

# Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

## **Third Chakrasamvara teaching – 10.12.2022**

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First of all Tashi Delek to all Dharma friends, we are very, very happy to once again have this special opportunity to be able to meet and share with all of you.

Not a lot of time, so we won't have long introductory remarks, but in terms of the best way that we can use our precious human rebirth, this human life that we have right now, it is to strive in the practice that combines both sutra and tantra.

If we think about the journey of Lama Tsong Khapa for example, we know that he was born in Amdo, but travelled to Lhasa – so what was his motivation when we travelled to Lhasa? It was said that he brought forth this motivation "I need to be able to practice the perfect union of both sutra and tantra. And to do so perfectly.

And we can see that this intention through his hard work was fulfilled and the result is that we have access to a practice that combines both sutra and tantra.

So, it is said that our main aim is to be able to reach Buddhahood and lead all sentient beings there, and to achieve that ultimate goal, this is not possible without the study and practice of both sutra and tantra.

So, thinking that I am very fortunate to be able to have this opportunity to study and practice, and really having that feeling of fortune, from the depth of your mind, from the bottom of your heart then let us recite to receive blessings the preliminary prayers.

### *praises*

As usual the activities at the beginning at the end are particularly important, so as the activities at the beginning, we will set our motivation.

To make our motivation stable, and also related to the teachings, what we will do is share the motivation and the meditation on the instantaneous self-generation together.

So first let us first take a moment as preparation to put our body and our mind into a relaxed state.

Just as a reminder, this meditation mudra: there are two meanings contained within this gesture: that empty space in the middle it represents the Dharmakaya, the truth body, and these parts are representing the Rupakaya, the form body.

And because both sutra and tantra, branches of the practice are method and wisdom: so the hand underneath represents wisdom and the hand on top represents method.

Let us do the meditation.

### *meditation*

*When the body is upright, the chakras are upright. When the channels are upright, the winds, the prana can move and when this movement is facilitated it benefits the health.*

*Put aside any sort of feelings or thoughts, also wants?? you put these aside and then we rest in the mind's pure nature.*

*The nature of the mind is pure luminosity, it is vast and unobstructed*

*It can cognize and ? all objects.*

*Ourselves and others, look around, any type of phenomena that we might see, understand that it appears as having inherent existent, but actually it does not.*

*So then, within the sphere of emptiness, imagine that in the space in front of you is Glorious Heruka, sahaja, with one face and two hands.*

*And he is in essence, the lama, the teacher, the yiddam and indeed all Buddhas of the three times, past, present and future.*

*As we have reflected, with this mind we imagine that all of the lamas, the yiddams, the Buddhas of three times, they absorb into this form of Heruka ...?*

*Due to making that request and our faith in the guru deity, imagine that Heruka now comes to our crown.*

*When Heruka comes to the crown of our head, we check that Heruka and we are facing the same direction.*

*Think from this visualization and the faith and request that we have made Heruka deity is pleased. He melts into the form of light and descends down our central channel to our heart, specifically to our indestructible drop.*

*From absorbing into there we imagine that our extremely subtle wind and mind become inseparable with the guru deity, Heruka, one essence.*

*Then imagine that we experience a tremendous feeling of joy.*

*From this joyful feeling of bliss this gives rise to what is known as the fire of passion or the fire of bliss. And as this arises, we imagine that our ordinary body dissolves from up and down and from right and left to dissolve into emptiness.*

*Then, from within that experience of emptiness, we imagine that – within that emptiness we experience the union of bliss and emptiness.*

*And we think that this is the union of bliss and emptiness – bliss and discriminating ...?*

*And then thinking: one must manifest for the benefit of beings, we imagine that from this state of bliss/wisdom like a fish jumping out of water, a blue light manifests and there is a pillar or a cubit of light standing in front of us?*

*Then we think that this is not any sort of pillar of blue radiant light, a little bit like a shadow it starts to take on the wrathful, the wrath characteristics of Heruka Chakrasamvara.*

*We imagine that in this form which represents the Sambhogakaya, the enjoyment body, we can only help those realized beings, but we want to help all sentient beings, so then imagine that we take on*

*the aspect of a Nirmanakaya, emanation body of Heruka, one face and two arms and the characteristics.*

