

# Addendum to the *Chakrasaṃvara Sādhana Practice Manual* July 2005

This addendum to the fourth edition of the *Chakrasaṃvara Sādhana Practice Manual* (2002), contains additional errata to the second edition of the sādhana (1989) plus a few changes to the manual itself, including guidelines for group Chakrasaṃvara retreat. In our revisions to the sādhana, we have confined ourselves primarily to amending problems of gender-biased language, a task we have been engaged in for a number of years as the time comes for reprinting a text. It is only now, sixteen years later, that our stock of texts from 1989 is exhausted, and so we felt compelled to make these revisions at this time for our new, third edition of the sādhana. We have reported many amendments to the sādhana over the years, and the entire list of such changes is also found here at the end for your convenience. It is also printed in the latest, third printing (still fourth edition) of the Manual.

Another important change for this new edition of the sādhana is how we have produced examples of the Sanskrit seed syllables and mantras to be visualized in Tibetan script. We have eliminated the “mantra cards” familiar to a generation of sādhakas in favor of full-color transparencies, able to be easily pasted into your sādhana text where appropriate, something we have intended to do for more than a decade. The Vidyādhara, from the start, in our first edition of the *Vajrayoginī Sādhana* (1977), forbade us from including the Tibetan script in the printed text itself. He knew that he would be requested to make his translation available to students of other teachers. However, he did not want the mantra cards to be included for those students, as he felt that this level of instruction should come from their own teacher. This practice continues.

In our new publication of the full-color seed syllables, we have retained the original calligraphies done by Lama Ugyen Shenpen, as a way of honoring his many years of work with us, serving the Vidyādhara and his own guru, Dilgo Khyentse Rinpoche. Instructions on where these are placed and recommendations for doing so were compiled by Mark Nowakowski, and these accompany the transparencies. We are particularly grateful to Tom Crow, who scanned all the images, created outlines, and took great care in helping us continue to beautify our practice instructions. Tingdzin Ötro, Scott Wellenbach, and myself were also involved in the task of revising the sādhana and manual.

We were fortunate to be able to meet with the Venerable Tenga Rinpoche at his monastery in Nepal this April, and with the Venerable Yongey Mingyur Rinpoche during his visit to Halifax in June, during which times we were able to ask a few of the questions that have accumulated over the years. Harrison Miller also had some discussions with Tenga Rinpoche some years ago that provided some clarifying points for our practice manual. Lastly, we reviewed once again our original notes from our early translation sessions on this text with the Vidyādhara, from 1978 on. In some cases there were additional remarks to share; in other instances, we have simply identified his comments as such.

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Halifax, Nova Scotia  
June 2005

## New Amendments to the Second Edition of the *Chakrasaṃvara Sādhana* (1989)

- 4, 13 up And who are sovereigns of the noble saṅgha.
- 6, 5 up {Vajra Miserliness}
- 8, 6 up And the earth becomes of the nature of a vishvavajra.
- 14, 8 up ones and their descendants,
- 16, 4-6 up . . . tree, / Ornamented with the precious possessions of a chakravartin and so forth.
- 20, 9 up; 56, 14; 83, 10 . . . *mudrās of the vajra* . . .
- 23, 2 up [to the Great Black Lord and . . .
- 37, 2 *The master . . . all around. Do the . . .*
- 41, 1-2 *The master raises two vajra fists . . . level of the head.*
- 52, 4-5 up *The master raises two vajra fists . . . level of the head.*
- 71, 13 ones and their descendants,
- 71, 16 All buddhas together with your descendants,
- 74, 18-19 Needless to say,  
If you remain in the mantra practice of boundless fame,
- 74, 4 up Since the victorious ones and their descendants
- 75, 2 up [remove period at beginning of line]
- 77, 3,5,7 up *hand. The master says . . . thread line with the right hand . . . earth. The master plants the sole of the right foot, with the left leg. . . .*
- 80, 3 . . . and their descendants being very
- 81, 4-5 up . . . *circumambulations, the master examines . . . circumambulating, the master places . . .*
- 94, 3 [to the Great Black Lord and . . .
- 99, 2 up . . . *offerings. Cleanse and purify, consecrating . . .*
- 105, 15 up All buddhas together with your descendants,
- 107, 5 up Whose nature is the three maṇḍalas,
- 118, 11 up The instruments of abhiṣheka, . . .
- 122, 6 . . . bodhi heirs,

