

Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

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Firstly Tashi Delek, welcome to all Dharma friends, Geshela hopes that you are all well, and happy.

And so for us to be able to gather together here it's important to have the awareness that to be able to gather together here and to be able to discuss these teachings on Heruka Chakrasamvara this is something that is extremely fortunate.

Generally we can say that a Buddha appearing in the world in something that is very rare, and even rarer than that a Buddha that presents both sutra and tantra.

And so, we are very fortunate in that we have this precious human rebirth, we have the good fortune to be abiding at the time where the teachings of Buddha Shakyamuni are available to us, not only that, but we have access to the complete presentation including both sutra and tantra and in particular access to the teachings on Heruka Chakrasamvara which has many extraordinary qualities.

If we look around we can see that we are in age where things seems to be getting more and more difficult, conditions are getting more and more difficult, the afflictions of beings are getting stronger and stronger. It is as if the kaliyuga or the time of degeneration is progressing. And so, it is said that during that time of increasing degeneration the power of the Heruka Chakrasamvara practice actually increases.

This is not to put down the practices of other yidams or other deity. The systems, of course, they all possess their own unique qualities of characteristics but we can say that but in general it is said as the lineage gets longer and the times become more degenerate this can impact the power of the teachings. Whereas the quality of Heruka Chakrasamvara is that actually the more degenerate the times become the more the power of the practice increases.

Of course there are many other reasons, extraordinary qualities and we will come to a discussion of those as we continue with the teachings.

Another thing to mention here is that when we speak of the teachings of tantra such as Guhyasamaja, the secret assembly or Vajrabairava also known as Yamantaka, it is said that when Vajradhara manifested as those deities and gave those root tantras, after the teaching of the root tantra was given, the mandalas were reabsorbed. This is not the case with Heruka.

So it is said, that when the Heruka Chakrasamvara tantras were taught, Heruka and the mandala appeared in this world, but after the root tantra teaching was completed, it is said that the mandala was not reabsorbed. So those of good fortune can perceive that the mandala of Chakrasamvara is still abiding in this world.

It is said that a great adepts called Shawari/Shawara a student of Nagarjuna, and two female relatives of his, that they practiced the teachings of Heruka Chakrasamvara and achieved the state of Heruka father and mother and that they are abiding as deity Heruka father and mother in this world still.

This is a reason why the blessings of Heruka are said to be close, why the sadhana of Heruka is said to be close. They have a particular effectiveness due to these points

Thinking about all these special characteristics, this is really something to sort of feel joyful about, to be able to have contact with these teachings, so as we progress let us do so in the space of joy.

We will commence with the preliminary recitation

Prayers

Take a moment before the refuge to do a meditation for the practice

As a beginning let us settle the 4 elements and also place the body and the mind in a peaceful state.

And any discursive thoughts, any unwholesome thoughts that disturb the mind, imagine that they dissolve into the expanse of the mind, just like the rays of the sun dissolve particles of moisture.

And think the body and mind are relaxed and they are vast, they are at ease.

And think that whatever appearances arise, the appearance to not have a pinpointable essence in the way that they appear to, they do not exist inherently.

There is not even an atom of inherent existence, of any object any phenomena whatsoever.

From the sphere of emptiness, in the space in front of us appears a lotus cushion and upon that a sun seat

and upon that sort of in a crouching or lying position the deities Bhairava, black in colour and the consort red in colour

and upon that moon cushion and those two worldly beings appears our yiddam, our heart deity, the Glorious Heruka with 4 faces, 12 arms etc.

And as we visualise, we have the idea of the jewel of one, which means that Heruka embodies the lama and all the lineage gurus, all of the deities, all of the heroes and heroines and all the bodhisattvas.

And that imagine that surrounding us with our mother and father at either side of us and in the front is the assembly of all the 6 types of sentient beings within samsara, but possessing human form.

And then imagine that with great faith ourselves along with this vast assembly gaze upon Heruka Chakrasamvara

And we understand as we visualize our objects of final refuge, Glorious Heruka, in addition to his body he possesses many glorious marks and signs.

The body's blue colour represents immovability or unwavering abiding in emptiness

Embracing the mother represents abiding in inseparable bliss and emptiness

The half moon at the crown, bodhicitta, the ash of human bones represents the melting of bodhicitta inducing spontaneous great bliss.

So the smeared ash of human bones on the body also represents that the deity continuously abides in the spontaneous great bliss

The 4 faces represent the four gates of liberation, in addition to possessing many positive qualities.