*Then, to build on the state of yoga, then built in? this intention to think to really be able to work for the sake of all sentient beings may I achieve the state of Heruka Chakrasamvara – I am with that bodhicitta motivation.*

*And then imagine that is Heruka then dissolves into light and absorbs into you.*

*The point of that ...? meditate on joy and bliss as much as possible.*

When we visualize Heruka or indeed any field of merit in this way, then at the point of dissolution, you can imagine that after the dissolution they have returned to the pure land, or the place from which they came. You can imagine that they dissolve into emptiness, and the third one is to imagine that they dissolve into our crown and then they mix with our mind. So these are three different ways of thinking about it.

Usually, though, during the Heruka practice, we visualize that the merit field or that the deity dissolves into us.

In this way we completed thinking about our motivation and we have also related that motivation to the practice of bringing the 3 bodies of death, intermediate state and rebirth into the path.

We are looking at the sadhana of Heruka Chakrasamvara and so with the motivation, through engaging in this study, may I for the sake of all sentient beings be able achieve the state of Vajradhara or, may I for the sake of all sentient beings be able to achieve the state of Heruka Chakrasamvara.

In terms of actually achieving the state for the sake of all sentient beings this has to happen with 2 paths: the generation or creation and the path of the stage of completion. The sadhana is part of the generation stage.

We understand that we need to achieve Buddhahood on the basis of the practice of both sutra and tantra. Within tantra there's many things that are different from sutra, or that are a little bit unusual, but it's important to maintain the mind of faith, when we hear these instructions, thinking these are teachings of the Buddha.

In terms of Heruka's holy body, his face, his hands etc. these have various meanings. He has 23 special signs or characteristics, to which we will come to an explanation later.

And we said that in order to be able achieve the final stage of enlightenment it is important to have the practice of both sutra and tantra. Why is this the case? To understand this we need to discuss a little bit the 2 bodies. The Dharmakaya, or truth body and the Rupakaya or form body. In terms of the Dharmakaya, the truth body, we can say, nominally that the sutra part of the path has all the things that we need to achieve that. But in terms of the subtle causes of the Rupakaya or the form body, it is only tantra that allows a complete accumulation of these. That is why tantra is important.

Sutra says that in terms of achieving the form body, we have both the substantial cause and the subsidiary causes of that. However, when we come to a better understanding of tantra, we see that in terms of the Rupakaya, in sutra there is only the subsidiary causes that are explained. In terms of the actual substantial cause, this is not fully accessible there.

Before the time of Lama Tsong Khapa, there were many lamas who were discussing sutra and tantra and the differences between these. Lama Tsong Khapa came up with an easy formulation to differentiate the practices of sutra and tantra.

He said that a practice which takes the 4 purities into the path is a practice of tantra. A practice which does not include this, is a practice of sutra.

So, in terms of what the four purities are:

1. the purity of the abode
2. the purity of the body
3. the purity of the enjoyments,
4. the purity of the activities

These 4 purities are something that are achieved after one has achieved enlightenment, but taking these 4 purities and engaging with them from where we are now, this is what makes a practice a tantric practice.

But to put this into a capsule, the most important point here distinguishing sutra from tantra is that it is only tantra which allows us to achieve the substantial cause of the Rupakaya, of the form body.

Having said that, we will not turn to our discussion of the sadhana, of the self-generation.

Geshela is encouraging you, whatever sadhana you use for your practice, if you are a practitioner of the Luipa system, if you are practicing the 5 deity Ghantapa system, or if you are practicing the body mandala Ghantapa system, look at that particular sadhana that you use, as we discuss this. Because, actually, most of the steps within the sadhana are the same. Certainly up to now.

Occasionally, when there are some key differences, Geshela will explain those.

When we speak about the divisions of any self-generation practice, if we put this into the roughest outlines

we can divide it into 3 parts:

1. the activities at the beginning of the session,
2. the activities during the actual session and
3. the activities at the end of the session.

According to the Luipa, the activities at the beginning we can speak of 2:

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

Sometimes you may find that the essence is the same in terms of the 5 deities, or the body mandala, Ghantapa practices, there may be slightly different names of the outlines, and we will try to explain those as well

In terms of the common, general preliminaries these are 7 in number and these are important and you must try to remember.

