

चक्रसंवर Cakrasamvara

Chakrasamvara (Tibetan: Khorlo Demchok) *Chakra of Supreme Bliss*
Chakrasamvara is regarded as the most important Yidam or meditational deity of Vajrayana Buddhism, the highest Tantric yidam. Chakrasamvara is the primary Yidam of the Kagyu tradition that finds its origin in the meditation of the 84 Mahasiddhis of India. It passed to Tibet from the great siddha Naropa, to his disciple Marpa, to Milarepa and this spread throughout the various meditative traditions of the Geluk and Sakya. His body is blue in color with four faces, each looking in one of the four cardinal directions and twelve arms. He is often depicted in his more simple one-faced, two-armed form. He is in union with his Wisdom Consort Vajravarahi. She is as simple as he is complex. She holds a skullcap in her left hand and a vajra chopper (drigug) in her right, both behind his back. Their embrace symbolizes the union of wisdom and skillful means. They symbolize the sameness in the distinctions of relative truth and the non-distinctions of absolute truth. Unity and diversity are one.

<http://www.iloveulove.com/spirituality/buddhist/buddhistdeities.htm>

چاکراساموارا

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Cakrasaṃvara Tantra

From Wikipedia, the free encyclopedia

The **Cakrasaṃvara Tantra** (Sanskrit: चक्रसंवर तन्त्र) or **Khorlo Déchok** (Tibetan: འཕོར་ལོ་བདེ་མཚོག, Wylie: *'khor lo bde mchog*, Chinese: 胜乐金刚; pinyin: *Shènglè Jīngāng*) is considered to be of the mother class of the Anuttarayoga Tantra in Vajrayana Buddhism.



Samvara with Vajravahni

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The Deities

The central deity of the mandala, Samvara,^[1] is a form of Heruka, one of the principal *iṣṭadevatās* (Wylie: *yi dam*) or meditational deities of the Sarma schools of Tibetan Buddhism.

Samvara is typically depicted with a blue-coloured body, four faces, and twelve arms, and embracing his consort, the wisdom dakini Vajravārāhī (Chinese: 金刚亥母; pinyin: *jīngāng hàimǔ*) in Yab-Yum. Other forms of the deity are also known with varying numbers of limbs.

Samvara and Vajravārāhī are not to be thought of as two different entities, as an ordinary husband and wife are two different people; in reality, their divine embrace is a metaphor for the union of great bliss and emptiness, which are one and the same essence.

In Western meditation texts his name is often translated to mean "Highest Bliss". Meditation on Cakrasaṃvara is an advanced practice transmitted by one's lama, and binds the mind of the meditator to enlightenment itself.



Chakrasamvara, 18th-century painting, Rubin Museum of Art

See also

- Tantra
- "Amazon.com: The Cakrasamvara Tantra: A Study and Annotated Translation (Treasury of the Buddhist Sciences) (9780975373460): David B. Gray: Books:" (<http://www.amazon.com/Cakrasamvara-Tantra-Annotated-Translation-Treasury/dp/0975373463>). Retrieved 2011-04-12.

Notes

- Gray, David B.; Columbia University. Center for Buddhist Studies; Tibet House (2007). *The Cakrasamvara Tantra: the discourse of Śrī Heruka (Śrītherukābhīdhāna)* (<http://books.google.com/books?id=NBbYAAAAMAAJ>). American Institute of Buddhist Studies at Columbia University. p. 35. ISBN 978-0-9753734-6-0. Retrieved 12 April 2011.

External links

- Sacred Visions: Early Paintings from Central Tibet (<http://libmma.contentdm.oclc.org/cdm/compoundobject/collection/p15324coll10/id/101557/rec/1>), an exhibition catalog from The Metropolitan Museum of Art (fully available online as PDF), which contains material on Cakrasamvara Tantra (see index)

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Categories: Yidams | Buddhist tantras | Tibetan Buddhist practices

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Chakrasamvara mandala, Nepalese painting from 1490



Chakrasamvara sand mandala, Bochum, 2011



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चक्रसंवर Cakrasamvara

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