The 12 hands represent the 12 links of dependent arising, in particular purifying the 12 links of dependent arising so that they can be cleared away as well as their imprints

The deity wields a katvanga which represents bodhicitta

He wields a vajra and bell which ones again represent the inseparability of great bliss, wisdom and abiding in meditative equipoise conduct

The elephant hide that adorns the deity represents complete freedom, not only from ignorance but also the imprints left behind by ignorance

Because through achieving the state of Heruka one can perfectly achieve one's own welfare. Because the form of Heruka is able to perfectly accomplish the welfare of all sentient beings it is the most worthy final object of refuge.

And then think, until I achieve the resultant state of Vajradhara for the benefit of all sentient beings I will continuously go for refuge to Glorious Heruka Chakrasamvara

Then think, I am willing with this aspiration of bodhicitta to abide in samsara for as long as it takes to work for the benefit of sentient beings. But if I delay my enlightenment then those sentient beings connected to me will have to wait for my help, so I must actually achieve enlightenment as quickly as possible so I can bring them benefit.

So bring forth an extraordinary bodhicitta, thinking I must quickly, very quickly achieve the resultant state of Heruka Chakrasamvara to achieve the wellbeing of all sentient beings.

I can definitely achieve this state. Why? Because all mistaken and afflicted paths lack a valid reasoning and can therefore be cleared away. While all positive mental qualities and correct paths have a valid basis in reason and can therefore be perfected.

So we will recite the refuge and the praise to Heruka.

So, this concludes the preliminary activities of establishing the motivation and going for refuge, we also included a brief visualisation of Heruka Chakrasamvara and Geshela was just explaining that actually in the particular presentation we were looking at there were 11 meanings of Heruka's Holy Body and we covered 9 of those in today's explanation.

The explanation of Heruka's Holy Body and all of the various implements, there is a very extensive explanation that we will touch on as we move through the commentary, but we thought just to give a little taste of that with some meaning of the key features of the Body as a preliminary.

And it is said that if we understand the complete significance of Heruka's holy Body and all his attributes, we can have a complete pure faith arise within an instant.

If we don't understand the significance of Heruka's Holy Body, people who maybe don't understand what the iconography means, there's a danger that they actually regress into finding faults with the representations.

And another thing to mention here: because the practice of Heruka is a practice of highest yoga tantra, according to the instructions of various lineage masters such as Kyabje Trijang Rinpoche etc. to engage in this practice fully we actually need to bring forth an extraordinary motivation, a very special kind of motivation.

So we need to have a motivation that incorporates the armour of joyous effort, a joyous effort so powerful thinking that if I need to remain in the most difficult hell realm for the benefit of even a few sentient beings, I can continuously abide there. We need that kind of aspiration.

And then the next point we think, yes, with this powerful motivation I can abide in hell for the benefit of sentient beings, but I merely abide in hell in the present form, then all the sentient beings who I have connection with, who I can be benefitting they will have to wait, they will have to continue to experience problems within samsara. And that's not acceptable.

And for that reason I must quickly achieve enlightenment; of course we are not saying I am getting enlightened quickly because then I will be happy. That's the main part of the motivation.

And so, another thing is we talked about feeling joyful about the Heruka practice, because of understanding its extraordinary qualities. Of course, generally every yiddam, every deity practice extols its

own merits or its own special qualities. But it's very important to understand that here, when we are explaining the special qualities of the Heruka practice, this is not kind of sentiment or empty praise, these are actually very special characteristics that it possesses.

When we look at the practices of various yiddams, the guru who write the commentaries, they kind of will talk about the yiddam's qualities in a way that you read it and think, I don't need any other practice than this yiddam. But the qualities of Heruka are truly extraordinary, it's not just following that format.

In particular Kyabje Trijang Rinpoche explains very thoroughly the special qualities of Heruka.

So slowly, slowly we will come to a further discussion of that.

So, one of the reasons for the extraordinary power of Heruka practice, the deity Chakrasamvara manifested in a response to 2 things:

- 1) worldly deities that were causing harm and strife, to be able to overcome and pacify them
- 2) he manifested to tame the extraordinary afflictions that were arising in the world, and so out of those 2 it's second one, the afflictions that is the most important.

It is for that reason that the extraordinariness of the Heruka practice is based on very sound reasons.

So, another feature of the practice is its supreme ability to help pacify both outer and inner obstacles. When we speak of the outer obstacles here, this relates to Lord Shiva or Ishvara, and so it is said that there is no kind of obstacle causing worldly deity that is not within the retinue of that particular god.