The first 4 of these

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

Roughly we have covered the 4 so far.

Today mainly, what we are hoping to engage with is nr. 5, the way to offer the preliminary offering torma.

This 5th point of the way of offering the preliminary torma – within this there are 2 subheads:

1. the blessing of the preliminary offering torma
2. the actual way to offer the preliminary torma

In terms of this first point about the blessing, there is

- the blessing of the outer offerings
- and the blessing of the preliminary torma.

We will begin with the blessing of the outer offerings.

At this junction of the sadhana, it's important to understand that the blessing of these outer offerings, these are not the outer offerings that are going to be made to oneself as the self-generation. They are going to be made to the 15 direction protectors.

This is important, because the main practice of course is the self-generation of bringing the death, intermediate state and rebirth into the path, but there are going to be a lot of obstacles as we engage in that practice, so in order to move away those obstacles, we make the outer offerings and the torma offerings to the 15 directional protectors.

The reason it is called preliminary offering torma, the reason you see the word preliminary here, is there is going to be this kind of torma which is offered near the beginning of the sadhana, but there is also going to be a time when the torma is offered towards the middle/end of the sadhana. This is why it says preliminary here.

In terms of the actual practice of blessing the outer offerings – the way that these are blessed and presented is very similar to the inner offerings, so you have these 4 outlines of there are the 4 outlines

1. cleansing,
2. purifying
3. generating
4. blessing

As we do this discussion, we do this with reference to the self-generation to the sadhana.

In terms of this first step of cleansing, there is actually one short part of that and that is the recitation of

## *OM KHANDAROHI HUM HUM PHAT*

As we do this practice, keep in mind– because you have done the self-generation before – we are in the form of Heruka, with one face and two hands.

One way to do this practice, is we imagine ourselves with Heruka with the HUM at our heart, which represents great bliss-wisdom, that countless light rays emanate in all direction and at the end of every single one of these light rays is a Khandarohi deity.

So, Khandarohi's function – like if you think in a monastery people have different functions - the function of Khandarohi is to dispel all of the hindrances.

You can imagine, 2 ways of visualizing: Geshela asked me to mention both:

1) The first way is to imagine these light rays going out and then countless Khandarohi goddesses just almost like chasing away those hindrances, so that they run away.

2) The other way that you can do this is to divide into 2 steps: the first step is that you imagine as you exhale out your right nostrils, countless Khandarohis together with light, emanate from there and they chase away all the hindrances that are the outer hindrances.

And not only you think that these hindrances have been chased away, you think that they have been chased away like to the other side of the ocean. They have been chased away to somewhere that is so far away that it couldn't possibly come back.

When you do this visualization of the right nostril, then you imagine rather than just dissolving the deities into the heart, you imagine that you breathe the deities in through the left nostril and that they take the form of light and then they dissolve into the HUM at the heart. As they dissolve at the HUM at the heart we recollect that this HUM represents great bliss wisdom and then we think that all of the inner hindrances related to the afflictions and the internal obstacles are completely cleared away.

This is a very powerful practice, but the practice is powerful especially if we have faith. If we have faith and we engage in this practice, then you can definitely clear away the obstacles.

Geshela's way of thinking about this particular visualization is, when we chase away those outer hindrances, those are the coarser hindrances, and then we inhale and imagine dispelling the inner hindrances – and we imagine that when we absorb that this gets rid of the inner hindrances, specifically the ignorance grasping at the self, the other afflictions like anger, attachment etc. and the karma that propels us into engaging in it. We imagine that this is all cleared away.

In this way we have finished, with regards to the outer offering: cleansing. Next this brings us to purify.

When one is engaging in the meditation on the step of cleansing and purifying the tormas, for example, if the tormas are not close to where you are sitting, but if it is somewhere else in the room, when you do the visualization of dispelling the hindrances, you imagine that those hindrances are surrounding the tormas, actually wherever that is.

If for example you are in retreat, you are in an isolated place, you don't actually have the tormas etc. set out, you can think of your home, or the centre or something like that, where the tormas are set out and you imagine that this practice of cleansing and purifying is actually engaged in that place.

But then, when you are generating the tormas, you don't imagine those set out afar, you imagine that you are generating the tormas in the place you live...?

