GESHE KELSANG GYATSO

The Highest Yoga Tantra practice of Buddha Vajrayogini

# GUIDE TO DAKINI LAND

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# GUIDE TO DAKINI LAND

A COMMENTARY TO
THE HIGHEST YOGA TANTRA PRACTICE
OF VAJRAYOGINI

Geshe Kelsang Gyatso

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# *Acknowledgements*

The instruction of Vajrayogini is the most profound Highest Yoga Tantra teaching. Originally given by Buddha Vajradhara within the Heruka Tantra, it is the supreme method to purify the environment, body, and mind.

At Manjushri Institute in 1981, out of his inexhaustible great compassion, Venerable Geshe Kelsang Gyatso gave a complete oral commentary of the instruction of Vajrayogini, having first granted the empowerments of Heruka and Vajrayogini to the students present. Now, so that the blessings of Buddha Vajrayogini may be received by many beings throughout the world, Geshe Kelsang Gyatso has composed this book, *Guide to Dakinï Land*, based on his original oral commentary.

For his immeasurable kindness in revealing this precious instruction to us and composing this supreme text, we thank the author from the depths of our hearts. We pray that we may gain perfect realization of this instruction by putting his teachings into practice purely and energetically.

We also thank all those who helped with the different stages of preparing the manuscript, including James Belither, Jackie Devis, Daniel Smith, Ruth Lister, Mariana Libano, Michael Garside, Hugh Clift, Lucy James, Helene Oester, Rita Christie, and Alison Ramsay, and our special thanks go to Gelong Thubten Gyatso for reviewing and completing the final editing.

Through the merits created by this work, may all sentient beings achieve the state of Buddha Vajrayogini.

*Roy Tyson, Director*
*Manjushri Institute*
*May 1990*

# *Editorial Note*

Throughout this book, technical details have been kept to a minimum, and we have adopted a simplified form of phonetics to facilitate easy pronunciation.

In rendering Sanskrit terms such as mantras into phonetics, we have not sought to follow existing conventions but, for auspiciousness and in order to preserve the blessings of the lineage, we have for the most part attempted to express them as they are pronounced by the Lamas.

When the extensive sadhana is quoted in context within the commentary it appears in bold type. The sections in italics are intended for contemplation.

The commentary occasionally refers to Tibetan letters which are to be visualized. Drawings of these letters can be found in Appendix III.

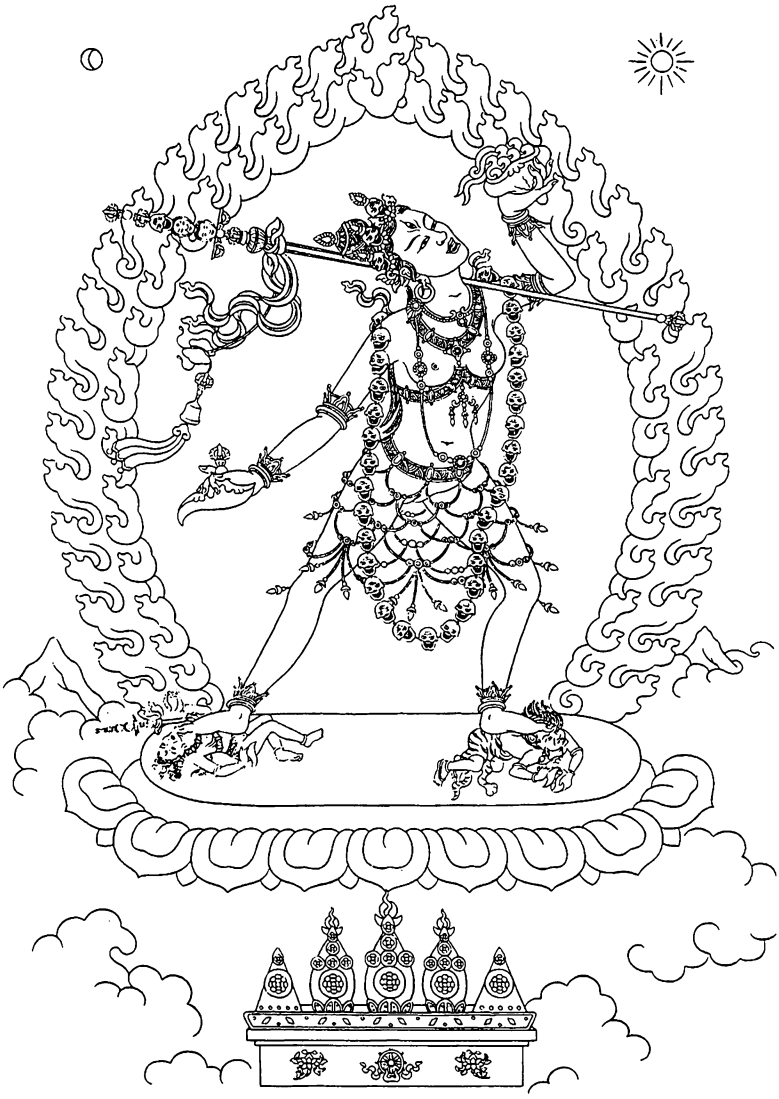
# *Introduction*

Sentient beings have many different capacities for spiritual understanding and practice. For this reason, out of his compassion, Buddha Shakyamuni gave teachings at many levels, just as a skilful doctor administers a great variety of remedies to treat the many different types of sick people.

For those who wish merely to attain human happiness, Buddha gave teachings revealing actions and their effects, or karma, and he taught moral discipline as their main practice. For those who wish to experience the permanent inner peace of liberation, or nirvana, for themselves alone, Buddha gave teachings on the faults of cyclic existence, and he taught the three higher trainings – training in higher moral discipline, training in higher concentration, and training in higher wisdom – as their main practice. For those who wish to attain the ultimate goal of full enlightenment, Buddha gave teachings on the development of great compassion and bodhichitta, and he taught the six perfections – the perfections of giving, moral discipline, patience, joyous effort, mental stabilization, and wisdom – as their main practice. All these teachings are open to anyone who wishes to study and practise them. The experiences that are gained from practising them are called the 'common spiritual paths'.

Besides these teachings, Buddha also gave teachings on Tantra. These may be practised only by those who have received Tantric empowerments. The experiences gained by practising these teachings are called the 'uncommon spiritual paths'.

In the Tantric teachings, Buddha revealed four classes of Tantra. The practices that are explained in this book, *Guide to Dakini Land*, are included within the highest of these, Highest Yoga Tantra. These practices are the very essence of Buddha's



*Vajrayogini*

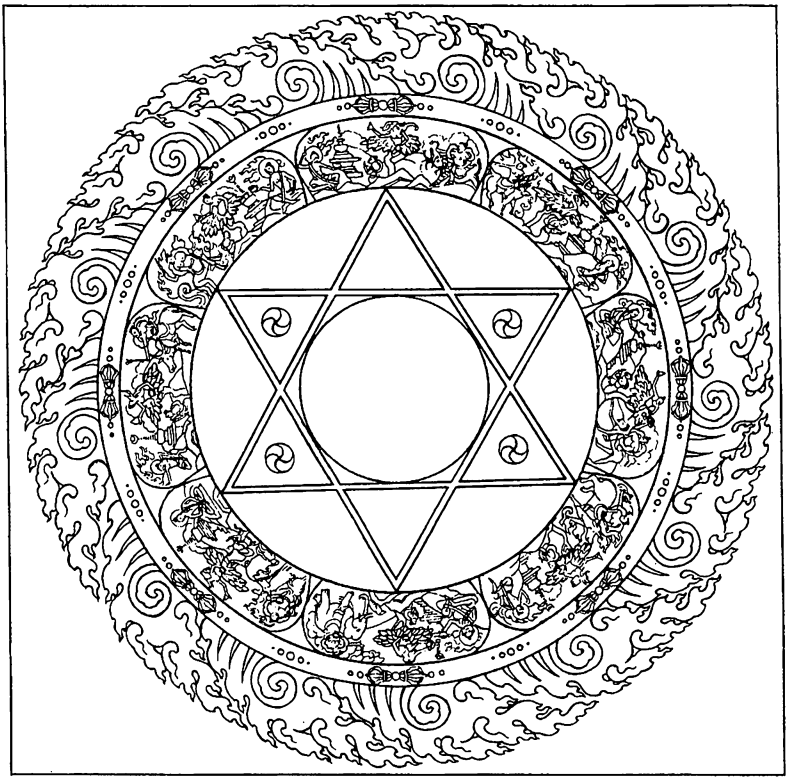
teachings. They include special methods for preventing ordinary appearance and ordinary conception, special methods for preventing ordinary death, intermediate state, and rebirth, and uncommon methods for transforming all daily experiences into higher spiritual paths. By transforming ordinary experience in this way we can prevent many daily problems and swiftly attain the ultimate happiness of full enlightenment.

The source of all the essential meanings contained in *Guide to Dakini Land* is *Illuminating All Hidden Meanings* (Tib. *Be.dön kun.säl*), which is a precious commentary on the practice of Heruka and Vajrayogini Tantra composed by Je Tsongkhapa. Through the kindness of my root Guru, Kyabje Trijang Dorjechang, I have had the opportunity to study and practise the instructions of Heruka and Vajrayogini. Now I have written this book as a special offering, mainly for western practitioners.

In order to practise the instructions contained within this book, special inner conditions are required. First we should train in the common spiritual paths and then receive the empowerments of Heruka and Vajrayogini. Having received these empowerments, we should strive to maintain our vows and commitments purely.

This book should not be read as if it were a magazine, nor should it be read by those harbouring disrespectful or negative thoughts towards Vajrayogini practice, or by those who have no faith in the instructions, or no intention of putting them into practice. However, if we have a pure motivation and read the entire book carefully, concentrating deeply on its meaning without rushing to finish it, we can achieve profound realizations of Buddhadharma.

*Geshe Kelsang Gyatso*
*Tharpaland*
*January 1990*



*Mandala of Vajrayogini*

# *Preliminary Explanation*

The commentary to the Highest Yoga Tantra practice of Venerable Vajrayogini consists of a preliminary explanation, the main commentary to the generation and completion stages, and the dedication. The first of these, the preliminary explanation, has seven parts:

1 Generating a correct motivation
2 The origin and lineage of these instructions
3 The benefits of these instructions
4 Biographies of past Buddhist Masters who gained realizations through these instructions
5 The qualifications necessary for putting these instructions into practice
6 The four special causes of swift attainments
7 What are the outer and inner Pure Dakini Lands?

## GENERATING A CORRECT MOTIVATION

These instructions concern the extraordinary spiritual path of Tantra, or Secret Mantra, which is the quickest and most profound method for attaining great enlightenment. We should rejoice in this precious opportunity to study these teachings which, if put into practice, can lead to full enlightenment within one short human life. However, studying these instructions will be truly meaningful only if our motivation is pure. If we read this book merely out of intellectual curiosity we will not experience its real meaning. To receive the maximum benefit from these instructions, each time we study or practise them, we should begin by generating a pure, altruistic motivation. This

can be done by reciting the following prayer three times while concentrating on its meaning:

> I and all sentient beings, the migrators as extensive as space, from this time forth until we reach the essence of enlightenment,
> Go for refuge to the glorious, sacred Gurus,
> Go for refuge to the complete Buddhas, the Blessed Ones,
> Go for refuge to the sacred Dharmas,
> Go for refuge to the superior Sanghas.

Then we should recite three times:

> Once I have attained the state of a complete Buddha, I shall free all sentient beings from the ocean of samsara's suffering and lead them to the bliss of full enlightenment. For this purpose I shall practise the stages of Vajrayogini's path.

## THE ORIGIN AND LINEAGE OF THESE INSTRUCTIONS

The two stages of the practice of Vajrayogini were originally taught by Buddha Vajradhara. Buddha Vajradhara manifested in the form of Heruka to expound the *Root Tantra of Heruka,* and it was in this Tantra that the practice of Vajrayogini was first explained. All the many lineages of instructions on Vajrayogini can be traced back to this original revelation. Of these lineages, there are three that are most commonly practised: the Narokhachö, which was transmitted from Vajrayogini to Naropa; the Maitrikhachö, which was transmitted from Vajrayogini to Maitripa; and the Indrakhachö, which was transmitted from Vajrayogini to Indrabodhi. This commentary on the generation and completion stages of the Highest Yoga Tantra practice of Vajrayogini is based on the instructions of the Narokhachö lineage.

## The origin of Heruka Tantra

At one time this universe was controlled by the worldly deity Ishvara. His mandalas and lingams existed in many places in this world, the most important ones being in the Twenty-four Holy Places. Ishvara's followers sacrificed innumerable animals as offerings to him, and this pleased him greatly. In return he helped them to achieve wealth and worldly success, but he interfered with anyone who tried to achieve liberation or enlightenment. Under the influence of Ishvara, the people of this world slaughtered thousands of animals every day thinking that they were performing virtuous actions. In reality, however, they were only creating heavy negative karma and depriving themselves of the opportunity to achieve liberation.

The Heroes and Heroines of the five Buddha Families were unable to tolerate this and asked Buddha Vajradhara to intervene. In response, Buddha Vajradhara manifested in the form of Heruka and, through the power of his blessings, subdued Ishvara and transformed Ishvara's mandalas into his own. The other Deities of Heruka's mandala subdued Ishvara's retinue by converting them to followers of Heruka.

Heruka did not reabsorb the mandalas that he had emanated in the Twenty-four Places but left them intact, and to this day beings with especially pure karma are able to see these mandalas and the Heroes and Heroines who abide within them. For practitioners of Heruka and Vajrayogini, these blessed places are particularly powerful sites for meditation.

After subduing Ishvara and his retinue, Heruka expounded his condensed, middling, and extensive root Tantras. Of these only the *Condensed Root Tantra of Heruka* has been translated from Sanskrit into Tibetan. Buddha Vajradhara also gave many explanatory Tantras which are commentaries to the root Tantras, and a number of these have been translated into Tibetan. It is in these root and explanatory Tantras, especially in the forty-seventh and forty-eighth chapters of the fifty-one chapters of the *Condensed Root Tantra of Heruka*, that Buddha Vajradhara gives clear instructions on the practice of Vajrayogini.

## The lineage of these instructions

The first Guru in the lineage of these instructions is Buddha Vajradharma, and the second is Buddha Vajrayogini. Vajrayogini transmitted these instructions directly to Naropa who diligently put them into practice and, as a result, attained great realizations.

Although Naropa had many disciples, he kept his practice of Vajrayogini secret, transmitting it only to two brothers from the Nepalese town of Pamting, now called Pharping. He recognized that the Pamtingpa brothers, Jigme Dragpa and his younger brother Ngawang Dragpa, had a particularly strong karmic connection with these instructions. Sakya Pandita Kunga Gyaltsän and other famous Teachers have remarked on the fact that even Naropa's most famous disciple, the great Tibetan Master Marpa, did not receive these teachings.

The Pamtingpa brothers passed these instructions on to the Tibetan translators Lokya Sherab Tseg and Malgyur Lotsawa. It was Malgyur Lotsawa who translated the *Condensed Root Tantra of Heruka* from Sanskrit into Tibetan. Through his kindness many Tibetans in the past became great Yogis and Yoginis, and today many people have the opportunity to study and practise Heruka and Vajrayogini Tantras. Malgyur Lotsawa himself reached the supreme Union of Vajradhara and attained Pure Dakini Land in that life.

From Malgyur Lotsawa these instructions were passed down in unbroken succession to Phabongkha Rinpoche, and then to the most Venerable Kyabje Trijang Dorjechang, Holder of the Lineage. It was from this great Master that I, the author, received these instructions.

From Buddha Vajradharma to Kyabje Trijang Dorjechang there have been thirty-seven lineage Gurus. The lineage of these instructions is unbroken and the blessings passed down from Buddha Vajradharma are intact. Each lineage Guru achieved complete experience of these instructions, thereby ensuring that their power has not decreased. These instructions are completely authentic and are clearly presented. If we put them into practice with deep conviction and joyous effort, we will definitely achieve realizations.

## THE BENEFITS OF THESE INSTRUCTIONS

It is said in the *Condensed Root Tantra of Heruka* that the benefits to be gained from engaging in the practice of Vajrayogini are limitless, and that a thousand voices could never fully enumerate them. Here we shall consider ten principal benefits:

### By practising these instructions we quickly receive great and powerful blessings

When we practise these instructions, we swiftly receive great and profound blessings from all the Buddhas. These blessings help us temporally, and eventually they enable us to achieve the ultimate goal of full enlightenment.

### These instructions are a synthesis of all essential instructions

The instructions on the practice of Vajrayogini are a synthesis of all the essential instructions contained in the Tantras of Heruka, Yamantaka, and Guhyasamaja. All the essential points of the stages of Secret Mantra are included within the practice of Vajrayogini.

### These instructions are easy to practise

The instructions on the practice of Vajrayogini contain concise and clearly presented meditations that are relatively easy to practise. The mantra is short and easy to recite, and the visualizations of the mandala, the Deity, and the body mandala are simple when compared with those of other Highest Yoga Tantra Deities. Even those with limited abilities and little wisdom can engage in these practices without great difficulty.

## By practising these instructions we can swiftly achieve attainments

Many great Teachers such as Kyabje Trijang Dorjechang have said that through the practice of Vajrayogini those with only middling fortune can attain Pure Dakini Land in one lifetime. Those with greater fortune will attain this with ease, and even those with lesser fortune can attain Pure Dakini Land in the intermediate state between death and rebirth. If we continually recite Vajrayogini's mantra while we are alive, we will remember her mantra when we are dying. Then, as if in a dream, we will hear Vajrayogini and her retinue of Dakinis calling us and inviting us to her Pure Land. In this way Vajrayogini will guide us through death and the intermediate state and lead us to the Pure Land of the Dakinis.

It is said that even those with the least fortune who do not attain Pure Dakini Land in the intermediate state will be led by Vajrayogini to her Pure Land within seven lives. Even if such practitioners find themselves in the deepest hell, Vajrayogini will bless their minds and cause their previously accumulated virtuous actions to ripen. In this way they will be released from hell and guided directly to the Pure Land of the Dakinis.

Thus, through keeping our commitments purely and practising these instructions sincerely, we can attain Pure Dakini Land in this life, in the intermediate state, or certainly within seven lives.

## These instructions include a special body mandala practice

Body mandalas are not included within all Deity practices. A practice that contains a body mandala is more profound than one that does not, and the most profound of all body mandalas is that of Vajrayogini.

## These instructions include an uncommon yoga of inconceivability

The uncommon yoga of inconceivability is a special method, unique to the practice of Vajrayogini, whereby Pure Dakini Land can be attained within this life without abandoning our present body.

## Both generation and completion stages can be practised together

In practices such as Yamantaka and Guhyasamaja, practitioners can meditate on completion stage only after they have gained experience of generation stage. In the practice of Vajrayogini, however, we can train in completion stage meditations, and even achieve certain completion stage realizations, while we are still training in generation stage.

## These instructions are especially suitable for those with strong desirous attachment

In general, it is difficult for those with strong desirous attachment to practise Dharma, but this is not so with the practice of Vajrayogini. Throughout this world there exist countless emanations of Heruka and Vajrayogini manifesting as ordinary men and women. These emanations help pure practitioners of Vajrayogini to transform their desirous attachment into the spiritual path. If such practitioners conscientiously keep their commitments and faithfully practise the eleven yogas, eventually they will meet an emanation of Vajrayogini manifesting as an attractive man or woman. By arousing desirous attachment in the practitioner, that emanation will bless their channels, winds, and drops. Then, by entering into union with the emanation, the practitioner will be able to transform his or her desire into spontaneous great bliss. With this blissful mind the practitioner will meditate on emptiness and eventually eradicate all delusions, including desirous attachment. In this way they

will swiftly attain full enlightenment. Just as fire that is produced from wood eventually consumes the wood that produced it, so too Tantric bliss, which is developed from desirous attachment, eventually consumes the desirous attachment that gave rise to it. This skilful method of transforming attachment into the spiritual path was adopted by Masters such as Ghantapa and Tilopa.

The essence of Highest Yoga Tantra practice is to generate a mind of spontaneous great bliss and use that blissful mind to meditate on emptiness. The mind of spontaneous great bliss is attained by gathering the inner winds into the central channel through completion stage meditation. For completion stage meditation to be successful, the channels, winds, and drops of our body must be blessed by Deities. This is achieved through generation stage practice.

## These instructions are particularly appropriate for this degenerate age

The practice of Vajrayogini quickly brings blessings, especially during this spiritually degenerate age. It is said that as the general level of spirituality decreases it becomes more difficult for practitioners to receive the blessings of other Deities, but the opposite is the case with Heruka and Vajrayogini; the more times degenerate, the more easily practitioners can receive their blessings.

