Concise Heruka Body Mandala Sadhana

Dechen Ling Press

Composed by
Kyabje Trijang Rinpoche
Herein lies the Abbreviated Self-Generation Sadhana of the Body Mandala in the tradition of Mahasiddha Ghantapa

To the feet of the Guru, inseparable from Chakrasamvara, at all times I prostrate.

*Here is an abbreviated practice of the supreme system of the ‘Lord of Yoga’ the Great Ghantapa, written for the purpose of recitation:*

### Requesting the Lineage Gurus

To Glorious Heruka, the King of Great Bliss, Vajravarahi, Ghantapa, and so forth and The collection of kind direct and lineage Gurus, I request you; please bestow the state of union in one life.

In an instant I arise as Heruka with a blue-colored body, one face and two hands. I hold a vajra and bell and stand with my right leg outstretched. I embrace Mother Vajravarahi who has a red-colored body, one face, two hands, holding a curved-knife and a skull cup.
Blessing the Inner Offering

OM KHANDAROHI HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

While remaining empty, from YAM comes wind, from RAM comes fire, from AH a grate of three human heads. Upon this from AH appears a broad and expansive skull cup. Inside from OM, KHAM, AM, TRAM, HUM come the five nectars; from LAM, MAM, PAM, TAM, BAM come the five meats, each marked by these letters. The wind blows, the fire blazes, and substances inside the skull cup melt. Above them from HUM there arises a white, upside-down katanga which falls into the skull cup and melts whereby the substances take on the color of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these light rays radiate and draw the nectar of exalted wisdom from the seed syllables at the hearts of all the Heroes, Heroines and powerful goddesses who abide in the ten directions. This dissolves into the three letters, which melt in stages and dissolve into the skull cup.

OH AH HUM (3x)

*If doing in an extremely abbreviated form:*
HA HO HRIH, All faults of color, odor and potential are purified and the substances transform into nectar and become vast. OM AH HUM (3x)
It increases into an ocean and becomes blessed.

**Blessing the Offerings to the Self-Generation**

OM KHANDAROHI HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

From the sphere of emptiness from KAMs come vast and expansive skull cups inside from which HUMs come water for drinking, water for bathing, water for the mouth, flowers, incense, lights, perfume, food and music. Their nature is bliss and emptiness; in the aspect of the individual offerings substances that operate as objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM ÄNTZAMANAM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA DIWE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUH
Vajrasattva Meditation and Recitation

At all times I go for refuge
To Buddha, Dharma, and Sangha,
In all three vehicles,
The Dakinis of secret mantra yoga,
The Heroes, Heroines, and powerful Goddess,
In the great beings the Bodhisattvas,
But above all others, at all times
I take refuge in my Spiritual Master.

For the welfare of all living beings
May I become Heruka;
And then lead every living being
To Heruka’s supreme state.

On my crown, on a lotus and moon seat, sit Vajrasattva Father and Mother embracing each other. They have white-colored bodies, one face, and two hands, and hold a vajra and bell and curved knife and skull cup. The Father is adorned with six mudras, the Mother with five. They sit in the vajra and lotus postures. On a moon in his heart is a HUM encircled by the mantra rosary. From this a stream of white nectar descends, cleansing all sickness, spirits, negative karma and obstructions.

OM VAJRA HERUKA SAMAYA MANU PALAYA,
HERUKA TENO PATITA, DRIDHO ME BHAWA,
SUTO KAYO ME BHAWA, SUPO KAYO ME BHAWA,
ANURAKTO ME BHAWA, SARWA SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM SHRIYAM KURU HUM, HA HA HA HA HO BAGAWĀN, VAJRA HERUKA, MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTŌ AH HUM PHAT

Recite at least 21 times.

Vajrasattva Father and Mother dissolve into me and my three doors become inseparable from the body, speech, and mind of Vajrasattva.

*If you don’t want to do the (Vajrasattva practice) you can exclude it.*

SHRI HERUKA:

HE: Represents the emptiness of phenomena.

RU: Represents the selflessness of persons.

KA: Represents the objective suchness and subjective mind being without contradiction.

SHRI: Represents the meaning of EVAM, the exalted wisdom of non-duality and its object emptiness becoming one taste.

*Thinking this way purifies the mind.*
From within the sphere of emptiness, in an instant, I arise as Heruka Father and Mother.

*With the blissful thought to benefit all living beings:*

SHRI HERUKO HAM (3x)

*Saying this three times while holding divine pride is the purification of the body:*

OM, A AA I II U UU RI RII LI LII E AI O AU AM AH, KA KHA GA GHA NGA, CHA CHHA JA JHA NYA, DA ThA TA DHA NA, DrA ThrA TrA DhrA NA, BA PHA PA BHA MA, YA RA LA WA, SHA KA SA HA KYA, HUM HUM PHAT (3X)

These three mantra rosaries stand in counter-clockwise circles at my navel radiating rays of five-colored light. The groups of deities of the three wheels arise and radiate out from my right nostril to the ten directions, driving all interferences away. They then return and enter through my left nostril and dissolve into the mantra rosaries at my navel.

*Contemplating this purifies the speech.*

With the clarity of Heruka, at my heart upon a moon-mandala is a blue letter HUM, the nature of the five exalted wisdoms. Radiating rays of light it purifies the stains of my three doors.
From Akinishta my Guru in the aspect of Vajradhara together Chakrasamvara and his retinue of deities, the supreme objects of refuge, are invoked and appear in the space before me. The light rays then dissolve into the HUM at my heart.

*With folded hands:*

Vajra Holder, my jewel-like Guru,
Through whose kindness I can accomplish
The state of great bliss in an instant,
To your lotus feet humbly I bow.

To the Great Hero, Glorious Heruka
Completely pure, with a powerful Vajra,
And to Vajravarahi the great one,
Who creates desire; humbly I bow.

