

The Yoga of the Triple Purification of the Glorious Chakrasamvara

(*dPal 'khor-lo sdom-pa'i dag-pa gsum-gyi rnal-'byor*)

translated by Alexander Berzin, April 1975, revised May 2009

based on explanations by Geshe Ngawang Dhargyey
and on a discourse by Tsenzhab Serkong Rinpoche on

The Generation Stage of the Mahasiddha Luipa Tradition of Chakrasamvara:

Personal Instructions of Manjushri

(*Grub-chen Lu-i pa'i lugs-kyi dpal 'khor-lo sdom pa'i bskyed-rim he-ru-ka'i zhal-lung*)

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Safe Direction (Refuge) and Reaffirming a Bodhichitta Aim

I take safe direction forever from the Buddhas,
the Dharma, and the Sangha.

I take safe direction forever from those having all
three vehicles of mind,

From the yogis of hidden mantra and from the dakinis,
From the heroic viras, heroic lady virinis, and from empowering goddesses,
As well as bodhisattvas of a great nature,
And especially from my tantric masters.

After transforming myself into a Heruka
For the sake of benefiting all limited beings,
I shall secure every limited being
In a Heruka topmost state. [*repeat both verses 3x*]

Meditation and Mantra Recitation of Vajrasattva

On the crown of my head, from a PAM, comes a lotus
And on it, from an A, a moon seat.
On top of this, from a HUM, comes a white vajra with five spokes:
Its hub is marked with a HUM, from which

Light-rays emanate, perform both enlightening functions,
And collect back in, transforming into
A Vajrasattva with a white-colored body,
One face and two arms, holding vajra and bell,
Sitting in the vajra cross-legged posture
And embracing his motherly partner, Vajra-gauri,
White, with one face and two arms,
Holding a cleaver and skullcup.

Both are adorned with silken scarves
and various jeweled ornaments,
And both have an OM at the crown of their heads,
An AH at their throats and a HUM at their hearts.

From the HUM at their hearts, light-rays emanate,
Bringing forth beings of deep awareness,
Who are like themselves.

JAH HUM BAM HOH.
They become non-dual.

Once again, from the HUM at their hearts,
Light-rays emanate and bring forth empowering deities.
“All Thusly Gone (Buddhas), please confer empowerment on them.”

Having thus been requested, they hold up vases
Filled with nectars of deep awareness
And confer the empowerment, saying,
“OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM.”

Their bodies fill with nectars of deep awareness.
The overflow liquid remaining on the top of his head
Transforms and crowns it with an Akshobhya,
(While a Vajrasattva comes to crown her head).
The perimeter around the HUM atop a moon at his heart,
Becomes encircled with the hundred-syllable mantra.

“O Vajrasattva, Vanquishing Master Surpassing All,
I request you to cleanse and purify
Myself and all limited beings
Of our negative karmic forces and obstacles,
As well as of our weakened and broken close bonds.”

Having thus been requested, from the HUM at his heart,
Light-rays emanate, cleansing all limited beings
Of their negative karmic forces and obstacles,
And presenting offerings to please the Buddhas
and their spiritual offspring.

All the good qualities of their body, speech and mind
Collect back together in the form of light
And dissolve into the mantra-garland as well as the HUM.

From them, a stream of white nectars flows down,
Descending through the junction point
of the father and mother,
And enters the aperture at the crown of my head.
My entire body is filled with this stream

of nectars of deep awareness;
All the negative karmic forces and obstacles
concerning my trio of gateways
Become purified clean.

OM VAJRA HERUKA SAMAYA MANU PALAYA,
HERUKA TVENO PATISHTA,
DIRDHO ME BHAVA,
SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA,
ANURAKTO ME BHAVA,
SARVA SIDDHIM ME PRAYACCHA,
SARVA KARMA SUCHA ME,
CHITTAM SHRIYAM KURU HUM,
HA HA HA HA HO: BHAGAVAN,
VAJRA HERUKA
MA ME MUNCHA,
HERUKA BHAVA,
MAHA SAMAYA SATTVA,
AH HUM PHAT (21 or more times)

Out of unawareness or being stupefied,
I've transgressed my close bonds
Or let them weaken.
I take safe direction from you, Guru-Guardian;
I take safe direction from you,
foremost Holder of the Vajra.
With a nature of great compassion,
You are the mainstay of wandering beings.

