

Heruka Chakrasamvara Teachings with Geshe Sonam Ngodrup

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So, Tashi Delek, greeting to all Dharma friends, wherever you are in the world, Geshela hopes that you are well and he hopes that you are happy.

So, the first that we want to bring forth, is to bring forth this awareness as Lama Tsong Khapa advises and the awareness that we are bringing forth is that we are extremely fortunate, that we are extremely blessed to be able to encounter these teachings.

So, of course we understand from the points of view of sutra that the essentials aspects of the path are renunciation or definite emergence, bodhicitta as well as a correct view of emptiness. On the basis of these 3 principles then, if we are also able to understand the stages of the practiced anuttara yoga or highest yoga tantra we have a very complete and efficient path to enlightenment.

Sorry, we have an imprint for the complete path to enlightenment and actually the holy beings have said that in order to reach the ultimate goals of full enlightenment it is necessary to practice anuttara yoga, therefore for our life to go by without being able to place an imprint for highest yoga tantra in our mind would be a great loss.

So then just this feeling of good fortune and then we will recite some brief preliminary prayers.

So, we begin with the praise to Shakyamuni Buddha.

Prayers

So we have now completed some of the preliminary aspects of the practice and in accordance with the advice of many holy beings, reciting a prayer such as the Foundation of all Good Qualities is something that is very important, because these are the preliminaries of the common path.

So for a practitioner of sutra for example, who is very pressed for time, does not have a lot of time necessarily to invest of practice, the lamas recommend reciting the Foundation of all Good Qualities, because this prayer allows to put an imprint for the complete path of sutra within one's continuum. And if you have a little bit more time, you can think of reciting a text of for example the short lamrim Lama Tsong Khapa's Songs of Experience.

And of course if we study and have more time and facility for studying then we can engage with texts such as the lamrim Tingpo, the middle length treatise on the stages of the path – or the lamrim Chenmo, the great treatise on the stages of the path.

And not just those, there are other similar texts from other traditions, whether we speak of [Tibetan] The Words of my perfect teacher by Patrul Rinpoche, whether we talk about Parting from the 4 Attachments, these are all pointing at the same essential meaning.

But generally, to recite prayers that allow us to place the complete path within the mind stream in a short amount of time, this is something very beneficial.

So together with our motivations is a preliminary of bodhicitta and refuge. When we think about oneself and when we think about others – and when we say others, this includes all 6 types of sentient beings within samsara, we need in order to be able to reach our goals to be able to get rid of obstacles and interferences. So as a way of sort of doing that we are going to engage in a brief meditation on the sumkor[?] the protection wheel.

And hopefully, many of us are beginners in this practice, sort of slowly slowly by engaging in it again and again we will get used to meditating on the protection wheel.

Generally, we could actually say that there are 3 meditations on the protection wheel, a brief, a middling and an extensive.

And all of them share the sort of purpose of being able to clear away our obstacles and interferers.

And what you will find is that in the systems of the Ghantapa 5 deity and the Ghantapa body mandala Chakrasamvara it is only a brief protection wheel meditation that is included.

And so these were already actually explained previously in the class, so Geshela explained was kind of connected with this brief presentation of the protection wheel.

And so, since that was already presented, Geshela thought that it might be good maybe let's try to meditate and visualize on that a little bit together.

Another thing to understand, one of the features of the Luipa practice is that you can practice 2 protection wheels. There is a brief presentation of the protection wheel as well as a middling presentation.

And if you want the extensive protection wheel meditation that you will find in the practice of Yamantaka/Vajrabhairava.

So if you have time, actually, whether you are a practitioner of the 5 deity Ghantapa, the Ghantapa body mandala or the Luipa system of Chakrasamvara, when time allows you can incorporate an extensive meditation on the protection wheel as included in Vajrabhairava for example.

So this will be the kind of extensive meditation, visualizing the 10 wrathful ones on the spokes of the wheel and the other features of that protection circle, so one could do like that if one had time.

So let us just begin by taking a moment to place our body and mind in a state of relaxation.