To all the Heros, Heroines and powerful Dakinis
Who abide in the places, near-places,
Fields, and charnel grounds;
To all of you respectfully I prostrate

**Outer Offerings**

OM ARGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM
OM AH VAJRA WINI HIM
OM AH VAJRA GÄNDHE HUM
OM AH VAJRA RASE HUM
OM AH VAJRA PARSHE HUM
OM AH VAJRA DHARME HUM

Inner Offering

OM GURU CHAKRASAMVARA OM AH HUM

Through the Father and Mother uniting in embrace, all the Principal and retinue Deities enjoy a special experience of great bliss and emptiness.

By whose kindness the state of great bliss
Can be obtained in an instant
At the feet of my jewel-like Guru
The Vajra-holder- I prostrate.

I request all the Buddhas to turn the wheel of Dharma.

For the well-being and happiness of all,
And in order to liberate all living beings,
I request all the Buddhas who may wish to pass beyond sorrow
To stay for as many eons as there are atoms in the earth.
To free all beings from the ocean of samsara, so difficult to cross,  
I offer this momentary self to all the Buddhas.

May all beings come to possess special superior bliss.  
May all beings be freed from suffering and the causes of suffering.  
May beings never be separated from the bliss they have obtained.  
May all beings be free from delusions and secondary delusions.

The field of merit melts into light and descending through the point between my eyebrows, I receive their blessings.

**Bringing Death into the Path of the Truth Body**

All phenomena are not established by their own nature but like an illusion are mere conceptual imputations.

**OM SÖBHAWA SHUDDHA SARWA DHARMA**
**SÖBHAWA SHUDDHO HAM**
**OM SHUNYATA GYANA VARJA SÖBHAWA ÄMAKO HAM**

All phenomena being completely non-established transform into clear light like a stainless sky.
Bringing Intermediate State into the Path of the Enjoyment Body

From the state of emptiness where all appearances have gathered like this, my mind appears in the form of a nada, standing in space, extremely thin, white with a shade of red.

*Contemplating in this way is bringing the enjoyment body onto the path.*

Bringing Rebirth into the Path of the Emanation Body

*OM SUMBHANI SUMBHA HUM HUM PHAT*
*OM GRIHANA GHIHANA HUM HUM PHAT*
*OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT*
*OM ANAYA HO BYÄ RADZA HUM HUM PHAT*

These mantras radiate light to the four directions, black in the east, green in the north, red in the west and yellow in the south, which becomes a square variegated vajra fence. In the center of this from a letter HUM comes a double vajra marked at its center by a letter HUM. From this, light rays radiate upwards and all around which transforms into a vajra ground, tent, canopy, web of arrows and vajra fire.

*Blessing the vajra ground:*
*OM MEDINI VAJRA BHAWA VAJRA BANDHA HUM*
Blessing the vajra fence:
OM VAJRA PARKARA HUM BAM HUM

Blessing the vajra tent:
OM VAJRA PANTSA RAM HUM BAM HUM

Blessing the vajra canopy:
OM VAJRA BITANA HUM KAM HUM

Blessing the vajra arrows:
OM VAJRA SARA DZÖLA TRAM SAM TRAM

Blessing the vajra fire:
OM VAJRA DZÖLA ANALARKA HUM HUM HUM

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GHIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BYÄ RADZA HUM HUM PHAT

In the center of the protection circle from YAM, RAM, BAM and LAM emerge wind, fire, water and earth mandalas placed one above the other, upon which from SUM emerges Mount Meru. Upon that from PAM emerges a lotus of various colors marked by a HUM at its center, which transforms into a variegated double vajra. On top of that emerges an eight-petalled lotus with a heart and corolla. In the center,
The nature of the thirty-two major signs are sixteen white vowels:

A AA I I I U U U R R I I I L L L L I I E A O A U A M A H,

Circling clockwise, and sixteen white vowels:

A AA I I I U U U R R I I I L L L L I I E A O A U A M A H

Circling counterclockwise arranged in one line.

Outside these are the forty red consonants the nature of the eighty minor marks:

KA KHA GA GHA NGA, CHA CHHA JA JHA NYA,
DA THA TA DHA DHA DHA NA, DrA ThrA TrA DhrA
DhrA DhrA NA, BA PHA PA BHA MA, YA YA RA LA
LA WA SHA KA SA HA KYA.

Circle clockwise and forty red consonants:

KA KHA GA GHA NGA, CHA CHHA JA JHA NYA,
DA THA TA DHA DHA DHA NA, DrA ThrA TrA DhrA
DhrA DhrA NA, BA PHA PA BHA MA, YA YA RA LA
LA WA SHA KA SA HA KYA.

Counter clockwise arranged in one line.

These two completely transform into a moon- mandala, white with a shade of red. The mirror-like appearance of
the vowels, consonants and moon represent the exalted mirror-like wisdom and the exalted wisdom of equality.

Myself the nada, standing in space, see below me the moon white with a shade of red, the nature of the red and white bodhichittas of Buddha Father and Mother. And with the strong intention to fulfill the welfare of all living being, I, the nada, enter into the center of the moon.

Gradually the letter HUM emerges, white with a shade of red, the nature of the causal vajra-holder and when complete represents the exalted wisdom of discrimination.

From the HUM light rays radiate, and accomplish the two purposes. All the Heroes and Yoganis are invited to space before me and dissolve into the nada.

The letter HUM becomes the nature of spontaneous joy, which represents the exalted wisdom of accomplishing activities.

OM AH HUM
OM SARWA BIRA YOGINI KAYA WAKA CHITTA VAJRA SÖBHAWA ÄMAKO HAM
OM VAJRA SHUDDHA SARWA DHARMA VAJRA SHUDDHO HAM

The moon, vowels, consonants and HUM completely transform, and the entire supporting and supported
mandala arise fully and all at once, which represents the exalted wisdom of the Dharmadhatu.

Furthermore the celestial mansion is constructed like a house, it is square with four doorways, ornaments, and archways and complete with all the essential features. It is surrounded by the protection-circle and fire-mountain, beyond which are the eight great charnel grounds.

