

The Prayers and Auspicious Verses for the body Mandala of Chakrasamvara According to the Tradition of mahasiddha Ghantapa

If this mere portion of virtue had already been transformed
By the “supreme prayers of skillful means” of the conquerors’ sons
The inferior results would have swiftly become excellent
And never be exhausted.

Whatever virtue exists in the three times
Should be transformed by a great wave of prayers,
Since all wise beings engage in this
You too should engage in this skillful means.

May I rely properly upon my holy virtuous friend,
The source of all of my excellent accumulations
Of the past, present, and future,
As well as the supreme source of all attainments.

May I find definite stability by contemplating well
His instructions that reveal clearly
The freedom and endowments, their great meaning,
How difficult they are to find, how easily lost, the suffering of the lower realms
And how we are protected by going for refuge and [observing] actions and effects
And thereby perfectly maintain the basis of the path.

May my mind constantly renounce samsara
That is as essence-less as a plantain tree
And with a mind of compassion unable to bear the suffering [of others],
May I actualize the supreme mind of enlightenment by
Upholding perfectly the vows of aspiring and engaging [bodhichitta],
Engaging in the four ways of gathering and the six perfections.

Having become a pure vessel through the common path
May I receive the four empowerments that definitely
Have the power accomplish the four bodies, cleanse the four stains,
And empower me to meditate on the two stages.

May I protect perfectly the vows, commitments,
And promises that I have made just as they were taught
And were perfectly established in the presence of the gurus,
Buddhas, bodhisattva, heroes, and dakinis.

In this way, in all my lives I will be blessed
And cared for by the supreme deities,
Completely ripen my mental continuum for the completion stage,
And cleanse the stains of ordinary appearances and conceptions.

By discovering definite stability in the generation stage
Through perfect effort in the yoga of the four sessions
May I generate the realizations of the first stage and cause
Whatever appears to arise as the mandala of the deity.

May the conduct of my three doors
Be blessed by glorious Heruka's body, speech, and mind,
And may I receive the blessings of the deities,
Turn back obstructions, and complete the collection of merit.

Gathering all elaborations into the clear light,
Then arising in the form of the nada
And entering into the center of a red and white moon
Where the form of the vowels and consonants appear like a reflection in a mirror,

And then completing the mandala of Heruka
By bringing death, intermediate state, and rebirth
Into the path of the truth body, enjoyment body, and emanation body;
May I accomplish this all through proper meditation.

The supreme place in which Heruka is complete
Is the essential instruction for penetrating the channel-wheels
At the places of the vajra-body that are
Symbolized by the four elements, mount Meru, and the lotus.

The reddish-white moon at the lotus at my navel
That exemplifies collecting and so forth
The red part from the navel meeting the white part from the crown
And then collecting [the winds] through blazing and dripping within the central channel

Which is the definitive meaning of spontaneously-born Heruka,
From which the complete mandala is generated.
Through perfect knowledge of this and meditating in four sessions
May I become a vessel for generating the completion stage.

By meditating in four sessions on the outer and body mandalas
Of Heruka and bringing rebirth into the emanation body
May I perfect clear appearance of the
Coarse and subtle outer and inner mandalas.

Through meditating on the goddesses of the doorways at the doors of the senses
May I reverse the karmic winds through the doors of the senses;
Through meditating on the heroes and heroines of the twenty-four places
May I draw the winds through the twenty-four channels,

Through meditating on the deities on the petals of great bliss at the dharma-wheel,
May I once again collect the winds into the eight channels

At cardinal and intermediate directions of my heart,
And may they enter my central channel.

By meditating on the inner venerable father and mother
May the spring and the drop enter into embrace and
May I completely ripen my roots of virtue
And generate the supreme completion stage.

The meaning of the root tantra of Chakrasamvara
Was explained well in dependence upon the explanatory tantras
And the oral instructions of Supreme Siddha Ghantapa
Who collected the essence of that excellent teaching.

May I discover the supreme attainment and quickly liberate
Limitless migrating beings by generating the five stages of completion stage
And the three conducts of complete elaboration,
Without elaboration, and completely without elaboration.

By stabilizing the mind as the letter HUM
At the center of the dharma-wheel may I successfully
Destroy the movement the sun and the moon,
And dissolve the twelve winds that generate the
Conceptions of apprehender and apprehended into the center of the indestructible drop.
And by cleansing the ignorance of all conceptual winds
May the clear light of the sun dawn within the center of my heart.

May I perfect vajra recitation, the king of vitality and excretion
Through the winds entering, abiding, and arising,
As the tone of the three vajras of the king of mantras
Uttered again and again within the path of the central channel
As the ultimate definitive meaning of all mantra recitation
And open the indestructible egg at my heart.

