUM HUM PHAT.

More subtle way is to be aware of Kandarohi as the great bliss-wisdom – that she is the nature of great bliss-wisdom realizing emptiness.

So, why do we think about Kandarohi like this? We understand her as the embodiment of great bliss-wisdom realizing emptiness → because we understand that even whatever external interferers there might be, the source of these is ultimately the afflictions, and when we think of the afflictions of attachment, aversion etc., we understand that the root of all these afflictions is the ignorance grasping at the self, therefore the arising of this exalted great bliss-wisdom realizing emptiness is able to defeat that ignorance grasping at the self, that is the reason why, Kandarohi can defeat any obstacle or interfeerer.

That really manifests the profundity of the practice, it's an important point to recollect.

Geshela said, we won't go through the inner offerings in a vast way, because we covered that in the last session, but he did want to cover a brief alternative visualisation.

So, in the last session we went through a more elaborated blessing of the inner offering where you are visualizing each of the components separately.

Today Geshela wants to explain a blessing of the inner offering based on HA HO HRIH.

There's many aspects of the inner offering he wants to revisit, but as we are pressed for time, we'll just present a brief visualisation with HA HO HRIH.

When do you use this method of blessing? You use this method when you are pressed for time and maybe don't have the time to go through a very elaborate presentation of blessing the inner offering.

As we lift the left hand,¹ we imagine that there is an OM syllable on the palm and that it emanates white light getting rid of all faults.

Then we visualize the right palm, with an AH, red in color emanating lights and nectars etc., once again purifying. Both hands, HUM.

Countless light rays emanate, transforming all the substances of the inner offering into nectar.

Then HA HO HRIH: not so easy, it takes some practice, is known actually as the Garuda mudra.

So you recite OM AH HUM, HA HO HRIH, OM AH HUM, HA HO HRIH, OM AH HUM, HA HO HRIH.

[Geshela shows mudras – see separate video clip] So the Garuda mudra is the last mudra.

This is an easy way to bless the inner offering. This is mentioned in the commentary on the Heruka 5 deities.

Just to bring this point home we are going to recite something from the Sabarodaya? the mantra OH AH HUM is used for blessing. The mantra HA HO HRIH for purifying and realization. The letter HA captures color, the letter HO captures sense, the letter HRIH conquers power. One should rely on this nectar.

So, HA purifies any faults related to the color or the hue of the offering. HO completely gets rid of any faults of sense or odor. HRIH conquers power, so that means any negative power or latencies that may be connected with the offering, that gets rid of that.

Then it becomes the essence of that nectar which we should rely upon, the nectar of deathlessness.

Geshela says, he knows we are overtime, but we'll just present a very brief visualization connected with that recitation and that we will end for today.

So, we can imagine within our body a moon seat upon which all of the sentient beings of samsara – close, strangers and far away – all 6 types of sentient beings of samsara in human aspect are assembled.

You can visualize them inside your body, if that's not comfortable for you, visualize the assembled sentient beings in the aspect of humans in a circular formation around you. And you are in the form of Sahaja (simple) Heruka.

And as we visualize all of these assembled sentient beings we have to think about the fact that they are in samsara, they difficulties and the sufferings they endure in samsara and the causes behind those myriad sufferings.

And now we imagine that we take out all of the causes, conditions, latencies that may be leading to those problems and we imagine that they are put inside and dissolve into the inner offering. And as the 5 meats and the 5 nectars are transformed into the amrit, we imagine that all of that the causes and conditions behind their problems, and all of the sufferings that they experience are cleared away. And then we imagine that all of this is transformed into the nature of completely pure amrit, nectar – and we offer this to the deities.

And this visualization is really very useful for us to be able to think about any of the obscurations, any of the negative karmas that we may have accumulated and to be able to purify this.

Thank you very much, we covered a few more points. We did not cover everything we had hoped to cover today, but hopefully we covered some important points.

So, thank you very much, we will end the session here, just with a brief dedication.

¹ It is the other way round on the video and in the teachings, but I checked this with Khedrup and Geshela, and the first hand for the OM is the left hand.