From the mouth of Vajrasattva rolls forth the proclamation,
“O child with the family-trait, you are cleansed and purified
Of all your negative karmic forces and obstacles,
As well as of your weakened and broken close bonds.”

They then dissolve into me, whereby
My trio of gateways becomes inseparable from
The enlightening body, speech, and mind of a Vajrasattva.

Purification of the Mind

As for SHRI HERUKA:

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.

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.”

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.

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.

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 Vajravarahi,
With one face and two arms.
Holding a cleaver and skull-cup.

SHRI HERUKO ‘HAM (3x)

Purification of the Speech

OM A A, I I, UU, RI RI,
LI LI, E AI, O AU, AM AH,
KA KHA GA GHA NGA,
CHA CHHA JA JHA NYA,
TA THA DA DHA NA,
TA THA DA DHA NA,
PA PHA BA BHA MA,
YA RA LA VA,
SHA SHA SA HA KSHA
HUM HUM PHAT (3x)

Garlands of this mantra, together with light rays,
Are circled around, counter-clockwise,
Three times at my navel.
The hosts of deities of the three circles
who abide in them
Go forth and from my right nostril emerge.
Emanating to the ten directions,
They dispel all hindering spirits.
Returning once more, they enter
through my left nostril

And dissolve into the mantra garlands
at my navel.

Recitation of the Mantras

OM KARA KARA, KURU KURU,
BANDHA BANDHA, TRASAYA TRASAYA,
KSHOBHAYA KSHOBHAYA, HRAUM HRAUM,
HRAH HRAH, PHEM PHEM,
PHAT PHAT, DAHA DAHA, PACHA PACHA,
BHAKSHA BHAKSHA VASA RUDHIRA ANTRA
MALAVA LAMBINI,
GRIHNA GRIHNA SAPTA-PATALA-GATA
BHUJAM-GAM SARVAM-PA TARJAYA TARJAYA,
AKADDHYA AKADDHYA, HRIM HRIM,
JNAUM JNAUM, KSHMAN KSHMAN,
HAM HAM, HIM HIM, HUM HUM,
KILI KILI, SILI SILI, HILI HILI, DHILI DHILI
HUM-HUM PHAT.

OM VAJRA-VARAH, PROTANGGE-PROTANGGE,
HANA-HANA PRANAM,
KIM-KINI, KHIM-KHINI,
DHUNA-DHUNA, VAJRA-HASTE,
SHOSHAYA-SHOSHAYA, VAJRA-KHATVANGA,
KAPALA-DHARINI,
MAHA-VISHITA, MAMSA-ASANI,
MANUSHA-ANTRA PRAVRITE, SANI-DHYANA,
RASIRA-MALA GRANTHITA DHARANI,
SUMBHA-NISUMBHA, HANA-HANA PRANAM,
SARVA-PASHA VANAM,
MAHA-MAMSA CCHEDANI, KRODHA-MURTE,
DAMSHTRA KARA-LINI, MAHA-MUDRE,
SHRI-HERUKA DEVASYA, AGRA-MAHISHI,
SAHASRA-SHIRI, SAHASRA-VAHAYE,
SHATA-SAHASRA ANANE JVALITA,
TEJASE-JVALA MUKHE, SAMGALA LOCHANI,
VAJRA-SHVARIRE, VAJRA-ASANI,
MILITA-CHILITA, HE-HE, HUM-HUM, KHA-KHA,
DHURU-DHURU, MURU-MURU,
ADVAITE MAHA-YOGINI, PATHITA SIDDHE,
TRENDHAM-TRENDHAM, GRAM-GRAM,
HE-HE, HA-HA, BHIME,
HASA-HASA VIRI,
HA-HA, HE-HE, HUM-HUM,
TRAILOKYA VINA-SHANI,
SAHASRA-KOTI TATHAGATA,
PARI-VARE, HUM-HUM PHAT,
SINHA-RUPE KHAH, GAJA-RUPE AH,
TRAILOKYA-UDDHARE, SAMUDRA-MEKHALE,
GRASA-GRASA, HUM-HUM PHAT,

VIRA-ADVAITE, HUM-HUM, HA-HA,
MAHA-PASHU MOHANI, YOGI-ISHVARI TVAM,
DAKINI SARVA-LOKANAM BANDHANI,
SATYA-PRATYAYA KARINI, HUM HUM PHAT,
BHUTA-TRASANI, MAHA-VIRA, PARAMA SIDDHA,
YOGI-ISHVARI PHAT, HUM-HUM PHAT, SVAHA.

