

# Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

## **Forth Chakrasamvara teaching – 14.01.2023**

**by Geshe Sonam Ngodrup - transl. Ven. Khedrup**

Tashi Delek to all, wherever you are, we hope that you are well and happy.

And we want to practice and study these teachings, with that awareness that we are very fortunate to be able to meet the union of both sutra and tantra.

And as we approach, sort of exploring these teachings, as we approach learning these teachings, what you should do is take the text of the self-generation, the sadhana as being the main route or map for what we study.

And so, of course we can't understand these perfectly, Geshela from his side is also a beginner, he does not understand this either, but from his own perspective, he will give some basic introduction to the best of his ability.

So, we will begin with the preliminary prayers at the beginning of the session.

Before we do the final prayers, Geshela would like to lead a meditation.

*And so let us beginning by taking our body and mind and putting these in a relaxed state.*

*When the posture is upright, the channels are upright, when the channels are upright, the wind, the prana can flow. And when the wind and the prana can flow, then the mind can be directed.*

*And as we bring our body and our mind into the state of relaxed awareness, we can think that any unwholesome or distracting thought, they dissolve just like a rainbow dissolves into the sky.*

*Our body, our speech, our mind they have the appearance of true existence, but they do not exist inherently. Similarly all other phenomena also lack true existence.*

*Then visualize in the space in front of you, from that sphere of emptiness arises the essence of all the gurus and deities in the form of Glorious Heruka.*

*Think you are the essence of all the dakas and dakinis, you are the essence of all the lamas, the gurus.*

*And then imagine, that together, visualizing with us, in front of the vast assembly, to either side of us, are mother and father and behind them all sentient beings, all 6 types of sentient beings in samsara, but in human form.*

*And imagine that they are beset by the sufferings, perhaps the particular sufferings of whichever of the 6 types of beings they are.*

*And then think, for the think of myself and others, indeed all of these sentient beings to be able to completely get rid of suffering I go in a stable way for refuge to the yidam, Glorious Chakrasamvara.*

*Not just that, but think, from my side, for the sake of assisting all these sentient beings I definitely must actualize the state of Heruka Chakrasamvara.*

*I definitely can actualize the state of Heruka. Why is this possible? Because all of the mistaken minds principally ignorance, which block me from attaining that, have no valid reasoning behind that. Because they have no valid reasoning behind that, they can definitely be cleared away.*

*Similarly, love and compassion, bodhicitta, the wisdom realizing emptiness, they all have solid, valid reasons behind them, therefore they can be realized and perfected.*

*Based upon this understanding then bring forth a joyful attitude, thinking I will definitely through this practice bring forth my positive mental qualities.*

We will pause there. Do the praise to Lord Heruka and the Dakinis and then the refuge prayers.

[prayers]

Actually we did not really need to recite those verses, because we already in the meditation brought forth the refuge and the bodhicitta. The recitation is not the main thing, the main thing is the way of thinking, bringing it forth in the mind.

When we did that preliminary meditation on the refuge, with our parents on either side of us and all sentient beings behind us in human form, there are two important reasons why the visualization is done this way.

So the first of these reasons is that when we don't have a lot of time, when it's a short period of time and we have to meditate on love and compassion, when we are conceptualizing the suffering of beings, to bring forth that compassion, it's said that if you think of a human injuring a particular kind of suffering it's easier to have that feeling of compassion come up immediately.

And that's because out of the different types of migrators, the human beings are the ones who are similar to us, so it's kind of easier to identify with them or to really feel some sympathy for their suffering.

The other reason is that when we think of all these beings in human form, in human beings can understand speech and instructions and then it's easier to imagine bringing them benefit.

So that's two reasons why we visualize the assembly of sentient beings in human form, there are others, but these are the two main ones.

So in order to be able to achieve the state of Heruka for the sake of all sentient beings as we set out at the beginning of the session, we need a method to do this, and the way that Heruka is actualized is through the practice of the sadhana, through the self-generation.