The vajra inserted into the center of the lotus of one's lineage
Perfectly subtle and rising upwards in space
Suppressed by the glorious, supreme first letter [HUM],
A drop of nectar is produced from the light of the moon
And I am satiated by unwavering stability;
May I thus be satiated by the play of the simultaneously-born joy.

By dwelling on the supreme letter transformed into a vajra,
And meditating for a long time on the four chakras
And the tips of all the channels at the doors of the senses
All five objects in the three realms are actualized without exception;
May I perceive the complete collection of deities, attain the six types of clairvoyance,
Come to know all spiritual texts, and enjoy the supreme goddesses

May I be full of the inseparable taste of compassion
And liberate my mind from all conceptions by placing it
Inside the center of the opening at the hair treasure of
The supreme central channel as well as the hole of the vajra
And by stacking the moon, sun, and stars
May I experience the taste of the subtle supreme drop.

By the four types of messengers who possess commitments
And bestow the supreme bliss of subsequent mindfulness
Through the desire awaken the sacred joys where the emptiness
Of the mahamudra is inseparable from the phenomena mudra
May I attain Heruka, the web of dakinis.

At the place of the Brahma fire in the shape of the bhaga
In the heart of the beautiful red and white phenomena source are the
Five-colored lights of the lineage—the size of mustard seeds that
Circle above and below the central drop;
May I completely traverse the path of great bliss
By the constant supreme union of the [downward]-moving and life-[supporting] winds.

Through the tongue of tummo fire moving within the central channel
Like lighting, it burns and restores the supreme letters of the five lineages,
And rain of nectar from the sphere of reality descends to my heart
May I enjoy a vast festival of bliss and the blessings of the buddhas.

The white bodhichitta is like the white wisdom being
Arising from the sphere of space, like a rainbow
Pure and radiant with a five-colored web of light.
Through the sound of joy generated by frolicking with the wisdom Varahi
May I enter into the clear light through the stage of subsequent destruction
Where all elaborations of the world and its beings are encompassed by the supreme concentration.

When arising from sustained excellent meditation on
The simultaneously-born great bliss and ultimate emptiness
As the inconceivable clear light of the mahamudra
All that appears—the world and its beings
Are like the water and its waves
Arising as the display of the great bliss;
May all the conceptual imprints of apprehended and apprehender
Be completely cleansed without obstruction.

Through that stage, may I complete the illusion-like concentration
As a web of magical emanations bodies
Arise simultaneously from the example [clear light]
Like fish arising from a crystalline river.

By repeatedly bringing the beautiful illusory body into the clear light

May I simultaneously give birth to meaning [clear light];
And actualize the union that needs learning
That ultimately leads to the state of glorious Vajradhara.

With this vajra-like concentration
And repeated meditation on the king of concentration—
Which is the concentration of the heroic migrator—
May I destroy every last mistaken imprint.

If I do not accomplish that state in this life,
At the time of my death may I be escorted by
The venerable father and mother and their retinue
With the sound of music and clouds of pleasing offerings and amazing signs.

Then at the end of the clear light of death
May I be led to the Pure Land of the Dakinis
Where the knowledge-holders accomplish this supreme path,
And may I too quickly complete this profound path.

Millions of powerful yogis have progressed through
This profound explanation of Heruka;
May it never decline but remain, increase and become
Ever greater as a gateway for those wishing for liberation.

With unobstructed power to accomplish this method
May the heroes, dakinis, and their retinue
Abiding in the twenty-four supreme places in this world
Be unwavering in their eternal assistance to practitioners.

This prayer of the body mandala of Chakrasamvara in the tradition of Ghantapa is from the composition by Je [Rinpoche] the Great, in his "Prayer for the Luipa tradition of Heruka." His "Prayer for the Great Yoga of the Completion Stage" in the tradition of Luipa was replaced by the "Prayer of the Five Stages of Completion Stage in the Tradition of Ghantapa," which was composed by his direct disciple Je Sherjung Lotri. Everything else without exception was composed by Je [Rinpoche] himself.

The vastness of space is completely filled with
A host of Heruka deities like a pod of sesame seeds
Some send down a rain of various flowers.
Some are singing melodious songs of auspiciousness
And others destroy the obstructive forces with enlightened actions.
Bliss arises in the mind by knowing this glorious
[Spectacle] is always dwelling within you;
I will proclaim a rosary of auspicious verses.

I prostrate to the conqueror possessing the seven limbs [of embrace]
The wondrous marks and signs of the glorious complete enjoyment [body]
Constantly frolicking in the taste of the embrace of bliss and emptiness

And the unobservable compassion that abandons the extreme of peace.

Vajrapani and the “treasure holders of all the secrets,”
Saraha, Nagarjuna, Sahrawi,
Luipa, and Darikapa,
Vajra Ghantapa, Rubälshab,
Dzalandharapa, Nagpopa,
Guhyapa, Namgyalshab,
And to the Gurus, Tilopa, Naropa, and so forth.