If we had feelings of distraction, worry, other sorts of unhelpful thoughts, just imagine just like the sun absorbs the moisture of the clouds, that these thoughts are absorbed and cleared away.

The nature of the mind is pure luminosity, and in addition to that luminosity the mind has that quality of vastness, unencumbered like sky.

We also understand that things that occupy our environment, the self, others, mountains, forests etc. none of them exist from their own side, they don't even have a tiny sliver of true existence.

So, in the space in front of us we imagine as clearly as possible the possible the aspect of the deity Chakrasamvara, Glorious Heruka embracing the consort and we understand that he is inseparable with our root lama and the holy beings.

And then bring forth the motivation that for the sake of all sentient beings to lead them to enlightenment I myself will achieve the state of glorious Chakrasamvara.

And to actualize this state of Heruka for the benefit of all sentient beings this requires me to engage in a stable way in study and practice.

And we think that through bringing forth this motivation the glorious Heruka, that we visualized in front of us, he shows the aspect of being pleased with us, he melts, he comes to our forehead, melts into lights and nectar and then dissolves through our central channel to our heart.

And as he comes down to our heart and absorbs into our heart, then we think that the nature of Chakrasamvara's holy body and mind, they mix inseparably with the extremely subtle wind and mind in the indestructible drop at our heart.

Think that from Heruka's holy body and mind we become of one essence with the extremely subtle wind and mind great bliss arises. This great bliss arising allows us to contemplate single-pointedly upon emptiness and realize it.

From the space of the mind meditating single-pointedly upon emptiness, this extremely subtle wind and mind arise to ourselves in the form of Lord Heruka.

And so now we will do the meditation on the protection wheel, Geshela just reminding that we are now in the form of Heruka, it can be simple Heruka, and we imagine – and so thinking I really AM Heruka, and then in Heruka's holy form we imagine that we are snapping the fingers in the 4 directions of the protection mantras.

So, we recite OM SUMBHANI SUMBHA HUM HUM PHAT and we imagine, no matter how we are sitting, that the eastern direction is in front of us. So we snap our fingers in front of us. So, this mantra is black in color and we imagine that this mantra is extremely large in size, it would be able to reach out to all sentient beings. So, we recite OM SUMBHANI SUMBHA HUM HUM PHAT, we snap our fingers in front of us and we imagine that this black mantra is arising in the east. And we imagine that this forms like this wall of protection within which are all sentient beings.

Then in the north: OM GRIHNA GRIHNA HUM HUM PHAT we recite this mantra, we snap in the north, and this mantra is green in color.

And then, OM GRIHNAPAYA GRIHNAPAYA HUM HUM PHAT Because we visualize east in front of us, the west is behind us, snap the fingers there and this mantra is red in color.

Finally in the southern direction OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT This mantra is yellow in color.

So we imagine that we ourselves, together with all sentient beings are protected in the 4 directions by each of these 4 mantras. So it is kind of a square of protection. We imagine we are in that protection square.

And then we imagine from that with each of the sides of the square, the mantras emanate a vast array of beautiful lights in their respective colors and these kind of fill the expanse of space.

From the abode of Brahma to the golden ground base.

And so then we imagine that from these mantras and lights that are coming, these light rays transform into vajras in their respective colors, creating like walls of vajras, nothing can come in-between.

And we imagine that there is no kind of fear, no kind of obstruction that can penetrate this vajra fence, this vajra wall.

Then we imagine that in the center between these 4 walls there is a letter HUM.

And then this letter HUM transforms into an array of vajras.

And this vajra in the middle emanates countless vajras from itself and what these vajras do is they create like a floor, a floor of vajras in that square between the 4 walls.

Imagine that this vajra ground and the 4 walls they can protect us against any fears, including fears of imbalances of the elements such as fire, earth, wind and water etc.

And then we imagine that from a HUM in the middle part, in the middle intersection of each of these vajras there are small dorjes or vajras that are going back and forth like arrows moving through the sky.