And just as a reminder, when we speak about the practices of tantra, we speak of the 4 classes of tantra, action tantra, performance tantra, yoga tantra and highest yoga tantra or anuttara yoga tantra, and the Heruka practice are the last of these, highest yoga tantra.

So, if we study and practice these teachings and we approach them in a relaxed way, Lama Tsong Khapa himself said it is possible to actualize this presentation of tantra just living your life happily. This is said to be a special characteristic of these teachings.

And, Lama Tsong Khapa made these instructions particularly clear so that they are easy for us to practice and actualize.

And that's important, because as great holy beings as Milarepa was, it would probably be difficult for most of us to endure that austerity, to endure that difficulty, so it is nice to have a method that we can practice happily together as we live our lives

And then, because this is a practice of tantra, it's important to understand this practice of tantra based upon the 3 points:

1. the point of the basis
2. the point of the path
3. and the point of the fruit/result

So let's take the fruit or the result first: we are trying to achieve the results of the 3 kayas, the 3 bodies, the Nirmanakaya (the emanation body), the Sambhogakaya (the enjoyment body) and the Dharmakaya (the truth body). So these are the fruits that we are trying to actualize.

If we think of the first of these bodies, the Dharmakaya or the truth body: the bodhisattva, s/he is practicing and at that moment where they are in meditative equipoise upon profound emptiness and bring forth the realization and then enlightenment, the Dharmakaya – the truth body – is attained. And they fulfilled their purpose. But on the basis of this Dharmakaya alone, they cannot emanate to interact with sentient beings, and to realize the welfare or benefit of sentient beings.

So, thinking the Dharmakaya is not enough to work towards the welfare of sentient beings, then the next body, the Sambhogakaya or the enjoyment body is brought forth. But it is said that the Sambhogakaya or enjoyment body for example the dharma teachings, the instructions that it delivers it is only arya bodhisattvas who are actually able to hear those teachings, so it's still limited.

So, then thinking it's only possible to benefit arya bodhisattvas in the Sambhogakaya form, but I cannot benefit all sentient beings, I must manifest in a body to benefit all sentient beings and it is on this basis that the Nirmanakaya, the emanation body is manifested.

And then, it is said that in terms of the achievement of these 3 bodies, the Dharmakaya, Sambhogakaya and Nirmanakaya, there are 3 paths that are congruent with these 3 bodies. Three paths congruent with those bodies of the generation stage, three paths congruent of the completion stage.

And at the point that the practitioner begins to practice the completion stage, they have already engaged in many practices which helped to ripen the channels, the winds and the drops. They are already at the point when they can utilize those.

And at that point, because they are able to use those, they are able to work directly with the extremely subtle mind.

So, in order thought to be able to be ripened to the point where we can practice that in the completion stage, we need to first practice the generation stage and during the generation stage, we imagine that we have accomplished many of these things. We are working on the level of visualization or imagination.

And because the very heart of the tantric path is taking the 3 bodies into the path, that is why it is so important to practice that according to the generation stage.

To be clear, these paths of transforming of birth, death intermediate state and rebirth into the path, transforming those 3 bodies into the path, there is a presentation of this in the generation stage, and there is a presentation of this in the completion stage.

And so, we call transforming the 3 bodies into the path, body is kind of a nice way of describing it, but those 3 bodies are actually those 3 objects of abandonment according to the path: abandoning of ordinary death, ordinary intermediate state and ordinary rebirth.

In order to be able to actualize this practice of transforming those 3 bodies into the path, to be able to do this successfully, we need a lot of factors in place. So, the preliminary parts of the sadhana that lead up to the practice of the 3 bodies these all help us to do that.

And why is this? Because this samsaric death, samsaric intermediate state and samsaric rebirth is not something that is easy to clear away. Is not something that is easy to abandon.

But, even just to be able to be introduced to a practice which gives us the possibility of achieving the abandonment of those in just 1 short lifetime, this is something quite incredible.

