

# Kurukulle Sadhana

*From the Hevajra Tantra, incorporating oral explanation from Jampa Khalden. This sadhana praises the Dakini Kurukulle, who captivates the hearts of all three worlds.*

Rise early in the morning, take refuge in the Three Jewels, and meditate on Bodhicitta. Then visualise at your heart a sun-disc on which is the red coloured letter **HRIH**. From the **HRIH**, let many rays of light extend to give invitation to Kurukulle.

The Dakini Kurukulle appears. Before her as witness, who is inseparable from the Three Jewels, again take refuge in the Three Jewels and, with that force, make offerings three times. Confess all your shortcomings and rejoice in the merits of all sentient beings.

Then say: "I go for refuge in the Buddhadharma from now until the attainment of Buddhahood. For the benefit of sentient beings I will develop the heart of Bodhicitta, and practice the Bodhisattva activities."

Meditate on compassion in order to remove the sufferings of sentient beings; then meditate on sunyata, that I and all things are empty.

**OM SVABHAVA SUDDHAH SARVA DHARMAH SVABHAVA SUDDHO 'HAM**

From the mind, which is of the nature of sunyata, in the sky in front visualise a sun-disc. On the sun appears the letter **HRIH**, red in colour, standing upright. Rays of light shine out in a gesture of giving, and then return as a blessing.

Everything then transforms into an eight petalled red lotus with a sun-disc. Kurukulle is standing there, red in colour, with sunlight all around her. The eight great cemeteries are visible in the surrounding eight directions.

She is dancing, with her right foot drawn up, and standing with her left on the heart of a prostrate figure. In her main left hand she is holding up a bow made of red lotus flowers, and with her right she is drawing back a lotus-stalk arrow. Below, in her second left hand, she dangles a flowery lasso, and in her right she holds upright a hook made of flowers. At her ears, neck, wrists, ankles, and hips are ornaments of human bone, and round her neck is a necklace of freshly cut human heads. She wears a tiger's skin as a dress. Her tawny hair flows upwards in tufts, decorated with a bone chakra ornament, and she is crowned with five skulls representing the five Jinas. Her smile is semi-wrathful, revealing small fangs. She is sixteen, stunningly beautiful like a radiant sun, and alluring like a mirage. Her nipples stand erect, and her three eyes, glancing left, seem inflamed.

Visualize the Dakini in this way. At her forehead is a white OM, at her throat a red AH, and at her heart a blue HUM.

See, after a while, a sun-disc at her heart, and upon it, a red lotus with a **HRIH**, brilliant red, at its calyx. The **HRIH** emanates many brilliant rays, inviting the Buddhas in every direction.

As they appear, recite the refuge prayer once again, and the Buddhas then bestow initiation by pouring nectar, from precious jewelled vases, upon your crown. You are filled with the nectar, and the very last drop forms, as a top-knot, the Buddha Amitabha.

From the **HRIH** at your heart, the eight goddesses of offering appear and make offerings to the Buddhas.

Then perform **the ritual of Tasting the Nectar** with the five nectars and the five lights:-



## OM SVABHAVA SUDDHAH SARVA DHARMAH SVABHAVA SUDDHO 'HAM

Everything is seen to be void.

First a blue bow-shaped wind mandala is seen,<sup>i</sup> with banners at its two points. Above it appears a red triangular fire mandala.<sup>ii</sup> Upon this is a grate of three skulls<sup>iii</sup> that supports a very large skull-cup.<sup>iv</sup> Inside this cooking vessel, at the east side closest to you,<sup>v</sup> is the body of a cow.<sup>vi</sup> To the south<sup>vii</sup> is a dog,<sup>viii</sup> in the west<sup>ix</sup> is an elephant,<sup>x</sup> in the north<sup>xi</sup> is a horse,<sup>xii</sup> and at the centre<sup>xiii</sup> is a human.<sup>xiv</sup> In the south-east quarter of the skull-cup<sup>xv</sup> is some excrement,<sup>xvi</sup> in the south-west<sup>xvii</sup> some blood,<sup>xviii</sup> in the north-west<sup>xix</sup> there is semen,<sup>xx</sup> in the north-east<sup>xxi</sup> marrow,<sup>xxii</sup> and in the centre,<sup>xxiii</sup> urine.<sup>xxiv</sup> Over all a white **OM**, a red **AH** and a blue **HUM** suspend themselves vertically, one above the other.

Above the **OM**, or in your heart, a sun-disc appears.<sup>xxv</sup> Upon it is a white vajra with a blue syllable **HUM** at its centre. Light rays stream downwards from the **HUM**, agitating the wind mandala. The flags flutter, and with a crackle the fire blazes up, heating the substances in the skull-cup. They melt and boil, and steam-like nectar swirls up towards the vajra. From the **HUM** in the vajra, light rays then flow out towards the Buddhas of the ten directions, who send from their hearts nectar forms of Vajrapani.<sup>xxvi</sup> These are all absorbed into the Vajra which then, with its sun-disc and **HUM** syllable, dissolves into the substances in the skull-cup. The colour and savour of the vessel's contents becomes delicious and aromatic.