Whenever Vajradhara expounded a Tantra he emanated the mandala associated with it, but after completing the discourse he would usually reabsorb the mandala. For example, when he expounded the *Root Tantra of Kalachakra,* Vajradhara emanated the Kalachakra mandala and, when he had finished, he reabsorbed it. However, Vajradhara did not reabsorb the mandalas of Heruka or Vajrayogini. These mandalas still exist at various places throughout this world such as in the Twenty-four Holy Places. Because of this, human beings in this world have a special relationship with Heruka and Vajrayogini and can quickly receive their blessings. Furthermore, in the *Root Tantra of Heruka* Vajradhara promised that in the future, when

times became spiritually degenerate, Heruka and Vajrayogini would bestow their blessings on those with strong attachment.

In general, as the number of lineage Gurus of a Deity's practice increases, the blessings of that Deity take longer to reach practitioners, but the greater the number of lineage Gurus of Heruka and Vajrayogini, the more quickly practitioners receive their blessings.

### Vajrayogini's mantra has many special qualities

In the *Root Tantra of Heruka* it says that attainments can be gained merely by reciting Vajrayogini's mantra, even with poor concentration. Nowadays this is not possible when reciting the mantras of other Deities. However, we need to have very strong conviction and faith in Vajrayogini and her mantra if we are to achieve realizations by mantra recitation alone.

If we think deeply about the benefits and special qualities of these instructions, we will realize that we now have a very precious opportunity to study and practise them. We will generate a feeling of great joy which will give us great confidence in the instructions and encourage us to put them into practice.

## BIOGRAPHIES OF PAST BUDDHIST MASTERS WHO GAINED REALIZATIONS THROUGH THESE INSTRUCTIONS

Many people have achieved the highest attainments through Vajrayogini practice. Of the Eighty-four Mahasiddhas of ancient India, many gained their attainments through the practices of Heruka and Vajrayogini, and since the time that these Tantras were introduced into Tibet many Tibetans have also attained similar realizations. It is still possible to emulate these Masters and gain the same attainments.

There now follow brief biographies of five great practitioners who received special care and guidance from Vajrayogini and, as a result, reached Pure Dakini Land.

## Luyipa

Luyipa was a great Indian Mahasiddha who relied on Heruka and Vajrayogini. One day, on the tenth day of the month, he went to a charnel ground to meditate, but when he arrived he saw a group of men and women having a picnic. A woman gave him a piece of meat and, through eating it, his mind was blessed and instantly purified of ordinary appearance. He attained a vision of Heruka and Vajrayogini and realized that the men and women were in reality Heroes and Heroines. His previous pure practice of Vajrayogini had caused Vajrayogini to manifest as the woman who offered him the meat. In this way Vajrayogini helped him to attain both outer and inner Pure Dakini Land.

## Ghantapa

The Mahasiddha Ghantapa lived deep in a forest in Odivisha (present-day Orissa), in India, where he engaged in intensive meditation on Heruka and Vajrayogini. Since he was living in such an isolated place his diet was poor and his body became emaciated. One day the king of Odivisha was out hunting in the forest when he came upon Ghantapa. Seeing how thin and weak he was, the king asked Ghantapa why he lived in the forest on such a poor diet. The king encouraged Ghantapa to return with him to the city where he would give him food and shelter. Ghantapa replied that just as a great elephant could not be led from the forest by a fine thread, so he could not be tempted to leave the forest by the riches of a king. Angered by Ghantapa's refusal, the king returned to his palace threatening revenge on him.

Such was the king's anger that he summoned a number of women from the city and told them of the arrogant monk in the forest. He offered great wealth to any one of them who could seduce the monk and force him to break his vows of celibacy. One woman, a wine-seller, boasted that she could do this and set out for the forest to look for Ghantapa. When she eventually found him she asked if she could become his servant.

Ghantapa had no need of a servant but he realized that they had a strong relationship from previous lives and so he allowed her to stay. Ghantapa gave her spiritual instructions and empowerments and they engaged earnestly in meditation. After twelve years they both attained the Union of No More Learning, full enlightenment.

One day, Ghantapa and the former wine-seller decided to encourage the people of the city to develop a greater interest in Dharma. Accordingly, the woman returned to the king and reported that she had seduced the monk. At first the king doubted the truth of her story, but when she explained that she and Ghantapa now had two children, a son and a daughter, the king was delighted with this news and told her to bring Ghantapa to the city on a particular day. He then issued a proclamation disparaging Ghantapa and ordered his subjects to assemble on the appointed day to insult and humiliate the monk.

On the specified day, Ghantapa and the woman left the forest with their children, the son on Ghantapa's right and the daughter on his left. When they arrived at the city, Ghantapa was walking as if he were drunk, holding a bowl into which the woman poured wine. All the people who had gathered laughed and jeered, and hurled abuse and insults at him. 'Long ago', they taunted him, 'our king invited you to the city but you arrogantly refused his invitation. Now you come drunk and with a wine-seller. What a bad example of a Buddhist and a monk!' When they had finished, Ghantapa appeared to become angry and threw his bowl to the ground. The bowl sank into the earth, splitting the ground and causing a spring of water to appear. Ghantapa immediately transformed into Heruka and the woman transformed into Vajrayogini. The boy transformed into a vajra which Ghantapa held in his right hand, and the girl transformed into a bell which he held in his left hand. Ghantapa and his consort then embraced and flew into the sky.

The people were astonished and immediately developed deep regret for their disrespect. They prostrated to Ghantapa, begging him and the emanation of Vajrayogini to return. Ghantapa and his consort refused, but told the people that if their regret was sincere they should make confession to Mahakaruna, the

embodiment of Buddha's great compassion. Through the deep remorse of the people of Odivisha and the force of their prayers, a statue of Mahakaruna arose from the spring water. The people of Odivisha became very devoted Dharma practitioners and many of them attained realizations. The statue of Mahakaruna can still be seen today.

Because of Ghantapa's pure practice of Heruka and Vajrayogini in the forest, Vajrayogini saw that it was the right time for him to receive her blessings, and so she manifested as the wine-seller. Through living with her, Ghantapa attained the state of Pure Dakini Land.

## Darikapa

King Darikapa was another of the Eighty-four Mahasiddhas. He received empowerments and instructions on Heruka and Vajrayogini from Luyipa. Luyipa predicted that if Darikapa were to abandon his kingdom and apply great effort in the practice of Vajrayogini and Heruka, he would swiftly achieve enlightenment. Darikapa immediately left his palace and wandered from place to place as a beggar, practising meditation at every opportunity. In a city in South India he met a wealthy courtesan who was an emanation of Vajrayogini. This woman owned a large mansion in which he worked as her servant for twelve years. During the day he performed menial tasks in and around the house and at night he practised Luyipa's instructions. After twelve years he attained the fifth stage of completion stage, the Union that Needs Learning. It is said that Darikapa and the courtesan's entire entourage of fourteen thousand all attained Pure Dakini Land. In this way Darikapa received the guidance of Vajrayogini.

## Kusali

A novice monk called Kusali also came under Vajrayogini's care. One day, while travelling along the banks of the River Ganges, he met an old leper woman in great pain who wanted

to cross the river. Kusali was overcome with compassion for the woman. He bound her onto his back with his upper garment and started to ford the river but, when they were halfway across, the leper woman transformed into Vajrayogini and led him to the Land of the Dakinis.

## Purang Lotsawa

Purang Lotsawa was a great Teacher who lived near Shiri Monastery in western Tibet and who had many spiritually advanced students. When he became aware, through various signs, that he was ready to attain Pure Dakini Land, he dug out a small cave in a hillside where he planned to live in solitary retreat. As he entered the cave at the start of his retreat he announced that if he left before attaining Pure Dakini Land his throat should be cut by the Dharma Protectors. He told his assistant to seal the entrance of his cave, leaving only a small hole through which food and drink could be passed.

Some time later a Tantric Yogi accompanied by eight women arrived and asked to see Purang. The assistant turned them away, but that evening, when he told Purang about the visitors, he was given instructions not to dismiss anyone who asked to see him. When the visitors returned the next day the assistant showed them to the cave. Suspecting that they were not ordinary people, he looked for a place to hide so that he could see what would happen, but by the time he had found a suitable place the visitors had unaccountably entered the cave. The assistant crept up to the small hole in the side of the cave and looked in. The cave was full of radiant light. The eight women were sitting in a row with the Yogi at one end and Purang at the other. The Yogi was rolling letters of gold which he passed to the women. They in turn passed them to Purang who appeared to be eating them. Purang became aware of the assistant looking through the hole and shouted at him to go away. He left immediately. Later, when he returned with Purang's supper, Purang was sitting alone without any sign of the Yogi or the eight women. That night Purang went to the Pure Land of Vajrayogini.

The next morning the assistant took Purang his breakfast but found the cave empty. Although he was convinced that Purang had attained Pure Dakini Land he was afraid that others might think that he had been the cause of Purang's disappearance. To allay such suspicions he called together a number of people and showed them that the seal to Purang's cave had not been broken. Although some people were convinced and believed that Purang had attained Pure Dakini Land, others still suspected the assistant of murder.

To resolve the matter, a Tibetan translator was sent to Nepal to consult a famous Vajrayogini practitioner who had great powers of clairvoyance. After the translator had explained what had happened to Purang, the Nepalese practitioner replied that on the day of the disappearance, while in meditation, he had seen through his clairvoyance that Purang had been invited to the Pure Land of the Dakinis by a Hero and eight Heroines. The Hero was Heruka and the eight Heroines were the eight Goddesses of the doorways of Heruka's mandala. As a result of Purang's pure practice, Heruka and Vajrayogini had come to his cave and taken him to Pure Dakini Land.

Many great masters of the Gelug tradition such as Takbu Tenpai Gyaltsän, Drubchen Chö Dorje, Changkya Rölpai Dorje, and many of their disciples have attained the Pure Land of the Dakinis. Such things happen even today. For example, in recent years there was a Tibetan layman called Gönche who lived in eastern Tibet in a place called Chatring. To all appearances he was an evil man, always fighting and stealing and generally engaging in many negative actions. The Chinese invasion of Tibet eventually forced him to flee from his motherland. One day, on his journey into exile, he saw a boat crossing a stretch of water carrying about thirty Chinese soldiers. He shot holes in the boat causing it to sink, and all the soldiers were drowned. When he finally reached the Nepalese border he joined the Tibetan resistance.

Some years later, as an elderly man, he travelled to Dharamsala in India where he visited Trijang Rinpoche. Trijang Rinpoche advised him to abandon all negative actions and to devote himself to spiritual practice. From that day Gönche's mind

changed. He developed strong regret for all his past harmful actions and promised to practise Dharma sincerely. Some time later, Trijang Rinpoche gave a Vajrayogini empowerment to a large group of his disciples and Gönche was among them.

Trijang Rinpoche advised Gönche to go to Nepal to do a long retreat on Vajrayogini. Receiving material assistance from his family and spiritual advice from some local Geshes, Gönche entered into retreat, but during his retreat he died. At the time of his death many people saw a rainbow above his retreat hut. Three days later he was cremated and this time a rainbow appeared over the funeral pyre. These rainbows were seen by the local people as well as by the monks who had assembled to pray for him. High Lamas said later that the rainbows were signs that Vajrayogini had led Gönche to her Pure Land while he was in the intermediate state.

These accounts of the attainments of past practitioners demonstrate the great value of the practice of Vajrayogini and are a source of inspiration for our own practice.

## THE QUALIFICATIONS NECESSARY FOR PUTTING THESE INSTRUCTIONS INTO PRACTICE

Before we can practise the two stages of Vajrayogini Tantra we must have certain qualifications. Through the study and practice of Lamrim, we should have gained at least some experience of the three principal aspects of the path: renunciation, bodhichitta, and the correct view of emptiness. These are sometimes known as the paths common to both Sutra and Tantra. Once we have built the foundation of experience in the common paths, we are qualified to enter into the special path of Tantra. The gateway to Tantric practice is empowerment. Before we can engage in Vajrayogini practice we must receive from a qualified Tantric Master the empowerment of Heruka and the empowerment of Vajrayogini in her sindhura mandala. These empowerments place special, wholesome propensities on our consciousness which, when nurtured by subsequent spiritual practice, eventually develop into the realizations of generation

stage and completion stage. During the empowerments we take certain vows and commitments which must be observed scrupulously. Upon this basis, if we practise Vajrayogini's instructions continuously and sincerely we will receive all the benefits mentioned above.

## THE FOUR SPECIAL CAUSES OF SWIFT ATTAINMENTS

To achieve swiftly the realizations associated with Vajrayogini practice we need four special causes. The first is unwavering faith. We should not become discouraged if after only a few days or months of intense effort we do not achieve any special results. We must train consistently with unshakeable conviction in the benefits of our practice. Our practice should be like a broad river that flows steadily and continuously.

The second special cause is wisdom that overcomes doubts and misgivings concerning the practice. We should have a clear understanding of the eleven yogas of generation stage and of the meditations of completion stage. In general, whenever we practise Dharma, we must first overcome all doubts about the instructions we have received and reach clear conclusions about them. By listening to and studying complete and correct instructions we develop the wisdom arisen from listening, and through thinking about the meaning of the instructions we develop the wisdom arisen from contemplation. Only then can we proceed to meditate single-pointedly on the conclusions we have reached.

It is most important that while we are engaged in Dharma practice our concentration should be single-pointed. If we practise with a distracted mind and do not gain realizations it is not the fault of the Dharma, the Buddha, or our Gurus. Even when we are not engaged in formal meditation we should be able to focus our mind clearly on any virtuous object we choose. If our mind continually wanders to a multitude of extraneous objects our progress will be hampered. As we begin to control our mind and gain the ability to direct it at will, we shall experience results from our meditation and make quick progress along the

spiritual path. Our mind should be like a fine, well-trained horse that is powerful, but easy to control and direct. Such a horse will take a rider wherever he wishes to go, whereas an unruly horse will follow only its own wishes and disregard its rider.

Once we can direct our mind to a specific object and keep it focused on that object, we will have a well-controlled mind and our life will not be wasted through distracted thoughts. Even in worldly activities success comes only as a result of single-minded concentration, so how much more important is strong concentration for successful Dharma practice? In Dharma, we attain realizations only by practising with single-pointed concentration, and this is possible only if we understand the instructions thoroughly.

The third special cause of swift attainments is the integration of all our spiritual training into the practice of one Deity. Je Tsongkhapa showed how all the essential practices of Tantra can be included within the sadhana of a single Deity. Following Je Tsongkhapa's instructions, later Teachers wrote the Vajrayogini sadhana we now practise. When we practise this sadhana we practise the essential meaning of all Tantric Deities.

Our progress towards attaining Tantric realizations will be seriously obstructed if doubts and dissatisfaction cause us to change continually from one Deity to another. We should be like a wise blind person who relies totally upon one trusted guide instead of attempting to follow a number of people at once. There is a traditional Tibetan analogy that illustrates this point. Tibetan farmers used to allow their cows to roam freely during the day, mixing with the cows belonging to other farmers, but every evening all the cows would return to the right farm. If a blind person wished to go to a particular farm all he had to do was hold on to the tail of a cow that belonged to that farm. If he did this he would definitely reach the right farm, but if he kept switching from one cow to another he would soon be completely lost. Similarly, by following the practice of one particular Deity wholeheartedly we will definitely attain enlightenment, but if we keep changing from one to another we will never reach our goal, no matter how much effort we make.

During his stay in Tibet, the Indian Buddhist Master Atisha met the renowned translator Lama Rinchen Sangpo, and was greatly impressed by his knowledge of Dharma. One day Rinchen Sangpo invited Atisha to visit him to discuss Dharma. Atisha realized that Rinchen Sangpo was a very erudite scholar and said to him, 'You are such a wonderful Teacher that it seems unnecessary for me to stay in Tibet.' Then Rinchen Sangpo showed Atisha his four meditation cushions and four different Tantric mandalas. Atisha asked why he had four cushions and four mandalas. Rinchen Sangpo replied that every day he practised in four sessions. The first session, on the first cushion, was to accomplish the mandala of an Action Tantra Deity; the second session, on the second cushion, was to accomplish the mandala of a Performance Tantra Deity; the third session, on the third cushion, was to accomplish the mandala of a Yoga Tantra Deity; and the last session, on the fourth cushion, was to accomplish the mandala of a Highest Yoga Tantra Deity. Atisha asked why he did not incorporate all these Deity practices into one sadhana, accomplishing the mandalas of all these Deities within the mandala of one Deity. When Rinchen Sangpo asked how he could do this Atisha exclaimed, 'Yes, I do need to stay in Tibet!'

Atisha advised Rinchen Sangpo that when he was visualizing the mandala of his personal Deity he should invite all the other Deities together with their mandalas to dissolve into his personal Deity and mandala. By maintaining the recognition that his personal Deity was the synthesis of all the Deities of the four Tantric classes he could complete the practices of all other Deities by completing the practice of his personal Deity. Atisha used to say, 'Some of you Tibetans have tried to accomplish a hundred Deities but have failed to achieve a single attainment, while some Indian Buddhists have achieved the attainments of a hundred Deities by accomplishing the practice of just one.'

Although we should concentrate on the practice of one particular Deity, we should not neglect to practise others if we have a commitment to do so. For those practitioners who are dedicated to the practice of Vajrayogini, who see it as their main practice, and who are striving to achieve generation stage and completion stage realizations by depending upon this practice,

there is a special method to keep their commitments to other Deities. Suppose that such a practitioner, in addition to his daily Vajrayogini practice, has commitments to recite the long sadhanas of Heruka, Yamantaka, and Guhyasamaja every day. If he recites the words of all these sadhanas every day he will have little opportunity to do any serious meditation. His Tantric practice will be largely verbal, and although he might place many virtuous imprints on his mindstream he will not achieve genuine meditational experience. For such a person the real purpose of Deity practice will be lost. For this reason, great Masters such as Atisha, Phabongkha Rinpoche, and Kyabje Trijang Rinpoche advise serious Vajrayogini practitioners to integrate all their Tantric practices into the Vajrayogini sadhana. To do this they should realize that all Tantric Deities have the same nature, differing only in appearance.

The essential meaning of the practices of all Highest Yoga Tantra Deities is the same – to transform ordinary death, intermediate state, and rebirth into the three bodies of a Buddha. This transformation is effected first in an imagined form by using the meditations and visualizations of generation stage, and then in reality by controlling the subtle winds, drops, and mind through completion stage meditation. All the methods necessary to do this are contained in the practice of Vajrayogini. With this understanding, committed Vajrayogini practitioners should apply themselves wholeheartedly to the generation and completion stages of Vajrayogini, knowing that by so doing they are fulfilling the real purpose of all their commitments to other Deities, even if they neglect to say the words of the sadhanas of other Deities.

This advice should not be used as an excuse for laziness. Its purpose is to give dedicated practitioners more time to concentrate on their personal Deity practice and thereby achieve the essential realizations of all Deity practices. For those who are not yet able to devote themselves wholeheartedly to the practice of a particular Tantric Deity, it is better that they continue to recite the words of all the sadhanas to which they have committed themselves.

The fourth special cause of swift realization is to practise in secret. If we do not conceal our Tantric practice from others the

blessings we have received during the empowerments will be dissipated. Talking openly about our meditational experiences is a fault. It may cause us to develop attachment to being respected and praised by others. Such attachment to reputation is a mara, a demonic interference that is a serious obstacle to pure Dharma practice and spiritual attainment. A good reputation may help us to gain external wealth and possessions but these things deplete our merit and are obstacles to gaining internal wealth. The attainment of bodhichitta, the attainment of the six perfections, and the realizations of generation and completion stage practice are our real wealth; we should not waste our merit on external possessions. As Shantideva says in *Guide to the Bodhisattva's Way of Life,*

> I, who seek liberation, have no need of wealth or a good reputation
> For they only keep me bound within cyclic existence.

It is helpful to recall these words frequently. We should remain indifferent to our reputation while acting in accordance with the Dharma. The equilibrium of our mind should not be disturbed by praise or blame, gain or loss. If we are attached to these things we will constantly be distracted from our spiritual practice. We will waste energy trying to acquire possessions and a good reputation, and when we fail in these endeavours we will become overly disheartened. For these reasons it was the custom of the Kadampa Teachers and of Je Tsongkhapa to praise others but to declare their own faults and limitations.

Talking carelessly about our meditational experiences or practice attracts hindrances and obstacles, just as talking openly about our wealth attracts thieves. Although we should strive assiduously in our practice of Tantra we should not reveal our practice to others. There are only two exceptions to this rule: we should confide in our Gurus, and we can discuss aspects of our practice with friends engaged in similar practices, provided that they have faith and keep their commitments purely.

If we create the four special causes and fulfil all the conditions necessary for successful practice that have been explained, we

will definitely attain realizations quickly through the practice of the instructions of Vajrayogini.

