

# Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

## **Seventh teaching – 3.6.2023**

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

So firstly greeting to all Dharma friends and please bring forth an attitude and an understanding that we are fortunate to be able to have a Dharma gathering in such a way.

It is said that we are all seeking perfect happiness as we state of many of the teachings and we know that when we speak of perfect happiness in the ultimate state that the only way to achieve that ultimate happiness is through a practice of the union of both sutra and tantra. We cannot achieve the final accomplishment without the practice of tantra.

And so, in particular in terms of the four classes of tantra, these teachings are on highest yoga tantra, and out of the many different types of deities that you find in the class of anuttara or highest yoga tantra, these teachings are specifically on the tantra system of Heruka Chakrasamvara.

Also when we speak about highest yoga tantra, we can speak of the 2 types of highest yoga tantra as being father tantra and mother tantra. This is determined by what the practice is emphasizing. So in the case of father tantra, these emphasize the illusory body, and mother tantras emphasize the clear light. However, we should know that by understanding of one, i.e. a father tantra, we would be able to understand better also the other class of tantra.

So, if you approach these teachings and as much as possible you pay close attention to the practice of the self-generation and develop an idea of how it goes from the beginning to the end, this will not only help you with the Heruka practice, but also with these other highest yoga tantra practices.

And so we are going to proceed slowly, Geshe is not going to rush these teachings, we are going to start from the beginning and even once we get to the end, if there were extra things that we missed out, we might go back and cover that as well.

So thank you very much and sorry, a lot of talking for the intro. So let us try to preserve our time.

Usually we have been practicing the Foundation of all good Qualities, but today is a little bit special so we will not recite the Foundation of all good Qualities. The reason for that of course is Geshe will give the lung, the oral transmission of the practice of the Six Session Guru Yoga.

We will begin with our usual recitation, so the prayers at the beginning of the teachings.

*Prayers*

In order for all of our practices to be able to come out well, then this practice of the Six Session Guru Yoga is absolutely essential. Understanding that this is essential, please listen to the lung with the motivation thinking that this will definitely help me to improve upon my practice.

### *Transmission of the Six Session Guru Yoga*

This was the transmission of the extensive version of the Six Session Guru Yoga practice, so you have received that, and then Geshela said also, another time he does plan to give at least a day or two of explanation on the Six Session Guru Yoga and at that time he will once again give the oral transmission in case anyone missed. He also said that he's recited it so hopefully people could hear it clearly. I am not going to translate it into English in the interest of time, but this is the transmission. Geshela said he recited it a little bit quickly because he wanted to leave enough time that we get some Heruka commentary.

So, thanks, that part is finished.

We will begin with a very brief meditation.

*Just get a moment to settle your body and mind in stillness. Think of self, if we think of others, if we think of the environment or any object in the environment. Contemplate that there is not even an atom findable of inherent existence at all. Trying to seek it, we will not be able to find it. From this emptiness, in the space in front of us, imagine that father Heruka Chakrasamvara, the Sahaja form of one face and two arms, blue in color etc. in front of you. Have the awareness that glorious Heruka is in one essence with your root Guru, inseparable. Also, inseparable with all of the other yidams, enlightened Buddha[?] deities, in this aspect of Heruka. And in front of Buddha Heruka, are the scriptures of the Heruka Chakrasamvara tantra but in the nature of light.*

*And on either side of us are our father and mother gazing up towards Heruka. Behind our father and mother are all 6 types of beings within samsara but in the form of human beings.*

*As we gaze towards Heruka, imagine that we and all the beings surrounding us bring forth the causes of refuge, fear and faith as well the cause of the uncommon Mahayana refuge, great compassion and in this way we go for refuge to the 3 Jewels.*

*And imagine that with this intention Glorious Heruka gazes upon us with the pleased expression that we are dedication ourselves to the practices of purification and accumulation.*

*Then we imagine that glorious Heruka dissolves in the form of blue lights and nectar and descends to our crown, and then these lights and nectars descend our central channel and towards our heart chakra.*

*And after he has descended and melted in this way, we imagine that Heruka's holy body, holy speech and holy mind have become of one essence with our subtle body, speech and mind.*

*And then imagine that our body dissolves into a blueish light and then dissolves into the space of emptiness.*

*And then think, from within this sphere of emptiness we bring forth the fundamental mind, the fundamental mind of clear light.*