By the auspiciousness of whatever virtuous signs exists,
May I maintain [the teachings] just like the stainless biographies of
The supreme direct and lineage gurus
And through the descent of their blessings, may there be the auspiciousness
Of the flourishing of the teachings of Chakrasamvara.

Through glorious Heruka—the king of great bliss
And the two Vajravarahis who bestow supreme bliss,
Entering into the union of the spring and the drop
And the auspiciousness of conjoining method and wisdom

May inseparable bliss and emptiness increase in you and
May there be the increase of auspiciousness of
The simultaneously-born Chakrasamvara
As all objects of knowledge are thoroughly bound by simultaneously-born bliss.

From among the one hundred and sixty million
Yogini tantras that were taught,
The supreme tantra, superior like the tip of a victory banner,
Is the tantra of Glorious Chakrasamvara.

By the auspiciousness of whatever virtuous signs exists,
Increasing the treasure of dharma for you,
And eliminating everything incompatible with the dharma,
May there be the auspiciousness of increasing splendor.

In the four directions at the heart, with freely-hanging hair and beautiful bodies
Are Dakini, Lama, Khandarohi, and Rupini,
Like a flock of swans attracted to a lotus lake,
They converge at the dwellings of those who possess the commitments.

They are like loving mothers and sisters
Always assisting practitioners.
May they increase all of your good qualities
When you enjoy your concentration and wisdom
By filling well the skullcup containers of the four intermediate
Placed at the heart with the five nectars,

Confident of the many good qualities explained.

By the auspiciousness of whatever virtuous signs exists,
May your obstacles and interferences be pacified
And may the dakinis be delighted.
May the sacred auspiciousness increase in abundance in you and
May you quickly gain the attainment of increasing bodhichitta.

Abiding in the places and near-places
The powerful heroes and powerful heroines,
Are the hero father and mothers “enjoying in space.”
By the auspiciousness of whatever virtuous signs exists,

Through the mind lineage of mantra-born, field-born and so forth
Accomplishing all your wrathful actions
May the assistant-messengers quickly convene and
May there be the auspiciousness of igniting the festival of bliss.

Abiding in the fields and near-fields,
Meeting places and near-meeting places
Are the hero father and mothers “enjoying on the ground.”
By the auspiciousness of whatever virtuous sign exists

Through speech lineage of mantra-born, field-born and so forth
Accomplishing all your powerful actions
May the assistant-messengers quickly convene and
May there be the auspiciousness of igniting the festival of bliss.

Abiding in the meeting places and near-meeting places,
The charnel grounds and near-charnel grounds
The hero father and mothers “enjoying below the ground.”
By the auspiciousness of whatever virtuous sign exists,

Through the body lineage of mantra-born, field-born and so forth
Accomplishing all your peaceful actions
May the assistant-messengers quickly convene and
May there be the auspiciousness of igniting the festival of bliss.

At the mouth and so forth and the doors of the senses
Standing elegantly with the right leg outstretched on a corpse seat are
The eight extremely powerful goddesses.
By the auspiciousness of whatever virtuous sign exists,

Through them accomplishing all of your various actions
Ferociously serving the boundaries and the directions
Providing protection from obstacles on this path
May the sacred auspiciousness greatly increase.

The six such as Vajrasattva and so forth,
The six such as Vajravarahi and so forth,
Are the twelve armor deities of the father and mother,
By the auspiciousness of whatever virtuous sign exists,

Through the concentration of your deity yoga
May we never be disturbed by the
Weapons of the obstructing spirits,
And may there be the auspiciousness that they will be
Rendered powerless by the perfectly stable armor.

The supreme palace, extensive as space,
Radiating light equal to the sun and the moon and
Beautified by countless precious ornaments.
By the auspiciousness of whatever virtuous sign exists,

At your home or wherever you stay
May there never arise the signs of inauspiciousness
And may there be the auspiciousness of
An uninterrupted magnificent delight
Of the excellent field of fortune.

These are the “auspiciousness verses” for the body Mandala of Heruka Chakrasamvara in the tradition of Ghantapa. The auspicious verses for the deities blessing the aggregates and elements as well as the verses of auspiciousness written in prose, were taken from the auspicious verses for the Luipa tradition of Heruka composed by the Great Je [Tsongkhapa] himself.

The verses for the four heart yoginis and the eight [goddesses], Kakase and so forth that needed small changes as well as being arranged into metered verses were arranged by Nyom Laypa Ngawang Choden.

The scribe was Rabjam Mawa Losang Nima.

By this may many migrating beings receive benefit.

This was originally translated by David Gonzalez in 2002 and later revised in 2006 on the tsok day of the waning cycle of the moon, Jan 13, 2006, during Gyal Da, the sacred month of Heruka and Vajrayogini. In 2010 there were further improvements made in preparation for inclusion in The Great Ecstasy of Chakrasamvara.

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