Within the celestial mansion, the ceiling and floor are white in the east, green in the north, red in the west, yellow in the south, and blue in the center. In the very center is a lotus of various colors and a sun mandala.

In the center of the lotus is a sun seat and upon this I arise as the Bhagavan Heruka, with a dark-blue body, four faces. My principal face is dark-blue, my left face green, my rear face red, and my right face yellow. Each face has three eyes. I have twelve arms with a rosary of five-pronged vajras on each forehead. My right leg is outstretched and suppresses the head of black Bhairava who has four arms, the first two are folded and the lower right holds a damaru and lower left holds a sword. My bent left leg suppresses the breast of red Kalarati who has four hands, the first two are folded and the lower two hold a skull cup and a katvanga. The two cushions have one face, three eyes and are adorned with the five mudras.

My first two hands embrace Vajravarahi, the right hand holds a five-pronged vajra and the left holds a bell. The
next two hands are outstretched and hold an elephant skin, my right hand holds the left foreleg and my left hand holds the left hind leg the while making threatening hand mudras with the finger tips at the level of my eyebrows. My third right hand holds a damaru, the fourth an axe, the fifth a curved knife, and the sixth an uplifted three-pointed spear. My third left hand holds a katvanga marked with a vajra, the fourth a skull cup filled with blood, the fifth a vajra noose, and the sixth a four-faced head of Brahma. My hair is tied up on the crown of my head and marked with a variegated vajra. Each forehead is adorned with a crown of five skulls. On the left side of my head is a slightly crooked crescent moon. My faces change, and my four sets of four fangs are bared and terrifying. I display nine moods: three physical moods of haughtiness, heroism, and repulsion; three verbal moods of laughter, wrath, and fearfulness; and three mental moods of compassion, wonder, and peace. I wear a lower garment of a tiger’s skin, and a long necklace of fifty human heads strung together with human intestines. Adorned with the six mudras, my entire body is smeared with the ashes of human bones.

As the Bhagavan I am embracing the Bhagawati Vajravarahi with a red-colored body, one face, two hands, and three eyes. She is naked with loosely hanging hair and is adorned with a skirt made of pieces of skull. Her left hand, embracing the Father’s neck, holds a skull cup filled with the blood of the four maras and so forth. Her right hand threatens vicious beings by holding a curved knife with the threatening mudra. Blazing like the fire at the
time of destruction. Her two calves are wrapped around the Father’s thighs. She is a being of great compassion who is the nature of great bliss. Adorned with five mudras, she wears five human skulls and a necklace of fifty human skulls.

Father and Mother abide in the center of a fiercely blazing fire of exalted wisdom.

**Generating the Body Mandala**

My two legs, forming the shape of a bow, transform into the stepped, bow-shaped wind mandala. The triangle at my secret place becomes the three-cornered fire mandala. My round belly becomes the circular water mandala. My square-shaped chest becomes the square earth mandala. My spine becomes Mount Meru. The thirty-two channels at my crown become the lotus. The trunk of my body, the upper and lower parts of which are equal in size, becomes the square celestial mansion with four equal sides, the mandala of Heruka completely beautified with adornments such as the jeweled moldings and strings of pearls. The eight parts of my limbs become the eight pillars.

The bodhicitta at the center of the Dharma channel wheel inside the central channel at my heart melts like a drop of dew. This drop, which is the size of a large white mustard seed, melts and the letter HUM transforms into the Blessed One Glorious Heruka with a dark-blue body,
four faces and twelve arms and all the adorning ornaments.

At my navel the red tummo fire in the form of the red drop completely transforms into red Vajravarahi, adorned with the five mudras. As the nature of the red and white drops, they meet at my heart and enter into embrace.

At my heart, the four channel petals, which are paths for the winds of the four elements, in the aspects of the letters LAM, MAM, PAM and TAM clockwise from the east, transform in the east into dark blue Dakini, in the north into green Lama, in the west into red Khandarohi, and in the south into yellow Rupini.

They each have one face, three eyes, and bared fangs, and are naked with freely-hanging hair. They each have two hands, the right holding a curved knife, and the left a skull cup, with a katvanga held in the crook of the left elbow. They stand with their right legs outstretched, adorned with the five mudras, and wearing a crown of five human skulls and a long necklace of fifty human skulls.

From the channel petals of the offerings in the south-east and so forth come four skull cups brimming with the five nectars; thus forming the wheel of Great Bliss.

My twenty-four places such as the crown transform into the aspect of the twenty-four letters PU DZA OO AH GO RA DE MA, KA OH TRI KO KA LA KA HI, TRE GRI SOO SU NA SI MA KU, each marked by a drop. These
transform into the twenty-four external places and have the aspect of hollow spokes with open mouths, inseparable from the twenty-four places. The channels transform into the twenty-four Heroines and the elements transform into the twenty-four Heroes.

At the places of my hairline, Puliramalaya, are Khandakapala and Partzandi.
At the place of my crown, Dzalandhara, are Mahakankala and Tzändriakiya.
At the place of my right ear, Odiyana, are Kankala and Parbhawatiya.
At the place of the back of my neck, Arbuta, are Vikatadamshtri and Mahanasa.

These are the places.

At the place of my left ear, Godawari, are Suraberi and Biramatiya.
At the place of the point between my eyebrows, Rameshöri, are Amitabha and Karwariya.
At the place of my two eyes, Dewikoti, are Vajraprabha and Lamkeshöriya.
At the place of my two shoulders, Malawa, are Vajradeha and Drumatzaya.

These are the near-places.

All the deities of the Mind Wheel have blue-colored bodies and assume the manner of experiencing delight in space.
At the place of my two armpits, Kamarupa, are Ankuraka and Airawatiya.
At the place of my breasts, Ote, are Vajrajatila and Mahabhairawi.