*And as this fundamental, innate clear mind is brought forth, think, I am experiencing inseparable great bliss wisdom.*

*And think that the mind apprehending this inseparable great bliss wisdom then arises into the physical form of the deity Shri Heruka.*

*So then having brought forth that divine pride of Heruka, we are going to [??]*

*For a moment set aside that divine pride and think that I am back in my ordinary form.*

*We set aside that divine pride, recollect our ordinary form, because we are going to imagine Vajrasattva on the crown of our head.*

*We are going to imagine that around the HUM at the Vajrasattva at our crown's heart is the hundred-syllable mantra rotating.*

*Now imagine that making prayers and requests, ourselves as well as all sentient beings we initially visualized behind us engage in the recitation of the hundred-syllable mantra of Vajrasattva.*

*So then we imagine, from reciting this mantra, Vajrasattva is pleased with us and from his 3 places there are white, red and blue colored lights and nectars, very vast that reach out and enter ourselves and all the sentient beings in this way completely purify any negativities of body, speech and mind. So that no trace or stain whatsoever is left behind.*

*Think, myself and others, all of our unwholesome karmas as well as any imprints left behind have been completely cleared away.*

*So having completed the purification, we set aside that awareness of our ordinary appearance and we return our focus to the divine pride of being the deity. And that after the divine pride of being the deity has been restored, we commence the practice known as the [Tibetan words]. Some folks say triple purification, I usually say three purifications.*

Geshela said, we didn't have time to do this extensively, but what he presented in this sort of brief meditation is an idea of how a practice session would actually go.

Also, we mentioned last time, that when one is engaging in the practice of Vajrasattva, for most practitioners it's better to engage in this with an awareness of one's ordinary form, but that doesn't mean that the divine pride goes away completely, it's there in the background ready to be restored.

Why is this? Because from the beginning of the practice, we already had that instantaneous self-generation and that awareness of that self-generation has to be maintained, it's not like we are closing the self-generation completely to do the purification.

So, then, also we talked about the Vajrasattva mantras rotating and we can actually visualize 3 circles of Vajrasattva mantra and then we have the upward moving purification, the downward moving purification and the clearing in a heap purification. So, if we have time, we may explain more about these later.

One of the common ways to do the Vajrasattva practice, is to recite this mantra 21 times.

With this system of 21 it's divided into 3 sets of 7:

the first 7 recitations the practitioner focuses thinking I am purifying defilements of body.

the second the practitioner thinks, I am purifying defilements of speech,

and the last set of 7, I am purifying defilements or negativities of mind.

So this presentation of the 21 divided accordingly is the most popular presentation.

However, there is another system in which there are 4 sets of 7 and the practitioner recites 28.

And this idea is connected with the 4 empowerments that we find in highest yoga tantra.

If one has a bit more time to do the practice, this practice of 28 is considered excellent.

After the initial set of 7 the practitioner thinks, I have received the vase empowerment. In this way I have cleared away all the negativities of the body. And I have established an imprint to achieve the resultant Nirmanakaya or emanation body.

The second set of 7, when the practitioner does this, at the end s/he thinks, I have received the secret empowerment. And having received the secret empowerment I have cleared away all negativities related to speech as well as the imprints of those.

And I have established a deep imprint to be able to achieve the enjoyment body or the Sambhogakaya.

The 3rd set of 7, the practitioner is thinking, I have received the exalted wisdom empowerment, often it is shortened to wisdom empowerment.

And on the basis of this wisdom empowerment one thinks, all negativities of mind as well as the imprints left behind are completely purified and I have established a deep imprint for the resultant Dharmakaya or truth body.

And the last set of 7, the 4th set of 7, the practitioner thinks, I have received the (precious) word empowerment. And at that point in terms of purification the practitioner thinks, I have completely purified any defilement of body, speech and mind combined, so these have all been cleared away.

**And one thinks I have achieved the union resultant body which is the perfection of the pure illusory body and the meaning clear mind. This is called the body of entering into union.**

The meaning of that is really that this is achieving the meaning clear light as well as the pure illusory body.

The pure body, the illusory body, the pure mind, the meaning clear light.

The union of both of those, the meaning clear light pure mind and the pure illusory body. And then one thinks in this way I have established the imprints to achieve that and I have also very meaningfully received the complete empowerment.