And those arrows that are emanated from the middle HUM at the vajras, these are circulating around the 4 walls that we visualize, around the vajra fence.

We imagine that these arrows are constantly going back and forth providing an additional layer beyond that vajra fence, because thousands and thousands of arrows are criss-crossing each other all the time, nothing can penetrate these field of protection, not even a tiny ant.

We imagine that these arrows are vajras going back and forth for covering upwards, are covering downwards, are covering all 4 directions so that nothing can penetrate.

And then we imagine that covering this there manifests a vajra tent.

Sorry there is this vajra net, and under the vajra net is a vajra tent. Sorry, so I was right, so there is this vajra net, also called the vajra tent and underneath it is like a vajra canopy, like the canopy you see on top of a teaching throne.

So you imagine there are the 4 walls of vajras protecting the 4 directions, there is the tent of vajra protecting above, there is the vajra floor protecting from below, in other words, all sentient beings are completely protected, there is no harm that can penetrate the circle of protection.

And we can imagine around this construction of vajras that there is like a circle of fire like at the end of the eon, vajra fire like at the end of the eon.

Think all sentient beings, because they are abiding in this wheel of protection, they are completely protected from any difficulties, from any sufferings, obstructions of body and mind.

So in this way we have completely a sort of brief taste of meditation of that common protection wheel.

And so then, as we move to the next section of the sadhana that we are going to cover, Geshela just reminding you that this is all on the basis of oneself generated as the deity.

So, in order to be able to accomplish all of our good activities, without any obstacles or hindrances, we meditate upon this protection wheel, that is its purpose.

So, often when somebody is sick or somebody thinks that they are experiencing spirit harm, or harm from ghosts and things like that and they go to a lama requesting help, one of the rituals that the lama will do, is a meditation on a protection wheel and visualizing those beings inside it.

So the next topic that we are going to talk about is methods for accumulating merit, and of course we hope that we achieve the final state of Vajradhara in this very lifetime, but if we are not able to reach that goal, then we need to amass the conditions that we have human rebirth to human rebirth, subsequent human rebirth to be able to continue the practice.

What we need to do is to secure the projecting karma into a fortunate rebirth, and what insures that we can secure that projecting karma that directs us to a fortunate rebirth is the accumulation of the collection of merits, specifically.

And actually, it is also within this section of the collection of merits that the actual practice, according to the tradition of taking the 3 bodies of ordinary death, intermediate state and rebirth into the 3 bodies of the Buddha is practiced.

And you will find this is similar with many other sadhanas or practices.

So, Geshela said, hopefully by the next session, that means not this session, we will be able to begin on taking ordinary death, bardo and rebirth into the path, so we will be able to start on the 3 bringings. But we want to follow the sadhana, we want to finish the sadhana so we will be covering some things leading up to that.

So actually these are very important points also, because it involves visualizing the field of accumulation and then, in addition on the basis of that visualization of the field of accumulation engaging in the various practices of offering etc. that allow us to accumulate merit.

And if you understand this, how to visualize the merit field and engage in the practices of accumulation you can apply to whatever practice you are doing, whether you are practicing the

Ghantapa 5 deities, whether you are practicing the Ghantapa body Heruka, whether you are practicing the Luipa Heruka, Vajrayogini, it will apply to all these deity practices.

So, then there are 4 points regarding these preliminaries:

- 1) a meditation on the 3 purifications,
- 2) the meditation on the wheel of protection
- 3) the meditation of blessing the constituents such as the aggregates etc.
- 4) finally, the accumulation of merit.

So there's 4 points there.

You will find a difference in the different presentation where the meditation on the protection wheel takes place. In the Luipa tradition we meditate on the protection wheel before engaging in the practices of accumulation. In the Ghantapa 5 deity and body mandala you meditate on it after the practices of accumulation.

And another thing to understand is that the essence of this practice of the protection wheel is pretty much the same whatever highest yoga tantra you practice, Guhyasamaja, Vajrabhairava, Vajrayogini or Chakrasamvara.