*These are the fields.*

At the place of my navel, Trishakune, are Mahavira and Bayubega.
At the place of the tip of my nose, Kosala, are Vajrahumkara and Surabhakiya.

*These are the near-fields.*

At the place of my mouth, Kalinga, are Subhadra and Shamadewi.
At the place of my throat, Lampaka, are Vajrabhadra and Suwatre.

*These are the tsandohas.*

At the place of my heart, Kancha, are Mahabhairawa and Hayakarna.
At the place of my two testicles, Himalaya, are Virupaksha and Khaganana.

*These are the close-tsandohas.*

All the deities of the Speech Wheel have red-colored bodies and assume the manner of experiencing delight on the ground.
At the place of my sex organ, Pretapuri, are Mahabala and Tzatrabega.
At the place of my anus, Grihadewata, are Ratnavajra and Khandarohi.

*These are the assemblies.*

At the place of my two thighs, Shaurashtra, are Hayagriva and Shaundini.
At the place of my two calves, Suwanadvipa, are Akashagarbha and Tzatrawarmini.

*These are the close-assemblies.*

At the place of my eight fingers and eight toes, Nagara, are Shri Heruka and Subira.
At the place of the tops of my feet, Sindhura, are Pāmanarteshvara and Mahabala.

*These are the charnel grounds.*

At the place of my two thumbs and two big toes, Maru, are Vairochana and Chakrawartini.
At the place of my two knees, Kuluta, are Vajrasattva and Mahabire.

*These are the close-charnel grounds.*

All the deities of the Body Wheel have white-colored bodies and assume the manner of experiencing delight beneath the ground.
All the Heroes and Heroines have one face two hands, three eyes and their heads are adorned with five died skulls.

The Heroes hold a vajra and bell and embrace their consorts. Their hair is tied up in a top-knot, adorned with a vajra and a crescent moon. They have a rosary of vajras on their forehead, and are adorned with the six mudras. Wearing long necklaces of fifty human heads and lower garments of tiger skins, they stand with their right legs outstretched.

The Heroines hold a curved knife and skull cup, and are entwined in embrace with the Heroes. Wearing lower garments made with pieces of skull, and necklaces of fifty human skulls, they are adorned with the five mudras.

At the root of the tongue and so forth, the channels, which are inseparable from the long HUMs transform into the eight Goddesses of the corners and doors;

At the root of my tongue; Kakase, who is dark-blue,

At my navel; Ulukase, who is green,

At the tip of my secret place; Shönase, who is red,

At my anus; Shukarase, who is yellow,
At the point between my eye-brows; Yamadhati, who is blue on the right and yellow on the left,

At my two ears; Yamadhuti, who is yellow on the right and red on the left,

At my two eyes; Yamadangtrini, who is red on the right and green on the left,

At my two nostrils; Yamamatani who is green on the right and blue on the left.

They all have one face and two hands holding curved knife and skull cup, and grip a khatanga with the crook of their left elbows. They are adorned with the five mudras and stand on corpse seats with their right legs outstretched. They wear crowns of skulls and long necklaces of fifty human skulls.

*If you wish to abbreviate even further, do so from the point at the beginning [of the generation of the body mandala]:*

At my heart, the four channel petals, which are paths for the winds of the four elements, in the aspects of the letters LAM, MAM, PAM, TAM clockwise from the east, transform in the east into dark blue Dakini, in the north into green Lama, in the west into red Khandarohi, and in the south into yellow Rupini. They each have one face, three eyes, and bared fangs, and are naked with freely-hanging hair. They each have two hands, the right holding a curved knife, and the left a skull cup, with a khatanga
held in the crook of the left elbow. They stand with their right legs outstretched, adorned with the five mudras, and wearing a crown of five human skulls and a long necklace of fifty human skulls. From the channel petals of the offerings in the south-east and so forth come four skull cups brimming with the five nectars thus forming the wheel of Great Bliss.

My twenty-four places such as the crown transform into the aspect of the twenty-four letters PU, DZA, OO AH GO RA DE MA, KA OH TRI KO KA LA KA HI, TRE GRI SOO SU NA SI MA KU, each marked by a drop. These transform into the twenty-four external places and have the aspect of hollow spokes with open mouths. The elements and the channels, inseparable from the twenty-four places transform into the aspect of the twenty-four Heroes and Heroines of the Body, Speech, and Mind wheels. The eight channels at the root of the tongue and so forth transform into the eight door and corner Dakinis.

From the secret place of the Father, from a white HUM there arises a white five-pronged vajra, and from a red BÄ there arises a red jewel with a yellow BÄ marking its tip.

From the secret place of the Mother, from an AH, there arises a red, three-petalled lotus, and from a white DÄ there arises a white stamen, signifying white bodhichitta, with a yellow DÄ marking its tip.
At the Father’s navel and heart and the Mother’s throat and forehead are moon cushions with the Mother’s essence and near-essence mantras.

At the Mother’s navel and heart and the Father’s throat and forehead are sun cushions with the Father’s essence and near-essence mantras.

The mantras are red in color and light rays radiate back and forth touching and embracing each other.

By entering into union I generate the four joys of serial order. The inseparability of great bliss and emptiness is actually the thirty-seven aspects of enlightenment, reflected as the thirty-seven deities who appear like a rainbow in the sky.

**Putting on the Armor**

At my heart on a moon seat is white OM AH, the nature of Vajrasattva. At my head on a sun seat is yellow NAMA HI, the nature of Vairochana. At my crown on a sun seat is red SÖHA HU, the nature of Pämanarteshvara. At my two shoulders on a sun seat is black BOKE HE, the nature of Glorious Heruka. At my two eyes on a sun seat is orange HUM HUM HO, the nature of Vajrasurya. At my forehead on a sun seat is green PHAT HAM, the nature of Paramashawa.