Geshela said if you can meditate this way on receiving the 4 empowerments, this is greatly meaningful. Geshela wanted to share that with you just a little bit more about Vajrasattva, but he says that people are maybe very ready to get to the 3 purifications. So we will now go to the three purifications. And depending on time Geshela and I also prepared a little bit of an explanation of how to understand the meaning of the 100 syllables of Vajrasattva, so maybe we will do it today if not we will do it another time but let us turn to the 3 purifications.

This point in the practice of the sadhana, one is in the form of the deity, so our mind is also in the essence of great bliss wisdom at this point, that's what we are thinking.

So, when that mind of inseparable great bliss wisdom is pretending[?] as its object of focus the selflessness of persona and phenomena that is the first purification of mind. Usually we go body, speech and mind but just to be clear here, we start with mind.

The way that Geshela wants to present that is going to give that in a capsule in a way that is easy to understand, so that you can get a feeling and then he will elaborate later.

So the 3 purifications are:

- 1) the purification of mind
- 2) the purification of body
- 3) the purification of speech

So, this mind which is in essence inseparable great bliss wisdom apprehending as its object the selflessness of persons and phenomena is the purification of mind.

And then, from the space of abiding within this mind which is in essence great bliss wisdom, then one feels that one is bringing forth the holy body of the deity. And when this holy body of the deity is brought forth this is the purification of body.

Then one comes to the recitation of this mantra, which is the purification of speech, which is actually the Sanskrit alphabet, basically and at this point one is imagining just going in this way [counter clockwise] that there are 3 circles of the alphabet and that they are white, red and blue in color.

And then this exits out the nostril and this mantra which is the alphabet it emanates lights and nectars and makes offering to all the Buddhas and then it descends to all sentient beings completely purifying their body, speech and mind and establishing in the state of Heruka.

And so, that visualisation is the purification of speech – which in this presentation comes at the end. So, this recitation of this mantra which is the alphabet - we are in generation state, so this is happening at the level of imagination and we are imagining all of this - but this will actually establish the cause for in the future us to achieve the result and speech which only brings benefit to sentient beings and helps to establish them all in bliss.

So, these vowel and consonants in the Sanskrit alphabet are functioning, in this particular instance are functioning as a mantra actually, so we can talk about them as a mantra purifying speech. So in this way we have very briefly covered the triple purification practice. So, for those of you who are looking at the Luipa sadhana, we are on pages 21 and 22.

When we think about it in this way, when we understand the essence of it, in a capsule, when we practice the sadhana, this is going unfold very nicely.

Remember when we talked about the structure of the Heruka practice, and we said that there were the practice of the uncommon preliminaries and the common preliminaries, in terms of this practice of the common preliminaries and the uncommon preliminaries, then we have actually completed the common general preliminaries. There are 7 of those and the last one is Vajrasattva.

So this brings us to the next outline, which is the uncommon extraordinary preliminaries. And in the systems of Ghantapa, so here we are talking about both systems, the 5 deities practices as well as the body mandala practice, it's only this 3 purifications. There are 3 yogas and that's those purifications.

But there is a difference in the Luipa system, where there is a 4th points that is included as an uncommon extraordinary preliminary.

The nice thing though, about the triple purification practice is, whether you are someone focussing on the Ghantapa system or whether you are somebody focussing on the Luipa system, the words of the triple purification practice are pretty much the same.

However, there is 1 extra thing that the Luipa practice adds, which is in addition to the purification of the 3 doors of body, speech and mind it adds a meditation on the 4 immeasurables.

So, within the outlines of the commentary on the Luipa practice it talks about the uncommon extraordinary preliminaries, purifying the 3 doors and the meditation on the 4 immeasurables. It's like a sentence in the commentary which mentions these two together, so the triple purification, the purification of the 3 doors of body, speech and mind and the 4 immeasurables.

And in terms of the appearance of the deities etc. this should be pretty much the same, except in some presentation of Luipa you find a bit of a different in the hand implements yielded by the mother. So, I am just going to tell you, it's a difference between the mother yielding a katvanga, like a chopper knife vs. a dorje/vajra. But in some commentaries on Luipa it still describes the knife. So Geshela said, it depends on what you are looking at, but sometimes that might be a difference you notice

So, also we understand that in terms of the triple purification practice, we talk about body, speech and mind in a different order – we talk about a purification of the mind first, then purification of the body, then purification of the speech.