That's a different way of thinking in the cleansing and purifying if it's far away, you can imagine it happening wherever the tormas are, but the generating you should imagine that it's happening near you.

As we recite:

**OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM**

This brings us to the purifying part of the practice.

The OM represents the "I" that is designated on the basis of body, speech and mind.

The SVABHAVA represents that nature. And SHUDDHAH means lacking inherent existence. And this is mainly referring to the selflessness of persons. And when we recite this OM SVABHAVA SHUDDHAH mantra we always recollect that this is mainly referring to the selflessness of person.

SARVA DHARMAH means all phenomena. SVABHAVA SHUDDHO means all of those phenomena lack true existence.

So, when we recite this mantra, we think that not only the person making the offering lacks inherent existence, but we also think that all of the offerings etc. are in the nature of emptiness, they are lacking inherent existence.

This is how we engage in that contemplation.

And so, one can think that they are cleansed of inherent existence within that clear light.

And in this way, they have dissolved into the sphere of emptiness, they have dissolved into the clear light of emptiness.

And it's really important that not only do we imagine that we are offering substances dissolve into the sphere of emptiness, but also the vessels or the bowls that are holding the substances they also dissolve into emptiness.

So, at that time you are imagining that not only is there an absence of inherent existence, but you can only imagine that the vessels dissolve into emptiness, for the moment they are no longer there.

So, we think that not only they lack inherent existence, but they also dissolve into emptiness.

At this moment, when we are doing this, what is being purified? One of the things that is being purified is the grasping at ordinary appearance and the clinging at true appearance.

The grasping at ordinary appearance and the ordinary appearance itself and the grasping at true existence and the grasping at the appearance of true existence.

Actually, we need to purify all of these and in some explanations, these are separated out: we are purifying the ordinary appearances itself as well as the clinging at that appearance. We are also purifying that appearance of inherent existence and also the clinging at that inherent existence. Some lamas say that, though, that you don't need to separate out this appearance and the clinging at ordinary appearance and this appearance of inherent existence and the clinging at inherent existence because when we are addressing the appearance of inherent existence and the clinging at that existence this also covers that ordinary appearance.

So, some lamas say that when you are contemplating here, we don't have to make a deliberate effort, to purify away, to absorb into emptiness those ordinary appearances, because when you are imagining purifying inherent existence and purifying the appearance of inherent existence, as a result of that, those ordinary appearances get cleared away anyway.

So, this is a really important point here, and it really reflects the reality how it is.

When you have the person, when you think of the person or the "I", when the person is meditating on emptiness, at the time that that emptiness is cognized, we know that that sense of that self, that sense of the person it kind of goes away.

When you are meditating on emptiness you don't have to pay particular attention to get rid of that concept of the self or the person, because by meditating on emptiness that's going away anyway.

And so, when we are meditating on the selflessness of persons, at the moment when we first have that valid cognition of the emptiness of persons, the object is the emptiness itself, and the mind can only have that valid cognition, can only cognize the emptiness of the person itself not the person and the emptiness together.

So, when we recite OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM thinking of that meaning and like selflessness of persons and phenomena etc. we don't need to pay particular attention to getting rid of that ordinary appearance, because by contemplating emptiness that ordinary appearance gets cleared away anyway.

So, we'll come to another discussion of that later.

If we want to expand a little bit covered cleansing, purifying. If we want to expand the purifying these offerings into 4 points, we can say:

- purifying the ordinary appearance and the clinging to ordinary appearance
- and purifying the appearance of inherent existence and inherent existence

But if we want to just think of it all together, we can think that the ordinary appearance and the clinging to ordinary appearance have been cleared away.

We have purified all of these offering in front of us of this appearance of inherent existence.

We imagine that from this great bliss-wisdom - we meditate on emptiness, from meditating on emptiness we give rise to this great bliss-wisdom. From this great bliss-wisdom we imagine lights manifesting and then in the space in front of us are 8 KAMS appear.

So, why is it the letter KAM? It's from the first letter of the word Kapala, which means skullcup, that it is why it is the letter KAM in the space in front of you.

It's not really a difficult thing, you just kind of see it as being something entertaining. I wonder if I should just write this, what it looks like. Very crudely, that is the letter KAM. Very crudely.