So, also to be clear, if we understand the teachings of this Heruka Sadhana, this will also help us to understand the basic points of the sadhanas of other deities, such as Vajrabairava/Yamantaka, such as Guhyasamaja.

And if we approach this experience with a relaxed attitude definitely we can bring forth some understanding within our mind.

Just to be clear, going back to the outline that are the basis of this sadhana, we say the activities done at the beginning of the session, the activities done during the actual session and the activities done at the end of the session.

And the activities done at the beginning of the session, these are known as the activities of the preparation or the preliminary practices.

And so, then when we think within these activities of the beginning session, about the common and general preliminaries, there are different presentations but the easy way to think about it is the [?] seven.

Sorry, so we jumped ahead. So, within the activities to be done at the beginning of the session there are 2 sets of preliminaries: the first of these is the common, general preliminaries and the second of these is the uncommon extraordinary preliminaries.

And in terms of the common preliminaries, called common because most of the practices that we find here, we will also find for example in Vajrabhairava/Yamantaka or Guhyasamaja. So, we talk about the 3 deities of Lama Tsong Khapa's presentation: Guhyasamaja, Chakrasamvara and Yamantaka/Vajrabhairava.

Of course there are many others, but these are the 3 main ones.

We need to have these common general preliminaries available in our mind, in other words, Geshe-la wants you to remember them.

So, just to review these 7:

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. blessing the offerings to the self-generation
7. and the meditation/recitation of Vajrasattva

So, reciting mantras is nice, but actually remembering these outlines is even better.

If you do this, it's really nice, because then when you do your sadhana, as you go through words, you can say, "oh this is where this outline is happening, this is where this outline is happening" and you start to understand that within your mind.

And in terms of the supplication to the lineage lamas we already explained this in some of the previous sessions.

And so in order for step 2, the instantaneous arising to come out well, we want to dissolve the lineage lamas and we can imagine that these dissolve into the main root lama, the lama who moves our mind the most and then this descends down the central channel and dissolves into our heart.

And the instantaneous self-generation is particularly important, because all of the steps of the blessing etc. that come after this you need to have the awareness of yourself in deity form. Otherwise, those practice will not come out well.

And blessing the vajra and bell.

So this practice of the instantaneous arising and then the blessing of the vajra and bell is really important to do these at the beginning because it is with this practice that we keep the samaya commitment of the body, the samaya commitment of the speech and the samaya commitment of the mind.

Then the blessing of the inner offering: this is very important of course, because we have to sprinkle this inner offering upon the other offerings before we make them, so it's important to accomplish the inner offering first.

In terms of how we think about these commitments, we can think of the commitment of the self-generation as the samaya or commitment of the body. And then we can think of the blessing of the vajra and bell as a way to keep us the commitment related to method and the commitments related to wisdom.

And so, because we need to have the sadhana complete in the beginning, middle and end, this happens at the beginning.

[Khedrup] We had a presentation of the commitments of method and wisdom but we did not do body, speech and mind → Just to confirm, having the body arise this is the commitment of the body in the form of the deity.

And then, the bell represents the commitment of speech and the dorje/varja represents the samaya of mind.

I wanted to flesh this out for people .

Then we do the blessing of the inner offering which we covered. So we covered four.

This brings us now to number 5 which is the way to offer the preliminary tormas. Torma, most of you are familiar with this, in case not, it's a ritual cake.

It says the way to offer the preliminary offering tormas: the way of offering has 2 points in it

1) offering the tormas

Within the way of offering the preliminary tormas, then we have 2 points:

- 1) blessing that offering and then
- 2) the actual process of offering it.

In terms of the blessings, there are the blessings of the external sense offerings and the blessing of the tormas itself.

And so, actually we talk about where we left off last time, we are actually at the point now of offering the tormas itself.

And it is said, actually, that the process of blessing and making the offerings as explained here in terms of a way to get rid of obstacles, this is one of the most profound way to do that.