We are going to go into the words of the actual sadhana practice itself. If you have the Luipa practice, which is available on our website, we are looking at page 21 and 22.

So, I was reminding Geshela that he found something yesterday that he thought was so cool, which was why do we have to do the purification practice. So he said, yes, we absolutely must mention that.

Why do we engage in the triple purification, what's the purpose? As we go, this part is finished, what we are finding is, the rest of the sadhana is all about manifesting Heruka and his holy activities or actions. So the purpose of the triple purification practice is actually to be able to actualize the path of the Heruka deities activities and manifestations, it helps us prepare us to do that.

Of course, we could propose other reasons why this practice is important, but this is one of the main reasons.

I am just drawing your attention to Berzin's translations: the thing that Geshela mentioned about the headline, we are talking about the triple purification and meditating on the four immeasurables. That is in the Tibetan outline here, but it isn't in the English outline.

### ***Triple Purification***

#### *Purification of the Mind*

*As for SHRI HERUKA:*

Now we t say: as for Shri Heruka, so based upon the meaning of these words of Shri Heruka we are beginning the purification of mind.

So, actually we want to explain the meaning of Shri Heruka, but in the explanation for some reason the commentaries the Meaning of Heruka first and then they explain the meaning of Shri last.

*The HE stands for the lack of an impossible "soul" of phenomena,  
Since the mind, to be analyzed as the source of everything,  
Is devoid of an impossible nature  
As a truly existent cause of it all.*

There is another point that Geshela wants to make, which is that here in the Tibetan commentary they say, HE and they are explaining the word HE. But some of you may be familiar with the mantra of dependent arising OM YE DHARMA HETU-PRABHAVA<sup>1</sup> so Geshela is saying that if we are really technical here, it should be HETU, we should be explaining HETU but it has been abbreviated to HE. So, in the Sanskrit language HETU is referring to Dharmas in terms of cause, so it's really talking about causes.

In terms of the cause that He or Hetu is expressing, it is expressing the causes of all of samsara and nirvana.

So, then we ask the question, what then is the cause of all samsara and nirvana? We would say that in this context of all of samsara and nirvana is mind.

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<sup>1</sup> OM YE DHARMA HETU-PRABHAVA HETUM TESHAM TATHAGATO HYAVADAT TESHAM CHA YO NIRODHA EVAM VADI MAHASHRAMANAH (YE) SVAHA – See Geshela's teachings here <https://www.youtube.com/watch?v=uoYLnsStNlw>

And why do we say it is the mind? Because we understand that everything arises from causes. We understand that the environment, the beings within it, etc. samsara and nirvana arise from karma, which is accumulated by mind.

We know that karma does not happen in a vacuum, karma is accumulated starting with the mind engaging with something. So when we posit at the very beginning point, everything including the karma, including samsara and nirvana, beginning with the mind, the mind here is the agent or the doer.

So, in Buddhism we talk about this a lot, whether things come out well, whether they come out badly, whether something is wholesome, whether something is unwholesome, this whole story is always beginning with the mind.

And we also know that in terms of watching what is happening with the mind, don't be such a busybody about others, but be a busybody about yourself, you are observing mainly yourself.

Then because it is beginning in the mind and unfolding in the Abhidharmakosa then Vasubandhu is talking about, it is from karma that the world and all beings are manifesting.

And then also in the Madhyamakavatara: from the mind arises the cause of the world.

The doer of all, the agent of all the scriptures that are indicating this are the Abhidharmakosa and the Madhyamakavatara.

So, when we talk about the self, then we need to think about its basis of designation. So, we talk about the basis of designation of the self, which is often posed as the 5 aggregates but if we peel that back to its most subtle component, we can also say that it is the mind.

We talk about those 5 aggregates but if we talk about that the main basis of designation, one could argue that it is the mind.

But we also understand that the mind is a dependent arising, the mind isn't something that can just come about sort of randomly in and of itself, it also depends upon causes and conditions.

And we can see, and also as we engage in the practice of the self-generation then we are observing the mind a little bit, we can see that the mind is not something that is static and solid. It is something that is constantly changing and in a state of flux.

And in this way we understand that it is not unitary and independent.

Also, from understanding that it is not unitary and unchanging we can also understand that the mind lacks inherent existence.