It should be in the sadhana as well, I think it's in Berzin's sadhana as that, but in case you don't have it, that's what the letter KAM looks like.

In the place in front of you, where you are going to be doing these offering, 8 of those.

We are explaining this very precisely for those who are beginners, so Geshela said more experienced practitioners please don't get bored.

So, these are arising from those light rays that are emanating from that great bliss-wisdom at the heart.

Because the letter KAM represents the first part of the word Kapala, then we imagine that these KAM kind of absorb into light and then transform into those 8 offering vessels.





So, then why do we contemplate in this way? When we think in this way, we think that the Kapala, those letters are something that is merely named, they are something that is merely designated. And this also a contemplate that helps us refute inherent existence.

So, we think that they merely named, these KAMS, they are merely designated in the front of us, and when we reflect in this way, when we visualize this helps us to recollect the Prasangika view.

When we visualize the KAM letter, the KA which is this place underneath, this represents great bliss-wisdom and this MA – the circle above represents the MA – that tige right here this represents emptiness.

So, we remember that on the basis of this the great bliss-wisdom and the wisdom realizing emptiness are of one nature.

So, in this way we have generate the vessel, this means we have generated the containers in which we will make these outer offerings.

Then, we have visualized the holder for the offerings.

The next step: we visualize that within that 8 vessels in the space in front of us there are 8 letter HUMS

Those 8 HUMS dissolve into light and manifest as the individual offering substances.

Why do we have to manifest the actual offering substances from the HUM? Because the HUM helps us recollect the HUM letter at the deities' heart which is the nature of inseparable great bliss-wisdom.

We have all the various outer form that visualize, like the flower and the incense etc. but we have to understand that they are made inseparable from this great bliss-wisdom, and so that that is the reason that we visualize these offerings manifesting from the letter HUM.

And because they are in the nature of great bliss-wisdom, even if your means are limited and you could only set out a few offerings in the space in front of you, you know that great bliss-wisdom is limitless, so you can understand that these offerings are limitless.

We should then read out part the sadhana, we are on page 13 of the Berzin Luipa sadhana.

*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 the offerings.*

So, within the sadhana, as you are reciting it, you have the HUM and normally people recite these two HUMS - you see in the 3rd and 4th line in the verse – normally people recite these 2 HUMS very quickly together, but if we recite quickly, we cannot really reflect on the meaning.

The first HUM, we think of the HUM letter itself and we think that the letter melts into light and becomes the essence of the offering. It's important to take time here to visualize and contemplate.

When you recite this verse, don't just recite this HUM HUM very quickly, take time to contemplate.

Then on the basis of this, the offerings are mentioned explicitly: water for the mouth, cooling water for feet, flowers offered to the body, incense offered to the nose, butterlamps offered to the eyes, cologne water, food and music.

And the main here is, when we are making these offerings we should also imagine that they are arising of great bliss wisdom. Geshela said, sorry, we are not actually making the offerings, we are still blessing them.

It's important to recollect the nature of these 8 offerings and so when we talk about the nature of these 8 offerings from the points of view of Guhyasamaja and Yamantaka, we speak of them as being the union of bliss-emptiness. When we speak about them from the perspective of Heruka Chakrasamvara we speak of them as being in the nature of emptiness.

Why is this the case? It's because with Heruka and Vajrayogini, for example, these are mainly mother tantras, and mother tantras are focused on the clear light. But we don't understand that there is a difference in their essential meaning, it's just a difference of focus.

Because Yamantaka and Guhyasamaja for example are emphasizing more the illusory body, for that reason when we talk of the nature of the offerings, we talk about the union of bliss-emptiness.

So their nature is this great bliss-emptiness, or this emptiness, but when we visualize them they have the aspect of the individual offering substances.

And they please the doors of the 6 sense faculties.

And this is to give rise to uncontaminated great bliss wisdom.

And so, when we then continue

*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.*

Then we recite the mantra which represent the individual offerings.

*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*

Geshela said when we make these offerings, there are 2 finger snaps, before the mudra: the finger snap to send them out, and then after you do the mudra, the finger snap to bring the offering goddesses back in.

So you are snapping outwards to make the offerings and then inwards to bring the offering [deities] back in. So you imagine sending out and then bringing back in.