And it is said that if you do this practice effectively, you actually don't need any other practice than that.

**This process, actually, is the supreme way to clear away obstacles, it is also the most powerful way to purify obscurations and negative karma.**

So, as we are unfolding the process of blessing the preliminary torma, part of that involves visualizing all of our obstacles, negative minds and afflictions absorbing into the torma. That's part of the practice.

Then on the basis of this we imagine our own difficulties but also the difficulties of body, speech and mind of all sentient beings absorbing into this torma and then as the practice of the torma unfolds, we think about purifying, realizing and increasing.

And one of the instructions of Akhuchin Sherab-gyatso, he composed a very famous commentary on Heruka, Guhyasamaja and Yamantaka – we imagine that any bad dreams that we have had, any ill omens or bad signs of ourselves but also of other sentient beings that they have absorbed into the torma. And Akhuchin Sherab-gyatso's instruction is: you don't need to tell anybody about the bad dream you had or the bad omen you had, you just imagine that it absorbs into that torma and then you purify it and it clears it away.

So, it is said that we clear away all of those temporary difficulties and obstacles. It is also said that through this practice of torma it puts a very deep imprint within our mind to achieve a Buddha's unafflicted single-pointedly concentration, unafflicted samadhi.

And the attainment of a Buddha's unafflicted single-pointed concentration is said to have the benefit that whenever sentient beings view a Buddha, they are not able to give rise to afflictions within their minds. That's the benefit of achieving that type of samadhi.

Out of the many types of concentrations or samadhi that we can think about, a Buddha's unafflicted samadhi is particularly beneficial.

So, then we have at this point in the sadhana, we blessed the external offerings and the torma, now we come to the point of actually making the offering of the torma.

Geshela said this practice is very similar to all of the sadhana's of Heruka, so for those of you who are following along, we are on page 16.

In terms of the blessing of the offerings, we didn't cover this in a lot of detail, but we did go into a lot of detail about the blessing of the inner offering.

Just mentioning one thing here: when we speak about the inner offering, the instruction of most of the lamas is we visualize those 5 meats and 5 nectars in the aspect of liquid, in the aspect of something that can be drunk.

And it is said that the torma is also the essence of these 5 meats and 5 nectars, but it takes the aspect of something that can be eaten, of food rather than drink.

And in regards to the torma, a lot of the holy lamas give this instruction: we have the external torma, which is like that offering cake or perhaps you are using biscuits or something like that. So that is the torma.

However, when blessing the torma, you don't think of it in that solid form as the cake or whatever. Instead, as you are blessing the torma, you imagine that it is in a liquid form representing those 5 meats and those 5 nectars.

And then of course, after it is blessed etc. we imagine that from ourselves as Heruka, from the heart of Heruka we imagine the offering goddesses of food countless in number emanate and then they make those offerings.

So, then as Heruka, there are many people who are working for you, some of the people who are working for you are these offering goddesses of food.

And another sort of staff that you have is, you have the Khandarohi goddesses as well, those are the one who chase away the obstructors and the obstacles.

Some commentaries state that as you bless that torma, remember it is in the form of liquid representing those 5 meats and 5 nectars, but then by the time that the offering goddesses are ready to offer it, you can imagine that as they make these offerings, it take the form of any kind of different of food or any kind of drink that you want to offer to the holy beings.

We'll better leave a little bit or else people will be like, we haven't covered any verse of the sadhana at all. So we are at page 16 in the English.

So, then the next thing is that we have to do the blazing mudra. This is the mudra that goes together with PHAIM.

And when we think about this PHAIM mudra and mantra we need to think about a sixth important point.

And it is said that if we are able to think of this 6th point, then the heroes and heroines have no choice but to assemble as we request.

And why is this? Because if we invite Heruka and the Mother and all of the attendant Dakinis, if they arrive, then the 15 directional protectors etc. they have no choice but to arrive and to assemble.