At the Principal Mother’s navel on a sun seat is red OM BAM, the nature of Vajravarahi. At her heart on a sun is
blue HAM YAM, the nature of Yamani. At her throat on a moon is white HIRM MOM, the nature of Mohani. At her head on a sun is yellow HIRM HRIM, the nature of Sachalani. At her crown on a sun is green HUM HUM, the nature of Samtrasi. At her forehead on a sun seat is smoke-colored PHAT PHAT, the nature of Chandika.

**Invoking the Wisdom Beings**

**PHAIM**

Light rays radiate to the ten directions from the letter HUM at the hearts of all the deities invoking all the Heroes, Heroines and powerful Dakinis, the entire mandala of wisdom beings together with the empowering Deities to the space before me. The light then dissolves back into my heart.

**HUM**

**OM ARGHAM PRATITZA SÖHA**

**VAJRA ANKUSHA DZA**  
**VAJRA PASHA HUM**  
**VAJRA POTA BAM**  
**VAJRA GHANTA HO**

At the crown of each deity, on a moon is a letter OM, at their throats on a lotus is a letter AH, at their hearts on a sun is a letter HUM
OM YOGA SHUDDHA SARWA Dharma YOGA SHUDDHO HAM
OM AH HUM
OM SARWA BIRA YOGINI KAYA WAKA CHITTA VAJRA SÖBHAWA ÄMAKO HAM
OM VAJRA SHUDDHA SARWA Dharma VAJRA SHUDDHO HAM

And then, requesting the bestowal of the empowerment:

OM ARGHAM PRATITZA SÖHA

O, all you Tathagatas, please bestow the empowerment.

Having been requested:

OM SARWA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this, the empowering Deities grant the empowerment, my body is filled with nectar, and I experience bliss. The excess nectar on the crown completely transforms, and the Principal is adorned by Vajrasattva, Vajravah by Akshobya, the four Mothers by Ratnasambhava, the Deities of the Mind Wheel by Akshobya, the Deities of the Speech Wheel by Amitabha, the Deities of the Body Wheel by Vairochana, and the Deities of the Commitment Wheel by Amoghasiddhi.
Outer Offering to the Self-Generation

OM ARGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM ÄNTZAMANAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM
OM AH VAJRA WINI HUM
OM AH VAJRA GÄNDHE HUM
OM AH VAJRA RASE HUM
OM AH VAJRA PARSHE HUM
OM AH VAJRA DHARME HUM

Inner Offering

To the mouth of my precious root Guru, you are the nature of all the body, speech, mind, deeds and qualities of all the Tathagatas of the three times and the ten directions, you are the source of all the eighty-four thousand classes of Dharma teachings, you are the principal of all the Arya Sanghas, OM AH HUM

To mouth of the lineage Gurus I offer, OM AH HUM
Furthermore to the mouths of all the mandala deities associated with the four great classes of Tantra OM AH HUM

Furthermore, to the sworn protectors who have seen the past Buddhas, heard the holy Dharma and relied upon the Arya Sangha, who have promised to protect the Dharma of the fourfold Sangha and were trained by former Gurus, OM AH HUM.

To all the guardians of the local places and to all sentient beings transformed to the Deity, OM AH HUM

*Place some nectar on your tongue:*

OM AMRITA SÖDANA VAJRA SÖBHAWA ÄMAKO HAM

All the guests are satiated by this nectar of exalted wisdom.

The Father and Mother enter into embrace and generate the four joys of the simultaneous born exalted wisdom whereby all the deities come to experience great bliss. All
the mandala deities enter into the concentration of inseparable simultaneous born bliss and thatness and are delighted by the offering of thatness.

*If you can recite the offerings and praise to the Father and Mother as found in the extensive sadhana, such as from the essence and close-essence [mantras] up to the mantras of eight goddesses that is best. If not do as follows:*

**OM HUM BAM RIM RIM LIM LIM, KAM KHAM GAM GHAM NGAM, TSAM TSHAM DZAM DZHAM NYAM, TRAM THRAM DRAM DHRAM NAM, TAM THAM DAM DHAM NAM, PAM PHAM BAM BHAM, YAM RAM LAM WAM, SHAM KAM SAM HAM HUM HUM PHAT**

**Eight Lines of Praise to the Father and Mother**

*Play your bell and damaru:*

**OM NAMO BHAGAWATE WIRE SHAYA HUM HUM PHAT**
**OM MAHA KÄLWA AHGNI SAMNI BHAYA HUM HUM PHAT**
**OM DZATA MUGUTRA KORTAYA HUM HUM PHAT**
**OM DHAMKHATRA KARA LOTRA BHIKHANA MUKAYA HUM HUM PHAT**
**OM SAHARA BHUNDZA BHASURAYA HUM HUM PHAT**
**OM PARASHUWA SHODHÄDA SHULA KHATAMGA**
Mantra Recitation

In an instant, from the state of unobservable emptiness, arises the mala which transforms into the nature of vajra-speech.
The mantra being recited descends from the letter HUM at my heart, leaves through the tip of my vajra, enters the consort’s bhaga, ascends, leaves through her mouth, enters my mouth, descends, and dissolves into the HUM. Then again it circles as before, leaving and re-entering my central channel. My four mouths, and all the Deities of the retinue, recite the mantras.