## WHAT ARE THE OUTER AND INNER PURE DAKINI LANDS?

Outer Pure Dakini Land is beyond the world of ordinary experience. It is the Pure Land of Buddha Vajrayogini and Buddha Heruka. A Pure Land is a world that is free from true sufferings. Nowhere in samsara is without true sufferings because the samsaric environment itself acts as a condition to experience suffering. Ordinary beings are born in samsara without choice and continually have to experience dissatisfaction and misery. However, if we purify our mind, we purify our experience of the world and thereby attain a Pure Land free from all suffering.

There are different Pure Lands associated with different Buddhas. Pure Dakini Land is similar to the Pure Lands of Tushita and Sukhavati, except that Heruka and Vajrayogini's Pure Land is the only one in which beings can receive teachings on Highest Yoga Tantra and put them into practice.

When, through Vajrayogini's guidance, those who are very old and infirm reach her Pure Land they will no longer experience the sufferings of old age and disease. All signs of their old age will disappear and they will be transformed into sixteen-year-olds of great beauty and vitality, enjoying an endless life-span. All the enjoyments they wish for will spontaneously appear. They will never be reborn in samsara again, unless they choose to for compassionate reasons. Everyone who reaches this Pure Land will receive teachings on Highest Yoga Tantra directly from Heruka and thereby attain enlightenment quickly.

Outer Pure Dakini Land can also be explained in terms of an individual practitioner's personal experience. From this point of view, outer Pure Dakini Land is attained by completing the practices of the generation stage of Vajrayogini. During our training in generation stage meditation, we visualize our body as the pure body of Buddha Vajrayogini, our immediate surroundings as the mandala of Vajrayogini, and our world as Pure Dakini Land. If we engage in generation stage practice

continuously, the ordinary, impure appearances to our mind will gradually diminish and finally cease altogether. Once we have gained a firm realization of generation stage we shall experience only pure appearances, and our world will be transformed into Pure Dakini Land. The great Teacher Tenpa Rabgyä said that Pure Dakini Land is not some far-away place, nor is it necessary to disappear from this world to reach it.

Pure appearances are experienced only by realized practitioners. It is generally accepted in both Sutra and Tantra that the world appears to our mind as faulty, imperfect, and unsatisfactory because our mind is impure, polluted by the delusions and their imprints. In *Ornament for Clear Realization,* Venerable Maitreya says that when the minds of sentient beings become completely pure, their environment becomes a Buddha's Pure Land.

A Pure Land can be attained only by purifying the mind. Even when we have attained outer Pure Dakini Land through a firm realization of generation stage, we shall still appear to others as ordinary, impure beings. Ordinary people cannot recognize that another person is in a Pure Land because they cannot perceive that person's Pure Land and cannot share their experience of it. Someone once asked Milarepa in which Pure Land he had attained enlightenment and Milarepa pointed to his cave. The questioner could see only a cold, empty cave, but for Milarepa that cave was a Pure Land.

Because the minds of ordinary beings are impure, whatever appears to them is seen as ordinary. As ordinary beings with ordinary appearance, we cannot experience anything as totally pure and perfect. Even an emanation of Buddha appears to us to have faults. Everything we experience is impure, potentially harmful, and in the nature of suffering. It is because we have ordinary appearance that we view ourselves and others as imperfect, subject to faults such as sickness and ageing.

According to Sutra teachings, the root of samsara is self-grasping and the delusions that arise from it. However, according to Secret Mantra teachings, the root of samsara is ordinary appearances and ordinary conceptions. The self-grasping recognized by Sutra practitioners is only a gross, ordinary conception.

In this context, any living being who is not a Buddha, and

any environment, enjoyment, or body that is not a Buddha's is ordinary. Perceptions of these objects as ordinary due to impure minds are ordinary appearances, and the minds that conceive of objects in this way are ordinary conceptions. According to Secret Mantra teachings, ordinary appearances are obstructions to omniscience, and ordinary conceptions are obstructions to liberation. Both ordinary appearances and ordinary conceptions have many levels of subtlety.

One of the main purposes of practising generation stage meditation is to overcome ordinary appearances and ordinary conceptions. We can overcome ordinary appearances by generating a clear appearance of being Vajrayogini, and we can overcome ordinary conceptions by developing strong divine pride of being Vajrayogini.

Because of our ordinary perceptions and ordinary conceptions, we experience an endless cycle of ordinary death, ordinary intermediate state, and ordinary rebirth. This endless cycle, known as 'samsara', must be broken. Through generation stage and completion stage practice we can purify the three ordinary states of death, intermediate state, and rebirth, and thereby attain the three bodies of a Buddha.

When we attain a full realization of the generation stage of Vajrayogini, we experience our environment as Pure Dakini Land, and when we attain the illusory body in the aspect of Vajrayogini, our body becomes the actual body of the Deity. When we achieve full enlightenment in the form of Vajrayogini we become a newly-born Buddha Vajrayogini, our place of residence becomes a newly-developed mandala of Vajrayogini, and our world becomes a newly-developed Pure Dakini Land.

With a superficial realization of generation stage meditation we will attain only a similitude of Pure Dakini Land. By gradually developing the power of our generation stage meditation, this similitude will be strengthened and stabilized and we will move closer to attaining the actual Pure Dakini Land. By practising the generation stage and completion stage meditations continuously and enthusiastically, we will complete the spiritual path by depending on Vajrayogini.

At first we may doubt the existence of Pure Dakini Land or doubt that it is possible to reach it. To overcome such doubts,

we can consider dreams. Sincere practitioners familiar with Vajrayogini practice may dream of reaching a Pure Land. In their dream they will see all places as pure and themselves as Vajrayogini. At that time, they do not think they are dreaming. They believe they are in a Pure Land and therefore experience great joy and happiness. If they were to remain in that happy state without ever waking up it would be valid to say that, according to their experience, they were in Pure Dakini Land.

Through studying the correct view of emptiness we can understand that everything is merely an appearance to the mind and, like a dream, merely imputed by conceptual thought. This understanding is extremely helpful for developing conviction in the existence of Pure Lands. Clear and deep understanding of the nature of outer Pure Dakini Land will help us to gain a firm faith in Buddhadharma. Through this we will practise with greater power and enthusiasm.

Inner Pure Dakini Land is meaning clear light. This is achieved only through completion stage meditation. Through completion stage meditation, we develop spontaneous great bliss, and when this mind meditates on emptiness and gains a direct realization it is called 'meaning clear light'. This is the fourth of the five stages of completion stage meditation. When we attain inner Pure Dakini Land through Vajrayogini practice, we also attain outer Pure Dakini Land. This is explained more fully later in this book.

The way to train in the two stages of Vajrayogini Tantra is explained in the instructions that follow. First there is an explanation of how to train in generation stage, and then there is an explanation of how to train in completion stage.

The instructions on generation stage are in two parts: an explanation of how to practise the eleven yogas of generation stage, and an explanation of how to attain outer Pure Dakini Land through the practice of generation stage. The eleven yogas of generation stage are:

1 The yoga of sleeping
2 The yoga of rising
3 The yoga of experiencing nectar

4 The yoga of immeasurables
5 The yoga of the Guru
6 The yoga of self-generation
7 The yoga of purifying migrators
8 The yoga of being blessed by Heroes and Heroines
9 The yoga of verbal and mental recitation
10 The yoga of inconceivability
11 The yoga of daily actions

The instructions that follow explain how to practise each of these eleven yogas. We first need to study these instructions carefully to ensure that we understand clearly each of the yogas. Then, when we feel ready to put them into practice, we should begin with the yoga of sleeping and continue through to the eleventh yoga, the yoga of daily actions. If we repeat this cycle of practices every day all our actions will be included within the eleven yogas.

# *The Yogas of Sleeping, Rising, and Experiencing Nectar*

The first three of the eleven yogas, the yogas of sleeping, rising, and experiencing nectar, are methods for purifying our body, speech, and mind. Collectively they are known as the 'yogas of three joys' or the 'yogas of the three purifications'. The latter title is more correct as it is the one given in the sadhanas of Heruka. The yogas of sleeping and rising purify our body and mind, transforming them into the body and mind of Vajrayogini, and the yoga of experiencing nectar purifies our speech, transforming it into the speech of Vajrayogini.

## THE YOGA OF SLEEPING

In general, the yoga of sleeping is included within the eleventh yoga, the yoga of daily actions, along with the yoga of eating, and other daily activities. However, there are good reasons why the practice of Vajrayogini begins at night, with the yoga of sleeping considered as a separate practice. One reason is that during the night the Dakinis of the Twenty-four Places visit sincere Vajrayogini practitioners and bestow their blessings. In *Vajradaka Tantra* it says:

> The Ladies of these Places
> Bestow siddhis upon practitioners.
> They always come at night,
> They always go at night.

Here, the 'Ladies of these Places' are the Dakinis of the Twenty-four Holy Places.

If we are not accomplished meditators, we cannot maintain mindfulness and alertness during sleep. This leaves our mind unguarded and exposed to unseen influences. For example, we

may fall asleep with a positive mind but wake up feeling bad because during the night we were disturbed by evil spirits who took advantage of our defenceless state. Sincere practitioners of Vajrayogini, however, may find the opposite happening. They may go to bed with a mind preoccupied with the problems of the day, but wake up refreshed, with a clear and positive mind. Although the external situation may be much the same, they are now able to face it with a peaceful mind. They may also find that obstacles to their Dharma practice inexplicably disappear overnight. These are signs that during the night they have been visited by Dakinis from the Twenty-four Holy Places who blessed their mind and subtle body. Dakinis are able to help a practitioner in this way when he or she establishes a connection with them through pure Vajrayogini practice.

Another reason for beginning the practice of Vajrayogini at night is that during sleep the clear light mind of sleep manifests naturally and, with training, this mind can be used to progress along the spiritual path towards the realizations of example clear light and meaning clear light. One of the main reasons for practising Vajrayogini Tantra is to attain these realizations.

During the day we perceive many different things, but in the darkness of night all these appearances vanish. The day therefore symbolizes conventional truth and the night symbolizes emptiness, or ultimate truth. Beginning our practice at night reminds us that the main purpose of training in these instructions is to develop a mind of clear light that directly realizes emptiness. Remembering this, we begin our practice of the eleven yogas of Vajrayogini with the yoga of sleeping. Other texts present different reasons but the ones given here are the most accurate.

Since we all spend a large portion of our time asleep, it is important that we have a method to transform sleep into the spiritual path. The states of sleeping, dreaming, and waking are similar to death, intermediate state, and rebirth. Through continual training in the yogas of sleeping and rising we will gain the ability to purify and transform our death, intermediate state, and rebirth into the spiritual path. This is the main purpose of generation stage meditation.

Briefly, there are seven principal benefits to be gained from engaging in the yoga of sleeping:

1 We accumulate great merit.
2 All our hindrances and obstacles are dispelled.
3 We will receive direct care and guidance from Vajrayogini in all our future lives.
4 We will be blessed by the Heroines of the Twenty-four Auspicious Places of Heruka.
5 Our practice of generation stage meditation will be strengthened and stabilized.
6 We will attain both outer and inner Pure Dakini Lands.
7 We will attain enlightenment quickly.

There are two ways to practise the yoga of sleeping: according to generation stage and according to completion stage. We may choose either method.

## The yoga of sleeping according to generation stage

Sleeping according to generation stage creates great merit and is a cause to attain the Form Body of Vajrayogini. Successful practice of the yoga of sleeping depends upon having gained proficiency in the sixth yoga, the yoga of self-generation.

When the time for sleep approaches, we should regard our surroundings as the Pure Land of the Dakinis and our room as Vajrayogini's mandala, the phenomena-source. The phenomena-source is the nature of Vajrayogini's wisdom. It is made of red light in the shape of a double tetrahedron, and it should be visualized as large as possible. Inside the phenomena-source we visualize a throne of precious jewels supported by eight snow lions. Covering the surface of the throne is an eight-petalled lotus, and on top of this there is either a sun cushion or a moon cushion. When we lie down to sleep we visualize ourself clearly as Vajrayogini, but without the usual ornaments and hand implements.

If we wish to sleep lightly and wake quickly, or if we wish to sleep with strong concentration, we visualize ourself lying on a cool moon cushion. If we feel cold, or if we wish to sleep

deeply, or for a long time, we visualize ourself going to sleep on a warm sun cushion. Usually, however, we need a balanced sleep. If we sleep too lightly we may wake too readily, but if we sleep too deeply we will be unable to retain mindfulness during our dreams. To achieve a balanced sleep we visualize ourself lying on a sun cushion, but without imagining it to be warm.

We should lie facing west with our head towards the north. Facing west is auspicious because we invite the Dakinis to visit us from the land of Odiyana, which is in the west. The soles of our feet should point towards the south. This is auspicious for a long life because it symbolizes our wish to subdue Yama, the Lord of Death, who is said to live in the south. Our practice is enhanced by sleeping in this position, but if it is not practical because of the shape of our room or the position of the bed, we can simply imagine that we are doing this. Directions are merely imputed.

On the northern petal of the lotus flower we visualize our root Guru in the aspect of Buddha Vajradharma. Visualizing our Guru in the aspect of a Buddha is a practice unique to Secret Mantra. According to the Vinaya, the Guru should be regarded as *like* a Buddha, but according to Secret Mantra, the Guru should be regarded *as* a Buddha.

Although some texts state that we should visualize our Guru in the aspect of Hero Vajradharma, there are in fact three ways in which we can visualize him: in his outer aspect, as Hero Vajradharma, in his inner aspect, as Buddha Vajradharma, or in his secret aspect, as Buddha Vajradharma with consort. In essence there is no difference between these three aspects of the Guru because Hero Vajradharma, Buddha Vajradharma without consort, and Buddha Vajradharma with consort are exactly the same nature. Whichever aspect we choose to visualize, we should regard him as our root Guru, the synthesis of all the Buddhas.

Hero Vajradharma is red. His left hand holds at the level of his heart a skullcup filled with nectar, his right hand is raised holding a damaru, and his left shoulder supports a khatanga. Buddha Vajradharma looks exactly like Buddha Vajradhara, except that Buddha Vajradharma is red and adorned with six

*Buddha Vajradharma*

bone ornaments while Buddha Vajradhara is blue and wears ornaments made of jewels.

Buddha Vajradharma is similar to Buddha Amitabha in that he is a manifestation of the speech of all the Buddhas. It is primarily through receiving teachings from our Guru that we receive the blessings of Buddha's speech, so for us our Guru functions as the manifestation of Buddha's speech. To help us develop this recognition we visualize our Guru as Buddha Vajradharma.

When we practise the yoga of sleeping according to generation stage the most important thing is to maintain strong divine pride that we are Vajrayogini, that our room is the phenomena-source, and that our bed is a sun cushion or moon cushion. As we lie on our bed we imagine that we rest our head in Guru Vajradharma's lap and then, with strong faith in our Guru, we go to sleep. As we fall asleep we should prevent all ordinary appearances and maintain only pure appearances.

When we wake we should immediately recollect that we are Vajrayogini, that our room is the phenomena-source mandala, and that our root Guru is on the northern petal of the lotus in the aspect of Buddha Vajradharma.

## The yoga of sleeping according to completion stage

In the completion stage yoga of sleeping, before we go to sleep we imagine that the entire world system and all its inhabitants melt into light, and that this light dissolves into our body. Our body then gradually melts into light and diminishes in size until it dissolves into the letter BAM at our heart. At this stage only the letter BAM appears to our mind; nothing else is perceived. Then the letter BAM gradually dissolves into its head, or upper horizontal line, the head dissolves into the crescent moon, the crescent moon dissolves into the drop, and the drop dissolves into the nada; the three-curved line at the top of the letter. The nada then gradually decreases in size, until finally it dissolves into the clear light of emptiness.

Now only emptiness appears. It is important to feel that our mind of clear light has become one with emptiness, like water

mixed with water. This inseparable union of our very subtle mind and emptiness is called the 'clear light of emptiness'. We identify this as the Dharmakaya, the Truth Body of Vajrayogini, and then we fall asleep, maintaining this recognition throughout our sleep. When we wake the next morning we immediately remember emptiness. This practice increases our wisdom, causing us to gain experience of the clear light, and eventually to achieve the Truth Body of a Buddha.

The clear light mind manifests automatically during sleep and during death, but only those proficient in completion stage meditation are able to retain mindfulness at these times. Most people are unable to recognize either the clear light of sleep or the clear light of death. Besides sleep and death, the only other time the clear light manifests is when all the winds are deliberately gathered and dissolved into the central channel through the force of completion stage meditation. Yogis who can cause the clear light mind to manifest in this way are able to use this mind to meditate on emptiness. When they fall asleep they remain mindful throughout their sleep and use the clear light of sleep to deepen their experience of emptiness. In deep sleep the winds naturally and forcefully gather and dissolve within the central channel, and the clear light that manifests at that time is purer than that which a novice completion stage meditator can induce through meditation alone. Therefore, sleep becomes extremely valuable for these Yogis. Their most profound experience of emptiness occurs during deep sleep.

Meditators who are familiar with transforming the clear light of sleep into the spiritual path will also be able to transform the clear light of death. They will remain aware throughout their death process and when the clear light of death dawns they will be able to transform it into ultimate example clear light. This realization directly prevents ordinary death. For this reason transforming sleep into the path is one of the principal practices of Secret Mantra, and one of the most important methods for attaining enlightenment.

## THE YOGA OF RISING

There are two ways to practise the yoga of rising depending upon which way we practise the yoga of sleeping. If we sleep according to generation stage we should practise the yoga of rising according to generation stage, and if we sleep according to completion stage we should practise the yoga of rising according to completion stage.

### The yoga of rising according to generation stage

Immediately upon waking we should recall our visualization of the previous night and try to prevent ordinary appearances. We should develop three recognitions: that the world is Pure Dakini Land with our room as the phenomena-source mandala, that we are Vajrayogini, and that all other beings are Heroes and Heroines. We imagine that in the space around us Dakas and Dakinis are reciting Vajrayogini's mantra. This causes us to arise with the joyful motivation to benefit others. Throughout the day we regard any sound we hear as the sound of this mantra.

While dressing, instead of putting on ordinary clothes, we imagine that we are offering the five ornaments, such as the crown, and the earrings, to ourself generated as Vajrayogini. Then we prostrate three times to our root Guru on the northern petal of the lotus. This causes our Guru to generate a joyful wish to enter our body and mind. We imagine that he melts into light and decreases to the size of a small egg. He then enters through our crown and dissolves into the letter BAM at our heart.

Throughout the day we should remember that our Guru is at our heart in the aspect of a letter BAM. We should also retain the divine pride of our body and mind as Vajrayogini's body and mind, the room as the phenomena-source mandala, the world as Pure Dakini Land, and all beings as Heroes or Heroines. When we are about to develop negative states of mind we should immediately recall these recognitions. If we can maintain this pure appearance there will be no basis for delusions to

arise. We should try to maintain these three recognitions until we go to sleep, when we once again practise the yoga of sleeping.

The yoga of rising is practised continually throughout the day and the yoga of sleeping is practised continually throughout the night. If we practise these two yogas diligently all our daily actions become a quick path to enlightenment, and Buddhahood will definitely be attained before very long.

## The yoga of rising according to completion stage

If we have slept according to completion stage yoga, absorbed in the clear light of emptiness, then upon waking we imagine that from that state of emptiness we arise instantly in the form of Vajrayogini, just as clouds might suddenly appear in a clear sky. As in the practice of generation stage, we should recall the three recognitions: ourself as Vajrayogini, the world as Pure Dakini Land with our room as the phenomena-source mandala, and all beings as Heroes and Heroines. The previous night we dissolved all phenomena into emptiness and our mind of clear light was mixed inseparably with this emptiness and identified as the Dharmakaya. From this union of bliss and emptiness a new world now appears, arising from the substance of our blissful mind and having the same nature as our mind. If we think like this it will be easy to generate pure appearance and develop the three recognitions.

We should maintain the three recognitions strongly throughout the day, recalling them again and again until we go to sleep. In order to sustain this practice we need both mindfulness and alertness. By relying on mindfulness we should maintain the motivation and the three recognitions that we generated upon rising. From time to time we should apply alertness to check that we are still holding these recognitions. If we fail to apply alertness our practice of maintaining the three recognitions will quickly degenerate. We will lose pure appearance and revert to viewing ourself as ordinary. This happens because we are so accustomed to ordinary appearance. Whenever we find that we have forgotten our initial motivation, or the three recognitions,

we should recall them immediately. To maintain pure appearance we do not need to recite words or sit on a cushion. If our daily actions are performed with mindfulness of the three recognitions they all become a method for attaining enlightenment quickly.

When we are able to maintain these three recognitions all the time, everything we see will help us to develop great bliss. Nothing will appear as ugly, irritating, or disgusting. Everything experienced by our senses will seem attractive and will stimulate pure pleasure. Because, at this stage, we will be very familiar with meditating on the union of bliss and emptiness, even our sense pleasures will remind us of emptiness. Thus, by maintaining the three recognitions all our daily experiences can be transformed into the wisdom of great bliss and emptiness. The practice of the three recognitions is the supreme moral discipline of Vajrayana.