It's just like HH the Dalai Lama is invited to go somewhere, then of course all of the lamas and vast assembly of sentient beings are going to appear there, it's not like you have force people, it just happens naturally. Even uninvited people are probably going to show up.

So, in terms of these 6 points, the first is:

1) to place the hands downwards like that  
then touch the 2 thumbs

and these 2 fingers, like this  
and then rest of them are like flames coming out.



Geshela said, sorry the shape he does is not so nice, other people do much nicer, but at least he gives you the general idea.

And when we say the blazing mudra, we mean blazing like fire!

And within this mudra are represented the lotus of the Mother and the vajra of the Father.

And then on the basis of the Father and Mother in union, the 4 vajras positions are achieved.

And the symbolism of this, by the Father and Mother being in the equipoise of union, then the winds and the channels are activated.

On the basis of the wind being enlivened then the tummo, the inner fire begins to blaze. And on the basis of the blazing of this tummo, the inner fire, the heat rises melting the white substances which is located in the skull. On the basis of this being achieved, we can achieve the 4 vajra positions.

And so these 4 vajra positions are

1. the vajra position of the channels
2. the vajra position of the winds
3. the vajra position of drops
4. the vajra position of bliss and emptiness

As we go through this visualization and we remember this, we are also putting an imprint to be able to achieve those 4 vajra positions.



So, put the hands down like this, two fingers tie together almost like a knot [the indexes] then these two [middle finger] making sort of a triangle, and the other ones are kind of fluttering like the flame of a fire, blazing.

So that is 4 points.

Then next point is when we utter the word PHAIM, it's supposed to be loud enough to scare away crows or birds.

If there is a lot of people around you maybe don't want to weird them out by being too loud and dramatic about it, but the instruction is that it is supposed to be loud to scare away crows.

But if when you practice there are other people around and you might scare them, you can be a bit more subdued.

The first rotation we are going from right to left, so in the left direction but starting from the right to left, like that.

The next one is from left to right. And so those directions make the 5th point.

The 6th point is that the eyes should be wide and alert as we do the practice. A different way of gazing, and kind of right in the place in front of you.

So, those are the 6 points and ideally in the text we have practiced those with a brief meditation on bliss and emptiness, on bringing forth bliss and emptiness.

So, PHAIM itself represents the method side of a great bliss and the wisdom side of exalted wisdom. So it is the union of great bliss-wisdom.

There are some lamas who say that PHAIM represents great bliss and the tigre that appears that represents the exalted wisdom realizing emptiness.

But a lot of PHAIM commentaries say the reverse, that the PHAIM itself represents the exalted wisdom realizing emptiness and the tigre represents great bliss. So you'll find both presentations.



If we have these 6 points, also known as the 6 samayas of the PHAIM the blazing mudra in place then it is said that all the Dakas and Dakinis and certainly the 15 directional protectors, they have no choice but to come when we beckon them.

And so, this particular explanation of Geshela's is not without a source, the source of this particular explanation is the commentary of Akhuchin Sherab-gyatso.

Page 15 at the bottom

*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.*

And of course, at this point we are in the form of Heruka.

So, as we visualize the sun disk at our heart and we visualize HUM and this is reflecting many lights, and we can imagine many light rays and it has sort of 8 hues/colors and so there is a reason – we'll come to later – and we imagine that these light rays are limitless.

The hues are 8 in number representing the 8 cemeteries, when we talk about the Chakrasamvara practices, that's what they represent.

In the practices of Heruka Chakrasamvara and Yamantaka it is said that the cemeteries are part of that practice, whereas in Guhyasamaja they are not.

This is because it is said that the beings for who the Guhyasamaja tantra was reclaimed – I believe his name was ...[?] – because he was a king he was unable to handle unclean places, so because the Guhyasamaja tantra was proclaimed for his benefit, then the cemeteries were not part of the visualization. So, that is one of the commentator lamas said, but Geshela is wondering if that's true. And Heruka as well as Yamantaka, the reason we visualize these 8 cemeteries is said to represent the stages of the path common to beings of a lesser capacity.