Geshela said that in case there are people who are joining us newly today, we know that the beginning of the practice is presented as 7 common general preliminaries.

Geshela said he want to just enumerate those 7 maybe for people who joined newly or later we can come to a recap of these.

1. the supplication to the lineage lamas
2. the instantaneous arising or the self-generation
3. the blessing of the vajra and bell
4. the blessing of the inner offering
5. the way of offering the preliminary tormas
6. the blessing of the offering to the self-generation
7. the meditation/recitation of Vajrasattva

Geshela's encouragement for us as beginners and for people joining newly is to kind of familiarize yourself with these 7 points and if you have the outlines of these 7 points within the mind that is going to create the basis for being able to understand more and more.

And we could say that actually these essential elements would be present in the practice of any anuttara yoga tantra deity.

Geshela wanted to share those things as the preliminaries and now let us go directly to the sadhana. Geshela said we must get to the sadhana and cover more of it because some people maybe are, in a hurry and like we are not moving forward, so let us move forward.

If you have the sadhana you can take a look in front of you, but also if you are looking at the sadhana of the 5 deity or the body mandala you notice it's actually quite similar.

And so, when we talk about accumulating the collections, we know of course there are 2 collections: the collection of merit and wisdom, so here we are specifically focusing on the collection of merit.

And how important is the accumulation of merit? Well we know that it's very important because the scriptures instruct us that one who is endowed with great merit has their wishes accomplished according to their aspiration.

So, you'll notice – where are on page 28 for folks who are following in the sadhana – you'll notice here in the Luipa tradition it says:

Remaining as Heruka in the center of the protection circle

of course, when you are visualizing in the 5 deity or body mandala of Ghantapa you won't do this. Why? Because the protection circle is coming later in the practice. Otherwise, it's like all pretty much the same, you can use the information to apply to those practices.

So, then, from oneself, as Heruka.

From the heart there is a yellow PAM that manifests. And so, at the heart there arises a variegated lotus. Geshela is saying that the variegated lotus here has 8 sections.

This is related to 8 points of intersection in the channel that are very important, so that is why the variegated lotus has 8 sections.

From that variegated lotus, on top of that there is a letter AM that manifests.

And so the AM has a kind of tige marking over when it is written in Tibetan. And that squiggle represents the indestructible drop which is the essence of the white and red reproductive drops of our father and mother.

And it is actually said that our extremely subtle mind resides in this indestructible drop, which is called indestructible because the red and white constituents are abiding together and the subtle mind is within that. So we say indestructible. There are 2 presentations of what indestructible means.

The first one is indestructible for the duration of this life, that's the first type of indestructible.

The second is indestructible beyond that. Beyond that life.

The red and white drops that are abiding together in this indestructible drop, this particular indestructible drop is the one that is indestructible to the point of this lifetime. It's indestructible until the end of our life.

So, what happens as we come towards death is that the white and red drops begin to separate and once the white and red drops are separated, then this subtle mind which is going to go to the bardo and the next lifetime, this emerges from that. That is why it is called indestructibility of one lifetime. However, there is another indestructibility which is contained within the extremely subtle wind and mind itself. This is the lasting indestructibility that goes well beyond this life.

This extremely subtle wind and mind are lasting all the way until Buddhahood. Even after Buddhahood this extremely subtle wind and mind are still abiding. So we have them now, we had them in the past and we will have them after enlightenment. So that is the indestructibility after this life.

So, in terms of the first presentation of this indestructible, when we speak of lamas who are in the state of tukdam, the post death meditation, one of the ways that the assistance will determine if they have completed their meditation there might be some red drop that emerges from the nose, or there might be some white drop that emerges from the private part. So this is how it is determined that they have arisen from the tukdam meditation.

And it is said that even people who kind of don't engage in this post death meditation, just to determine their actual time of death, even ordinary beings there will be some liquid drops that come from the nose or the organs and that we can know that the person has really finally passed away.

And it is said that once those kind of drops have emerged, that then the person's consciousness has left that body and is going into the intermediate state and then the next life.