### OM AH HUM HA HO HRIH

Recite this thrice, then taste the nectar with the tip of the fourth finger of the left hand. You are filled with incomparable bliss.

At that a white **HUM**, of the nature of a vajra, appears very firmly in your heart. You are in the form of Kurukulle and are blessed by the three seed-syllables **OM AH HUM**. At your heart is a sun-disc with the seed-syllable **HRIH** in the centre. Anticlockwise, around its edge, the circle of ruby red mantra letters revolves brightly. Repeat the mantra many times.<sup>xxvii</sup>

### OM KURUKULLE HRIH SVAHA

With the Buddha-pride in yourself as Kurukulle, make offerings, praises, and prayers to the lineages. By this, all that you wish for will definitely be obtained.

Then, from the **HRIH** at your heart, allow nectar light to rise to the head centre, to circle clockwise and exit at the right ear. The nectar flow enters the arrow, travels through the hollow stem and shoots out in the form of many arrows, like millions of sparks or meteors. The arrows are tipped with red lotuses. They fly in all directions to the hearts of all beings in the three lokas.

They then return, re-entering first the arrow, then one's right ear and continuing as nectar light, circling anticlockwise round your head and descending through the avadhuti past throat, heart, navel centres to rest in the root chakra. You are filled with an unsurpassed bliss that spreads throughout the three lokas. In that state of mind, reflect on the meaning of the following lines.

"There there is no beginning, no end, no middle; There is neither samsara nor nirvana. It is the great and perfect bliss, Where there is neither self nor other<sup>xxviii</sup>"

Review all existence, and resolve to liberate all suffering beings into Buddhahood.

Finally, to seal your action forever, allow the nectar to rise once more from the **HRIH** and let the arrows fly once more to the hearts of beings. This blesses sentient beings and one is also blessed. By doing this things will definitely turn to your favour and all your wishes will be fulfilled.

Correct all omissions and unintentional additions to the ritual by recitation of the Vajrasattva mantra.<sup>xxix</sup> Dissolve the figure into one's thangka or statue if one has one, otherwise the figure departs to her Pure Realm and the samayasattva is absorbed into oneself.

Composed by Lupon Lhenchig sKyespe Rolpa (Indian Pandit) and translated by Pandita Tönya Dorje and Bara Lotsawa. Written down for Venerable Sangharakshita by Tsumpa Konchok Lhundrup. Edited and revised for his own practice by Dharmachari Kamalashila at Trevince, Devon

## Notes (apart from xxviii) from original texts, perhaps by Jampa Khalden.

(i) From a YAM. The wind mandala's points are down, so it resembles a blue hemisphere laid on the ground.

(ii) from a RAM

(iii) from three AH letters

(iv) which faces you in the East

(v) from a BHRUM

(vi) marked with the letter GO

(vii) from an AH

(viii) marked with the letter KU

(ix) from a JRIM

(x) marked with a letter DA

(xi) from a KHAM

(xii) marked with a letter HA

(xiii) from a HUM

(xiv) marked with the letter NA

(xv) from a LAM

(xvi) marked with the letter VI

(xvii) from a MAM

(xviii) marked with a letter RA

(xix) from a PAM

(xx) marked with a letter SHU

(xxi) from a TAM

(xxii) marked with a letter MA

(xxiii) from a BAM

(xxiv) marked with the letter MU

(xxv) from a letter RAM

(xxvi) Heruka in original

(xxvii) The use of a red sandalwood mala is best but if this is not possible then use another mala. The recitation should not be too quick, nor too slow. It should be very clear but not so loud that another person can hear it.

[Numbers given which gives the power of subjugation.]

- 100,000 subjugates the king (not just a mere worldly king but one of the great kings).
- 10,000 subjugates the (kama-loka) world.
- 1,000,000 subjugates the Wheel-turning Monarch.
- 700,000 subjugates the demi-gods.
- 10,000,000 subjugates all sentient existence in the six lokas.

To meditate on Kurukulle one should first have the Jenang (explanation). One should meditate in a quiet peaceful place and one should have all the necessary requisites at hand. One should start one's six month retreat in the evening and one should count the mantras of the retreat.

If you can do 1,000,000 for each letter of the mantra (i.e. 8 X 1,000,000) it would be best. If not then one could do 800,000 per letter. At least one should do 1,000,000 or 800,000 in total.

If you propitiate Kurukulle in the way given above then one may see her in one's dreams or even hear her speech, or one will experience great happiness. These results show that one has performed the propitiation of Kurukulle correctly.

In general on the retreat one should rise early in the morning for one's first session. After that one may rest and do puja and meditation of one's other deities. The second session should continue until lunch. The third session from about 2.00pm until evening mealtime. Then from 8-9pm one should continue until just before midnight.

(xxviii) from Hevajra Tantra, Snellgrove, p114

(xxix) If you have a Thangka or statue you can bless it at this point.