*The root mantra of the Father:*

**OM KARA KARA, KURU KURU, BÃNDHA BÃNDHA, TRASAYA TRASAYA, KYOMBHAYA KYOMBHAYA, HROM HROM, HRAH HRAH, PHAIM PHAIM, PHAT PHAT, DAHA DAHA, PATSA PATSA, BHAKYA BHAKYA BASA RUDHI ÄNTRA MALA WALAMBINE, GRIHANA GRIHANA SAPTA PATALA GATA BHUDZAMGAM SARWAMBA, TARDZAYA TARDZAYA, AKANDYA AKANDYA, HRIM HRIM, GYÖN GYÖN, KYAMA KYAMA, HAM HAM, HIM HIM, HUM HUM, KILI KILI, SILI SILI, HILI HILI, DHILI DHILI, HUM HUM PHAT**

*The root mantra of the Mother:*

**OM VAJRA VARAHI, PROTANGE PROTANGE, HANA HANA PARANÄM, KING KINI KING KINI, DHUNA DHUNA VAJRA HATE, SHOKAYA SHOKAYA, VAJRA KHATANGA KAPALA DHARINI, MAHA BISHITA MAMSA SANI, MANU KÄNTAR PARI TESANI DHANA RASI RAMALA KARAMDAM DHARANI, SUMBHANI SUMBHA, HANA HANA**
The essence mantra of the Father:

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT DAKINI DZALA SHAMBARAM SÖHA

The close-essence mantra of the Father:

OM HRIH HA HA HUM HUM PHAT
The essence mantra of the Mother:

OM VAJRA BEROTZANIYE HUM HUM PHAT SÖHA

The close-essence mantra of the Mother:

OM SARWA BUDDHA DAKINI VAJRA WARNANIYE HUM HUM PHAT SÖHA

The mantras of the retinue:

Standing on a sun seat at the heart of each Deity is a letter HUM or BAM surrounded by the mantra being recited. From the letter in the center of the encircling mantra, assemblies of mandala Deities radiate and fulfill the welfare of living beings. They gather back and dissolve into the central letter.

The extensive armor mantras:

The armor mantras of the Father:

OM OM HA HUM HUM PHAT
OM NAMAIH HUM HUM PHAT
OM SÖHA HU HUM HUM PHAT
OM BOKE HE HUM HUM PHAT
OM HUM HUM HO HUM HUM PHAT
OM PHAT HAM HUM HUM PHAT
The armor mantras of the Mother:

OM OM BAM HUM HUM PHAT  
OM HAM YAM HUM HUM PHAT  
OM HRIM MOM HUM HUM PHAT  
OM HRIM HRIM HUM HUM PHAT  
OM HUM HUM HUM HUM PHAT  
OM PHAT PHAT HUM HUM PHAT

The condensed armor mantra:

OM OM HA, NAMAHI, SÖHA HU, OM BOKE HE,  
HUM HUM HO, PHAT HAM, OM BAM, HAM YAM,  
HRIM MOM, HRIM HRIM, HUM HUM, PHAT PHAT,  
HUM HUM PHAT

The mantras of the four Yoginis of the Great Bliss Wheel:

OM DAKINIYE HUM HUM PHAT  
OM LAME HUM HUM PHAT  
OM KHANDAROHI HUM HUM PHAT  
OM RUPINIYE HUM HUM PHAT

The mantras of the Deities of the Mind Wheel, Speech Wheel,  
Body Wheel, and Commitment Wheel:

OM KARA KARA HUM HUM PHAT  
OM PARTZANDI HUM HUM PHAT  
OM KURU KURU HUM HUM PHAT
OM TZÄNDRIAKIYA HUM HUM PHAT

OM BÄNDHA BÄNDHA HUM HUM PHAT
OM PARBHAWATIYE HUM HUM PHAT

OM TRASAYA TRASAYA HUM HUM PHAT
OM MAHA NASE HUM HUM PHAT

OM KYOMBHAYA KYOMBHAYA HUM HUM PHAT
OM BIRAMATIYE HUM HUM PHAT

OM HROM HROM HUM HUM PHAT
OM KARWARIYE HUM HUM PHAT

OM HRAH HRAH HUM HUM PHAT
OM LAMKESHÕRIYE HUM HUM PHAT

OM PHAIM PHAIM HUM HUM PHAT
OM DRUMATZAYE HUM HUM PHAT

OM PHAT PHAT HUM HUM PHAT
OM AIRAWATIYE HUM HUM PHAT

OM DAHA DAHA HUM HUM PHAT
OM MAHABHAIRAWI HUM HUM PHAT

OM PATSA PATSA HUM HUM PHAT
OM VAYUVEGE HUM HUM PHAT
OM BHAKYA BHAKYA BASA RUDHI ÄNTRA MALA WALAMBINE HUM HUM PHAT
OM SURABHAKIYE HUM HUM PHAT

OM GRIHANA GRIHANA SAPTA PATALA GATA BHUDZAMGAM SARWAMBA TARDZAYA HUM HUM PHAT
OM SHAMADEWI HUM HUM PHAT

OM AKANDYA AKANDYA HUM HUM PHAT
OM SUWATRE HUM HUM PHAT

OM HRIM HRIM HUM HUM PHAT
OM HAYAKARNE HUM HUM PHAT

OM GYÖN GYÖN HUM HUM PHAT
OM KHAGANANE HUM HUM PHAT

OM KYAMA KYAMA HUM HUM PHAT
OM CHAKRABEGE HUM HUM PHAT

OM HAM HAM HUM HUM PHAT
OM KHANDAROHI HUM HUM PHAT

OM HIM HIM HUM HUM PHAT
OM SHAUNDINI HUM HUM PHAT

OM HUM HUM HUM HUM PHAT
OM CHAKRAWARMINI HUM HUM PHAT

OM KILI KILI HUM HUM PHAT
OM SUBIRE HUM HUM PHAT
OM SILI SILI HUM HUM PHAT
OM MAHABALE HUM HUM PHAT
OM HILI HILI HUM HUM PHAT
OM CHAKRAWARTINI HUM HUM PHAT
OM DHILI DHILI HUM HUM PHAT
OM MAHABIRE HUM HUM PHAT
OM KAKASE HUM HUM PHAT
OM ULUKASE HUM HUM PHAT
OM SHÖNASE HUM HUM PHAT
OM SHUKARASE HUM HUM PHAT
OM YAMADHATI HUM HUM PHAT
OM YAMADHUTI HUM HUM PHAT
OM YAMADANGTRINI HUM HUM PHAT
OM YAMAMATANI HUM HUM PHAT

(If doing briefly the essence mantra of the sixty retinue Deities)

OM RIM RIM LIM LIM, KAM KHAM GAM GHAM NGAM, TSAM TSHAM DZAM DZHAM NYAM, TRAM THRAM DRAM DHRAM NAM, TAM THAM DAM
DHAM NAM, PAM PHAM BAM BHAM, YAM RAM
LAM WAM, SHAM KAM SAM HAM HUM HUM PHAT

Recite the hundred-syllable mantra of Heruka.