There's some discussion when we emanate the offering goddesses and making these offerings and etc. that in a lot of traditions, the main thing is we worry about sending the offering goddesses out. But the Gelug tradition especially, emphasizes also bringing them back and absorbing them in.

So, why is there this emphasis then in the tradition on not only sending them out but also bringing them back in? This is actually related to the completion stage practice, by recollecting the absorption

of the goddesses within ourselves, this creates the causes to have the winds enter, abide and absorb into the central channel. That's how it relates to completion stage.

So, we speak also, we are on page 14 near the top, you'll notice that when we say ARGHAM, PADYAM, argham and padyam have OM in the beginning and AH HUM, so they include OM AH HUM. So we see that these first 2 OM ARGHAM AH HUM, OM PADYAM AH HUM they include the OM at the beginning and the AH HUM at the end.

Why is this the case? Because every offering that we make, we have to understand it in the context of the vajra of body, the varja of speech and the vajra of mind.

But will you notice, if you look at these mantras for making the offering? You will see that in the water to drink and the foot washing water there is only OM AH HUM there is no BENZA or VAJRA, whereas the other offerings have benza or vajra in front.

And this may be something that is a little bit particular to the Heruka Chakrasamvara practice.

So you may notice that in other practices it might not necessarily include the vajra or the benza.

So in this way we have completed the making of these outer offerings.

Sorry, I think maybe I missed one of Geshela's points about why some of the offerings have vajra and why some of them don't. It's because those first 2 waters are not the main thing that you are offering, whereas the remaining things are kind of the main offering. Those are preliminaries, so that's why vajra doesn't appear there. My apologies.

These making of the offerings, it goes back to ancient India culture, and kind of the procedures that you go to make towards an honored guest. But in the Tibetan culture, for example, the OM VAJRA PUSHPE we don't offer those flower garlands because of the conditions in Tibet, as a replacement for that the Tibetans offer the khata, the white scarf. But in terms of the food, the music and all of the other things, those will also be offered whatever the culture.

When a great lama for example, when HH the Dalai Lama comes to Sera Monastery, one of the things that is offered is dresil. Dresil is a sweet rice with raisins in it. You have it at Losar a lot of the time. And so that is offered. At the time that that rice is being offered to His Holiness, and His Holiness kind of gazes up and throws upwards?? then a gyaling will play, which is kind of a monastic clarinet. So, this represents offering the lama both the food and the music. This is definitely related to this procedure of making the offerings.

Then, another thing that we need to recollect when we are making the offerings, we need to recollect the offering of the substance itself, we need to recollect the mantra that we recite to offer the substance as well as the concentration with which we make the offering. And this is what makes the offering vast.

When we are thinking of the offerings related to 5 points we can think like this: the substance of the offering itself, the mantra, the concentration, the mudra and the practice. And the 5th one, the practice Geshela said, we always talk about when you make an offering to the lama, the most important offering is the offering of practice: so that's the context here.

And when we think of this offering of practice, we can recollect the 3 spheres of the offering: that the practitioner making the offering is empty of inherent existence, that the offering itself is empty of inherent existence and that the deity to which we make or the protector to which we make the offering is empty of inherent existence. So, combining that understanding of emptiness, this can be the offering of the 5th point, the offering of practice.

So, then in terms of the preliminary tormas offerings, the preliminary outer offerings and the blessing and making of these we have roughly been able to cover those.

And actually, when we come to the actual point about offering the 15 directional protectors the torma, the blessing of the torma etc. this is pretty much the same as what we covered with the inner offering. So, why is this the same? And how we think about this difference, if both the torma and the inner offering are of the same essential ingredients of the meats and the 5 nectars, how do we think of them in terms of their different aspects? We think of the inner offering as what you offer to drink, and we think of the torma offering – which is like that ritual cake – as what you offer to eat.

And so, that's why actually when we go through this point of offering the torma you will see that in terms of the words and the mantras etc. that are recited, there is not much that is going to be different from the inner offering.