So, after – let it put us this way – after medical death, it is said even like ordinary beings, the subtle mind is abiding for about 3 days. So, even after a medical death, it abides for about 3 days.

So, of course according to a modern conception of this, we would say that the person was already dead, because that is not taking into account the subtle mind. So modern science would say the person died before those 3 days go by, after I guess the body is dead.

Those are the 2 types of indestructibility to understand.

And then on top that AM comes a moon disc.

This AM with the tige that represents the subtle drop, and then the moon upon which it stands represents the subtle wind and mind.

And on there, there is a HUM [Dave provides the image].

It is said that the bluish part indicates the winds, specifically the life-bearing wind, which is bluish, in other words more of a kind of smoky kind of color.

The bluish is kind, it's sort of pointing at, is reminding us of the life bearing wind which is smoky blue in color.

We are going to explain about the characteristics of this HUM, the nature of the HUM and the features of the HUM.

Firstly the HUM is endowed with 5 colors of radiant light, with radiant light of 5 colors.

And together with those 5 colors, it represents the Lords of the 5 Buddha families, in other words the 5 Dhyani Buddhas.

And there's also to understand from this symbolism/presentation/understanding the 5 wisdoms.

And so, actually, when we have time to really invest in our practice, thinking about all of these as they relate to the HUM is something very useful to do.

[Dave puts an image of the HUM on the screen.]

That's a very esoteric HUM, look at the HUM at the right side of that. The small one.

I am going to give Tibetan words for these, but you can understand them in terms of what's there. So you have the shabkyu which is hook at bottom, the long vowel, so that's the shabkyu.

Then you have the HA which is the body of the letter. Then you have the head of HA which is the top line of that letter HA. Then you have the crescent moon, which is given as Chandra here and then you have the bindu, which is the tige or the nada on the top.

So, what we understand is that we as an ordinary being we possess these 5 skandas, these heaps or aggregates and what happens after enlightenment is that these are transformed into the 5 Dhyani Buddhas.

So the shabkyu, that letter part at the squiggly line at the bottom, this represent the Dhyani Buddha Amoghasiddhi. And in terms of the color that this emanates in the 5 color lights, it is green color.

And in terms of the wisdom that it accomplishes, it is the wisdom of accomplishing activities.

So, Amoghasiddhi's name in Tibetan is dōn drub it means accomplishing the purpose, which Geshela said can also mean accomplishing the activities; so you see how this Dhyani Buddha is related to that kind of wisdom, the wisdom of accomplishing activities.

We think as we meditate on the shabyu, ideally when you are meditating you think: ok, this shabkyu is emanating this green colored light, it is in the nature of Amoghasiddhi and within the 5 types of wisdom it is connected with the wisdom of accomplishing activities.

So, it's not just an ordinary HUM that we are visualizing, we are visualizing the HUM that is in the essence of the union of great bliss and emptiness which is the holy mind of Heruka. This holy mind of great bliss wisdom, that's what the HUM represents.

Otherwise, you can think, well this is silly, it's just a letter why are we making such a big deal, right? It's important to understand the meaning of this letter.

So, in terms of a small thing having great meaning, Geshela reminds you of the story of Milarepa and the sheep's horn, when he was able to put his body inside the sheep's horn and his disciples who was seeing this, it wasn't as if Milarepa's body had gotten smaller or the sheep's horn, the ram's horn had gotten bigger, he was able to fit in there anyway.

So, on the basis of accomplishing great bliss wisdom, and being able to utilizing the extremely subtle wind and mind these are the kind of incredible things that the practitioner such as Milarepa can accomplish.

So now, after the shabkyu we come to the body of the HA, this is the main part of the syllable HUM.

And so, in terms of the 5 Dhyani Buddhas, this HA is in the essence of Amitabha.

And the light colors that it radiates are red. And in terms of the 5 types of wisdom it represents the wisdom of individual investigation.

The next is the head of HA, so that's not differentiated here, but if you look at the HA letter it's that line right at the top.