And then, within those 8 cemeteries there are many different kinds of sentient beings. We have nagas, various kinds of spirits, praksahsa etc.

When you are thinking of these 15 directional protectors, to just think about this in an easy way, we can think that the directional protector is like the premier of a province, or the governor of a state. You can think of those as being like that.

And then you have their intermediaries, and you can think of the intermediaries of these main governors or premiers being like all their key staff members. So then, we continue with the words of the sadhana.

*All the directional protectors, local area protectors, and so on,  
Dwelling in the eight charnel grounds.*

So, setting them in the cardinal and intermediate directions, we understand that each of these beings have a particular place where they are visualized: south, west, north east and then also the intermediate directions.

And so, in the eastern direction, the main directional protector is Shakra; Shakra in another name for Indra.

And then, together with him are said to be 11 sort of local area protector or staff members.

And so, these 11 – Geshela said, if you are curious about that, you go to the bottom of page 16 and the top of page 17 and the 11 have the aspect of the 11 that are mentioned here: so, worldly gods, nagas, spirits, rakshasas, elemental spirits, pretas, cannibals, insanity makers, dementia makers, dakinis witches, ogresses.

So, all of them without exception, we invite them here.

Each of those directional protectors in each of the directions has an assembly of 11 staff members who take the form of the 11 beings that are mentioned in this verse requesting attention.

Because we have invited such a vast assembly, not only from all of the directions but also all of the staff members of all those directions, then we should have no doubt that we can definitely pacify any obstacles that may coming forth in the practice.

And the commentary says that actually if you do this practice correctly, you don't need to do any other obstacle dispelling puja or practice whatsoever, because this includes everything you need.

*All of you, without exception,  
Please come here and pay me heed*

Please come to this place, without exception, come here and pay me heed. And as we conceptual where are they coming here? We can begin conceptualizing that by thinking of the 4 cardinal directions and the 4 intermediate directions.

So, of course you have the 4 main ones and then the other intermediate directions as well as above and below.

And so then, at this point we imagine that we are engaged in meditation on emptiness as well as all of the 15 directional guardians as well as their retinues are meditating on emptiness.

And we can think that it is mainly through that the letter HUM at our heart is Heruka emanating light that they are blessed, and meditate on emptiness, you can also think that.

And then just like a fish jumps out of water, those 15 directional protectors are no longer in their ordinary aspects, but they take on the form of Heruka.

And then, because they are in the form of Heruka, then from their form of Heruka there is a straw of light that comes – we are back on page 16 towards the top, if you are lost – there is a straw of light that comes out.

*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 tormas).*

So, the tongue, before it transforms into a HUM, we imagine emptiness and we think that all ordinary appearances and clinging to ordinary appearances have been cleared away, then it transforms into a HUM.

Sorry: after imagining that emptiness, that ordinary tongue is replaced with a HUM, white in color.

And then, that HUM syllable takes on the aspect of a white colored 3-spoked vajra.

And in the middle part of that vajra we imagine just like a drinking straw, or like a pipe of light comes out.

So, it is said that the actual way we visualize this, is as the deity partake it has the aspect of an ordinary tongue, but we understand that hidden in that aspect of an ordinary tongue is the vajra.

And in terms the size of it, it's like a mere barley shaft.

Then, we visualize, we talked about visualizing the rodhyema[?] goddesses, the vajra rasimis or the food goddesses they are in the space before the assembly of deities and then we imagine that through these straw like tongues they begin to suck in the essence of these offerings. It's said to be like a magnet will attract iron filings.

It's very sudden, like maybe they are a little bit hungry, like when you forget to do your prayer before you eat your food, so kind of it happens very quickly – just kidding.

And then we imagine that from receiving this offering, that they are pleased and because they are pleased, that they will benefit us.