When we think of about the inner offering and the offering of the torma, another thing that we can think about the 5 meats as being the 5 hooks and the 5 nectars as being the 5 lamps. So, this comes from verse 34 of the Lama Chöpa Guru Puja and I will read this out:

*I offer drink of Chinese Tea Saffron bright  
imbued with delicious scents and rich with a hundred flavors  
the 5 hooks, the 5 lamps ad so forth  
Are purified, transformed, increased into an ocean of nectar.*

So, the 5 hooks, we imagine that the 5 meats we can imagine that these are like the 5 hooks – an unfortunate analogy, Geshela said, like when you go fishing but here you are not catching fish, you are bringing in those attainments. So, those 5 hooks represent bringing in those attainments. And the 5 lamps, this represents wisdom, which is like a lamp which allows us to see everything around us and to go in the correct direction.

So, it's nice when we think about – you know, sometimes you can add things to a practice, we think about the inner offering etc. and think about this verse of the Lama Chöpa with the 5 hooks and the 5 lamps.

And also we remember, that with mother tantras such as Heruka and Vajrayogini in terms of the 5 meats and the 5 nectars, the 5 nectars are the most important in the context of mother tantra. So why do we have to imagine these substances transforming into nectar and offering the nectar? What's the purpose of this? When our body is first sort of being formed in the HUM, we can think of 2 principle aspects: if you offer these 5 nectars, thinking that they are like the essence, like a milk-like substance which is the ? when the body first being formed in the womb, if we can have this recollection that it represents that milk-like substance when the body is first being formed in the womb, and we offer this up, this is said for one to be able to achieve the amrita nectar of deathlessness. This contemplation, as we make the offerings becomes as assisting factor to being able to arise that nectar, that amrita of deathlessness.

Another thing to think about is when we talk about these 5 nectars, these are not just 5 nectars that we randomly made up, these are the 5 nectars which are based upon the internal components that we have within our body. So, there's actually a lot to explain in terms of the significance of these 5 nectars, but as we are running out of time, perhaps we save it for next time.

In terms of when we are making the offerings, the reciting of the OM AH HUM HA HO HRIH, and some people also saw that there is HA HO HRIH OM AH HUM, that is not something to worry about: if you look at different commentaries, you see that different lamas explain it differently. Some have OM AH HUM then HA HO HRIH, some say first you recite HA HO HRIH then OM AH HUM.

So, we didn't cover this so much in depth last time, so Geshela wants to discuss this briefly and then we will close for today.

This is the visualization for the inner offering: and the visualization for the inner offering as it is explained in the 5 deities practice, Geshela said, is kind of brief and accessible. So we also want to share this.

It's kind to enhance, to give you another way to conceptualize the inner offering.

We imagine that at the place of the inner offering there is a white 8 spoke wheel, a white wheel, in the center of the wheel, the hub, there is like a hole and within that there is a white letter HO.

And then above that sort of HO, there is a sun disk. And upon the sun disk there is a large principle letter HRIH and that HRIH is blue in color. And then from right to left to front there is a white OM, a red AH, and then in front a small blue HUM and these are smaller than the letter HRIH.

And then above that, is a red lotus with a red letter HA which is facing upside down. And I warn you, in the commentary the way that this comes in order is not the way it is visualized. So I just warn you, in case someone is like "but I looked at the commentary..." but actually this is how it is visualized.

When we think of the HA this clears away any impurities related to the color or hue of the offerings. HO purifies the smell or the scent.

HRIH purifies any sort of negative potential and brings forth the positive power or potential of the offerings.

And so, these are absorbed into the inner offering cup, they purify the scent, the hue etc. and they also make the offerings vast and inexhaustible.

In this way we have covered some of the things we covered before, and in terms of what we covered new, we covered the blessing of the outer offerings. So these are, Geshela is mentioning, the offerings for the directional protectors, but if you know how to bless the outer offerings for the directional protectors, it is also pretty much the same to bless the outer offerings that are made to the self-generation.

So, actually once you have understood where it appears in the beginning of the sadhana, you understand where it appears in all the subsequent places.

And in terms also of the characteristics of the offering being in the nature of great bliss-wisdom, arising within the 6 sense faculties the arising of great bliss etc. this is something that you will find similar in all the anuttara yoga presentations.

So, thinking about this and thinking about how all these points are profound and also beautiful, please contemplate them again and again.

Thank you much, and with a happy mind we will dedicate the merits.