And in the tantra it explains that actually Chakrasamvara manifests in similar form to this worldly deity and having manifested in similar form subdues the deity and its entire retinue and actually brings them to enlightenment.

So there is more to talk about within the history of how this tantra arose, and we will come to a further discussion maybe in future sessions.

And so, in order to practice Heruka Chakrasamvara effectively, we need to understand the presentation of this system of practice, in particular we need to understand the important points of both the generation and completion stages.

And speaking of the generation stage, which is where we are now, this has 3 essential outlines:

- 1) the activities at the beginning of the session
- 2) the activities of the actual session
- 3) the activities at the conclusion of the session

And then to speak of the activities at the beginning of the session we can call these preliminaries, and this is divided into 2 sections

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

In terms of the general preliminaries, what we will find is that the presentation of Heruka, the general preliminaries it shares in common with the presentation of many other yidam or deity systems.

And in addition, in terms of the different presentations of Heruka itself, so here we might be talking for example the Luipa presentation, the Ghantapa presentation and the Krishnacharya presentation in particular the general preliminaries in the cases of these are pretty much the same.

So, in terms of these common general preliminaries there are 7 and we pretty much have covered 4.

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

The 5th one is the way of offering of the preliminary offering torma and this is divided into 2 sections:

1. the blessing of that offering torma
2. and the actual presentation of the offering torma.

Within the way of offering the preliminary torma and offering - this is a bit confusing, because nr. 6 is the way of offering the preliminary offering torma, but there is actually the offering and the torma. So, within the blessing we have to bless both the offerings and the torma itself.

We covered the blessings of both the offering and the torma. In terms of the actual presentation – I say presentation because saying offering the offering sounds a bit funny. But in terms of offering the offering we talked about offering the torma, but not the offering it.[?]

And so, within the offering we have covered offering the torma or the ritual cake.

The next one is the presentation of the offering, the offerings of the offerings.

Then there is a 3rd one which may not be in the outline, it's kind of an auxiliary, but we are going also to make an offering of the inner offering.

Now we are going to turn to the practice, to the sadhana itself, page 16

Offering Them the Outer Offerings

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

What you will notice is that Geshela said, OM Shri Heruka - Actually the Tibetan say OM SHRI HERUKA Sapariwara Argham, Padyam, Varja Pushpe, Vajra Dhupe. I am not sure why Berzin – I am sure he has a good reason because he is a very qualified person – but Berzin did not put it in there. So if you want just to note it maybe,

OM SHRI HERUKA SAPARIWARA
 and then Argham etc.

The other thing is, in the Tibetan the SVAHA is not included. You may want to note this, because in Berzin the Svaha is included. Geshela said, you might notice, it ends with just AH HUM. Why is svaha not

there? And the reason for this is usually, when there is just the AH HUM it is a blessing of the offering rather than the presenting of it.

So, here it is offering the offering, but it just ends with AH HUM, it was maybe because he was bothered by this that Berzin put the Svaha there, this is my idea [Khedrup]

OM SHRI HERUKA Sapariwara means Glorious Chakrasamvara together with the retinue, together with the assembly of deities.

And so, in terms of making the offerings, Geshela is going quickly go through the hand gestures for mudras and of course keep in mind that the highest yoga tantra, the anuttara yoga mudras that do differ a little bit from those of kya tantra.

So we just thought, for new people, who aren't accustomed to doing these mudras maybe this will be useful.

So with Argham, Om shri Heruka sapariwara Argham, this is the first water being offered.

There's different presentations to what this water is for: some people say it is water to wash or cool the body others say it's water to drink.

Geshela was discussing this with a qualified friend of his, and this qualified friend thought it was water to cool the body because in ancient India, being a very hot country, actually when the guest first arrives in an exalted home, you would offer them a quick bath, like a shower.

Sometimes in the offerings there is 4 waters, here we only have 2 water. So taking that into account making we think it is water for the mouth.

And where there is 4 waters, Geshela does not agree with this water to drink. So when there is only 2 water, the first water is for rinsing the mouth. When there is 4 waters, there is 2 waters for the mouth: one is for rinsing and one is actually for drinking.

Then with Padyam that is water to rinse the feet. And the motion is kind of sprinkling the water over the foot.

So for doing that presentation of the 4 waters where the first one is like the shower to refresh the body, then why having had the shower do you then offer Padyam to offer the water for the feet?