Torma Offering

Bless the torma in the same way as the inner offering.

Blessing the Torma Offering

OM KHANDAROHI HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

While remaining empty, from YAM comes wind, from
RAM comes fire, from AH a grate of three human heads.
Upon this from AH appears a broad and expansive skull
cup. Inside from OM, KHAM, AM, TRAM, HUM come
the five nectars; from LAM, MAM, PAM, TAM, BAM
come the five meats, each marked by these letters. The
wind blows, the fire blazes, and substances inside the
skull cup melt. Above them from HUM there arises a
white, upside-down katvanga which falls into the skull
cup and melts whereby the substances take on the color of
mercury. Above them three rows of vowels and
consonants, standing one above the other, transform into
OM AH HUM. From these light rays radiate and draw
the nectar of exalted wisdom from the seed syllables at
the hearts of all the Heroes, Heroines and powerful goddesses who abide in the ten directions. This dissolves into the three letters, which melt in stages and dissolve into the skull cup.

OH AH HUM (3x)

*If doing in an extremely abbreviated form:*

HA HO HRIH, All faults of color, odor and potential are purified and the substances transform into nectar and become vast. OM AH HUM (3x)
It increases into an ocean and becomes blessed.

**PHAIM**

From the letter HUM at my heart, light rays radiate and invoke the directional protectors, field protectors, nagas and so forth who abide in the eight charnel grounds together with the mandala of Heruka to the space before me.

OM ARGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA
From a HUM at their tongue arises a white three-pronged vajra, and through tubes of light the size of only a grain of barley they partake of the essence of the torma.

*With the first recitation offer the torma to the Principal Father, with the second to the Principal Mother, and with the third to the four Dakinis, beginning in the east and offering counter-clockwise:*

OM VAJRA AH RA LI HO:  DZA HUM BAM HO:  
VAJRA DAKINI SAMAYA TÖN TRISHAYA HO  (3x)

*Recite the following mantra once for the deities of the three wheels:*

OM KARA KARA, KURU KURU, BÄNDHA BÄNDHA, TRASAYA TRASAYA, KYOMBHAYA KYOMBHAYA, HROM HROM, HRAH HRAH, PHAIM PHAIM, PHAT PHAT, DAHA DAHA, PATSA PATSA, BHAKYA BHAKYA BASA RUDHI ĀNTRA MALA WALAMBINE, GRIHANA GRIHANA SAPTA PATALA GATA BHUḌZAMGAM SARWAMBA, TARDZAYA TARDZAYA, AKANDYA AKANDYA, HRIM HRIM, GYÖN GYÖN, KYAMA KYAMA, HAM HAM, HIM HIM, HUM HUM, KILI KILI, SILI SILI, HILI HILI, DHILI DHILI, HUM HUM PHAT
Recite the following mantra twice for the deities of the commitment wheel:

OM VAJRA AH RA LI HO: DZA HUM BAM HO:  
VAJRA DAKINI SAMAYA TÖN TRISHAYA HO  (2x)

**Outer Offerings**

OM ARGHAM PRATITZA SÖHA  
OM PADYAM PRATITZA SÖHA  
OM VAJRA PUPE AH HUM SÖHA  
OM VAJRA DHUPE AH HUM SÖHA  
OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

**Inner Offering**

OM HUM BAM RIM RIM LIM LIM, KAM KHAM GAM GHAM NGAM, TSAM TSHAM DZAM DZHAM NYAM, TRAM THRAM DRAM DHRAM NAM, TAM THAM DAM DHAM NAM, PAM PHAM BAM BHAM, YAM RAM LAM WAM, SHAM KAM SAM HAM HUM HUM PHAT OM AH HUM

Recite the eight lines of praise in Tibetan [or English].
Requesting the Fulfillment of Wishes

You who have destroyed equally the conceptions attached to samsara and peace,
And are endowed with the space-like vision of all things;
O Protector by the moisture of your great compassion and strong love,
May the goddesses truly take me under their loving care.

The directional protectors, field protectors, nagas and so forth; who abide in the eight charnel grounds instantly enter into the clear light and arise in the aspect of Heruka Father and Mother. From a HUM at their tongues arises a three-pronged vajra and through tubes of light the size of only a grain of barely, they partake of the essence of the torma.

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA, BHUTA, TRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA, DAKI NĀDAYA, IMAM BALING GRIHANTU, SAMAYA RAKYANTU, MAMA SARWA SIDDHI METRA YATZANTU, YATIPAM, YATETAM, BHUDZATA, PIWATA, DZITRATA MATI TRAMATA, MAMA SARWA KATAYA, SÄDSUKHAM BISHUDAYE, SAHAYEKA BHAWÄNTU, HUM HUM PHAT PHAT SÖHA (2X)

With the first recitation of the above mantra offer the torma to the guests in the cardinal directions, and with the second to the guests in the intermediate directions.
OM ARGHAM PRATITZA SÖHA
OM Padyam Pratitza SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

To the mouths of the directional guardians, regional guardians, nagas, and so forth, OM AH HUM.

May I, other practitioners, and those around us
Be free of sickness, obtain long life, power,
Glory, fame, good fortune
Vast enjoyments and all attainments.
Please bestow the attainments of
The actions such as pacifying, increase and so forth.
Those who posses the commitments please protect me,
Bestow assistance in all attainments,
Eliminate bad times, death and sickness,
Harm from interfering and harmful spirits,
Eradicate bad dreams, bad signs
And bad actions.

May there be happiness in the world
And excellent years,
May our crops increase and the dharma flourish,
May peace and excellent and everything supreme
Arise according to my wishes.

Recite the 100 syllable mantra.