OM SHRI VAJRA, HE-HE RU-RU KAM, HUM-HUM PHAT,
DAKINI-JALA SHAMVARAM SVAHA.

OM HRIH, HA-HA HUM-HUM PHAT.

OM VAJRA VAIROCHANIYE, HUM-HUM PHAT SVAHA.

OM SARVA BUDDHA DAKINYE, VAJRA VARNANIYE,
HUM-HUM PHAT SVAHA.

OM, OM-HA, HUM-HUM PHAT
OM, NA-MA-HI, HUM-HUM PHAT
OM, SVA-HA-HU, HUM-HUM PHAT
OM, VAU-SHTA-HE HUM-HUM PHAT
OM, HUM-HUM-HO, HUM-HUM PHAT
OM, PHAT-HAM, HUM-HUM PHAT

OM, OM-BAM, HUM-HUM PHAT
OM, HAM-YOM, HUM-HUM PHAT
OM, HRIH-MOM, HUM-HUM PHAT
OM, HRIM-HRIM, HUM-HUM PHAT
OM, HUM-HUM, HUM-HUM PHAT
OM, PHAT-PHAT, HUM-HUM PHAT

OM – Vanquishing Master Surpassing All, with the majestic command
of the heroic viras, I prostrate before you – HUM HUM PHAT.
OM – Your light equals the fire that ends a great eon – HUM HUM PHAT.
OM – You wear an Inexhaustible One as a crown for your dread locks –
HUM HUM PHAT.
OM – Your fangs are bared and your face is fearsome – HUM HUM PHAT.
OM – You have myriad arms and blazing rays of light – HUM HUM PHAT.
OM – You wield an axe, a grappling rope made of a hooded snake, a spear,
and a khatvanga-staff – HUM HUM PHAT.
OM – You wear the skin of a tiger as your wrap – HUM HUM PHAT.
OM – Your magnificent smoke-colored body ends all obstruction;
I bow down before you – HUM HUM PHAT.

OM – Vanquishing Lady Surpassing All, Vajra-varahi, I prostrate before you –
HUM HUM PHAT.
OM – Noble mistress, with the majestic command of the ladies of awareness,
you cannot be conquered by the three realms – HUM HUM PHAT.
OM – You destroy all fears of elemental forces with your mighty vajra –
HUM HUM PHAT.

OM – Remaining in a vajra-seat, your eye grants invincible power
over anything alien – HUM HUM PHAT.
OM – With the form of a furious tummo wench, you desiccate Brahma –
HUM HUM PHAT.
OM – Terrifying and drying up demons of mara,
you triumph over alien factions – HUM HUM PHAT.
OM – You triumph over all that can make you bewildered,
dumbfounded, or stupefied – HUM HUM PHAT.
OM – Vajra-varahi, yogini commanding over desire,
I bow down before you – HUM HUM PHAT.

Dedication Prayers

O glorious Heruka, your body, resplendent
throughout the three realms of compulsive existence,
Is endowed with taming affection,
Thousands of rays of blue light,
Hundreds of thousands of suns,
And affectionate beings, in a multitude of forms,
on your body and accoutrements.
May you dance simultaneously with them.

You goddesses are valid; your close bonds are valid;
And the words that you speak are extremely valid –
May those (three) truths serve as the causes
For us to be cared for by you, O goddesses.

After transforming myself into a Heruka
For the sake of benefiting all limited beings,
May I secure every limited being
In the topmost state as a Heruka.

Should I not achieve, in this lifetime,
this topmost state,
May I be met at my death by the ennobling, immaculate
father and mother, together with their entourage,
With clouds of exquisite offerings, the sounds of beautiful music,
And many excellent, auspicious signs.

Then having passed through the clear light of death,
May I be led to Khechhari, the Pure Land of Dakinis,
Realm of beholders of pure awareness
actualizing the supreme pathway mind,
And quickly complete there this profound path.

May these extremely magnificent teachings and practice
of Chakrasamvara,
Through which tens of millions of powerful,
lordly yogis have passed,
Thrive ever greater and never decline,
but endure forever,

As a ford for those who wish liberation.

May the viras, yoginis, and their entourage
From the Southern Continent's twenty and four
supreme sacred sites,
Who possess the unimpeded might to actualize that method
Never be fickle in assisting us always.