Geshela's good Dharma friend, a very qualified person explained that after you have had the shower maybe you are walking on the path and your feet pick up some dust or dirt so you want to completely pure and clear so you wash the feet again.

And of course, we know India being a hot country, it's not uncommon that people walk around in bare feet, right?

So, the next one is pushpe, which is offering the flower garland. And of course the Tibetan tradition of offering the kata, that offering scarf that is the substitute for the flower garland.

Dhupe is offering the fragrant incense.

Aloke/Dipam is the lamp.

Ghande is perfumed water, and this is offered to the heart, which is representing where the heart is.

You might wonder why in kya the motions seem to be mostly focused on one hand, whereas in anuttara yoga tantra there is 2 hands. The reason for this is that the presentation of the offering deities – usually, not always – but usually in kya tantra the goddesses have 2 hands and in highest yoga tantra the offering goddesses have 4 hands.

So because in kya tantra the offering goddesses just have 2 hands, one represents the plate/vessel where the offering is contained and the other one is doing the motion of the representation.

So, naividya is the offering of the food.

And shabda is offering the music, and once again, because it's highest yoga tantra we can do like this. [Khedrup] I did the krya one [motion] which is with 2 fingers, but Geshela said, no you have to do 4 fingers, with highest yoga tantra when you are doing the mudra for music it has 4 fingers. And the reasoning is, as explained has to do with more hands of the goddesses. And in the krya tantra, the deities are simpler with 2 arms, so it has 2 fingers. And you will also notice that when the water is offering you don't see benza/vajra there, that is because the waters are not considered the main offering, they are auxiliary offerings.

An uncommon feature in the Heruka practice it singles out the main offerings, the flowers, incense, lamp etc. by preceding the name of the offering by vajra/benza. So these are the outer offerings.

Generally here we talk about the outer offerings, and this is specified, because there are different types of offerings. Sometimes they are put into 4 categories, the outer offering, the inner offering, the secret offering and the suchness offering.

The inner offering in this case is, we imagine that we emanate from the HUM offering goddesses who present the offering to the 4 dakinis. And then at that moment, we imagine that all of the deities to whom we have offered are satisfied by great bliss. Then we imagine that all of the assembled deities that are now in union with consort, and in this way, from that union they experience great bliss and this is the secret offering. From that spontaneous great bliss arising of that secret offering, of being in union, from that spontaneous great bliss arising the deities meditate single-pointedly upon emptiness, this is the 4th offering, the suchness offering.

This is a very important point about these 4 types of offerings, they are very beautiful when we think about it: the outer offering, the inner offering, the secret offering and the suchness offering.

So, another thing that is really important is to talk about the 3 spheres of the offering:

- 1) its nature is suchness or emptiness
- 2) its aspect is the individual offering substances
- 3) its function is to please the 6 sense doors and to bring forth great bliss

We talked about a little bit of these offerings before and various points before, but Geshela just wanted to introduce some additional features so that we can better understand the offerings.

So, when we talk about the nature of the offerings, you see that the nature of the offerings is spoken about differently according to different yiddam systems. In Guhyasamaja and Yamantaka they talk about the nature being great-bliss emptiness. Here, in Heruka and Vajrayogini we talked about the nature as just being emptiness. This is in part due to differences in emphasis in father and mother tantra.

Specifically that's because in mother tantra we are mainly focusing on bringing forth the clear light, which is more related to the wisdom side.

Another interesting thing, is that we can talk about these 3 aspects of the offerings in 2 different ways, according to generation stage and according to completion stage. In generation stage we talked about the nature being emptiness. In completion stage we talk about the nature offerings as being meaning-clear light.

When we speak about the individual aspects of the offerings substances, in the case of the generation stage, in the completion stage it is said that these aspects are related to the arising of the illusory body. [sentence does not seem correct...]

And the function of the offerings, when we explain it according to completion stage is to enable the achieving of the Dharmakaya the truth body for one's own welfare and the Rupakaya, the form body, for the welfare of others as well as the qualities and the enlightened activities of the deity.

And then, when we speak about the offerings, it's also very helpful to understand how these offerings relate to these 6 sense doors.

When we speak about these, we talk about the sense doors, we are talking about the ear, eye, nose, tongue, body and mind sense powers, not sense doors but sense powers.

So the PUSHPE which is the flower garland, you'll notice from Indian custom, that when you offer the flower garland, you put it over a person's head. It is said, for that reason, Pushpe th offering of the flowers, is mainly an offering to the body sense power.