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM

VAJRA MU

The mundane beings return to their own places, and the Deities and mandala in front dissolve into me.

Dissolution of the Mandala

Light rays radiate from the letter HUM at my heart illuminating the supporting and supported mandala. The protection circle together with the charnel grounds dissolve into the celestial mansion. The celestial mansion dissolves into the Principal Father and Mother, the deities of the body mandala dissolve into their places.

As the basis Heruka, I the Principal Deity Father and Mother also melt into light and dissolve into the letter HUM at my heart.

The letter HUM completely transforms and I arise as the Blessed One Heruka, with a blue-colored body, one face, and two hands. I hold a vajra and bell, and stand with my right leg outstretched. I embrace Mother Vajravarahi, who has a red-colored body, one face and two hands, holding curved knife and skull cup.
Putting on the Armor

At my heart on a moon seat is white OM AH, the nature of Vajrasattva. At my head on a sun seat is yellow NAMA HI, the nature of Vairochana. At my crown on a sun seat is red SŌHA HU, the nature of Pāmanarteshvara. At my two shoulders on a sun seat is black BOKE HE, the nature of Glorious Heruka. At my two eyes on a sun seat is orange HUM HUM HO, the nature of Vajrasurya. At my forehead on a sun seat is green PHAT HAM, the nature of Paramashawa.

At the Principal Mother’s navel on a sun seat is red OMBAM, the nature of Vajravarahi. At her heart on a sun is blue HAM YAM, the nature of Yamani. At her throat on a moon is white HRIM MOM, the nature of Mohani. At her head on a sun is yellow HRIM HRIM, the nature of Sachalani. At her crown on a sun is green HUM HUM, the nature of Samtrasani. At her forehead on a sun seat is smoke-colored PHAT PHAT, the nature of Chandika.

The Extraordinary Armor

On sun seats at the twenty-four places of my body, the crown and so forth are PU DZA, OO AH GO RA DE MA, KA OH TRI KO KA LA KA HI, TRE GRI SOO SU NA SI MA KU, each marked by a drop.

Make protection in the directions with the mantras:
Dedication

Glorious Heruka, your body with disciplined attachment blazes throughout
The three realms with a thousand blue light rays as brilliant as a hundred thousand suns.
May the many passionate beings of your bodily parts all simultaneously dance.

By the truth of the valid Goddesses,
Their valid commitments,
And the supremely valid words they have spoken,
May my virtues be the cause for me to be cared for by the Goddesses.

For the sake of all living beings
May I become Heruka;
And then lead every living being
To Heruka’s supreme state.

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 and increase
Greater and 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.

Colophon by Trijang Rinpoche

This is the abbreviated version of the self-generation of the Body Mandala of Ghantapa. It was composed at the request of Rala Lodro Rinpoche of Sera Je Monastery. He is a resident sangha member at the Tibetan Monastery in Zurich Switzerland called Cho Kor Gun. He made a written request accompanied by offerings saying:

“For one such as me whose three doors have become like a slave to the delusions and spends all day and night engaged in a variety
of non-virtuous actions fully supported by the eight worldly concerns yet have managed to recite the words of the various sadhanas and mantras commitments until now. However, because of a variety of circumstances and constant changes there is no certainty that this can continue. Therefore I am requesting you to compose an abbreviated sadhana that is easy to recite yet still contains all the essential points of the extensive Body Mandala sadhana.”

Until the present, whenever I have given teachings and initiations on the Body Mandala of Heruka I have maintained the tradition of my Kind Spiritual Father, The All Pervasive Lord of a hundred families, Heruka, The Glorious Je Pabongkha the Great, who gives the commitment to those who receive the empowerment alone, to recite the Yoga of The Three Purifications together with the Four Precious Mantras on the basis of Six Session Guru Yoga and for those who receive the profound commentary to do the extensive self-generation. Unlike fortunate times in the past, at this time there are many internal and external conditions like country, time and place, so that good practitioners are always decreasing. Therefore there is now danger that the continuity of the profound teachings will be lost altogether if the vows are too narrow and the commitments too great.

Therefore I have taken up the example of the Kind Master Buddha who formerly introduced reforms in the practice of the Vinaya rules and precepts of abandonment, adoptions and exceptions based on the time and the place. Those who wish to practice Heruka Chakrasamvara yet cannot manage due to lack of intelligence, or if they are intelligent enough but from among
eating, sleeping, traveling and resting that they set aside this holy dharma, as the least important because they are so busy.

To benefit such people and to provide a shorter sadhana that could be recited during the second and subsequent sessions of retreat, I have composed this sadhana in an acceptably shortened form. This was written based on the teachings of the holy beings and by seeking permission from Lamas and Yidams. It would nevertheless be regretful if a practitioner like myself were to neglect a few dry words of the sadhana due to laziness and through not even having a rough understanding of the sadhana and the aspects of visualization. Unless there is otherwise unavoidable circumstances it would be better to uninterruptedly recite the extensive sadhana composed by the Foremost Being himself, The Great (Pabongkha Rinpoche), whose words are full of blessing and inspiration.

This has been composed by Tulku Trijang Losang Yeshe, Tutor to His Holiness the Dalai Lama, also know as Pema Garwang, in the Tibetan year 2096, the eleventh day of the tenth year of the Earth Bird and Gangchen Kyishong, Dharamsala, India.

With respect (to those) who make effort in this path of Chakrasamvara
The great, profound and swift blessings particularly possessed by this dharma
And protecting their commitments, the root of attainments
I pray for the minds of such fortunate beings.
Translator’s Colophon

This sadhana was translated in 2002 for the translator’s own personal use. Later it was revised and published for the sake of English speaking Heruka practitioners with the hope that this will contribute to the continuation of the practice of Glorious Heruka. All proceeds from the sale of this sadhana go to benefit Dechen Ling Buddhist Center therefore please respect the copyright laws and do not photo copy this text but order more copies from: www.dechenling.org