- 130, 13 Lord physician—uncle, nephew, and others . . .
- 130, 13 up; 138, 10 up . . . Drogön, father and children . . .
- 132, 13 . . . offering to all the Kagyüs.
- 133, 6 up *extending the other fingers, takes the liquor into the mouth. The master spits it*
- 142, 6 up . . . *in that for as . . .*
- 147, 17 Are the vajra fence and tent
- 153, 13-14 . . . *facing yogins are great due to . . . corruptions, they may*

## Errata to the Fourth Edition of the *Chakrasaṃvara Sādhana Practice Manual (2002)*

- ix, 18 . . . by Suru Akön . . .
- ix, 11 up . . . instructions from Tenga
- 13, 4-5 . . . one from each of the forty-eight deities in the appropriate color of their maṇḍala—white, red, or blue . . .
- 19, 18 up **Touch/Miserliness.** Visualize at . . .
- 28, 18 up . . . birth to bodhichitta. As Tenga Rinpoche commented later, in the fourth stanza, “That which completely exhausts all evil deeds / And gathers whatever merit has been accumulated here,” refers to all the methods from the beginning of the path until now, which are the cause of giving rise to bodhichitta. “That which frees from solidity and abandons grasping and fixation—egolessness of dharmas—” refers to absolute bodhichitta. The last line refers to the inseparability of relative and absolute bodhichitta. Finally, after . . .
- 34, 2-3 up tree in each. “The [seven] precious possessions of a chakravartin,” along with the eight auspicious symbols and other such things, ornament these trees, much in the way fruit would normally adorn a tree. The cornice is
- 35, 3 up kṣhetrapālī is in the tree. (For a description of the dikpālas, see the table on p. 62.) These kṣhetrapālīs . . .
- 36, 15 addition to the information listed in the table, . . .
- 38, 10 . . . of the vishvavajra. In a later discussion with Tenga Rinpoche, he explained that the vajra at the top of the palace symbolizes that the palace manifests as the expressive power of the mind of Chakrasaṃvara (dharmakāya). The jewel at its tip symbolizes that yidams are the root of siddhi.
- 38, 12 . . . by Suru Akön, . . .
- 38, 18 . . . practice on the path. The result aspect is our understanding and attainment, a fruitional aspect as a result of treading the path. This, too, becomes another “cause” or aspect of our path, and so on. As Tenga Rinpoche also commented, another sense of “cause,” such as in the case of the four “cause” pillars holding up the arch, is that they do most of the work in holding it up.
- The reason that the maṇḍala is a square
- 39, 4 . . . each gate, holding up the arch.
- 39, 18 sharbu or . . .
- 44, 15 up . . . on those purities,” refers . . .
- 52, 3 . . . chaṇḍālī syllable ĀḤ (which remains visible). The fire blazes upward and
- 52, 12 at the navel. The dripping of white bodhichitta from the HAM does not extinguish the fire in the ĀḤ. After drops . . .

- 56, before 8 up (new paragraph):  
 In later discussions, Tenga Rinpoche explained that when you gather back the light from sentient beings, it does not have any particular function, nor does it symbolize anything. Since it has been emanated out, it must be gathered back. Thrangu Rinpoche said something similar, adding that we *gather* the light from the buddhas and bodhisattvas; they do not send it back.
- 62, 11 . . . kuṇḍika (water pot) . . .
- 70, 12 up . . . as incense. The Vidyādhara explained that “the fire of chaṇḍālī” refers to bodhichitta: relative before thoughts are consumed, absolute afterward. He also thought that “vajra mind” as an epithet of Chakrasaṃvara indicated his vajra family, blue in color.
- 70, 5 up . . . SHABDAM: The Vidyādhara commented that “entering . . .
- 80, 10 . . . of abhiṣheka. The five tathāgatas provide the main transmission and blessing of the abhiṣheka, invoking their wisdom-mind, as Mingyur Rinpoche explained. The five . . .
- 83, 11 . . . of shūnyatā, as the Vidyādhara mentioned. Then visualize . . .
- 84, 7 up As the Vidyādhara explained, the “maṇḍala of the bhaga” refers to the vagina, where the amṛita comes from. The basic visualization . . .
- 85, 8 . . . “samaya substance.” According to the Vidyādhara, “bodhi heirs” refers to three aspects:
- 85, 14-15 up . . . protect us.” As the Vidyādhara emphasized, “mudrā” here . . . consort; “vajrayoga” . . .
- 85, last . . . Vidyādhara continued, “DYĀ . . .
- 86, after 2 (new paragraph):  
 With the assistance of Mingyur Rinpoche, we learned from a Chakrasaṃvara commentary by Könchok Tendzin that the mahāsiddha Lavapa described the colors of most of the seed syllables visualized here. These are given as follows: the anthers are white, the consort’s DYĀ’s and the hero’s OM VAJRAVAIROCHANĪ are yellow, OM SARVABUDDHA is blue, OM SHRĪ is red, OM HRĪḤ is white; we do not know the color of the A in the consort’s secret place. In the devī, OM SHRĪ is yellow, OM HRĪḤ is blue, OM VAJRA is red, and OM SARVA is white.
- 114, 4 . . . becoming inseparable”). Note that the complete liturgy for the abridged practice, including sections for refuge and so on, has been published as a separate booklet.
- 135, 15 . . . as you exhale. It does not represent anything in this context. Just rest in emptiness on the outbreath.
- 160 [Change the heading of the last column from **Protector** to **Dikpāla**.]