## THE YOGA OF EXPERIENCING NECTAR

The main purpose of practising the yoga of experiencing nectar is to transform our pleasures into the spiritual path. Because we are beings of the desire realm, we always take delight in seeing attractive forms, listening to beautiful sounds, smelling fragrant scents, tasting delicious food, and touching smooth and sensuous objects. These five objects of enjoyment, known as 'the five objects of desire', are usually enjoyed with a mind of attachment. Consequently most actions related to these objects are unwholesome and lead to experiences of suffering in the future.

It is only through Dharma practice, particularly the practice of Secret Mantra, that experience of these five objects of desire can be transformed into a spiritual path. According to Sutra teachings, attachment to the five objects of desire is prevented by recognizing their faults and avoiding contact with them. In the practice of Secret Mantra, however, our enjoyment of desirable objects is transformed into the spiritual path. This transformation is one of the special attributes of Secret Mantra.

The practice of transforming enjoyments is very extensive

because it applies to every object of desire. One method is to regard all visual forms as being in essence Rupavajra goddesses, all sounds as Shaptavajra goddesses, all odours as Gändhavajra goddesses, all tastes as Rasavajra goddesses, and all tactile sensations as Parshavajra goddesses. When enjoying a delicious meal, for example, we should overcome our ordinary appearance of the food by dissolving it into emptiness and then, in its place, visualize Rasavajra goddesses offering us pure nectar which induces spontaneous great bliss. The enjoyments of the other senses can be transformed in a similar way.

Another way to transform our experience of pleasurable objects into the spiritual path is to consider all sense objects to be in nature indivisible spontaneous great bliss and emptiness. We should regard every visual form, sound, taste, smell, and tactile object as having this nature.

Amongst the many Tantric methods for transforming pleasurable experiences into the spiritual path, the yoga of experiencing nectar is a method for transforming our enjoyment of food and drink, thereby enhancing our practice of Secret Mantra. There are three ways to practise the yoga of experiencing nectar. One way is to taste and swallow a nectar pill that has been made in the traditional way, another is to taste nectar made by dissolving a nectar pill into inner offering, and another is to regard our daily food and drink as nectar.

We should try to obtain a genuine nectar pill that has been blessed by our Guru. There are various types of nectar pill produced according to the different traditions of Tibetan Buddhism. In all traditions, the ingredients are first blessed through meditative concentration and mantra recitation and then they are made into pills. A meditation similar to that for blessing the inner offering is then used to consecrate the pills, and the mantra OM AH HUM is recited many times with strong concentration until certain signs of accomplishment occur.

At the beginning of the consecration, the ingredients of the pills are visualized as five 'meats' and five 'nectars'. The five 'meats' that are visualized are the corpses of a cow, a dog, an elephant, a horse, and a human, and the five 'nectars' that are visualized are excrement, brains, semen, blood, and urine.

These base ingredients are then transformed into precious nectar.

A highly realized meditator can transform the actual five meats and five nectars into the substance of precious nectar pills. When the first Panchen Lama made nectar pills there were clear signs of this transformation. Through the power of his concentration, fire blazed beneath the container and the ingredients boiled. However, only someone of exceptional accomplishment can transform impure substances such as urine and excrement into precious nectar pills; it is impossible for an untrained person of low realization to do this. It has been known for some practitioners to make pills from actual meats and nectars and to distribute them, even though they have received no signs that the ingredients have been transformed. We are warned in various Tantric texts not to accept such pills, otherwise we may find ourselves eating excrement! Instead we should try to obtain pills made from medicinal herbs by a qualified Tantric Master who is known for his accomplishment and integrity. We can then be confident that the pills we are given are both wholesome and genuine.

If possible, we should try to obtain blessed pills that originate from those of Losang Chögyän, the first Panchen Lama. These pills are known as 'fire-blessed nectar pills'. Nowadays it is difficult to find pills wholly made by the first Panchen Lama. However, it is possible to obtain pills that have been made by later accomplished meditators who mixed a portion of a pill made by the Panchen Lama with fresh substances and continued doing this with all subsequent pills so that each pill contains part of a pill blessed by the Panchen Lama. If we obtain one of these pills, we can use it as the basis of our practice of the yoga of experiencing nectar and also for making more pills.

If we are unable to make new nectar pills ourselves, we should pour some alcohol into a skullcup, or some other small, clean container, and into this dissolve a pill blessed by a qualified Master. Every morning we should bless this nectar as an inner offering, as explained on pages 57–63, and then taste it. To do this, we dip our left ring finger into the inner offering nectar and draw a triangle on the palm of our right hand. The triangle is drawn counter-clockwise with one point towards the wrist.

We then dip the same finger into the inner offering three times, each time placing a drop in the centre of the triangle so that they coalesce to form a single drop. We bless this nectar by reciting the mantra OM AH HUM three times. We imagine that the blessed nectar now has three characteristics: it is a medicine-nectar that prevents sickness, it is a life-nectar that overcomes death, and it is a wisdom-nectar that purifies all delusions. We then taste the nectar regarding it as an offering to ourself, the Deity Vajrayogini. While tasting the nectar we imagine that we experience spontaneous great bliss, and with this mind we meditate on emptiness, or at least remember emptiness briefly.

If neither a nectar pill nor inner offering is available, as may be the case for instance when we are travelling, the first drink of the day can be used as the nectar offering. First we lift the cup with the left hand and bless the contents by reciting OM AH HUM three times. We imagine that the drink transforms into nectar with the three characteristics and we offer this to ourself generated as Vajrayogini. As we drink we imagine that we experience great bliss and then we meditate on emptiness, or recall emptiness according to our own understanding.

The yoga of experiencing nectar should be practised first in the morning and then throughout the day whenever we eat or drink. In this way all our daily actions of eating and drinking become the yoga of experiencing nectar. When practising this yoga, practitioners of the body mandala of Vajrayogini should recall the thirty-seven Heroines at their heart and offer the nectar to them.

There are many benefits from practising this yoga. For example, even if we are old, we will retain a youthful vitality because every time we eat or drink we accumulate great merit and create the cause to enjoy a long and happy life. Furthermore, the practice of the yoga of experiencing nectar is a cause to attain Tantric realizations such as spontaneous great bliss. Tasting nectar pills and inner offerings reminds us that all eating and drinking is to be transformed into the yoga of experiencing nectar. If we meditate on bliss and emptiness every time we eat and drink, our experience of the essential point of Secret Mantra, the union of spontaneous great bliss and emptiness, will rapidly increase.

# *The Yoga of Immeasurables*

The main practices of the yoga of immeasurables are going for refuge, generating bodhichitta, and meditation and recitation of Vajrasattva. Going for refuge is called 'immeasurable' because during this practice we concentrate on an immeasurable number of objects of refuge; the cultivation of the altruistic mind of bodhichitta is called 'immeasurable' because it trains us to focus our mind of compassion on immeasurable sentient beings; and meditation and recitation of Vajrasattva is called 'immeasurable' because it purifies the non-virtuous actions we have accumulated over an immeasurable period of time. The commentary to the yoga of immeasurables is presented under the following seven headings:

1 Going for refuge
2 Generating bodhichitta
3 Receiving blessings
4 Instantaneous self-generation as Vajrayogini
5 Blessing the inner offering
6 Blessing the outer offerings
7 Meditation and recitation of Vajrasattva

Within the eleven yogas, the fourth yoga, the yoga of immeasurables, and the fifth yoga, the yoga of the Guru, contain the practices of the four great preliminary guides: the great guide of going for refuge and generating bodhichitta, the great guide of meditation and recitation of Vajrasattva, the great guide of Guru yoga, and the great guide of mandala offerings. The first two are included in the yoga of immeasurables and the second two are included in the yoga of the Guru.

These practices are called 'guides' because, by engaging in them, we are guided to the actual spiritual paths of Secret Mantra. Going for refuge is the gateway to the Buddhadharma

in general, and generating bodhichitta is the gateway to the Mahayana in particular. Meditation and recitation of Vajrasattva is the gateway to purifying negativities and downfalls. Guru yoga is the gateway to receiving blessings. Mandala offerings is the gateway to collecting an accumulation of merit.

There are two ways to practise the four great preliminary guides. One way is to emphasize merely reciting the words and collecting numbers, and the other is to emphasize the meaning of these practices by going for refuge purely, generating bodhichitta with strong compassion, reciting Vajrasattva's mantra with sincere regret, engaging in Guru yoga with strong faith, and making mandala offerings with firm concentration. In this way we will be guided to the actual spiritual paths of Secret Mantra.

## GOING FOR REFUGE

This has two parts:

1 General explanation
2 The practice of refuge

### General explanation

It is not only Buddhists who go for refuge; everyone takes refuge in something or someone. Followers of non-Buddhist religions take refuge in their God or gods, and, because everyone in samsara has to experience fear and difficulties, even those who deny religion occasionally need to seek refuge. When danger or disaster strike, people cry out to others for refuge, even though they have never heard of Buddhist refuge. When animals or birds are chased by predators they seek refuge in holes in the ground, or up trees.

Although all beings seek refuge from suffering, as Buddhists we should not go for refuge merely to avoid temporary problems; rather we should go for refuge in order to free ourselves and others from all future suffering, and to achieve complete

freedom and happiness. However, if we cannot go for refuge for these reasons, going for refuge to the Three Jewels merely in order to be protected from the misery and dangers of this life is still very beneficial.

There are three levels of motivation for taking Buddhist refuge. Those who go for refuge to the Three Jewels with the wish for protection from the sufferings of this life, or to be protected from falling to the lower realms in future lives, take the refuge of a person of initial scope. Those who have developed renunciation and desire merely their own release from samsara are known as beings of intermediate scope. When they go for refuge to the Three Jewels they do so in order to become liberated from all forms of suffering. This is the refuge of a person of intermediate scope. A person of the greatest capacity is motivated by great compassion for all beings and wishes to free them from suffering. Realizing that in order to fulfil this wish it is necessary to attain enlightenment, a person of great scope goes for refuge to the Three Jewels, seeing them as the principal means by which Buddhahood is achieved.

Many people take refuge in worldly gods such as Ishvara, but worldly gods cannot provide ultimate security and happiness because they themselves are still bound within samsara. We need to seek a source of refuge that is perfectly reliable. Highly accomplished meditators and scholars endowed with great powers of clairvoyance have discovered that it is only the Three Jewels – Buddha, Dharma, and Sangha – who can provide lasting protection from suffering. They are the supreme objects of refuge. Other than the Three Jewels, there is no source of ultimate refuge.

If we have strong faith in the Three Jewels we will derive great benefit from reciting refuge prayers. It is important to understand clearly the significance of the Three Jewels, to know the meaning of going for refuge, and to contemplate these while reciting the refuge prayers. We should gradually deepen our understanding of the profound nature of the Three Jewels and strengthen our conviction in their protective power. Then we will come to know for ourselves that the Three Jewels are the supreme and only lasting source of refuge.

Any being who is completely free from obstacles to liberation

and obstacles to omniscience is a Buddha Jewel. Obstacles to liberation are delusions such as ignorance, attachment, anger, jealousy, and so forth. Obstacles to omniscience are the imprints of these delusions that remain in our mental continuum after the delusions have been abandoned. Buddha Shakyamuni, Buddha Vajradhara, and Venerable Vajrayogini are all examples of Buddha Jewels.

Any being who has realized emptiness directly is a Sangha Jewel. All Hinayana Superiors and Mahayana Superiors are Sangha Jewels.

Dharma Jewels are either true paths or true cessations. True paths lead to true cessations, so a true path is similar to a cause and a true cessation is similar to an effect, but a true cessation is not an actual effect because it is permanent in nature and not produced from causes. The third Noble Truth concerns true cessations and the fourth Noble Truth concerns true paths.

True paths are paths of wisdom that directly realize emptiness, and all paths of method such as renunciation, compassion, and bodhichitta that are conjoined with such wisdom. These paths lead to definite freedom from the two obstructions and from the sufferings of samsara. A true cessation is the emptiness of inherent existence of a mind which, in dependence upon true paths, has been freed from either of the two obstructions. A true cessation is a non-affirming negative, a mere absence of inherent existence. At the beginning, it is not easy to understand true cessations.

All minds are empty of inherent existence. Our root mind and its emptiness are our Buddha lineage, the seed from which our enlightenment will grow. The reason we are not yet enlightened is that our Buddha lineage is obscured by the obstructions to liberation and omniscience. These obstructions prevent the growth of our Buddha lineage. When our mind realizes emptiness directly that realization is a true path. When through the power of this realization the ultimate nature of our mind is freed from any obstruction, that ultimate nature becomes a true cessation. When the mind is completely free from all delusions and their imprints it transforms into the omniscient mind of a Buddha and is called the 'Wisdom Truth Body'. The emptiness of that mind is called the 'Nature Body'.

At the moment, ordinary beings do not have true Dharma Jewels, but through our daily practice we can lay the foundations for achieving them in the future. For example, a mind that meditates on impermanence in order to overcome attachment is similar to a true path. When we temporarily abandon attachment through meditating on impermanence we gain temporary freedom from the problems of attachment, and this temporary abandonment of attachment is similar to a true cessation. Both the mind that meditates on impermanence and the temporary abandonment of attachment that depends upon this meditation are foundations for attaining actual Dharma Jewels. Therefore, pure meditation which is a cause of abandoning any delusion is a foundation for attaining true paths, and overcoming any delusion, even for a short time, is the basis for attaining true cessations. By improving our meditation on emptiness we will eventually gain a direct realization of emptiness and our mind will become a true path, an actual Dharma Jewel. Dharma Jewels, therefore, are not merely something that we visualize and make requests to, they are something to be developed within our own mental continuum through our practice of meditation.

It is relatively easy for those who are trained in Buddhist thought to understand the meaning of the Buddha Jewel and the Sangha Jewel, but it is more difficult to understand the real meaning of the Dharma Jewel. Therefore it is not easy to understand the deeper meaning of going for refuge. To grasp the profound significance of refuge we must study and contemplate for a long time, paying particular attention to understanding the nature of the Dharma Jewel.

There are two ways of going for refuge: going for causal refuge and going for resultant refuge. We go for causal refuge by visualizing the Three Jewels in front of us and making requests for protection and so forth. We go for resultant refuge by focusing our mind on the Three Jewels while generating a strong aspiration to become a Buddha Jewel and a Sangha Jewel by attaining the realizations of the Dharma Jewel. This way of going for refuge is practised by those with special aptitude and greater skill.

For an intelligent practitioner self-generation is a practice of

resultant refuge. At the beginning of the meditation session he or she generates the motivation: 'To attain enlightenment swiftly, I will bring the future result into the path by generating myself as a Buddha'. This is a type of resultant refuge. Our main purpose in practising Mahayana Buddhism is to perfect our ability to help all sentient beings by becoming a Buddha Jewel, and to do this we must gain all the realizations of the Dharma Jewel and become a Sangha Jewel.

Until we gain a firm experience of generation stage meditation it is necessary to practise the eleven yogas in conjunction with the words of the Vajrayogini sadhana, but once we are familiar with the practices we can dispense with the words. In general, there are four Vajrayogini sadhanas: the extensive, the middling, the condensed, and the very condensed. It is best to receive teachings on the extensive sadhana since they include the instructions for practising the three shorter ones. This commentary is based on the extensive sadhana known as *Quick Path to Great Bliss*, which was composed by Je Phabongkhapa. A translation of this sadhana can be found in Appendix II.

The extensive sadhana of Vajrayogini is very short when compared with the extensive sadhanas of Heruka, Yamantaka, or Guhyasamaja, but it contains the essential meaning and blessings of all those Deity practices. If we really want to experience the results of these instructions it is very important to practise the extensive sadhana of Vajrayogini regularly.

## The practice of refuge

This has five parts:

1 Visualizing the objects of refuge
2 Developing renunciation
3 Developing compassion
4 Developing conviction in the power of the Three Jewels
5 Reciting the refuge prayer

## *Visualizing the objects of refuge*

In the space in front of us, level with our eyebrows, we visualize a vast jewelled throne supported by eight snow-lions. Completely covering the surface of the throne is a four-petalled lotus. The eastern petal, which is closest to us, is white, the northern petal, which is to our right, is green, the western petal is red, and the southern petal is yellow. The centre of the lotus is green. Upon this there is a smaller throne and upon this there is a moon cushion and a sun cushion, with the sun cushion uppermost.

Sitting on the sun cushion is our root Guru in the aspect of Buddha Vajradharma. He is red in colour with one face and two hands. His hands are crossed at his heart and hold a vajra and bell. At Guru Vajradharma's heart, on a sun cushion, stand Father Heruka and Mother Vajrayogini. Heruka is blue with four faces and twelve arms. He embraces his consort Vajrayogini who is red with one face and two arms. In the sadhana it says **'In the space before me appear Guru Chakrasamvara Father and Mother'**. Here, according to Je Phabongkhapa's intention, 'Guru' refers to Guru Vajradharma, and 'Chakrasamvara' refers to the Deity Heruka embracing Vajrayogini at Guru Vajradharma's heart.

Around Guru Vajradharma, on the yellow anthers of the lotus, there are the Gurus of the Narokhachö lineage and all the other lineage Gurus of Sutra and Tantra. From the heart of Guru Vajradharma all the other objects of refuge emanate and fill the entire surface of the four-petalled lotus.

At the centre of the eastern petal stands Vajrayogini surrounded by all the Deities of the four classes of Tantra. These are in four concentric circles with the Deities of Highest Yoga Tantra forming the innermost circle. These are surrounded by the Deities of Yoga Tantra, who are surrounded by the Deities of Performance Tantra, who are surrounded by the Deities of Action Tantra.

At the centre of the southern petal is Buddha Shakyamuni surrounded by all the Emanation Bodies and Enjoyment Bodies of the Buddhas.

At the centre of the western petal there are Dharma Jewels

in the symbolic form of books composed by the Gurus, Buddhas, and Bodhisattvas. These books include the Kangyur, the Tengyur, the Tantric texts of Heruka, and a countless number of other texts together with their commentaries that have been composed by other Buddhas. We should imagine that these books, which are made of light, are the realizations of the Gurus, Buddhas, and Bodhisattvas. Holy beings benefit all sentient beings by displaying their realizations in the form of books that can be studied and put into practice.

At the centre of the northern petal is Manjushri surrounded by all the superior Bodhisattvas, Emanated Arhats, Heroes, and Heroines. Around the outer edge of the four petals are the Dharma Protectors. Each refuge being is either sitting or standing on a sun cushion or moon cushion. We imagine that each one is a real living being, not lifeless like a statue or painting.

All the countless refuge objects on the throne in front of us are included within the Three Jewels: the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel. The Gurus, Yidams, and Buddhas are all Buddha Jewels; the Bodhisattvas, Emanated Arhats, Heroes, Heroines, and Dharma Protectors are all Sangha Jewels; and the Dharma books represent the Dharma Jewels. We should also regard all the refuge objects as manifestations of our root Guru, Guru Vajradharma. The Sangha Jewels are all manifestations of Guru Vajradharma's body, the Dharma Jewels are all manifestations of his speech, and the Buddha Jewels are all manifestations of his mind.

We should not expect to be able to visualize the refuge assembly clearly at the beginning. To start with it is sufficient simply to imagine that they are in the space in front of us. The most important thing is to have strong conviction that they are actually present. Even though we may not be able to see them, we can be certain that they are appearing before us in subtle forms and that we are actually in their presence. Gradually, we shall be able to bring to mind a rough mental image of the whole assembly and, as we become more familiar with the visualization, we will naturally attain a more detailed image. To start with, however, we should not be concerned with detail. For example, when we think of a friend, we simply bring to mind a general image of him; we do not try to achieve a detailed

image of all his features such as his face, his legs, his arms, and so forth. In the same way, when we begin to visualize the refuge assembly we should be satisfied with a general image of the holy beings and not try to see all their specific details.