If we say that the offering of the flowers is an offering to the body, that the flower garland is put around the head, what is the reason for that?

It's because the white drops are mainly related to coming from that point just below the skull, and because the white drops are considered one of the main components of the body, when we offer the flowers garland by first placing it around the head, this is like offering it to the entire body.

It's nice to look at these details because it gives a new richness about the practice.

In sense of course we are pleasing the nose sense faculty.

And the offering of the lamps is an offering to the eye powers.

Gandhe, the perfumed water is an offering to the mental sense faculty. And that's because the perfumed water is sprinkled at the heart level, and it is at the heart level where the mind abides.

Naividya which is the food offering, is the tongue faculty.

Shapta is the ear consciousness being an offering of sound.

This is how those individual offerings relate to those 6.

So, there was one more thing that we want to explain with this, but Geshela wants to move on to others things. This was the particular colours of the offering goddesses related to each offering, but these offerings are made many times in the practice, so there will be an opportunity to explain those later. Geshela wants to continue to the offering of the verses related to the inner offering. And the reason for this is because if you don't finish it today, he wants to get to the Vajrasattva recitation in the next session and if we don't finish this today we won't be able to.

We are at page 16 of the Berzin translation:

Offering Them the Inner Offering

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

OM AH HUM.

So, in terms of requesting their attentions, we are talking about the worldly gods and protectors, we actually talked about the 15 directional protectors etc. in the last session. So we understand that they are

the main protectors which could be the leader, the governor or the premier of the province and then you have within that the people who are the heads of the counties, the intermediate ones.

We are offering to 11 categories of deities. I just want to note to you that these are translated differently in different places. I really like Berzin's English translation so that is what I am going to use in this case. As you can see Geshela has all this memorized, I don't so I might be reading a bit slower. So,

- 1) Worldly gods
- 2) Nagas
- 3) Yakshas
- 4) Rakshasas
- 5) Elemental spirits
- 6) Pretas or hungry ghosts
- 7) Cannibal spirits
- 8) Insanity maker or senile maker spirits
- 9) Forgetful makers
- 10) Dakini witches
- 11) Mamos or ogresses

Requesting Their Attention

*Hordes of ogresses, omitting none –
All of you, without exception,
Please come here and pay me heed.*

So here we are requesting all of them with attention to listen to what we have to say, to listen to our request.

Offering Them Praise

*O you, who made pledges and gave your word
To safeguard the teachings and work for the benefit of wandering beings,*

We understand that these are the pledges to serve the teachings and sentient beings, they promised to assist us, and they made this oath to Heruka Chakrasamvara himself.

O you who obey the words of the Great Glorious One,

Great Glorious One, this refers to Heruka Chakrasamvara.

So having made this promise, you promised to obey the instructions, you promised to obey the words of Heruka.

Now we talk about the qualities of these ones who were making the request to.

*You with terrifying bodies as swift as the mind,
You ferocious and unbearably violent ones,*

Like the mind that can just go to a place in a moment, their bodies are very swift.

They are ferocious and unbearably violent ones, useful in this context, because they can use wrathful means to subdue the disturbing spirits that are causing harm to sentient beings.

*You who tame those with vicious intent,
You who vanquish those on the side of darkness,*

In other words, you are able to subdue all of these deities that are causing the conditions that are unfavourable for practice and benefit.

You who help bring to fruition the yogi's work,

Here the yogi or the yogini, we are speaking about the practitioner of Heruka Chakrasamvara. So they will provide means for us to be able successfully bring our practice to fruition.

*And you with inconceivable strong and powerful influence,
You eight – the horde of yaksha sinister spirits and so on –
To you I bow down.*

Here we offer respect.

Requesting Their Special Actions

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

The eight classes of protectors most of them are seen in male form, but we say together with your queen, but this includes also the female aspect and their children and servants, the entire assembly of their household – Grant me your kindness for all actual attainments.

Here we understand all actual attainments refers both to the worldly as well as the supramundane or spiritual attainments.

Also when we speak about bestowing the actual attainments we talked the worldly and the supramundane attainments. In the previous session we talked about how these worldly beings are kind of subdued and led and achieved the state of Heruka: they can bestow those supreme attainments and then the ones in ordinary form can bestow the mundane attainments.

Here we are emphasizing the worldly aspects of these deities and of course the worldly aspect they aren't able to bestow the supreme siddhis or attainments, they can only bestow worldly attainments.