So, this lack on inherent existence of the mind in this context can be understood as the selflessness of phenomena.

In this way we have completed our discussion of the HE in the Heruka.

*The RU stands for the lack of an impossible "soul" of persons,  
Since they have always been parted from a "soul"  
Woven by a web of conceptual thought  
That grasps for a person's impossible "soul."*

And next we come to RU.

One of the meanings that RU can have in Sanskrit is referring to something like a web or a net.

So we think about like if we try to catch a fish or mice or something like that we want to use a net, so this sort of meaning.

What is the metaphor of the net indicating in this context? It's indicating at a grasping at the self of persons.

So, this ignorance grasping at a self of person is affecting us and all of these beings that is like that web that

is keeping us in samsara, in cyclic existence.

If we are a hero/heroine we seek an encipation[?] from this net, from this web of samsara, otherwise we understand we are just keep circling in confusion in this mess which is samsara.

So, this kind of web which is keeping us trapped here it is grasping at this inherent existence.

But however much that web may try to convince us that there is some kind of inherent true, existence this is actually not the way that things really are.

So in this context we started with the HE as the emptiness of the self of phenomena and here the RU is talking about the selflessness of persons.

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

So, next we come to the KA, and when we are speaking about the KA we are speaking in Buddhist language we would say about the object and the object possessor but we can also think about the object and the subject.

So, KA we can understand: not discordant.

What is not discordant? What is not lacking harmony? Not discordant is the subject and the object, or the object and the object possessor. What is the object and what is the object possessor?

The great bliss emptiness that is going to focus on that selflessness that is the object possessor.

And what is the object? The objects are actually 2 in number: the actual selflessness of persons and the actual selflessness of phenomena.

How can they be not incongruent? We use double negatives a lot in Buddhism, right. We say not-incongruent but it means congruent, right? So how can they be not-incongruent because we are talking of a subject and an object, aren't we?

Because that mind which is the union of great bliss wisdom which is apprehending that selflessness of persons and the selflessness of phenomena - the exact way that that mind of inseparable great bliss wisdom is apprehending the selflessness of persons and the selflessness of phenomena is exactly the way those two selflessnesses are. It's their exact mode of abiding. That is how the subject and object are not incongruent.

So this is the power of congruence, or the power of harmony of the object and object possessor.

So, if Geshela gazes upon this flower, we can say is the way that that flower is being apprehended through the eye consciousness, is there this lack of incongruence of subject and object or object and object possessor here? No there is not in this case. Because there are many mistaken appearances that are being apprehended in this case. And that's because as the subject, the object possessor, in this case Geshela is gazing upon the flower, along with the appearance of that flower, there is an appearance of inherent of true existence that he is grasping at.

So, therefore the object and the object possessor, the subject and the object are incongruent, because something is being perceived that is mistaken.

So, we have gone through HE RU and KA and this this brings us finally to the last syllable, which is SHRI.

*The SHRI stands for the significance of EVAM,  
Namely, the nondual deep awareness  
That follows from having permeated  
Voidness, its object, to be just like that.*



In this way, the SHRI stands for the significance of EVAM. So, like water mixed together with water, the inseparability – so here we are talking about inseparability, not incongruence – the inseparability of object and object possessor, like water mixed with water.

In terms where this is realized on the path, once a bodhisattva achieves that state of an arya or a superior being, that is how they are perceiving things.

So what is Shri expressing? Here it is said that Shri is expressing the meaning of the 2 syllables EVAM. And the meaning of EVAM, we might not be able to finish it completely today, because the meaning of EVAM is something that is extremely vast and profound.

E in this context can refer to 16 vowels. The mother is expressing 16 vowels, E is expressing 16 vowels. VAM is expressing the 33 consonants and here we are expressing – at least the Tibetan of the Sanskrit alphabet: so 16 vowels and 33 consonants.

So, it's explained why it is so profound is EVAM is the 16 vowels and the 33 consonants which contain the essence of all of the 84,000 or perhaps even more individual discourses of the Buddha.

So EVAM contains the meaning of the entire Dharma, all of the Buddha's speech.

When we speak of EVAM there are 5 outlines, or 5 types of EVAM. We might not be able to explain them all, but Geshela asked me to read them to you, so I read them to you:

- 1) the means of expression – sounds EVAM
- 2) object of expression – meaning EVAM
- 3) means of attainment – path EVAM
- 4) object of attainment – resultant EVAM
- 5) the inducer – sign EVAM

So in our next presentation, Geshela said, we are going as much as possible delve into the meaning of these 5 interpretations of EVAM.