## Errata to the Second Edition (1989) of the *Chakrasaṃvara Sādhana*

For those practitioners who use the first edition of the sādhana, the page and line numbers given below may not correspond. An extensive errata to this first edition of the sādhana was printed in the second edition of the manual. The changes given below are in addition to that. Some of the following changes were noted in the January 1993 Addendum. Newer ones from later that year are noted with an asterisk.\* The most recent changes (2005) are noted with a dagger.†

- †4, 13 up      And who are sovereigns of the noble saṅgha.
- †6, 5 up      {Vajra Miserliness}
- †8, 6 up      And the earth becomes of the nature of a vishvavajra.
- \*9, 1          OṂ MEDINI . . .
- 14, 9-12      In the buddhas of the three times, who have completely gone beyond,  
The accumulation of compassionate qualities, which pervade all directions of  
space,  
In the dharma, and in the noble assembly of those who have overcome  
faults—
- 14, 15      And gathers whatever merit has been accumulated here,
- 14, 18      To these inseparable bodhichittas we will give birth.
- \*[Please make these same changes in the identical section of the text on pp. 70-71.]
- †14, 22      ones and their descendants,
- \*15, 4-6 up    For all sentient beings . . .  
I will actualize . . .
- \*16, 11-12 up . . . directions is an assembly of devīs.
- †16, 4-6 up    . . . tree, / Ornamented with the precious possessions of a chakravartin and so  
forth.
- 17, 18      A tree, dikpāla, kṣhetrapālī, nāga, cloud,
- †20, 9 up; 56, 14; 83, 10 . . . *mudrās of the vajra* . . .
- †23, 2 up      [to the Great Black Lord and . . .
- 27 & \*97, 11    Blue light annihilates all that causes harm.
- \*36, 1      Lord of the country, lord of the town, . . .
- †37, 2      *The master . . . all around. Do the . . .*
- †41, 1-2      *The master raises two vajra fists . . . level of the head.*

- †52, 4-5 up     *The master raises two vajra fists . . . level of the head.*
- \*62 & 90, 2 & 12 . . . and a chang te-u.
- \*69, 7           Whoever desires siddhis other than this
- †71, 13          ones and their descendants,
- \*71, 15          *Let them say those five purifications three times, . . .*
- †71, 16          All buddhas together with your descendants,
- \*73, 12-14       If the point faces me, there is supreme siddhi;  
If it faces up or down, the siddhis of the celestial or earthly realms;  
If other directions, the siddhis of the eight lokapālas.
- \*73, 2 up       . . . from BAM, washes away . . .
- \*74, 5           *With that, let them drink from their hands three times.*
- \*74, 9-19        Or not even then.  
  
The occurrence of the secret-mantra practice  
Is even rarer than that.  
Whoever practices that is able to benefit limitless beings  
Without passing into nirvāṇa.  
  