And so you can pick up the plate with the torma and rotate this, imagining that you make the offering, but you can also just visualize it – that's up to you.

If you are at home and it's comfortable for you to do it, you can pick up the plate with the torma, and you can rotate this an imagine offering it – but you can also just visualize it.

We are reading the Sanskrit verse for the offering on page 16

*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)*

So, OM KHA-KHA KHAHI KHAHI, you can translate this roughly as, eat, eat, please eat one.

Geshela is explaining that in Tibetan you have a different word for eat, which is an honorific, to kind of show respect. In English we don't say honorific, I mean imbibe sounds very Victorian. It's a nicer word for eat, an honorific.

Sarva means all. Yaksha is a harm-giving being. Rakshasa means cannibal. So sarva means all the harm-givers, all the cannibals and whenever you see sarva it has that connotation of all.

Bhuta is evil spirits, so all evil spirits. Preta is the hungry ghosts, and Pishacha is a different kind of flesh eating spirit. Unmada is a crazy maker, Apasmara is a forgetful maker.

And then Vajra Daka, all dakas and all dakinis.

With those words we have invited all the assemblies and then we say, eat this torma, Samaya Raskhantu, protect your commitments.

Mama means oneself, Sarva siddhim me prayacchantu yathebam means to accomplish all of the attainments, all of the siddhis according to my wishes.

Bhujatha means in accordance with how I wish to attain those attainments.

Pibatha has the connotation of drink.

Jigratha is like something that is very solid that you have to break up before you eat it.

So Mati Kramatha means to partake in succession. Mama Sarva Kartaya, mama is oneself, so all one's activities.

Sad-Sukham Vishuddhaye, sukham is happiness, so sad is the idea of a pure, so all pure happiness. Saha-yika means help me to achieve all of that.

HUM HUM PHAT PHAT SVAHA is said to represent the five wisdoms.

So the first time, as you recite this, if you are holding the plate with the offering, you go from right to left, the first time. And that is offering to the protectors of the 4 cardinal directions.

And why is this the case? Because Heruka is a mother tantra so we have going from right to left and go to the left first, and this represents that mainly it is for the arising of wisdom.

And then we go from left to right and we imagine that we are offering to those protectors of the intermediate directions.

So, the 4 cardinals are the main ones and the intermediate are the intermediate.

So, that is the way to offer the tormas.

So, now we come to a discussion if you are wondering what are these fifteen directional guardians and also the 8 classes of beings that are mentioned. So, perhaps you are wondering what those are.

The commentary does not actually name all 15, it names 8 and then 2. Geshela asked me to tell you the direction of each of these and then their name.

In the Eastern direction we mentioned him already, we have Shakra[?], which is a form of Indra.

In the Southern direction you have Yamaraja, the lord of death.

In the Western direction you have Varana, the water deity.

In the Northern direction you have Vajravana, the wealth deity

In the South-East you have Agni, the fire deity

In the South-West you have Kardava[?]

In the North-West you have Vaiuni, vai [?] is wind, so a wind deity

In the North-East you have Inbrahma[?], that's another form of Indra who is known as powerful.

So two forms of Indra, the first one (Shakra) and the last one (Inbrahma).

So, Shakra or Indra, the first deity we mentioned in the Eastern direction he is said to ride an elephant. And so because his mount is the elephant, it is said that a lot of his assembly – his staff members – their face is the face of an elephant. Why is that? Because all of the lesser staff under the main protectors is said to have the face of whatever that particular protector is riding.

And so that holds for all of them. Each of these protectors in the 4 cardinal and in the 4 intermediate directions rides a mount and then the assembly of beings that serve under them have the face of that mount.

And so, that's if you do the 8 Shakra, Yamaraja, Varana, Vajravana, Agni, Kardava, Vaiuni and Inbrahma and then they say in the upper direction there is Brahma and in the lower direction there is the Newang and the Kapchuk[??] so the earth god and goddesses with [?]