### *Developing renunciation*

When we practise the yoga of rising we wake with the divine pride of being Vajrayogini, but when we go for refuge or engage in practices such as Vajrasattva purification we should temporarily give up this divine pride and think:

*In reality I have yet to become Vajrayogini. Because I have many delusions and because my mind still bears the imprints of the negative actions I have accumulated since beginningless time, I will continue to experience suffering. I have experienced pain and death countless times already. Each time I died I had to leave my body. If all the blood and bones of my previous bodies existed now the blood would be greater than an ocean and the bones would cover the entire earth. Countless times in the past, without any choice, I have had to experience the suffering of changing my body, and I will have to experience this again countless times in the future. In countless previous lives I have been born as an insect and survived on excrement. If all the excrement I consumed in my insect rebirths existed now it would form a pile as high as a mountain. How wonderful it would be if I could reach liberation in this life! If I do not, I will have to take countless more rebirths and experience the sufferings of birth, sickness, old age, and death again and again, and I shall continue to endure all the different sufferings such as the three sufferings, the six sufferings, and the eight sufferings.*

Reflecting on the sufferings of repeated birth, death, and rebirth in this way, we will develop a deep disgust for samsara. As long as we remain in samsara suffering is inevitable. The painful feelings we occasionally experience last only for a short time, but if we think of the sufferings of future lives and of samsara in general we will realize that unless we achieve liberation the misery we must experience is endless. We are now sitting comfortably reading this book, but our death may come

at any moment. If we die today, where will we be next week? We all suffer the uncertainty of not knowing when we will die or where we will be reborn. The only thing we can be certain of is that wherever we take our next rebirth we will experience some form of suffering. If we are reborn as a human being we will have to experience the suffering of being in the womb and leaving the womb. We will have forgotten all the knowledge we have acquired in this life and we will have to start our education all over again. At the moment we all have a sense of pride in ourselves, whatever our social status, but after death our bodies will be buried beneath the ground, or burned to ashes in a fire. The nature of samsara is impermanence and misery.

If we contemplate all these points skilfully we will begin to feel very uncomfortable at the thought of having to remain in samsara. This discomfort will lead to renunciation, the wish to escape from samsara.

### *Developing compassion*

Next we contemplate the sufferings of all other sentient beings. We think:

*I am not alone in having to experience suffering. There are countless sentient beings all of whom have experiences and problems similar to my own, so how can I think of working solely for my own liberation? Every living being has at some time in the past been my dear mother. Again and again each one of them has had to experience the sufferings of sickness, ageing, death, having to part with what they like, having to encounter what they do not like, and having to search in vain for what they want. At some point or other they all have to endure hunger, thirst, conflict, uncertainty, and the repeated loss of status and companions. Up till now they have been unable to find security or satisfaction and have been forced to give up body after body, taking rebirth again and again. I cannot bear the misery of all these beings drowning in the ocean of samsara, each one having no choice but to experience immense suffering. I must work to liberate them all.*

### *Developing conviction in the power of the Three Jewels*

Without the protection and guidance of enlightened beings it is impossible for confused sentient beings to escape from samsara. If we think deeply we will come to realize that only the Three Jewels have the complete power to guide us and protect us. Buddhas can protect us because they have four special attributes: they are free from all fear and suffering, they have skill in liberating all beings, they have great compassion for all sentient beings, and they are without partiality. The Dharma that is revealed by Buddha is the actual method for gaining release from samsara, and the Sangha help us to gain realizations of Dharma. If we repeatedly contemplate these facts we will develop strong faith and conviction in the Three Jewels.

### *Reciting the refuge prayer*

First we visualize the refuge assembly and generate the causes of refuge: renunciation, compassion, and faith in the Three Jewels. Then we recite the refuge prayer from the sadhana. We imagine that we are surrounded by the countless living beings of the six realms of samsara. We visualize them all in human form, but we remember that in reality each one is experiencing the sufferings of their particular realm. Closest to us are our parents, family, and friends. We imagine that we all recite the refuge prayer together. If we practise in this way the benefit we receive from going for refuge will be equal to the number of all sentient beings.

With our prayer to the Gurus, we request our Spiritual Guides to bestow upon us their blessings and to transform all our actions of body, speech, and mind into the spiritual path. With our prayer to the Buddhas, we request their guidance on the spiritual paths leading to liberation and enlightenment. With our prayer to the Dharma, we remember the special qualities of the Dharma Jewel and generate a strong wish to attain Dharma realizations quickly. With our prayer to the Superior Sanghas, we request their assistance on the spiritual path and the removal

of all obstacles preventing our attainment of liberation and enlightenment.

If we are collecting one hundred thousand refuge prayers as the first of the four great preliminary guides we can count the refuge prayer at this point. We can either collect the prayers from the sadhana or we can collect the following short prayer:

> I go for refuge to the Gurus, Buddhas, Dharmas, and Sanghas.

After reciting the prayer a hundred times, or as many times as we wish, we imagine that lights and nectars in five colours descend from each of the refuge objects. They dissolve into us and purify all our negative actions, especially those committed against our Gurus, the Buddhas, the Dharma, and the Sangha. We have committed many such negative actions. We may have been angry with our Gurus or the Buddhas or behaved disrespectfully towards them. We may have lost our faith in them, or broken the commitments and promises we made to them. We may have temporarily abandoned the Dharma, or developed an aversion to listening to Dharma teachings or to practising Dharma. We may have been critical of the Sangha or behaved disrespectfully towards them. As we recite the prayers and visualize the lights and nectars descending we imagine that all these unwholesome actions, created in this and all our previous lives, are purified, and that our lifespan, merit, and Dharma realizations increase.

## GENERATING BODHICHITTA

The practice of Mahayana refuge includes developing renunciation and compassion, both of which are essential factors for generating bodhichitta. The more we train in Mahayana refuge, the stronger our bodhichitta will become.

The root of bodhichitta is compassion. The principal means for developing compassion is contemplating the suffering of others and trying to develop the wish that all beings be freed from their suffering. This compassionate wish needs to be

developed strongly so that it arises spontaneously at all times and influences all our thoughts and actions.

Compassion induces a superior intention. With this we see the inadequacy of merely wishing to free others from suffering and we make the definite decision, 'I myself will act to free all beings from their suffering'. We realize that to liberate all living beings from suffering we ourselves must first attain enlightenment. Only then will we have the power to bring lasting happiness to all other beings.

This strong desire, rooted in compassion, to attain enlightenment in order to benefit all beings is known as 'bodhichitta'. When bodhichitta arises spontaneously we enter the actual Mahayana paths. Je Tsongkhapa said that to enter the Mahayana it is not enough merely to study Mahayana teachings; the only gateway to the Mahayana paths is actually to generate the spontaneous mind of bodhichitta.

We should generate and enhance the mind of bodhichitta by reciting the bodhichitta prayer in the sadhana. This prayer contains the practices of aspiring bodhichitta, engaging bodhichitta, and the four immeasurables. The phrase '**Once I have attained the state of a complete Buddha**' refers to the practice of aspiring bodhichitta. The phrase '**I shall free all sentient beings**' refers to immeasurable equanimity, indicating that our compassion embraces all sentient beings without partiality. The phrase '**from the ocean of samsara's suffering**' refers to immeasurable compassion. The phrase '**and lead them to the bliss of full enlightenment**' refers to immeasurable love and immeasurable joy. Finally, the words '**For this purpose I shall practise the stages of Vajrayogini's path**' refer to engaging bodhichitta. By practising the two stages of Vajrayogini's path we are actively engaging in the methods to attain enlightenment for the benefit of others.

We may recite these prayers either in English or Tibetan. The purpose of reciting prayers is to remind us of their meaning. Our minds are weak in Dharma understanding so we must rely upon the support of verbal prayers. Just as a feeble, old person needs a walking stick, so we need to recite prayers to remind us to improve our bodhichitta.

Before practising Secret Mantra we should train well in

Lamrim, the stages of the path common to both Sutra and Tantra, and we should be familiar with the methods for generating bodhichitta. The main foundation of successful practice of the two stages of Vajrayogini is to have developed the three principal realizations: renunciation, bodhichitta, and the correct view of emptiness. In addition to these we need to engage in the preliminary practices. Just as a strong foundation is needed to build a good house, so a firm foundation of training in the preliminaries and training in the three principal aspects of the path is essential for our Secret Mantra practice. If our practice of generation and completion stages of Secret Mantra has such a firm foundation it will become a quick method for attaining enlightenment.

Our present state of mind is not permanent. It can change either into a negative mind such as anger, or into a positive mind such as the altruistic wish to attain enlightenment. At the moment our bodhichitta may be artificial because it is generated with effort, but with practice we can transform our primary mind into a real bodhichitta that arises spontaneously. We cannot develop compassion and bodhichitta merely by listening to teachings. We should be prepared to spend a long time training in the methods to develop them, both in and out of meditation. More detailed explanations of going for refuge, generating bodhichitta, and so forth can be found in *Joyful Path of Good Fortune*.

Throughout our practice of the two stages of Vajrayogini we should continue to improve our bodhichitta. We should not discourage ourselves by thinking that we cannot practise Secret Mantra because we have not yet developed bodhichitta; we can train in both simultaneously. Secret Mantra and Lamrim should be practised together so that eventually we will achieve realizations of both simultaneously. If we sow an apple seed and a pear seed at the same time and we water and nourish them equally, they will grow together and ripen together. Similarly, from now on we should begin to practise both Secret Mantra and Lamrim, and in the future we will accomplish their results together. These two practices are like friends who help and support each other. Both are indispensable if we are to progress to full enlightenment.

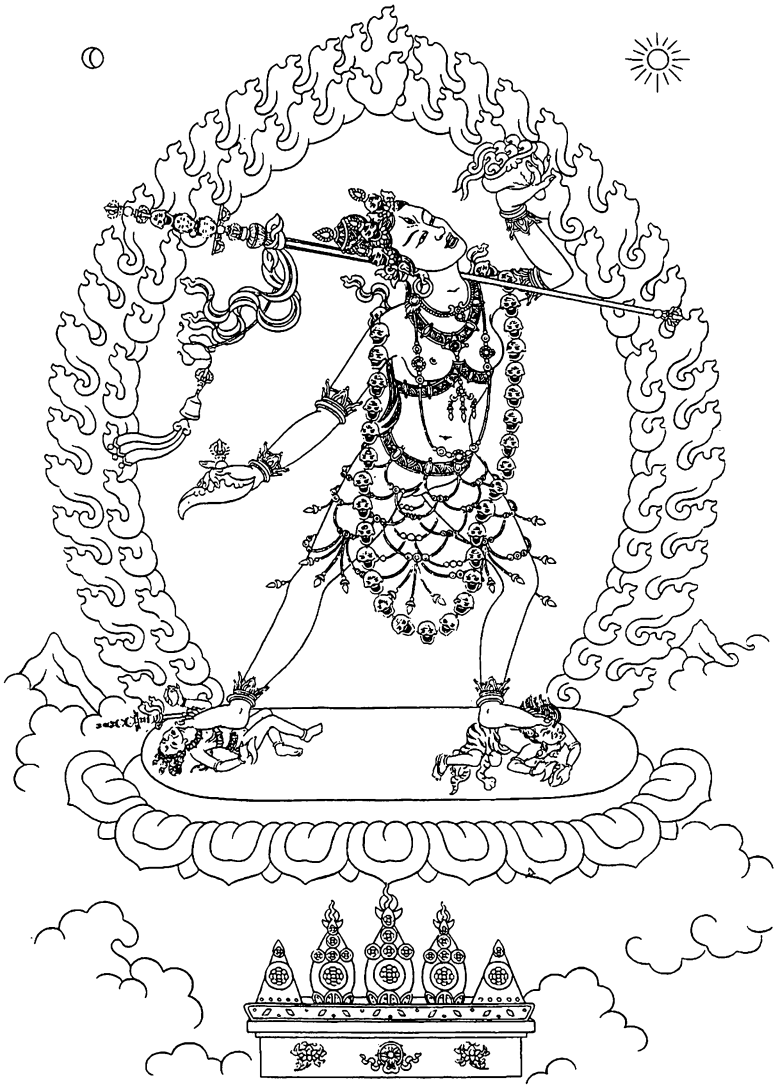
Tantric teachings give special methods to improve our bodhichitta and our understanding of emptiness. For example, there is one practice called 'generating the mind of all yogas' which is explained when Highest Yoga Tantra empowerments are given. To generate the mind of all yogas we first generate a mind of great compassion focusing on suffering sentient beings, and then we develop a strong wish to attain Buddhahood for their sake. This is conventional bodhichitta. Without losing this wish we then remember that all phenomena are empty of inherent existence. This is ultimate bodhichitta. At our heart we visualize our conventional bodhichitta in the form of a very small moon cushion lying flat. At the centre of the moon cushion we visualize a white five-pronged vajra standing vertically and identify this as our ultimate bodhichitta. Imagining that the moon and vajra are very firm and stable, and are radiating light, we hold this visualization without distraction for as long as possible. We should constantly recall this experience throughout the day.

For skilful meditators the practices of generation stage and completion stage are the supreme methods to improve their conventional and ultimate bodhichitta.

## RECEIVING BLESSINGS

As mentioned before, the Gurus, Yidams, and Buddhas are emanations of Guru Vajradharma's mind, the assembled Dharma Jewels are emanations of Guru Vajradharma's speech, and the assembled Sangha Jewels are emanations of Guru Vajradharma's body. With this in mind, we recite from the sadhana the special request prayer to receive the blessings of the Three Jewels.

We imagine that as a result of making these requests with strong faith, the group of Sangha Jewels melts into white light. This light dissolves into our crown and our body receives the blessings of Guru Vajradharma's body. Then the assembly of Dharma Jewels melts into red light. This light dissolves into our throat and our speech receives the blessings of Guru Vajradharma's speech. The Gurus, Yidams and Buddhas then melt into



*Vajrayogini*

blue light. This light dissolves into our heart and our mind receives the blessings of Guru Vajradharma's mind. By receiving these blessings all our faults and negative actions of body, speech, and mind are purified, and our actions of body, speech, and mind transform into spiritual paths.

## INSTANTANEOUS SELF-GENERATION AS VAJRAYOGINI

After receiving the blessings of Guru Vajradharma's body, speech, and mind, we imagine that the entire world system, together with all its inhabitants, melts into light and dissolves into our body. Our body also melts into light and slowly diminishes in size until it finally dissolves into emptiness. This resembles the way in which all the appearances of this life dissolve at death. We meditate single-pointedly on emptiness without permitting any conventional appearance to arise. We imagine that our mind mixes completely with emptiness and we develop the recognition 'I am the Dharmakaya, the Truth Body, of Vajrayogini'. This is called 'bringing death into the path of the Truth Body'.

From the Truth Body we instantly transform into an oval of red light, about eighteen inches high and twelve inches wide, standing vertically on an eight-petalled lotus and a sun cushion. This transformation resembles the way in which the body of the bardo being arises out of the clear light of death. We develop the recognition 'I am the Sambhogakaya, the Enjoyment Body of Vajrayogini'. This is called 'bringing the intermediate state into the path of the Enjoyment Body'.

Now the red oval of light, in nature our own mind, increases in size and transforms into the Nirmanakaya, the Emanation Body of Vajrayogini. We generate the divine pride 'I am Vajrayogini'. This resembles leaving the intermediate state and taking rebirth. It is known as 'bringing rebirth into the path of the Emanation Body'.

Those who wish to practise Vajrayogini Tantra daily, but have insufficient time or ability to practise either the extensive or the middling sadhana, can fulfil the commitment taken during the

Vajrayogini empowerment to generate as the Deity by practising the following sequence. First we go for refuge, generate bodhichitta, and dissolve the objects of refuge as explained earlier. Then we meditate on bringing death, intermediate state, and rebirth into the path and generate as the Deity Vajrayogini, as just described. We then visualize that at our heart, inside a red phenomena-source and on top of a moon cushion, there is a red letter BAM. Circling counter-clockwise around this there is the mantra of Vajrayogini: OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANTYE HUM HUM HUM PHAT PHAT PHAT SÖHA. With strong faith we concentrate on the BAM and mantra letters and recite the mantra as many times as possible, or at least as many times as we promised to during the Vajrayogini empowerment. Finally, we recite a short prayer of dedication.

It is also possible to perform a brief self-generation practice in conjunction with the short sadhana called *Dakini Yoga*, which can be found in Appendix II. This sadhana is helpful for busy practitioners because it combines the essential stages of self-generation as Vajrayogini with Six-session Guru Yoga. However, we should not be satisfied with only short practices. If we want to achieve Buddhahood by relying on Vajrayogini we definitely need to practise the eleven yogas extensively.

## BLESSING THE INNER OFFERING

This has five parts:

1 The benefits
2 The basis of the inner offering
3 The visual object of the inner offering
4 How to bless the inner offering
5 The significance of the inner offering

### The benefits

The practice of inner offering is found only in Highest Yoga Tantra. Inner offering can be used as an offering to the holy

beings, for ourselves as in the yoga of experiencing nectar, or to avert external or internal obstacles. Blessing and tasting the inner offering is a cause of many levels of completion stage realization. Through this practice we can purify our five contaminated aggregates and elements and transform them into the five Buddha Families, and we can purify the five delusions and transform them into the five omniscient wisdoms. Making the inner offering acts as a cause to increase our lifespan, to accumulate merit, and to experience great bliss.

### The basis of the inner offering

The inner offering is so called because its basis is a collection of five meats and five nectars, all of which are inner substances, or substances derived from the bodies of sentient beings. Torma and tsog offerings are based upon external substances which are not obtained from the body and so they are called 'outer offerings'. For the inner offering, the basis and the visual object are different, whereas for the outer offerings they are the same.

### The visual object of the inner offering

We set up in front of us a real skullcup, or a vessel of similar shape, or any small container that has a lid. Into this container we pour black tea or alcohol, and into this we put a nectar pill that has been blessed by our Guru or received from a Dharma practitioner of the same lineage as ourself. This is the visual object. Focusing on this, we proceed to bless the inner offering.

### How to bless the inner offering

This has four parts:

1 Clearance
2 Purification
3 Generation
4 Transformation

## *Clearance*

'Clearance' here means to clear, or to drive away, obstacles such as harmful spirits who might interfere with the blessing of the inner offerings. This is done by reciting the mantra **OM KHANDAROHI HUM HUM PHAT**. Among the many Deities of the Heruka mandala, the wrathful female Deity Khandarohi is the Deity responsible for dispelling obstacles and hindrances. She is also known as the 'Goddess of Action' and her mantra is called the 'action mantra'. While reciting this mantra we imagine countless Khandarohi goddesses manifesting from our heart. They disperse in all directions and drive away any negative forces that might obstruct the blessing of the inner offering. When this has been accomplished the goddesses are reabsorbed into our heart.

## *Purification*

In this context, 'purification' means purifying our ordinary appearances and conceptions, including self-grasping, by means of meditation. It is necessary to purify the ten substances before we can transform them into nectar. To do this, we focus on the visual object of the inner offering and contemplate that it and all other phenomena, including ourselves, are empty of inherent existence. At the same time we recite the mantra **OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM,** followed by the phrase '**Everything becomes emptiness**'. The mantra summarizes the meditation on emptiness. OM refers to the visual object of the inner offering, SARWA DHARMA means 'all phenomena', and SÖBHAWA SHUDDHO means 'lack inherent existence'. The whole mantra, therefore, means: 'All phenomena including the visual object of the inner offering are empty of inherent existence'.

After reciting 'Everything becomes emptiness' we meditate briefly on emptiness, the lack of inherent existence. We imagine that all conventional appearances have dissolved into emptiness, identify this emptiness as emptiness of inherent existence, and then try to mix our mind with this emptiness.

## *Generation*

This has two parts:

1 Generating the container
2 Generating the contained substances

### Generating the container

We visualize:

*From the state of emptiness a blue letter YAM appears. This is the seed of the wind element and its nature is the wisdom of great bliss and emptiness. The YAM transforms into a gigantic wind mandala. This is blue, semi-circular in shape, and lies flat with its curved edge furthest from us. At both corners there is a fluttering white banner. The movement of the banners activates the wind mandala causing the wind to blow.*

*Above the wind mandala there appears a red letter RAM. This is the seed of the fire element and its nature is the wisdom of great bliss and emptiness. This letter transforms into a triangular fire mandala which is flat and red. It has one corner pointing towards us, directly above the straight edge of the wind mandala, and the other two corners above the semi-circular edge of the wind mandala. This red triangle, which is slightly smaller than the wind mandala, is the core of the fire mandala. As this core is fanned by the wind, red-hot flames blaze and cover the whole wind mandala.*

*Above the fire mandala there appear three AH letters of different colours. The letter AH above the eastern point, the point closest to us, is white; the letter above the northern point, to our right, is red; and the letter above the southern point, to our left, is blue. These letters transform into three large human heads in the same colours as the letters from which they developed.*

*A large white letter AH, which symbolizes emptiness, appears above the centre of the three heads. This transforms into a vast skullcup, white outside and red inside, which rests on top of the heads.*

## Generating the contained substances

To generate the contained substances we should visualize the following.