Geshela is saying, we are going to a very happy destination and he is giving you just a little bit of an idea of what is lying on our route to that happy destination.

Another way to understand

E indicates wisdom  
VAM indicates method

E is emptiness  
VAM is great bliss

E is the mother  
VAM is the father

E is the lotus of the mother  
VAM is the dorje, the vajra of the father

Geshela and I were talking about it yesterday, he said if you look at EVAM as expressing the Tibetan alphabet, it doesn't really work, but when you look at the union representation in Sanskrit of the EVAM, it's almost if you can see the lotus and the vajra in how these letters fit together in Sanskrit.

By the coming together of E and VAM, the coming together of method and wisdom, a tiple is formed and the tiple is able to engage in perfect manifestations and perfect activities. [why?]

And it through the union of the mother and father in terms of the union of the vowel and consonants that all of the sounds perfectly expressing the Buddha's teachings could be uttered.  
From the coming together of the father and mother a child is born, a child comes into the world.

Geshela said, he just wanted to give you an idea of the path, of what lies ahead.

Next, we are back to the 3 purifications, so we are back to page 22

### ***Purification of the Body***

*Within a state of voidness, instantaneously I arise  
As a blue Heruka, with one face and two arms,  
Holding vajra and bell, and with my right leg extended.  
I embrace my motherly partner, red Vajra-varahi,  
With one face and two arms, holding a cleaver and skullcup.*

*SHRI HERUKO 'HAM repeat 3x*

Another way of understanding the triple purification, Geshela said, is through the rubric of taking the 3 bodies into the path. It is said that in this way the purification of the mind can be understood as a transforming death into the Dharmakaya.

Really, also we understand that the purpose of the sadhana of the generation stage is ultimately bringing the 3 bodies into the path. So, even these preliminary practice, can be understood in the context of those 3 bringings.

And purification of the body can be transforming bardo, transforming intermediate state into the enjoyment body, Sambhogakaya.

So, instead of this ordinary rebirth where one kind of falls[?] the clear light and goes to one's next life, in the context of this one is arising within the clear light in a state of emptiness in the form of the deity. So, that's the purification of body in relation to the 3 bringings.

Next we come to the triple purification speech, the the purification of speech and this is transforming rebirth into the Nirmanakaya, the emanation body.

### ***Purification of the Speech***

*OM A A, I I, U U, R I R I,  
L I L I, E A I, O A U, A M A H,  
K A K H A G A G H A N G A,  
C H A C H H A J A J H A N Y A,  
T A T H A D A D H A N A,  
T A T H A D A D H A N A,  
P A P H A B A B H A M A,  
Y A R A L A V A,  
S H A S H A S A H A K S H A  
H U M H U M P H A T (3x)*

And so then one recites 3 times the vovs and consonants.

One is visualizing them as a disc abiding like that, not this way – facing upwards, - but facing side, like that. And it's at the navel level, and it is going sideways. So, Geshela said it is going in the left direction, anticlockwise.

And there are 3 sets of these vowels and consonants mantras in a concentric circles and they are blue, red and white in color.

And from these lights and nectars emanate and from them are emanating the deities of holy body, of holy speech and the deities of holy mind.

And these deities are holy body, speech and mind, here is a way of enumerating them as part of the 62 deities of the Luipa traditions.

From this rotating of the mantra vows and consonants these deities of the body, speech and mind wheels are emanated, these are going up the central channel and out the right nostril.

They are going out that right nostril and are they deities of the body, speech and mind wheels emanated from the alphabet mantra are touching all sentient beings completely purifying them of all negativities and obscurations establishing them in great bliss and helping them arising as deity Heruka, and after having done this then they come back towards us and dissolve into the left nostril.

And in terms of being successful in this particular visualization, having the aspiration to help those sentient beings then the faith that one actually has is very important.

One of Geshela's friends, who has meditated on this extensively, said that this is one of his favorites parts of the practice, to emanate from this mantra vows and consonants the deities of the body, speech and mind wheels, to imagine them benefitting all of those sentient beings, he says when he does this, he has a real feeling of bliss arising within the mind.