Whoever has committed evil deeds  
Throughout many millions of kalpas—  
By seeing a maṇḍala such as this,  
All those deeds become purified.
- †74, 18-19      Needless to say,  
If you remain in the mantra practice of boundless fame,
- †74, 4 up        Since the victorious ones and their descendants
- †75, 2 up        [remove period at beginning of line]
- †77, 3,5,7 up   *hand. The master says . . . thread line with the right hand . . . earth. The master  
plants the sole of the right foot, with the left leg. . . .*
- †80, 3           . . . and their descendants being very
- †81, 4-5 up     . . . *circumambulations, the master examines . . . circumambulating, the master  
places . . .*
- †94, 3           [to the Great Black Lord and . . .
- †99, 2 up        . . . *offerings. Cleanse and purify, consecrating . . .*
- 100, 1-3 up     *Delete the last three lines, "PHEM . . . and the others."*
- 103, 15          We are bathed.
- †105, 15 up     All buddhas together with your descendants,
- †107, 5 up      Whose nature is the three maṇḍalas,

- \*111, 4 up      *And:*
- \*113, 11      . . . *head. Again perform . . .*
- †118, 11 up      The instruments of abhiṣheka, . . .
- \*119, 4      . . . *manifests in supreme nirmāṇakāya form.*
- \*119, 8 up      . . . *nonreturning,*
- \*120, 2-7      Manifesting in union with Vajrāṭopā.  
                   I hold the great vajra and the great ghaṇṭā  
                   And am blessed into vajraness.  
                   Today I become a vajra master.  
                   I will gather hosts of disciples.  
                   In that way, . . .
- \*121, 12      . . . a host of ḍākinīs emanates.
- †122, 6      . . . *bodhi heirs,*
- 123, 11 up      Holding her left hand,
- 124, 16      . . . *exceeding joy is experienced.*  
 [Do not change “beyond joy” on pp. 64, 1 or 96, 3.]
- \*127, 11 up      *drink.*
- \*128, after 4 up      *Sprinkling amṛita:*
- †130, 13      Lord physician, uncle and nephew . . .
- †130, 13 up; 138, 10 up      . . . *Drogön, father and children . . .*
- †132, 13      . . . *offering to all the Kagyüs.*
- †133, 6 up      *extending the other fingers, takes the liquor into the mouth. The master spits it*
- \*137, 11      . . . *in the top of . . .*
- 138, 2 up      Great nāga māra Dorje Gyalpo, and so on—
- †142, 6 up      . . . *in that for as . . .*
- †147, 17      Are the vajra fence and tent
- †153, 13-14      . . . *facing yogins are great due to . . . corruptions, they may*

Insert the following section, “Chakrasamvara Group Retreat,” after the last paragraph on p. 132 of the manual.

## Chakrasaṃvara Group Retreat

In 2002, Sakyong Mipham Rinpoche asked us to communicate some changes he had been contemplating to our Chakrasaṃvara practice guidelines, especially with respect to group-retreat possibilities. Rinpoche is keen to encourage group sādhana practice in general, and he sees the development of a group-retreat format for Chakrasaṃvara as a way to assist new practitioners entering into this discipline. He also feels that it would be quite helpful for the leader of these retreats to be a senior Chakrasaṃvara practitioner and teacher who could give occasional talks on sādhana practice and leave plenty of opportunity for discussion—all of this meant as a support and inspiration for our practice. Individual, solitary retreat will remain the primary vehicle for our Chakrasaṃvara practice, so the group practice proposed herein is meant to augment and inspire that.

The Söpa Chöling Retreat Centre at Gampo Abbey is an excellent example of a traditional set-up, and the three-year-retreat format is a basic model for strict group retreat. Formal boundaries are established at the beginning, and everyone participates completely in the various practice disciplines. Most meditation sessions are conducted in each person's individual room. Meals are served communally, though eaten privately in one's room, and the group does mahākāla practice and feasts together, as well as certain other sādhana intensives, such as the occasional druppa or fire offering.

For many years now, we have suggested to our Practice Centers that they think about conducting a similar retreat program of a much shorter duration. But the customary need for separate practice spaces for each person, along with other logistics, has seemingly been difficult to create. As well, determining an appropriate and attractive length of time for such a program has also been hard.

Since the beginning of our path together, the Vidyādhara had us practice in a group—whether for a short session, an all-day nyinthün, a month-long dathün, and so forth. The Vidyādhara was very pleased with this approach and, as you may know, it is quite unusual in the Tibetan tradition for shamatha-vipashyanā practice to be conducted in this way. Yidam practice, and especially the recitation practices in which one accumulates a specific number of mantra recitations and/or practices for a specific length of time, is also traditionally done in isolated strict retreat only—whether individually or in group. So, though the new guidelines presented below are innovative and depart in certain ways from the Vidyādhara's instruction in 1986 on how to practice Chakrasaṃvara, they are quite consonant with his approach to meditation practice altogether.