*Inside the skullcup there instantly appear the ten letters* ***OM, KHAM, AM, TRAM, HUM, LAM, MAM, PAM, TAM, BAM.*** *Gradually these letters transform into the five meats and the five nectars. In the east, the part of the skullcup nearest to us, the white letter OM transforms into yellow excrement which is marked by a radiant white OM, the seed of Vairochana. In the north, to our right as we look, the green letter KHAM transforms into white brains marked by a radiant green KHAM, the seed of Amoghasiddhi. In the west the red letter AM transforms into white sperm marked by a radiant red AM, the seed of Amitabha. In the south the yellow letter TRAM transforms into red blood marked by a radiant yellow TRAM, the seed of Ratnasambhava. In the centre the blue HUM transforms into blue urine, marked by a radiant blue HUM, the seed of Akshobya.*

*In the south-east the white letter LAM transforms into a black corpse of a cow marked by a radiant white LAM, the seed of Lochana. In the south-west the blue MAM transforms into a red corpse of a dog marked by a radiant blue MAM, the seed of Mamaki. In the north-west the red PAM transforms into a white corpse of an elephant marked by a radiant red PAM, the seed of Benzarahi. In the north-east the green TAM transforms into a green corpse of a horse marked by a radiant green TAM, the seed of Tara. In the centre the red BAM transforms into a red human corpse marked by a radiant red BAM, the seed of Vajravarahi.*

*All the corpses lie on their backs and are marked at the heart by their respective letters. The human corpse lies in the urine with its head pointing away from us. All the other corpses lie with their heads towards the centre of the skullcup.*

In summary, from inside the vast skullcup there arise the ten letters, the seed letters of the five Buddha Fathers and the five Buddha Mothers. These ten letters transform into the ten inner substances which constitute the basis of the inner offering.

Those with no understanding of emptiness should not try to visualize the ten substances too clearly. Otherwise they might

feel they are visualizing real excrement and urine, and instead of being able to transform it into nectar they will feel disgusted!

## *Transformation*

This has three parts:

1 Purifying faults
2 Transforming into nectar
3 Increasing

### Purifying faults

We contemplate:

*Light rays radiate from the letter BAM at our heart and strike the two banners of the wind mandala, causing them to flutter. This causes the wind mandala to blow, which in turn causes the fire mandala to blaze. The heat from the fire mandala causes the ten seed letters that mark the substances and the ten substances themselves to boil. They all melt together into a hot, orange liquid. As the letters mix with the ten substances, the unpleasant colours, tastes, and smells of those substances are purified.*

### Transforming into nectar

We contemplate:

*Above the orange liquid a white letter HUM appears. This is the nature of Heruka's mind, the wisdom of indivisible great bliss and emptiness. The HUM transforms into a white upside-down khatanga. The substance of the khatanga is white bodhichitta and its nature is Heruka's mind.*

*Due to the heat of the boiling liquid below, the white khatanga begins to melt and drip into the skullcup, as butter melts when close to steam. The melted white khatanga swirls three times counter-clockwise inside the skullcup and then mixes completely with the liquid. The liquid becomes cool and sweet and takes on the colour of mercury. Due to the mixing of the khatanga, the liquid transforms into nectar possessing three qualities: it is a medicine-nectar that prevents all diseases, it is a life-nectar that destroys death, and it is a wisdom-nectar that eradicates all delusions.*

Whilst we are imagining that the liquid is transforming into nectar with the three qualities we need very firm and very strong concentration.

### Increasing

Directly above the nectar we visualize a row of Sanskrit vowels and consonants which are white in colour. In the centre is the first vowel, the letter OM. Starting from the right of the OM and extending from right to left there are the remaining vowels in the following sequence: A AA I II U UU RI RII LI LII E AI O AU AM AH. Starting to the left of the OM and extending from left to right there are the consonants in the following sequence: 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.

Above this row of white letters there is a similar row of red letters, and above this there is a row of blue letters. The letters of each row are the same, differing only in colour. All three rows of letters are made of radiant light.

We imagine that the row of white vowels and consonants gradually dissolves from both ends towards the centre and transforms into a white OM. In the same way, the row of red letters transforms into a red AH, and the row of blue letters transforms into a blue HUM. So now, above the nectar, there is a white letter OM, a red letter AH, and a blue letter HUM, one above the other.

These three letters radiate brilliant light rays to the Buddha Lands of the ten directions, invoking the enjoyments of all Buddhas, Heroes, and Yoginis, and drawing all their wisdom-nectars into the three letters. The blue HUM turns upside-down, descends, and dissolves into the nectar, followed in the same way by the red AH and the white OM. The three letters mix with the nectar, causing it to become inexhaustible. To stabilize the transformation of the nectar we recite **OM AH HUM** three times.

All these inner offering practices are done whilst reciting the appropriate words in the sadhana. At the conclusion of the blessing we should develop a strong conviction that in front of

us there is a special wisdom-nectar possessing the three qualities. This nectar can now be used either for our own purposes or to benefit others.

## The significance of the inner offering

When advanced meditators bless their inner offering they visualize the various stages as external transformations, but at the same time, internally, they engage in completion stage practices that correspond to the stages of the blessing. Knowing the symbolism of the inner offering, they use the process of blessing that it to greatly enhance their completion stage practice.

For example, during the blessing of the inner offering the wind mandala that is visualized symbolizes the downward-voiding winds that are located below the navel. Above the wind mandala there is the triangular-shaped fire mandala symbolizing the inner fire, or tummo, at the navel. Above the fire mandala there are three human heads representing the minds of white appearance, red increase, and black near-attainment, the fifth, sixth, and seventh of the eight signs that occur when the winds have dissolved within the central channel. Above the three heads there is a skullcup which symbolizes the mind of clear light, the eighth sign. The skullcup is white outside and red inside, symbolizing emptiness and great bliss respectively. The skullcup itself symbolizes the indivisible union of bliss and emptiness. Inside the skullcup there are the ten substances. The five nectars signify the five contaminated aggregates and the five meats symbolize the five elements: earth, water, fire, air, and space, as well as the five principal delusions: confusion, miserliness, attachment, jealousy, and self-grasping. The contaminated aggregates and elements are the principal basis that is to be purified during completion stage practice. Their generation inside the skullcup of bliss and emptiness symbolizes their purification and transformation.

In general, meat symbolizes the flesh of the four maras that are slain by Tantric practitioners with the weapon of their wisdom. Each of the five meats also has a special significance. Cows are very dull and stupid, so the meat of the cow symbolizes

confusion. The meat of the dog symbolizes miserliness because dogs are very possessive and miserly. Although a dog usually cannot enjoy its master's possessions it will nevertheless guard them diligently and attack anyone who threatens them. Elephant meat symbolizes attachment. Horse meat symbolizes jealousy because horses are very competitive. When they run together and one horse moves ahead, the others jealously chase after it. Human flesh symbolizes self-grasping because most humans have an inflated sense of their own importance. These delusions must be purified because they are the main cause of developing both contaminated aggregates and contaminated elements.

The fluttering of the banners on the wind mandala symbolizes the downward-voiding winds ascending. The blazing fire is symbolic of the blazing of the inner fire, or tummo. Through the blazing of the inner fire, the winds gather and dissolve within the central channel, inducing the three signs symbolized by the three human heads on top of the fire mandala. The skullcup on top of the three human heads symbolizes the mind of clear light that manifests after the energy-winds have completely dissolved within the central channel. Through meditating on the clear light the five contaminated aggregates are purified and transform into the five Buddha Fathers, and the five contaminated elements are purified and transform into the five Buddha Mothers. This is symbolized by the ten substances transforming into wisdom-nectar.

In summary, blessing the inner offering indicates the basis that needs to be purified, the path that purifies, and the results of purification – the basis, path, and result of completion stage practice. When we have understood this and can combine our understanding with the practice of blessing the inner offering, we will begin to appreciate the real significance of this profound practice.

Marpa Lotsawa said that tasting the nectar of his inner offering was more powerful than receiving one hundred initiations from other Lamas. This may seem to be a boastful statement, but when we thoroughly understand the inner offering's special qualities we will realize the profound truth of Marpa's words.

When we bless our inner offering the basis of the offering is

the ten inner substances, but the visual object of the offering is a nectar pill dissolved in alcohol. When we bless torma and tsog offerings, the visual object of the offerings and the basis of the offerings are the same, both having the aspect of nectar food for eating. Apart from these differences the four stages of clearance, purification, generation, and transformation are the same when blessing inner offering, tsog offerings, and torma offerings.

The process for making nectar pills that was mentioned in the yoga of experiencing nectar is also similar to the process for blessing the inner offering. However, there are some differences with regard to the visualized basis upon which the pills are established, the substances that are used, and the number of OM AH HUM mantras that are recited during the blessing.

## BLESSING THE OUTER OFFERINGS

This has two parts:

1 General explanation
2 How to bless the outer offerings

### General explanation

There are traditionally eight outer offerings which are sometimes followed by a further six. Listed in the order in which they are offered, the eight offerings are: nectar for drinking, water for bathing the feet, flowers, incense, light, perfume, food, and music. The purpose of making these offerings to the Gurus, Yidams, Buddhas, and Bodhisattvas is to increase our stock of merit or good fortune and thereby to create the main cause for our wishes to be fulfilled. More specifically, by offering food and nectar we will gain freedom from the suffering of poverty and achieve the enjoyments of the Buddhas. By offering bathing water and perfume we create the cause to be free from samsaric rebirths and to attain the Form Body of a Buddha. By offering beautiful flowers we will experience freedom from

sickness, ageing, and other bodily ailments, and we will attain the special attributes of the body of a Buddha. By offering incense we create the cause to keep pure moral discipline and achieve pure concentration. By offering lights we will become free from the inner darkness of ignorance and achieve omniscient wisdom. Offering beautiful music creates the cause never to have to hear unpleasant sounds but only to hear pleasant sounds, especially the sound of Dharma, and to receive only good news. It is also a cause of attaining the speech of a Buddha. Knowing these benefits, we should try to make outer offerings every day, at least mentally.

All Buddhist practitioners should keep a statue or a picture of Buddha Shakyamuni and regard this as the living Buddha. Practitioners of these special Vajrayogini instructions should also keep statues or pictures of Je Tsongkhapa and Vajrayogini and regard these as they would the living Je Tsongkhapa and Vajrayogini. In front of these representations of the Buddhas, Gurus, and Yidams we arrange three sets of offerings. The first set is to the Field for Accumulating Merit visualized in the practice of Guru yoga. The second is an offering to the in-front-generated Deity visualized during the torma offering, and the third set is an offering made to ourself generated as the Deity. We can arrange more than three sets if we wish. We can set out a hundred rows of offerings, or even more, if we have the time.

According to Mother Tantra, offerings are made starting from the left hand of the Deity. Thus, offerings to the self-generation should be set out starting from our left, and offerings to in-front-generated Deities should be arranged starting from our right, and placed in the order already explained. When we set out the eight offerings, traditionally the first two and the sixth are water, but we should regard them as nectar.

In front of us, on a small table, we place in a row from our right to left a damaru, a bell, a vajra, and our inner offering. The bell faces us with the vajra to its right, just touching it. The other objects should be placed a little apart.

## How to bless the outer offerings

This has four parts:

1 Clearance
2 Purification
3 Generation
4 Actual blessing

### *Clearance*

For the clearance stage of the blessing we recite **OM KHANDA-ROHI HUM HUM PHAT** and visualize either ten or countless wrathful Khandarohi goddesses emanating from the letter BAM at our heart. These goddesses drive away all spirits who try to interrupt us. We then reabsorb the goddesses into our heart.

### *Purification*

While reciting the mantra **OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM** we meditate on the emptiness of inherent existence of the eight offering substances and of all phenomena. This practice purifies our ordinary appearances and ordinary conceptions.

### *Generation*

We visualize the following:

> *From the state of emptiness eight KAM letters instantaneously appear in the space in front of us. These eight letters, which have the nature of great bliss and emptiness, transform into eight skullcups. Inside each skullcup a letter HUM appears. These letters, which are in nature indivisible bliss and emptiness, transform into the individual offerings: drinking water, water for bathing, and so on. Each offering has three attributes: its nature is the wisdom union of great bliss and emptiness, its aspect is that of the particular outer offering, and its function is to cause those who enjoy the offering to experience special uncontaminated bliss.*

## *Actual blessing*

Above each skullcup we visualize the three letters OM AH HUM, one above the other, and then we recite the appropriate blessing mantra. For each blessing mantra we insert the Sanskrit name of the offering between OM and AH HUM. The names of the eight outer offerings are: AHRGHAM, drinking water; PADÄM, water for bathing the feet; VAJRA PUPE, flowers; VAJRA DHUPE, incense; VAJRA DIWE, lights; VAJRA GÄNDHE, perfume; VAJRA NEWIDE, food; and VAJRA SHAPTA, music. Thus to bless drinking water, for example, we recite the blessing mantra **OM AHRGHAM AH HUM.**

After verbally blessing each offering in this way we imagine that the letter HUM above each skullcup dissolves into the offering, followed by the letters AH and OM. In this way the offerings are blessed and transform into the nature of the wisdom union of great bliss and emptiness possessing the three attributes.

OM is the seed-letter of all Buddhas' bodies, AH the seed of all Buddhas' speech, and HUM the seed of all Buddhas' mind. The letters OM AH HUM, therefore, symbolize the body, speech, and mind of all the Buddhas. These three letters are the source of all the mantras of the Gurus, Buddhas, Yidams, and Dharma Protectors, and when we recite this mantra we invoke the great power of all these holy beings. Despite its brevity, this is one of the most blessed and powerful of all mantras. If we recite it with conviction and strong faith we will receive the blessings of all the Buddhas.

While we recite the blessing mantra we can perform the accompanying hand gestures, which symbolize and bless each offering. Illustrations of the various gestures can be found in Appendix III. While we recite the blessing mantra for the music offering we play the damaru and bell. The bell symbolizes clear light wisdom. We hold the bell in the left hand and play it at heart-level to symbolize the experience of clear light, which arises through the dissolution of the inner winds within the central channel at the heart. To attain the wisdom of clear light through meditation we need to ignite and increase the inner fire, and this is symbolized by playing the damaru. The vajra and damaru should be held in the right hand. The damaru is

played at the level of the navel because the inner fire is ignited by concentrating on the navel channel wheel. First we begin by playing the damaru and we imagine that it ignites our inner fire. Then we accompany it by playing the bell briefly, signifying the subsequent experience of clear light. Playing the instruments in this way sows in our mind a special propensity to achieve these attainments in the future.

The six additional outer offerings are also known by their Sanskrit names. They are: VAJRA ADARSHE, indestructible form – we imagine all visual forms appear as Rupavajra goddesses; VAJRA WINI, indestructible sound – all sounds arise as Shaptavajra goddesses; VAJRA GÄNDHE, indestructible scent – all smells arise as Gändhavajra goddesses; VAJRA RASE, indestructible taste – all tastes appear as Rasavajra goddesses; VAJRA PARSHE, indestructible tangibles – all tangible objects arise as Parshavajra goddesses; and VAJRA DHARME, indestructible phenomena – all other phenomena appear as Dharmadhatuvajra goddesses.

## MEDITATION AND RECITATION OF VAJRASATTVA

This has three parts:

1 Developing the intention to purify
2 Visualizing Vajrasattva
3 Reciting the mantra

### Developing the intention to purify

Sometimes we feel that our relatives and friends cause our happiness and that our enemies cause our suffering and problems, but in fact all our happiness is the result of our own virtuous actions and all our suffering is the result of our own negative karma. Although, even in our dreams, it is our constant wish to be free from misery, suffering, fear, and danger, we will never enjoy these freedoms until we have purified all the negative actions we have accumulated in this and previous lives. Purification is very important for everyone, but it is

especially important for Dharma practitioners who wish to gain realizations of Sutra and Tantra. The negative actions we have created in the past are the main obstacles to our attainment of Dharma realizations and the fulfilment of our spiritual wishes.

Out of his compassion for sentient beings, Buddha taught many methods for purifying negative actions. Among these, one supremely powerful method is meditation and recitation of Vajrasattva. In *Root Text of the Mahamudra, the Main Path of the Conquerors*, the first Panchen Lama wrote:

And since the realization of the ultimate nature of the mind
Depends upon accumulating merit and purifying obstructions,
You should first recite the hundred-letter mantra a hundred thousand times
And make as many hundreds of prostrations as possible whilst reciting *Confession of Moral Downfalls*,
And then from the depths of your heart you should make requests again and again
To your root Guru who is inseparable from
All the Buddhas of the three times.

## Visualizing Vajrasattva

We imagine that at our crown there appears a white, thousand-petalled lotus and a moon cushion. Upon the moon cushion sit Vajrasattva Father and Mother. They have white-coloured bodies and are in nature one with Guru Heruka. The Father holds a vajra in his right hand and a bell in his left. His arms are crossed embracing his consort Vajramanani, and he sits in the vajra posture. He is adorned with six types of bone mudra-ornament: crown ornament, earrings, necklace, heart ornament, bracelets and anklets, and ashes of bone spread on his body. Vajramanani holds a curved knife in her right hand and a skullcup in her left. She is adorned with the first five mudra-ornaments, but not the ashes. She sits in the lotus posture, so called because her legs make a shape similar to a lotus as she embraces Vajrasattva.

They are to be regarded as the real, living Vajrasattva and consort. Their bodies are the synthesis of all Sangha Jewels, their speech the synthesis of all Dharma Jewels, and their minds the synthesis of all Buddha Jewels. They should be visualized about three inches above our crown and ideally about six inches in height, but if we find this difficult we can visualize them whatever size is most comfortable.

## Reciting the mantra

This has three parts:

1 The mantra to be recited
2 How to combine the recitation with purification
3 Conclusion

### *The mantra to be recited*

There are four kinds of hundred-letter mantra: the hundred-letter mantras of Heruka, Yamantaka, Vajrasattva, and the Päma lineage. All four mantras are the same for the most part, the main difference being the name of the Yidam found at the beginning of the mantra. Thus, in the hundred-letter mantra of Heruka we recite OM VAJRA HERUKA SAMAYA . . . and so on; in the hundred-letter mantra of Yamantaka we recite OM YAMANTAKA SAMAYA . . . ; in the hundred-letter mantra of Vajrasattva we recite OM VAJRASATTÖ SAMAYA . . . ; and in the mantra of the Päma lineage we recite OM PÄMASATTÖ SAMAYA . . . The remaining letters of the mantras are mostly the same. In the practices of Heruka and Vajrayogini we recite the hundred-letter mantra of Heruka.

In general, Vajrasattva and Vajradhara have the same nature, differing only in shape, colour, and ornaments. This is like someone expressing different aspects of their nature by wearing different clothes. In the *Guhyasamaja Tantra,* Vajradhara said that there are one hundred Buddha Families. These hundred Families can be condensed into five; these can be condensed into three; and these can be condensed into one: Vajradhara,

or Vajrasattva. The hundred-letter mantra symbolizes the hundred Buddha families and has the same nature as these families.

### *How to combine the recitation with purification*

This has two parts:

1 General explanation
2 Purification in seven rounds

#### General explanation

To combine the recitation of the mantra with purification we must first develop a strong sense of regret for all the negative actions we have committed in this life and in countless previous lives.

All unhappiness, problems, fears, dangers, and unfulfilled wishes are the result of our harmful actions. In what way do negative actions produce suffering? Let us take a single act of killing as an example. This action will result in four effects of great suffering. As its ripened effect we will take rebirth in an unfortunate realm. As its environmental effect, when eventually we are born human, our birthplace and living environment will be very poor and barren, and we will meet many hazards and problems. As the experience similar to the cause, when we take a human form our body will be ugly and deformed. We will have to undergo much physical pain and our lifespan will be short. Finally, as the tendency similar to the cause, in future lives we will have a natural tendency to kill, taking delight in hunting, warfare, etc. These impulses will lead us to create the causes to be reborn in the lower realms again and again. All non-virtuous actions, even the tiniest, produce these four great sufferings.

However much we may wish to advance spiritually, we will find it difficult to make any progress until we have purified these negative actions. Through contemplating the faults and dangers of negative actions we develop intense regret and make a firm determination not to commit negative actions in the future. We keep this regret and determination in our mind and then take refuge in Guru Vajrasattva at our crown, regarding

him as the synthesis of the Three Jewels. Remembering the words of Shantideva in *Guide to the Bodhisattva's Way of Life*:

> But I may die before I purify
> All my negativities;
> O please protect me so that I
> May swiftly and surely be free from them.

we mentally supplicate Vajrasattva:

> Please protect me and all sentient beings from the dangers of negative actions and their effects.

Then we recite the mantra. First we visualize on a moon cushion at Father Vajrasattva's heart a white letter HUM encircled by the white hundred-letter mantra standing counter-clockwise. All the letters radiate light and have the wisdom nature of Guru Vajrasattva. The hundred letters of the mantra are inseparable from the hundred Buddha Families. While reciting the mantra, we mentally request Vajrasattva to protect us and all living beings from the misery of our negative actions and their effects.

For this purification practice to be effective we must correctly apply four opponent powers. Developing regret for the negative actions we have performed in the past is the power of destruction, resolving not to repeat the action is the power of promise, taking refuge in Guru Vajrasattva is the power of reliance, and reciting the mantra is the power of the antidote.