And he says, if he is not able to do the sadhana properly, and in particular this visualization of the deities emanated from this mantra, then he really feels something has been missing from the day, he feels like disappointed.

Think about this, in terms of like these enlightened beings in this way are able to benefit all sentient beings within samsara in this very easy way, and then think of us in our ordinary state, where we find it really difficult to help even a handful of people, or even just one person.

So, when you are doing this visualization you should be thinking, come one really? That's not the kind of attitude you want to have. You want to have the attitude that these are really things that you are cultivating, that makes the meditation more powerful.

So we can see clearly there are results of these practices, look to the great yogi Lord Milarepa, look to the great yogi Gyalwa and [?] they were able to actualize all these practices.

And those are beings Gyalwa and [?] and lord Milarepa who in just one short human lifetime achieved the final result of enlightenment.

So at the end of this visualization one thinks, in this way I have been able to clear away all of the sufferings of bodies and the obscurations of bodies, all the negativities of speech and all the negativities and suffering of mind. How wonderful and one brings forth a feeling of rejoicing.

And along with this, Geshela says, there is the other visualization too that you can visualize the deities emanated from that, making offerings to the Buddhas and the bodhisattvas but here he really wanted to emphasize to completely purify all sentient beings.

So, after all of this work has been completed, the deities of the 3 wheels they are melting into lights and nectars which are coming in through the left nostril and they dissolve back into the mantra abiding at the navel, which is the mantra of the vowels and the consonants.

And it is said actually, that this practice emanating the lights and nectars and reabsorbing the lights and nectars, this establishes a very powerful imprint for realization related to the completion stage.

This last one is the purification of speech. So, in this way we have briefly completed our discussion of the 3 purifications or the triple purification practice.

We want to keep in our mind this awareness that these 3 purifications they can be understood in a way that relates to bringing the 3 bodies of death, intermediate state and rebirth into the path. There is also a way of understanding this visualization as it relates to the 3 gates of liberation.

And also, remembering all of the connotations of EVAM and also the 5 ways of comprehending EVAM. And the nice thing is that this part that we just covered, the purification practice is a practice that is common to all of the main systems of Heruka.

Geshela said, [?] because he was seeing it also in the Krishnacharya sadhana which he was taking a look at the other day. So this purification practices in the Krishnacharya lineage, the Luipa lineage, the 5 deity Ghantapa and the body mandala Ghantapa.

We have 62 deities. Why do we need 62 deities within the Luipa system, what is the significance of that?

This was at a time when Vajradhara was manifesting because there was trouble being caused to a lot of sentient beings. So at that time in order to overcome this, the Lord of the 5 Buddha families, started to make offerings to Chakrasamvara, some offered palaces, the contents of palaces, the various deities to help him etc.

And so because at the time when Heruka was trying to overcome all of these trouble making deities that he needed a very powerful sort of entourage to be able to solve the problem, there are 62 deities. And because of this intention behind it, it is said that compared to others systems of highest yoga tantra the power of the Chakrasamvara teachings is that the more problems there are, the more degenerate time and sentient beings become, the more powerful the practice of Chakrasamvara becomes.

And so with this kind of understanding of the significance of this practice, then as we study and practice this system we can do so with great [?]

What we are going to do is give a brief outline of these 62 deities, like the divisions then we will close with dedications:

When we first start counting, we count

8 deities of the body wheel  
8 deities of the mind wheel  
and 8 deities of the speech wheel  
That gets us to 24.

Those 24 add up to 48 because they are yab-yum, so you have 24 father deities and 24 mother deities, so that takes us to 48.

Then we have the main father and mother, Glorious Heruka, this takes us to 50.

Then we have the 8 intermediate guardians – that takes us to 58.

Then the 4 heart dakinis, these are the dakinis abiding in the 4 directions in the heart, that takes us to 62.

This is the counting of the 62 deities of the Luipa's Chakrasamvara system.

This is actually really important to know these deities, these are going to be important when we do the visualizations of the deities of the mandala etc.

So, thank you very much, we will end our Chakrasamvara session here, with some very brief dedications.

Geshela said we should do this with a happy mind, maybe we can't understand things perfectly, but certainly we have understood more than we understood before.

And also, in your daily practices, the request to you is don't forget to combine the 28 recitations of Vajrasattva with the 4 empowerments. That is very important.