And in terms of the 5 Dhyani Buddhas this represents Ratnasambhava and within the 5 colors of radiant light, it is yellow. And within the 5 types of wisdom it is the wisdom of equality. So, those are the qualities of that.

Next we come to the datse, the crescent moon, which is Chandra here. And in terms of the 5 Dhyani Buddhas it is in the nature of Vairochana. In terms of the 5 colored radiant lights, white color.

And in terms of the type of wisdom, it represent the mirror like wisdom.

So, then name Vairochana in Tibetan is represented as nam nang; so nam has the idea of an appearance.

So nam is an appearance that arise in the mirror, so you see how the name of Vairochana it kind of points to that mirror like wisdom.

So being able to see the most subtle appearance aspect of the form element, this form element can be transformed into the aspect of enlightenment, so this is nam nang, Vairochana.

So the fifth one is the very top there, you see the bindu, but actually the smaller letter on the right is right. It should be a bindu with a little squiggle on top of it, so that is the tige or the nada.

And within the 5 dhyani Buddhas this is mainly focusing on Akshobhya. And within the 5 colors of radiant light, it is blue in color, but Geshela said sometimes it says [Tibetan word] which is blue, sometimes is says [Tibetan word] which is like a darker blue, a smoky color.

And within the types of wisdom, it represents the wisdom of the dharmadatu.

So, now hopefully you understand tis letter HUM, you understand how it can be broken down in terms of these 5 Dhyani Buddhas, how it can be broken down in terms of these 5 different types of wisdoms and also the 5 colored radiant lights that are associated with it.

So we can understand just in a capsule that our ordinary 5 aggregates or skandas as well as our ordinary all pervasive mental factors, these will eventually transform into the energy of enlightenment manifest as these Dhyani Buddhas etc.

So, if we keep all this information in mind, when we meditate on the letter HUM, then that becomes something really invigorating in a way.

Geshela said we continue down in the sadhana,

On it, there stands a HUM, in the nature of the Vajra-Holder:

The central body (of this syllable) is blue and the surrounding (parts of the syllable) are bluish.

Light-rays in the nature of the five types of deep awareness [that's how Berzin is translating wisdom]

Fill me from the top of my head to the soles of my feet,

Geshela said, right here we see how these lights rays are in the nature of the 5 wisdoms that he just explained.

So, in terms of the visualisation that we do with these light rays, one of the first purposes is really as a purifier of the body.

Geshela is like Khedrup always asks doubtful questions. So I was just asking because I sometimes preempt what is coming up into people's head, maybe, or maybe I am just on my own thing. When we do this meditation, from the HUM these 5 colored lights radiate and then they fill our body from our head to our toes. And from that we purify, we clear away all of the negativities accumulated from beginningless time until now. So my questions to Geshela was: but wait, are we still Heruka here? I asked a question that he didn't want to be asked, but yes, you are but the divine pride in background[?] here. Geshela said, perhaps people who are approaching this for the first time wouldn't have had that doubt, so they would just have been enjoying the meditation. So, sorry if I wrecked it.

So the instruction that Geshela gave in previous session, which applies here: you are still in the form of the deity, but you kind have turned down the volume on the divine pride as the deity, that's on the background[?]

And so, when we do that, when we put the divine pride on kind of low volume, we can understand that what we are purifying is the ordinary aspect.

And so we imagine that it completely clears away every negativity from the body, the body becomes like crystal. It's like instantaneously in a place of darkness if we turn on the light, the darkness is instantaneously completely vanished, so it's like that.

So any disturbances of body, any disturbances of mind that may have been kind of bothering us, these are completely cleared away and we can bring forth this experience of great bliss.

Cleansing away the beginningless stains from my three gateways of action: (My body) becomes as pure as a crystal sphere.

*The light-rays pour out from every pore of my skin
And invite back before me, from Akanishta, the Realm Below Nothing,*

Geshela said, the lights then leave the body, and it says pore of skin, but actually the Tibetan word is more like hair pores, so like all of the hair pores light rays leave out of those and are completely filling space.