### Purification in seven rounds

We can combine mantra recitation with purification in seven rounds. These are: dispelling negativity from above, dispelling negativity from below, destroying negativity at the heart, purification through receiving the vase empowerment, purification through receiving the secret empowerment, purification through receiving the wisdom-mudra empowerment, and purification through receiving the word empowerment. The first three are general practices and the remaining four are practices unique to Highest Yoga Tantra.

***Dispelling negativity from above*** To practise the first round of meditation, we begin by recollecting the feeling of regret and determination not to commit negative actions in the future. Then we focus our attention on the hundred-letter mantra at Guru Vajrasattva's heart and generate strong conviction and faith in Guru Vajrasattva and the power of his mantra. We recite the mantra verbally or mentally seven or more times and then imagine that white light and nectar descend from the mantra letters. They leave through the point of union of Guru Vajrasattva Father and Mother and enter our body through our crown. We visualize all our negative actions and delusions in the aspect of sooty liquid, all our ailments and sufferings in the aspect of pus, blood, and mucus, and all hindrances from spirits in the aspect of snakes, spiders, and scorpions. As our body fills with light and nectar we imagine that all these impurities are pushed down from the upper part of our body and leave through our lower doors. They descend to the depths of the earth where they enter the mouth of the Lord of Death. We imagine that he is fully satiated. Our body fills with wisdom light and nectar and transforms into a body of light, free from all faults of sickness, ageing, and death. We meditate on this pure body of light single-pointedly.

***Dispelling negativity from below*** We recall our previously generated regret, determination, and faith in the power of this practice to purify negativities, and then we recite the mantra seven times or more. As before, we visualize light and wisdom-nectar descending and filling our body. We imagine that this causes all our negative actions, sickness, sufferings, and delusions in the form of smoke, pus, blood, snakes, spiders, and scorpions to rise up from the lower parts of our body and leave through our mouth and nostrils. They then disperse and disappear completely into space. This method is like cleaning the inside of a dirty bottle. As water is poured in from the top and the water level inside rises, the dirt floating on the surface is forced out through the mouth of the bottle, leaving it completely clean inside.

***Destroying negativity at the heart*** We visualize all our bad karma, sickness, sufferings, and delusions in the form of a mass of black light at our heart and then develop the three necessary conditions of regret, determination, and faith. We recite the mantra seven times or more. Then we visualize light and nectar descending and entering our body through our crown. When they reach our heart all our negative actions, sicknesses, and so forth are dispelled, disappearing all at once, just as darkness is instantly dispelled when a light is switched on.

***Purification through receiving the vase empowerment*** To receive the vase empowerment and the blessings of Guru Vajrasattva's body, we first recollect the three conditions and recite the mantra for a short time. Then we imagine that light and wisdom-nectar descend and fill our entire body, purifying our negative physical actions such as killing, stealing, and so forth. We generate a feeling of great bliss and recognize that this feeling is the essence of the vase empowerment. This empowerment ripens the seeds of our generation stage realizations as well as our potential to attain a Buddha's Emanation Body.

***Purification through receiving the secret empowerment*** To receive the secret empowerment and the blessings of Guru Vajrasattva's speech, we first recollect the three conditions and recite the mantra as before. Then we imagine that wisdom light and nectar fill our body. We imagine that all our negative actions of speech such as harsh words, lying, criticism, and verbal retaliation are purified. This induces an experience of great bliss which is the essence of the secret empowerment. This ripens the seeds of our attainment of the illusory body and our potential to attain the Enjoyment Body of a Buddha.

***Purification through receiving the wisdom-mudra empowerment*** To receive the wisdom-mudra empowerment, we recollect the three conditions, recite the mantra, and then imagine that wisdom light and nectar fill our body, purifying our negative actions of mind such as harmful thoughts, wrong views, lack of faith, and disrespect to holy beings. The wisdom light and nectar confer upon us the blessings of Guru Vajrasattva's

mind and cause us to experience great bliss. This great bliss is the essence of the wisdom-mudra empowerment. This empowerment ripens the seeds of our realization of clear light and our potential to attain the Truth Body of a Buddha.

***Purification through receiving the word empowerment*** To receive the word empowerment, we recollect the three conditions, recite the mantra, and then visualize that wisdom light and nectar fill our body, purifying all our downfalls, our broken commitments, and our transgressions of the Bodhisattva vows and the Tantric vows. The wisdom light and nectar confer upon us the blessings of Guru Vajrasattva's body, speech, and mind, inducing an experience of great bliss, which is the nature of the word empowerment. This ripens the seeds of our completion stage realizations of the Union that Needs Learning and the Union of No More Learning.

Sometimes we can practise the first three rounds and at other times the remaining four rounds. For practitioners emphasizing meditation on gathering and dissolving the inner winds into the central channel it is not necessary to practise the first two rounds.

## *Conclusion*

When we have finished the meditation and recitation we feel that Guru Vajrasattva is delighted with us. We imagine that he slowly diminishes in size, dissolves into light, and enters our body through our crown. When he reaches our heart he dissolves into our subtle mind, and our subtle body, speech, and mind become one with Vajrasattva's body, speech, and mind.

We can do the meditation and recitation of Vajrasattva with the short prayers from the Vajrayogini sadhana or separately with the extensive Vajrasattva sadhana. When we do this practice as one of the four great preliminary guides, we collect one hundred thousand recitations of the hundred-letter mantra. If we have the opportunity we should try to do a long retreat on Vajrasattva. The most important thing is to do this practice

every day until we perceive signs that our negative actions have actually been purified.

If our practice of purification is successful we may experience recurring dreams in which we are washing ourselves or wearing new, clean clothes, or we may dream that we are flying, or that unclean substances are being expelled from our body. Other effects of having purified negative karma are that our mind becomes more and more peaceful and it becomes increasingly easy for us to achieve deep experience of Dharma.

# *The Yoga of the Guru*

This has two parts:

1 General explanation
2 The practice of Guru yoga

## GENERAL EXPLANATION

Practising Guru yoga sincerely is relying on the Spiritual Guide, the root of the spiritual path. As practitioners of Highest Yoga Tantra, we have a commitment to practise Guru yoga six times every day. Guru yoga is an especially powerful method that enables us to receive the blessings of the Buddhas and greatly increases our store of merit. By following the Sutra path alone it would take a thousand aeons to accumulate the vast amount of merit needed to attain Buddhahood, but, as Sakya Pandita observed, by wholeheartedly practising Guru yoga the same amount of merit can be accumulated in the brief span of one human life.

Our mind is like a field. Purifying negative karma and accumulating merit are like clearing the field of obstructions and fertilizing it, and meditating on generation stage and completion stage is like sowing good seeds. However, these seeds will grow into a harvest of realizations only if they are watered by a rain of blessings from the Yidams and Buddhas. Practising Guru yoga is the means by which we receive these blessings.

Training in reliance upon the Spiritual Guide, as explained in *Joyful Path of Good Fortune*, is the best method to enhance our Guru yoga practice. Yeshe Tsöndru, a highly accomplished Lama, says in *Essence of Nectar*:

When disciples rely sincerely upon their Spiritual Guide,
All the Buddhas naturally enter and abide within the Guru's body,
And he, delighted with his disciples, accepts their offerings
And blesses their mental continuum.

At that time, the minds of the faithful disciples
Receive the blessings of all the Buddhas.
Thus maras, evil spirits, and delusions will not harm them,
And they will naturally achieve the realizations of the spiritual grounds and paths.

Many Dharma practitioners, such as Naropa, Dromtönpa, and Geshe Jayulwa, have attained instant, pure realizations of Sutra and Tantra through receiving the blessings of their Gurus.

Animals are generally unable to generate virtuous minds, but occasionally, through receiving the blessings of the Buddhas, they naturally generate minds such as compassion, love, and the wish to help others. If this occurs when an animal is about to die its mind will become peaceful and positive, and this will help it to achieve rebirth as a human or a god. Nagarjuna said that there is no living being who has not experienced the happiness of humans or gods through receiving the blessings of the Buddhas.

Whether or not we receive the Buddhas' blessings through our Spiritual Guide depends upon how we view him or her. If we regard our Spiritual Guide as a Buddha, we will receive the blessings of a Buddha; if we view him as a Bodhisattva we will receive the blessings of a Bodhisattva; and if we see him as an ordinary being we will receive no blessings.

Geshe Potowa said that whether our Guru is precious or not depends upon our own view and not upon the Guru's qualities. It does not matter whether our Spiritual Guide is an actual Buddha or not. If we lack faith in our Spiritual Guide we will gain nothing from him, even if he is a living Buddha. Conversely, if our Spiritual Guide is an ordinary being but we regard him as a Buddha we will definitely receive Buddha's

blessings. The benefits of relying upon the Spiritual Guide and the methods for doing so in thought and deed are explained in detail in Lamrim. It is important that we train in reliance on the Spiritual Guide in accordance with the Lamrim instructions.

Who is our root Guru? As Tantric practitioners, our root Guru is the Spiritual Teacher from whom we receive the empowerment, transmission, and complete commentary of our main Yidam practice. Thus if our main practice is Vajrayogini, our root Guru is the Teacher who gave us the empowerment, transmission, and complete commentary of Vajrayogini. Some Vajrayogini practitioners may have more than one root Guru, but when they practise Guru yoga they should visualize Buddha Vajradharma and regard him as being the essence of all their Gurus, and with this recognition make prostrations, offerings, requests, and so forth.

## THE PRACTICE OF GURU YOGA

This has six parts:

1 Visualization
2 Prostration
3 Offerings
4 Requesting the lineage Gurus
5 Receiving the blessings of the four empowerments
6 Absorbing the Gurus

### Visualization

In the space in front of us, arisen from the omniscient wisdom of Guru Vajradharma and inseparable from emptiness, there is a celestial mansion which is square with four doorways, ornaments, and archways. It possesses all the essential architectural and ornamental features. In the centre of this mansion there is a precious jewelled throne supported by eight snow-lions. Upon this, on a lotus of various colours, a moon, and a sun cushion, sits our root Guru in the aspect of Buddha

Vajradharma. He has a red-coloured body, one face, and two hands, which are crossed at his heart and hold a vajra and bell. He is in the prime of his youth, adorned with silk garments and the appropriate jewel and bone ornaments.

Around Guru Vajradharma there are the lineage Gurus. These are arranged in a counter-clockwise sequence, forming a square around Guru Vajradharma. In front of Guru Vajradharma there is the first lineage Guru, Buddha Vajradharma. In the sadhana it says **Buddha Vajradhara**. Buddha Vajradhara and Buddha Vajradharma are the same nature. Here, Buddha Vajradhara is appearing in the aspect of Buddha Vajradharma.

To Buddha Vajradharma's left there is Vajrayogini, followed by Naropa, Pamtingpa, and Sherab Tseg. The next nine lineage Gurus, from Malgyur Lotsawa to Sönam Gyaltsän, are to Guru Vajradharma's left; the next nine Gurus, from Yarlungpa to Wangchug Rabtän, are behind him; the next nine Gurus, from Jetsun Kangyurpa to Ganden Dargyay, are to his right; and the last five Gurus, from Dharmabhadra to Losang Yeshe, are in front of him and to the right of Buddha Vajradharma. The complete list of the lineage Gurus can be found in the extensive sadhana.

From Buddha Vajradharma to Lama Losang Yeshe Trijang Dorjechang there are thirty-seven lineage Gurus, but the total number of lineage Gurus can vary for different disciples. For example, if a practitioner's root Guru is Trijang Dorjechang, Trijang Dorjechang should be at the centre of his or her visualization, in the aspect of Guru Vajradharma. For that practitioner the last lineage Guru would then be Phabongkha Dechen Nyingpo and the lineage Gurus would number thirty-six. Therefore, the number of lineage Gurus is not fixed.

We should visualize Buddha Vajradharma and Vajrayogini in their usual aspect. The remaining lineage Gurus are in the aspect of Hero Vajradharma. In the prime of their youth, they have red-coloured bodies with one face and two hands. They sit in the vajra posture wearing the six bone ornaments. With their right hands they play damarus, and with their left hands they hold at the level of their hearts skullcups filled with nectar. Khatangas rest against the inside of their left elbows. At the crown of each Guru there is a white letter OM, the symbol of

the body of all Buddhas; at their throat there is a red AH, the symbol of the speech of all Buddhas; and at their heart there is a blue HUM, the symbol of the mind of all Buddhas. These three letters show that these Gurus are the synthesis of the Three Jewels. Visualizing our root and lineage Gurus in this way is called 'generating the commitment beings'.

From the HUM at the heart of the Gurus, light rays radiate and invite all the Buddhas, Gurus, Yidams, and Dharma Protectors to come from their natural abodes. The natural abode of all Buddhas is the Nature Body, the ultimate nature of the omniscient mind. We then recite:

OM VAJRA SAMADZA DZA HUM BAM HO
**Each becomes a nature which is the synthesis of all objects of refuge**

and we imagine that the invited wisdom beings dissolve into the commitment beings.

## Prostration

Focusing on our Spiritual Guide on the central throne, we generate three recognitions: that he is the embodiment of all Buddhas, that he is inseparable from Vajrayogini, and that his kindness exceeds that of all other Buddhas. In this way we generate deep faith and respect for our Spiritual Guide. With this mind of faith and respect we imagine that we emanate an infinite number of replicas of our own body which pervade the entire world, and that with these emanated bodies we make physical prostrations to our Guru. At the same time, with our palms pressed together, we recite the following praise while contemplating its meaning:

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

In this verse of praise our Guru is compared to a wish-granting jewel, because if we develop unshakeable faith in him he will

help us to achieve the wisdom of spontaneous great bliss. This bliss is the supreme, quick path to Buddhahood that enables us to fulfil all our own wishes, and those of all other sentient beings. The phrase 'accomplish the state of great bliss in an instant' means that by practising Guru yoga purely spontaneous great bliss and Buddhahood can be attained within the brief span of one human life. If we constantly make prostrations to our Guru with our body, speech, and mind, every moment of our human life will have great meaning.

## Offerings

We make the following seven offerings:

1 Outer offerings
2 Inner offering
3 Secret offering
4 Suchness offering
5 Offering our spiritual practice
6 Kusali tsog offering
7 Mandala offerings

### *Outer offerings*

To make the eight outer offerings we recite the offering prayers from the sadhana. As we offer each substance we imagine that countless offering goddesses emanate from the letter BAM at our heart and make the offerings to the Gurus. First innumerable white Ahrghamvajra goddesses emanate, each one holding a vessel of nectar. These are followed by white Padämvajra goddesses holding vessels of bathing water, white Pupevajra goddesses holding flowers, smoke-coloured Dhupevajra goddesses holding incense, orange Diwevajra goddesses holding lights, green Gändhevajra goddesses holding vessels of perfume, multicoloured Newidevajra goddesses holding precious bowls of food, and multicoloured Shaptavajra goddesses playing musical instruments.

As we make each offering we perform the accompanying

hand gesture and recite the appropriate offering mantra. Thus, when we make the first offering, nectar for drinking, we emanate the Ahrghamvajra goddesses, perform the hand gesture of offering nectar for drinking, and recite **OM AHRGHAM PARTITZA SÖHA**. Then the Ahrghamvajra goddesses are reabsorbed into our heart and we emanate the next set of goddesses, the Padämvajra goddesses, recite the appropriate offering mantra, and perform the accompanying hand gesture. Each of the eight offerings follows the same pattern.

Next we offer the objects of enjoyment of the six senses such as beautiful forms, melodious sounds, and so forth. We imagine that countless Vajra goddesses such as Rupavajra goddesses emanate from the BAM at our heart to make the offerings. Each offering that the Gurus receive causes them to experience uncontaminated great bliss. The different Vajra goddesses are named after the Sanskrit word for their offering and they all have different aspects. Rupavajra goddesses are white and hold jewelled mirrors reflecting all the visible forms of the universe; Shaptavajra goddesses are blue and play various instruments such as flutes; Gändhavajra goddesses are yellow and hold jewelled vessels filled with perfume; Rasavajra goddesses are red and hold jewelled containers filled with various foods; Parshavajra goddesses are green and hold an assortment of precious cloths, delightful to the touch; and Dharmadhatuvajra goddesses are white and hold phenomena-sources symbolizing the ultimate nature of phenomena. While we visualize these goddesses making the offerings we recite the offering mantras from **OM AH VAJRA ADARSHE HUM** up to **OM AH VAJRA DHARME HUM** and perform the accompanying hand gestures. These hand gestures are illustrated in Appendix III.

Whenever we make these offerings, we imagine that all the visual forms that exist in the universe transform into Rupavajra goddesses, all sounds transform into Shaptavajra goddesses, all smells transform into Gändhavajra goddesses, all tastes transform into Rasavajra goddesses, all tangible objects transform into Parshavajra goddesses, and all other phenomena transform into Dharmadhatuvajra goddesses. These goddesses make offerings to the assembled Gurus and Deities, to the self-generation, or to the assembly of the Deities of the body mandala.

### *Inner offering*

To make the inner offering we imagine that red offering goddesses emanate from our heart, scoop up some nectar from the inner offering before us, and offer it to the Gurus. At the same time we dip our left ring finger into the nectar and flick some nectar into space whilst reciting the inner offering mantra **OM GURU VAJRA DHARMA SAPARIWARA OM AH HUM.** We imagine that the Gurus accept this offering and, as a result, experience spontaneous great bliss. The goddesses are then reabsorbed into our heart.

### *Secret offering*

While reciting the prayers from the sadhana we imagine that countless attractive knowledge-goddesses emanate from our heart in the aspect of Vajrayogini. These knowledge-goddesses serve as Tantric consorts. They are of three types: Dakinis of the Twenty-four places, mudras with realizations of generation stage or the first stages of completion stage, and mudras with realizations of the union that needs learning or the Union of No More Learning. The goddesses absorb into one another to become one single Deity. She then embraces Guru Vajradharma, causing both of them to experience uncontaminated bliss.

### *Suchness offering*

Through embracing, Guru Vajradharma Father and Mother experience an uncontaminated bliss that realizes suchness, the emptiness of all phenomena. This realization of indivisible bliss and emptiness is the 'suchness', or 'thatness', offering.

### *Offering our spiritual practice*

At this point we offer our practice of the Tantric seven limbs. This is the supreme offering that delights our Guru more than any other. The Tantric seven limbs are our practices of purifying, rejoicing, ultimate bodhichitta, refuge, aspiring bodhichitta, engaging bodhichitta, and dedication.

The seven-limb practice is indispensable for practitioners of Highest Yoga Tantra. According to the teaching of Highest Yoga Tantra, ultimate bodhichitta is the wisdom of spontaneous bliss that realizes emptiness directly. This is the actual quick path leading to the Union of No More Learning. Before we can realize ultimate bodhichitta we must generate the two aspects of conventional bodhichitta, aspiring bodhichitta and engaging bodhichitta, and these depend upon going for refuge, accumulating merit, purifying negative actions, and making dedication.

We can offer these seven limbs with the Tantric seven-limb prayer from the sadhana:

**I go for refuge to the Three Jewels**
**And confess individually all negative actions.**
**I rejoice in the virtues of migrating beings**
**And hold with my mind a Buddha's enlightenment.**

**I go for refuge until I am enlightened**
**To Buddha, Dharma, and the supreme Assembly,**
**And to accomplish the aims of myself and others**
**I shall generate the mind of enlightenment.**

**Having generated the mind of supreme enlightenment**
**I shall invite all sentient beings to be my guests**
**And engage in the pleasing, supreme practices of enlightenment.**
**May I attain Buddhahood to benefit migrators.**

The first four lines of this prayer come from the *Vajrapanjara Tantra*. According to the Highest Yoga Tantra interpretation, the first two lines concern purification, the third line concerns rejoicing, and the fourth line refers to training in ultimate bodhichitta. The phrase 'hold with my mind a Buddha's enlightenment' means to train in developing the wisdom of spontaneous bliss united with emptiness. This wisdom is the main cause of the enlightened mind of a Buddha. The first two lines of the second verse concern Mahayana refuge, and the last two indicate the practice of aspiring bodhichitta. In the last verse, the first three lines concern engaging bodhichitta and the Bodhisattva vows, and the last line is a dedication prayer.

Sometimes we can offer our experience of these seven limbs by imagining that our inner experiences transform into a variety of offerings such as flowers, beautiful gardens, parks, mountains, and lakes. We can offer to the Gurus any of our virtuous actions such as moral discipline, giving, patience, mental stabilization, or wisdom. All these offerings of our spiritual practice are called 'sublime offerings'.