The Sakyong would like us to explore more Chakrasaṃvara group-retreat opportunities, and he feels that as long as we are able to create a well-disciplined container for our practice, we should be able to count the accumulated recitations toward the completion of our commitment. Here are some of the possible logistics we have envisioned.

### *Chakrasamvara Preliminaries*

Participating in a group retreat that begins with the accomplishing of the preliminaries would be an excellent way to begin one's Chakrasamvara practice. While it would be very powerful if all the participants were focusing on that stage, this is not absolutely necessary. Only the last, three-day section of the preliminaries requires a strict-retreat format; but in the context of a group retreat, the strict-retreat boundaries become quite a helpful and easy discipline to utilize. As the Vidyadhara recommended, it is best to complete all the preliminaries in your first retreat, which takes about 9-10 days if one does the minimum amount recommended.

### *General Discipline*

We begin by formally setting the boundaries. At the start of the retreat, we circumscribe the literalness of these boundaries. For an individual retreat, this is usually just done mentally: making a commitment to yourself that you will not go out beyond a certain perimeter, how you will receive food and water or other supplies, whether you may see a meditation instructor during the retreat, and so forth. This is a very important step, as this sets the tone for our discipline. Of course the retreat master of the retreat center should be aware of your boundaries in order to assist you.

For a group retreat, the boundary restrictions are put in writing, so that everyone is completely aware of the specifics and so that any questions can be addressed clearly at the start. Retreatants can refer back to these at any time. We envision that our group Chakrasamvara retreats will include the following conditions.

Ideally, the entire group will begin and end the retreat together. There is no set length of time necessary for the retreat. The two-week minimum is still ideal, and up to a month would seem reasonable. There could be exceptions for some individuals needing to leave the retreat at different times due to their life demands, at which point they would perform the dissolving of the retreat boundaries separately and then depart. There should not be any further coming and going among retreatants during the course of the retreat. In other words, everyone begins together, but a few people may leave before the end date, all of which should be prearranged from the start.

Meals will be taken as a group, segregated from any other people in residence at the practice center. Section XVIII of the first sādhana, "The Activity between Meditation Sessions," or the "Feast Offering" liturgy by Jigme Lingpa, can be used, just as in our fire-offering programs.

Participants should be housed in one section of the center, as much as is feasible. This may mean a particular camp ground or part of a building, though the size of the group and complexity of other activities at the center will dictate what is possible. As examples, perhaps Ashoka Bhavan at Karmê Chöling or the Red Feather Conference Center at Shambhala Mountain Center would be ideal locations for such a retreat, and in those facilities, the group could remain apart from the rest of the center's activities the whole time. Hopefully other practice and retreat centers could consider hosting such programs.

Practicing four sessions a day will be the norm, though occasional talk/discussion periods would likely utilize one session. Practice may be done as a group in one shrine room, rather than individually, though individual practice, as done traditionally, would remain the ideal whenever possible. At Söpa Chöling, for instance, individual practice is the norm, and yet we've found that one group session each day (session three, which includes the protector chants) is extremely helpful.

The retreat leader, a senior teacher and experienced Chakrasaṃvara practitioner, will give occasional talks and lead discussions about sādhana practice during the retreat. These are meant as a further support and encouragement for our practice, rather than being the main activity of the retreat, which should be practice.

For the most part, silence or functional talking will be observed, at the direction of the retreat leader.

Work period activities will be focused on maintaining the necessities for the retreat situation and will keep participants within the general area of their practice and living spaces.

### *Drupchen/Druppa*

In addition to the group-retreat style of practice, we can also perform the complete Chakrasaṃvara drupchen ("great practice") as a group. The Vidyādhara thought that this would be good to do annually, beginning just after Milarepa Day. In its full form, a sand maṇḍala is constructed and, in doing so, most of the prelude sections of the second sādhana are used. (For details concerning these procedures, refer to the "Chakrasaṃvara Drupchen Manual.") The simpler approach of a group druppa without a sand maṇḍala is also fine for this purpose. In either case, most days of the intensive consist of practicing the entire sādhana as we do at a feast, and so this is an excellent way to become familiar with the whole practice. It is customary for practitioners to be able to come and go during the days of the drupchen or druppa, participating in at least a full session at any given point.

Following the drupchen model, which accommodates fairly loose boundaries for practitioners, it would not be appropriate to count one's mantra recitations. However, a practice center might decide to conduct a more contained drupchen or druppa program, which incorporates the group-retreat guidelines outlined above. In that case, participants would need to be present for the entire program, and it would be permissible to count the self-visualization recitations accomplished.