So, now we have the external offering next. Geshela is offering them the outer offering, and I am sure Berzin has a reason for the way it is, Berzin is someone I have a lot of trust in. But in Geshela's version of the sadhana it has Om Hrih Heruka Sagarivara Argham, Padyam etc.

And then when you see vajra or benza starting to appear before pushpe, duphe etc. this is said to be a special characteristic of the Chakrasamvara practice.

So, in this way we have gone through that tormas and then making the outer offerings.

And when we talked about where these offerings are appearing, the offering vessel, remember we said that they appear in skull cups.

And so there is a reason that they appear in skull cups, Geshela wanted to share that with you but we didn't have the time last time.

Kapala is the short form of Khamapala[?], so pala has the context of protector. So when we speak about Dharmapala we have this idea of a Dharma protector. So, in the Khamapala, or the Kapala it has this idea of a ...[?] or a bliss protector.

Why do we say that it is the great bliss protector? Because it is within the skull that there is the source of the white drop which we bring forth the dripping with the visualisation and that is what brings forth great bliss. So that is the meaning of the symbolism of the kapala as the great bliss protector.

We just think that it is our skull which is holding the essence, the white drop substance which helps us to bring forth great bliss.

At the end of the offering, when we have presented all the offerings and made them, it's important to recite the 100 syllable mantra Vajrasattva.

And when we recite just that one recitation to purify of the Vajrasattva mantra, we can imagine that on the forehead of each of the directional protectors, even if they are in the form of Heruka, there is a small Vajrasattva and lights and nectars are descending from that small Vajrasattva.

And you can imagine from those lights and nectars descending that also these touch the torma and the torma is completely purified and hence that all of the wishes connected with your offering of the torma that they can be fulfilled.

And it also said that we can imagine that it clarifies, clears away any impurities of the torma, whether impurities in the actual substances of the torma itself, or if we having an afflicted mind, if we were preparing it etc. we can imagine that that is completely purified.

And so, those 15 directional protectors after all of this, they manifest the aspect of being pleased with us, they draw closer to us and they can help us as we work towards attainments.

You can imagine that because of this they are able to perfectly able to help us achieve all of our temporary as well as our ultimate aims.

And then there is an OM VAJRA MUH, which is recited in the verse

### ***Departure of the Directional Protectors***

*OM AH HUM VAJRA MUH*

*The worldly ones return to their own abodes.*

you see this on page 18.

A lot of lamas say that we imagine maybe briefly that they return to their own abode, but we also have a feeling that they are still there, because we are actually going to need them as we go about our activities, we don't want them gone completely.

And part of the reason we need them there is as we come to later parts of the sadhana we need to visualize the celestial palace etc. we have the border fence surround it etc. and they are supposed to be in that area.

And some lamas say that they are looking inwards in that bordered area and some say they facing outwards.

So you can think of like the president or prime minister and they have like all of their bodyguards, close protection people who are standing in the important directions to protect them.

Zong rinpoche said in his commentary about Heruka that the visualization of the 15 protectors looking outwards is a little bit weird, because you have gone through all the trouble of offering them nice food and drink and if someone is staring away from you it's a bit weird. So Zong rinpoche said he prefers imagining them facing inwards.

There is also a mudra for gathering and for sending out. So we can imagine sending them outward and accomplishing things and as we come inward the rays of light also come inward – so sending out is like this [left hand outwards, snapping thumb and index] and bringing in like this [left hand inwards, same gesture].

And also, sometimes we have to imagine, that as we are calling them in we do this with lights and nectars that we then absorb and this becomes especially important for the completion stage.

So in this way we have completed the activities related to the tormas and perhaps we should stop the class for today there.

And then later on we will continue slowly slowly to get through the rest of the sadhana. And so, also don't forget all of the previous points that we've covered, you want to work on being able to recollect more and more of the important points.

Feeling that we have been able to do well in this session, then with that joyful mind we will dedicate the merits.