Next we name these worldly services that we are requesting:

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

*Grant us the actual attainments
Of enlightening effects such as stilling and increasing.
O safekeepers, always befriend us.
Exterminate untimely death,
Diseases, demons, and obstructing ghosts.
Make nightmares, ill omens, and disasters
All become extinct.*

So, the demons and obstructing ghosts, the first of these is translated as dön[?] so the demons we cannot see with our eyes, and the gek[?] the obstructing ghost these we are able to see with our eyes as human beings.

Clear all of those away as well as the problems that they cause, and also the symptomatic problems of nightmare, ill omens and disasters, may they all be extinguished.

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

So, the previous ones were like obstacles being cleared away, and the next one is bringing forth everything that is favourable, everything that is fortuitous for us to be able to abide happily.

An in order to be able to achieve these good circumstances, actually the lineage lamas say you don't need to perform all kinds of elaborate [?] or ceremonies, you can perform this offering and request, and all your needs can be achieved.

After this part then we then have requesting patience by reciting the hundred syllable mantra of Vajrasattva. This is an apology, a purification in case we have made offerings which are contaminated, that are faulty in some way or without concentration, this allows us to clear away those faults.

And after we have made these offerings to the supreme Heruka etc. we can imagine that actually we make these offerings etc, we please Heruka and you can also imagine that Heruka and the retinue deities they emanate – this is an uncommon instruction – they emanate goddesses holding vases and these goddesses pouring nectar over our heads completely purifying us.

And through receiving this blessing we are able to get an accomplishment of things exactly as we wish.

And so then, in this way in terms of the preliminaries we have now completed the section about the offering and the tormas offering, so then when we next gather for the Heruka teachings there will be a presentation of the meditation/recitation of Vajrasattva.

So then, when we went through the inner offering, Geshela said, there are a couple of points he wanted to share, that he thinks he might have missed out. So just in the few remaining minutes we might talk a little bit about that.

So, just think, we've learnt the inner offering, we went through this, these are some extra things that you can add to what you are doing already.

We talked about 3 hearthstones, upon which the inner offering sits, and this represents our body, speech and mind as the person who wants to achieve the union of great bliss-wisdom.

And also, the skull cup being white on the outside and red on the inside can also represent great bliss and wisdom.

From the union of the white, which represents the white drops and the red, which represents the red drops we can also understand that it is through the union of the white and red drops that even ordinary bliss is brought forth and experienced by beings.

We understand that that is on the samsaric level, but ideally we bring this to the fullest experience, which is the experience of great bliss-wisdom.

And then, we also talked about the 5 nectars here are said to represent the 5 Buddha families.

Why do the nectars appear from the seed syllables of the 5 Buddha families? We have to understand that they are the essence of the 5 Buddha families and the 5 wisdoms.

Another thing to talk about here is, we talked about the 5 nectars, now we talk about the meats. There is a difference in the Heruka practices. In the Gantapha 5 deity practice there are only 4 meats. In the other Heruka practices there are 5 meats.

So, why are these 5 meats, considered to be the seed syllables of the 5 mothers, in other words, the consorts of the Lords of the 5 Buddha families?

So in the case when there are 4 meats, we understand that this is the essence of the 4 mothers along with the 4 Immeasurables.

And so, why do we then imagine that those unclean liquids can be posited substantially as nectar? In other words, how can we take those 5 unclean things and transform them into nectar?

And that's because when we first come into the world in our mother's womb the essence of our bodies is expressed in these 5 types of liquid. These are the main liquid parts of the body. But then we purify, transform and increase those unclean substances into nectar and we offer it to the deity. And so why do we do this? Why do imagine purifying, transforming and increasing those unclean substances and then offer it as nectar? This helps to establish an imprint to achieve a state of deathlessness.

And how is it then, we talked about these 5 liquids turning into amrita, how is it that the 4 or the 5 meats are transformed into nectar? So, when we do this, when we transform the 5 meats, purify, transform, increase and offer as nectar to the deity, this creates the imprints to be able to achieve the 4 types of enlightened activity. In other words: pacifying, increasing, controlling and wrathful.

So this is just some extra things to think about as related to the inner offering that was already presented.

And this is a good thing, actually, the things that we thought we may have learned before – like the inner offering – as we read, as we explore we find more details then we add those those details to enrich the practice further.

And so in this way, actually, we have completed, in terms of the outline the first 5 of those preliminary practices. As well as the 6th, the blessing of the offering to the self-generation.

So, thank you very much, we will end here, let us dedicate the merit nicely.