And those light rays are touching all of samsara, so that not even a tiny splinter of samsara, there is no realm of samsara that is not completely filled with this light.

So, the beings inhabiting all of these realms, when these light rays, touch them, whether they are humans, animals, hungry ghosts hell beings etc. their disturbances of body and mind are completely cleared away and they are transformed into the deity, they reach the state of enlightenment of Heruka. Also, as the lights enter each of the realm, not only the inhabitants of the realm but the real itself is also transformed. So from being completely purified it is not longer an environment connected with karma and affliction but a completely purified environment, in other words all of these realms transform into pure lands.

And also, here we want to take a moment to rejoice after the visualization, to think wonderful through this visualization I have really been able to do something for the welfare of others.

And now all of these light rays absorb back into the body. And then they emanate out again – the sadhana doesn't say that, so you want to make a note of this. So after we do that blessing of all the beings they come back in and then they go back out again.

So, then what happens, when the lights emanate this time, it pervades the 10 directions but specifically it penetrates the pure land of Akanishta and it invites Vajradhara and the deities of this pure land of Akanishta.

And so the Vajradharas, the mandala deities and the holy beings then they appear in the space in front of oneself.

And we can imagine the Akanishta is at the very peak of Mount Meru and then the lights then attach the very peak of Mount Meru and this is from – so it goes to the very peak of Mount Meru and invites all of the deities, Heruka and various mandala deities, the gods and goddesses etc. to the space in front of us.

You can also imagine it these lights pervade the 10 directions that they also pervade these 24 holy places of Heruka, which are said to still abide in the earth and the deities, heroes, heroines of these 24 holy places are also invited into the space in front of oneself.

And of course together with these deities of the mandala the heroes, heroines, etc. we imagine all of the Buddhas of the 3 times, past present ad future are invited to the space in front of us.

And in particular within this kind vast assembly of holy beings, the main figure is representing ones kind root guru and one's kind root guru takes the form of Dorje Chang, of Vajradhara.

What we can do here, Geshela said, is we can absorb al of the deities into one figure, and there are different ways to do this, but we imagine that all the deities absorb into light and then they dissolve into a central figure of Heruka Chakrasamvara who is of one essence of your teacher.

And so, at this Heruka's kind of crown ornament representing your kind root guru, is the form of Buddha Vajradhara. So just to clarify, everything has absorbed into the central figure, which is Heruka Chakrasamvara, and then at his crown ornament, there is kind of like a jewel, a diadem upon which sits Vajradhara representing his oneness with your root guru.

So this is one of the uncommon aspects of the Heruka practice that at the crown ornament visualizing the spiritual master in the form of blue Vajradhara.

In the Vajrabhairava practice there is also a way to remember the kind root guru by visualizing him sort of at the crown ornament deity, except in the Yamantaka/Vajrabhairava practice he is visualize in his ordinary aspect, in other words in a human form.

So for example, if your root guru would be HH the Dalai Lama you would visualize HH the Dalai Lama as he appears in human form.

But in the Heruka practice, we don't visualize the lama in the ordinary aspect, we visualize the lama in the aspect of Vajradhara.

In the Guhyasamaja practice, the guru is not visualized as a separate figure, but we understand the holy body of the lord deity of the mandala to be in one essence with the guru.

Within the way to visualize – this is a good thing to keep in mind – the way to visualize the guru at the crown, there is visualizing the guru as distinct from the deity and visualizing the guru as indistinct from the deity, in other words, we understand that the body incorporates the guru, that indistinct one is Guhyasamaja.

And in the systems of tantra, where we are visualizing the root guru distinct from the body of the lord of the mandala, in other words, the main deity there is visualizing them as distinct in ordinary form and visualizing them in a celestial form. In the ordinary human form this is according to the system of Yamantaka/Vajrabhairava and in the celestial form, this is according to Heruka Chakrasamvara.

So, when we are visualizing the guru as a figure distinct from the lord of the mandala from the main deity there are 2 ways to do that: visualizing them in ordinary form or visualizing them here as Dorje Chang, as Vajradhara.

This is related to really visualizing the field of accumulation, what we have talked about so far.

Of course visualizing the field of accumulation which Berzin calls the Field for growing positive force, in case you are wondering what is Khedrup about when talking about the field of accumulation, that's what I mean. Visualizing the field of accumulation is not enough, we also want to accumulate merit based on this visualization.

So, when we accumulate merits on the basis of this field, in sutra we would talk about the 7 limbs, in tantra we would talk about the practice of the 7 purities.

What is the difference between the 7 limbs in sutra and the 7 purities in tantra? Well 5 of them are the same, but out the sutra 7 limbs we don't do the request to turn the Dharma wheel or the request to the teacher not to pass away and we take these 2 and replace them with the practices of refuge and bodhicitta.

But you will see that occasionally within tantra there is a request to turn the wheel of Dharma for sentient beings, so it's not totally exclusive, it appears at particular points for specific reasons.

You may ask the question, why within the 7 purities don't we need the practices of the request to turn the Dharma wheel and the request not to pass into paranirvana? It's because here, we are visualizing the lama in the sambhogakaya aspect, as the lonku[?] as the sambhogakaya, the enjoyment body aspect. The enjoyment bod aspect, there is no question that it will experience ordinary death, so you don't need to make the request not to pass away. And also the Sambhogakaya aspect is kind of

spontaneously speaking the Dharma, so you don't need to make requests to turn the Dharma wheel. That's the reason for this difference.

So the, after one has engaged in these practices of the 7 purities and whatever for the accumulation of merit, then what does one do with the field of accumulation? And so, related to what to do with the field of accumulation after we engaged in the practice of the 7 purities there are actually 3 takes on this.

So the first is that the field of accumulation returns to its abode, in other words returns from whence it came.

The second is that one contemplates how it lacks inherent existence and I think essentially it dissolves into emptiness.

The third the field of accumulation will dissolve into light and enter oneself.

In Guhyasamaja when we finish the activities related to the field of accumulation, the figures of the field of accumulation return whence they came. They return to the pure land.

In the practice of Vajrabhairava, the figures of the field of accumulation we contemplate how they lack inherent existence and then they dissolve into emptiness.

And Heruka Chakrasamvara because it is especially emphasizing receiving the blessings, the figures of the field of accumulation melt into light, they enter one's crown and dissolve into oneself.

And so they dissolve into light, they enter one's channel, dissolve into the heart and that is the practice of the field of accumulation.

So Geshela said in terms of this presentation of the field of accumulation and the practices related to it, we really kind of went over a rough presentation of the essential points, but what we hope to do is get back and Geshela will give more a word style commentary and we will do these points more extensively.

So, this was the plan from Geshela for his lesson today, so in this way we come to the conclusion of the teachings and we will come back to this because there are still lot of important things related to the 7 limbs, the 7 purities etc.

However, Geshela's plan for the next lesson – he wants to leave that for later – so in the next lesson we can begin to talk about the practice of the 3 bringings, specifically about the practice of bringing into the path of Dharmakaya.

So we will go through the sadhana, going into the most important points, and then occasionally we'll go back to cover one of the auxiliary points a little more extensively.

So, that concludes today teaching which focusing on the letter HUM, the seed syllable and its characteristics, as well as the field of accumulation.

And so at home, what you could do, you could try to do some of these visualizations, just in a relaxed and simple way.

It is said that Lama Tsong Khapa stated that when the teachings are in general decline, that the practice of Heruka is like a kind of sputtering lamp that once again becomes very strong.

So, sorry, I misunderstood: so Lama Tsong Khapa said that these teachings of Heruka Chakrasamvara which were in danger of fizzling out, one of his main tasks was to revive and bring these back.

And on that basis, on the basis of them revived many lamas were able to practice to accomplishment. So for us to be able to study and practice these teachings is something extremely fortunate.

So thank you very much, with a happy mind we will close with a brief dedication of merits.