### *Kusali tsog offering*

'Kusali' literally means 'possessor of virtue'. It is the name given to very special Dharma practitioners, like Shantideva, who appear to engage in little spiritual practice but who in fact practise extensively and powerfully in secret. In the kusali tsog offering we use our imagination to offer our own body rather than offering external things. Because it is our most precious possession, it is far more powerful to offer our body to our Spiritual Guide by performing the kusali tsog offering than it is to offer other material things. The kusali tsog offering is said to resemble the secret practices of kusali Yogis because it is made only mentally and other people cannot see it. The literal meaning of the word 'tsog' is 'collection'. In this context it refers to the vast collection of merit that is accumulated by making this offering.

There are two ways to offer our body to the Gurus and the Buddhas. One way is to offer our body as a servant, as did Naropa, Milarepa, and Geshe Jayulwa. The other way is to generate a strong and clear determination to offer our body, mentally to transform it into nectar, and then to offer it to the holy beings and give it to all sentient beings. This method is similar to the 'white distribution' of the 'chöd', or 'cutting', practice, the principal difference being that in the kusali tsog we do not use ritual objects such as a large drum or a thigh-bone trumpet.

Kusali tsog is an especially powerful practice of giving that can sever our self-cherishing and self-grasping. A similar effect can also be achieved through the practice of taking and giving, known in Tibetan as 'tong len'. Both practices greatly increase our accumulation of merit.

To practise the kusali tsog offering we temporarily abandon our clear appearance of being the Deity and resume our ordinary form. Then we generate a special motivation by contemplating the following:

*From beginningless time I have taken countless rebirths, and each time I had a body. Of all these bodies my present body is the only one that remains. All my previous bodies have disappeared; some were reduced to ashes by fire, some were buried in the ground, some were thrown into water, and some were eaten. To have taken all those forms would have been worthwhile if I had extracted some meaning from my past lives, but most of my lives were wasted. To have taken this present form will prove just as futile if I do not use this life in a meaningful way.*

*My main aim is to achieve enlightenment as soon as possible so that I can benefit all living beings. To accomplish this I must use my body to create a great wealth of merit. Whether I use it in a meaningful way or not, this body will be destroyed sooner or later, as were all my previous bodies. Therefore I must use my body now while I still have the opportunity. The best way to do this is by practising the kusali tsog. I will transform my body into nectar, offer it to the Gurus and Three Jewels, and give it to all sentient beings. Through this practice I will cut my self-cherishing and self-grasping and attain Buddhahood in order to protect all living beings.*

Having generated this motivation, we visualize that our mind is in the aspect of a letter BAM at our heart. Then we develop a strong wish to separate our mind from our body. Our mind, the letter BAM at our heart, transforms into a thumb-sized Vajrayogini, referred to in the sadhana as the 'powerful Lady of Dakini Land'. In this form our mind shoots up from our heart like an arrow, leaves our body through the crown of our head, and flies towards our Guru. Coming face to face with our root Guru, our mind-Vajrayogini then increases to the size of a woman of average height. We retain this form for the remainder of the kusali tsog offering.

Now we transform our old body into a form that is suitable to offer. We imagine that we turn to look back at it and see that it has fallen to the ground, where it has become fat and oily,

and as huge as a mountain. Those who are ordained should visualize their old body in the aspect of a lay person and not as a monk or nun. As we move closer to this gigantic corpse three enormous human heads spontaneously appear. They are arranged in a triangle, like three stones arranged to support a cooking pot. We touch the forehead of the corpse with our curved knife and instantly the skin peels away and the skull cracks open. The skullcap falls away to form a giant cup, or kapala, which is placed on the grate of three human heads. We chop the rest of the corpse into pieces and heap these into the skullcup. The pile of dismembered flesh and bones in the skullcup is as large as a mountain and it is surrounded by an ocean of blood, pus, and other bodily liquids. Our mind-Vajrayogini stares with wide-open eyes at the skullcup and the substances inside. As it is inappropriate to offer such impure substances to the holy beings, we must now bless these substances and transform them into nectar.

The blessing of the kusali tsog includes all the profound meaning of the blessing of the inner offering, and the visualization is very similar. The main difference is that on this occasion we need recite only **OM AH HUM HA HO HRIH** three times whilst performing the accompanying hand gestures. These six letters, accompanied by the hand gestures, contain the four stages of blessing that are found in the blessing of the inner offering. Clearance, usually the first stage, is the last stage in the kusali tsog blessing and it is accomplished through a hand gesture. Purification and generation are accomplished in association with the letters OM AH HUM, and transformation is accomplished in association with the letters HA HO HRIH.

When we say OM, the right hand should be made into a fist at heart level. On top of this we place the left hand which is open with the palm facing outwards, the fingers pointing upwards, and the thumb tucked in. This gesture symbolizes the wisdom of clear light realizing emptiness. Generally in Secret Mantra the left side or left hand signifies wisdom realizing emptiness and the right signifies method. Mother Tantras such as Vajrayogini emphasize the development of the clear light of emptiness, and to remind us of this we should try to begin each physical action with our left. For example, when we start to

eat, we should pick up the cutlery with our left hand, and recall clear light emptiness. This helps us to maintain mindfulness throughout the day.

The letter OM symbolizes the ultimate nature of our body, and all other phenomena. By reciting OM, performing the accompanying hand gesture, and briefly meditating on the emptiness of inherent existence of the skullcup and its contents, we overcome our ordinary appearance and ordinary conceptions and thereby purify the skullcup and its contents.

When we say AH, we make a similar gesture but with the left hand in a fist and the right hand upright. This gesture symbolizes method, indicating the generation of the conventionally existent offering container. When we focus our mind on the huge skullcup on top of the three human heads, this is similar to generating the skullcup from the syllable AH in the blessing of the inner offering.

When we say HUM, we imagine that from a HUM inside the large skullcup the substances of our former body appear in the form of the five meats and five nectars. At the same time we perform the hand gesture symbolizing the ten substances. To make this gesture the hands are held at the level of the heart with the palms facing outwards, the tips of the thumbs touching, and the fingers outstretched.

Inside the kapala, there are the five meats and the five nectars. By reciting HA HO HRIH we transform them into nectar. The letters HA HO HRIH have the same nature and the same meaning as the letters OM AH HUM which are used to bless the inner offering. Both signify the three Vajra Buddhas: Akshobya, Amitabha, and Vairochana. Akshobya is the Vajra Mind Buddha, the Buddha whose nature is the mind of all Buddhas; Amitabha is the Vajra Speech Buddha, whose nature is the speech of all Buddhas; and Vairochana is the Vajra Body Buddha, who is the essence of the bodies of all Buddhas. HRIH and HUM are the seed-letters of Buddha Akshobya, HA and AH are the seed-letters of Buddha Amitabha, and HO and OM are the seed-letters of Buddha Vairochana.

In the space directly above the kapala we imagine a blue letter HRIH. This symbolizes the vajra mind, the nature of all Buddhas' minds. To the right of this letter we visualize a red

letter HA, the symbol of vajra speech, the nature of all Buddhas' speech, and to the left of the HRIH we visualize a white letter HO, the symbol of the vajra body, the nature of all Buddhas' bodies.

As we recite HA HO HRIH these letters melt and fall into the skullcup, mixing with the ten substances. As the letters and substances mix together they transform into nectar possessing the three qualities, as explained in the inner offering. While reciting HA HO HRIH we perform the hand gesture of clearance, known as the 'Garuda mudra'. This mudra symbolizes the Deity, Garuda, who appears as a terrifying bird. At one time the people of this world were afflicted by many terrible diseases caused by harmful naga-spirits. These diseases were extremely difficult to cure. After being requested by Vajrapani, Buddha Shakyamuni manifested as the Garuda and completely pacified the harmful actions of these malevolent beings.

To make the Garuda hand gesture we touch the middle finger and thumb of each hand together and then touch the joined middle fingers and thumbs of both hands together. The tip of the right ring finger then crosses on top of the nail of the left ring finger and both little fingers touch at the tips and point away from us. The two index fingers point upwards. The spaces inside the touching middle finger and thumb symbolize the Garuda's eyes, the index fingers are the Garuda's horns, the two ring fingers the Garuda's tucked-in wings, and the two little fingers symbolize the Garuda's tail.

Seeing this hand gesture, naga-spirits remember the Garuda and immediately flee in panic. This gesture also drives away the many other spirits who harbour harmful thoughts against practitioners, as well as the spirits who try to interfere with the blessing of the kusali tsog.

Now our old body has been blessed and transformed into nectar and is ready to be offered to the holy beings and given to ordinary beings. First we offer the nectar to the principal guest, our root Guru, Guru Vajradharma. To make offerings to our root Guru, we hold the inner offering container at the level of our forehead and recite the offering prayer from the sadhana:

*Naropa*

**I offer this nectar of commitment substance**
**To my root Guru, the nature of the four [Buddha] bodies;**
**May you be pleased.**

At the same time we visualize that seven leading offering goddesses, together with many other goddesses, emanate from our heart. With their skullcups they scoop up nectar from the huge skullcup and offer it to our root Guru. At the end of the offering prayer we say **OM AH HUM** seven times. Each time we say OM AH HUM we dip our left ring finger into the nectar and flick a drop of nectar into space. We imagine that our root Guru is delighted with our offering and accepts it by drawing the nectar through his tongue of vajra light. This causes him to experience spontaneous great bliss. All the offering goddesses then reabsorb into our heart.

After making offerings to our root Guru, we offer the nectar to the lineage Gurus of these instructions. Holding the inner offering container as before, we recite the next verse while imagining that many goddesses holding skullcups emanate from our heart. These goddesses scoop up nectar from the huge skullcup and offer it to the lineage Gurus who surround our root Guru. At the end of the verse we say OM AH HUM once and flick a drop of nectar away from us. We imagine that the lineage Gurus are pleased to accept the offering and then we reabsorb the offering goddesses.

Next we hold the inner offering at throat level and focus on the Three Jewels. Visualizing them as in the Lamrim merit field, we make offerings to all the other lineage Gurus of Sutra and Tantra, to the Buddhas, to the Yidams of the four classes of Tantra, and to the Bodhisattvas. Many offering goddesses manifest from our heart and scoop up the nectar as an offering to the Three Jewels. We recite the appropriate verse from the sadhana and then, while reciting OM AH HUM, flick the nectar once. We imagine that the Three Jewels accept with delight and the offering goddesses reabsorb.

Then we hold the inner offering at heart level and recite the verse to the local guardians. We visualize all the local guardians, regional guardians, and directional guardians throughout the universe, concentrating especially on those who protect our

own country and the area in which we live, or where we are doing retreat. We also visualize all peaceful and wrathful spirits and nagas, those who help, those who harm, and those who are neutral. Again we emanate offering goddesses who scoop up the nectar and offer it to the guardians. While reciting OM AH HUM we flick the nectar. The guardians accept the offering and the offering goddesses reabsorb.

Lastly we hold the inner offering at navel level and recite the verse to all the sentient beings in the six realms and in the intermediate state. Again we emanate offering goddesses who give nectar to all these beings. We recite OM AH HUM and flick the nectar once. We imagine that all the guests are completely satisfied and enjoy uncontaminated bliss. All sentient beings receive whatever they wish for – food, drink, beautiful things – and their mental and physical faults are purified. Their environment is purified and transforms into outer Dakini Land, their bodies transform into the form of Vajrayogini, and their minds transform into the supreme inner Dakini Land, the clear light Dharmakaya.

After making the offering we reabsorb the offering goddesses and contemplate that the guests, the offering, and we ourselves are empty of inherent existence and have the nature of the union of bliss and emptiness.

There are other ways of mentally giving our body. For example, in *Guide to the Bodhisattva's Way of Life*, Shantideva teaches a method of giving our body in which we imagine that it transforms into a wish-granting jewel that radiates light throughout the universe, fulfilling the wishes of all sentient beings and causing them to experience great happiness and satisfaction.

### *Mandala offerings*

In general 'mandala' means 'universe', but a literal translation of the Tibetan equivalent, 'kyil khor', is 'taking the essence'. By making mandala offerings we create the cause to experience outer and inner Dakini Land, and so we are taking the essence of this precious human life.

In the *Guhyasamaja Tantra* Vajradhara says:

Those who wish for attainments
Should mentally and skilfully fill this universe
With the seven precious objects.
By offering them every day,
Their wishes will be fulfilled.

This reveals the offering of the mandala. Although it explicitly mentions only seven points, implicitly it refers to the full thirty-seven-point mandala.

It is important for practitioners to obtain a traditional mandala set which consists of a base, three rings, and a top jewel. The rings and base are used to support heaps of rice, or some other grain, which represent the various features of the mandala. Such simple things may seem useless to those who do not know their significance, but they can be very valuable in the hands of a practitioner who knows how to use them to accumulate a vast collection of merit.

To construct the thirty-seven-point mandala we first take a little rice in our left hand and hold the mandala base with that hand. With the right hand we scoop up more rice and sprinkle a little onto the surface of the base. With the inside of the right wrist we rub the base clockwise three times. This symbolizes purification of the universal ground. As a result, all rocky and uneven grounds become smooth and level and all our delusions are purified. Then we rub the base three times counter-clockwise and imagine that all the blessings of the body, speech, and mind of all the Buddhas gather into us. We think that the whole ground has been blessed and recite the mantra for blessing the ground: **OM VAJRA BHUMI AH HUM**. We then sprinkle the rice that remains in the right hand onto the base and visualize that the whole universe transforms into a pure golden ground.

Then, while reciting **OM VAJRA REKHE AH HUM**, we place the largest ring on the base and, in a clockwise direction, pour a ring of rice inside it to represent the precious **iron fence**. We then place one heap of grain in the centre of the ring to symbolize **Mount Meru**, visualizing it as a huge mountain made of precious jewels. Next we take another handful of grain and place it in a heap in the east, the part of the mandala base

nearest to us. This represents the eastern continent. Proceeding clockwise around the ring, we place heaps of grain in the three remaining cardinal directions to symbolize the southern, western, and northern continents.

Now we make eight small heaps to represent the eight sub-continents. Beginning with the eastern continent and proceeding in a clockwise direction, we place one heap a little to the left and one a little to the right of each continent.

Then we make four small piles of grain inside the eastern, southern, western, and northern continents to symbolize respectively **the mountain of jewels, the wish-granting tree, the wish-granting cow,** and **the unsown harvest.** We imagine that there are countless continents and sub-continents, each possessing their own special wealth of resources and riches.

Now we place the second ring on top of the grains and pour a heap of grain in the east, south, west, and north to represent respectively **the precious wheel, the precious jewel, the precious queen,** and **the precious minister.** We then place a heap of grain in each of the intermediate directions, south-east, south-west, north-west, and north-east, to represent respectively **the precious elephant, the precious supreme horse, the precious general,** and **the great treasure vase.** We imagine countless numbers of each of these filling all of space. Again we take grain and place heaps clockwise, first in the four cardinal directions to represent **the goddess of beauty** (east), **the goddess of garlands** (south), **the goddess of music** (west), and **the goddess of dance** (north), and then in the four intermediate directions to represent **the goddess of flowers** (south-east), **the goddess of incense** (south-west), **the goddess of light** (north-west), and **the goddess of scent** (north-east). We imagine that there are countless offering gods and goddesses filling space.

We then place the third ring on top of the grains and make a heap of grain in the east for **the sun,** one in the west for **the moon,** one in the south for **the precious umbrella,** and one in the north for **the banner of victory.** We imagine that all of space is filled with innumerable precious objects.

As we place the top jewel, which is the last thing to be placed on the mandala, we imagine an abundance of other precious jewels and resources enjoyed by both humans and gods. In the

space above Mount Meru there are the environments of the desire realm gods, and above these there are the form realms. These god realms transform into Pure Lands and the enjoyments of the gods become pure enjoyments.

Having constructed the mandala, we take a little rice in the right hand and hold the base with both hands. We imagine that all the innumerable world systems and everything contained within them have completely transformed into Pure Lands and pure enjoyments. We imagine that all these are present on the base in our hands, and yet the base does not increase in size and the universe does not become smaller. Just as a mirror can reflect huge mountains, or a small television screen can show images of entire cities, so we imagine that we hold the whole universe in our hands. We concentrate single-pointedly on these countless worlds, resources, and inhabitants, and, with firm faith, offer them all to our Gurus and the Buddhas.

While we construct this mandala we should recite the offering prayer from the sadhana. When we have recited the long mandala offering prayer we can continue, while still holding the base, to offer the twenty-three-point mandala. We do not need to construct a new mandala because the twenty-three precious objects are included among the precious objects of the thirty-seven-point mandala. The twenty-three precious objects are: Mount Meru, the four continents, the eight sub-continents, the seven precious objects (from the precious wheel up to the precious general), the treasure vase, the sun, and the moon.

To offer the twenty-three point mandala we recite from the sadhana:

**O Treasure of Compassion, my refuge and Protector,**
**I offer you the mountain, continents, precious objects, treasure vase, sun, and moon,**
**Which have arisen from my aggregates, sources, and elements**
**As aspects of the exalted wisdom of spontaneous bliss and emptiness.**

With this verse we make outer, inner, secret, and suchness mandala offerings. The outer mandala is offered by visualizing the mountain, continents, precious objects, treasure vase, sun,

and moon. The inner mandala is offered by mentally transforming our aggregates and elements into the form of the outer mandala. The secret and suchness mandalas are offered by imagining that our mind of indivisible bliss and emptiness transforms into the mandala. From the point of view of it having the nature of great bliss it is the secret mandala, and from the point of view of it being a manifestation of emptiness it is the suchness mandala. If we wish to collect twenty-three-point mandalas as one of the great preliminary guides we can construct them using the base, with or without the rings, and recite this verse.

Offering the mandala is the best method to free ourselves from future poverty and to create the cause for rebirth in a Buddha's Pure Land. By making mandala offerings we lessen our attachment to worldly enjoyments and possessions and we accumulate a vast collection of merit. As a result we will experience a gradual increase of our enjoyments, wealth, and good conditions. Our temporary wishes will be fulfilled and finally we will attain our ultimate goal, full enlightenment. If we wish to experience these benefits we should familiarize ourselves with the practice of offering the mandala.

Je Tsongkhapa was an enlightened being who did not need to accumulate merit, but to show a good example to other practitioners he offered a million mandalas during one of his long retreats in the south of central Tibet, in the cave called Ölga Chölung. For a base he used a flat stone and, through offering so many mandalas, he rubbed the inside of his wrist until it was raw and bleeding.

Many practitioners have received visions of holy beings as a result of offering mandalas. Khädrubje, a disciple of Je Tsongkhapa, would take his mandala base with him wherever he went because mandala offerings were so important to him. After Je Tsongkhapa had passed away Khädrubje received many visions of him while he was making mandala offerings. The bhikshuni Pälmo also emphasized the practice of mandala offerings and she received a direct vision of Avalokiteshvara as a result. Whenever Atisha offered a mandala to Tara he would immediately receive a vision of her, and when Chandragomin offered mandalas he received visions of Avalokiteshvara. These examples indicate the power and importance of this practice.

If we are strongly attached to someone or something we can imagine the object of our attachment on the mandala base, transform it into a pure object, and then offer it while praying, 'May I be free from all attachment'. In a similar way we can offer all the objects of our ignorance, anger, jealousy, pride, and so forth. While reciting the verse from the sadhana we can offer all objects of our delusions and pray to be free from those delusions.

To make mandala offerings as one of the great preliminary guides, we collect one hundred thousand mandala offerings. At the beginning of each session we offer a thirty-seven-point mandala, and then we count seven-point mandalas. To construct and count seven-point mandala offerings, we place a loosely threaded mala over the fingers of the left hand, take some rice in it, and then hold the mandala base with that hand. Then we take some rice in the right hand and recite refuge and bodhichitta prayers while constructing the mandala. To do this, we sprinkle a little rice on the base and, with the inside of the right wrist, rub three times clockwise and three times counter-clockwise. We then place a heap of rice at the centre of the base, one in the east, one in the south, one in the west, and one in the north. These represent Mount Meru and the four continents. Then we place a heap of grain in the east for the sun, and one in the west for the moon. We then take a little rice in the right hand and hold the base with both hands while reciting the following mandala offering prayer:

The ground sprinkled with perfume and spread with
flowers,
The Great Mountain, four lands, sun, and moon,
Seen as a Buddhaland and offered thus,
May all beings enjoy such Pure Lands.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

After reciting the prayer we tip the grains towards us into a cloth on our lap. This is counted as one mandala offering and so we move one bead along the mala. We make as many mandala offerings as we wish during each session. At the end of the

session we make a long mandala offering of thirty-seven points and then dedicate the merits.

## Requesting the lineage Gurus

This request is made using the prayer from the long sadhana. As we recite the prayer we should focus our mind on the Gurus mentioned in each verse, generate strong faith in them, and request their blessings. Our principal request is for the realization of spontaneously-born exalted wisdom, which is the essence of Highest Yoga Tantra. This wisdom is attained when the very subtle mind of spontaneous great bliss realizes emptiness. It is only by attaining the spontaneously-born exalted wisdom that Buddhahood can be achieved in a single human life, and it is because of this wisdom that Highest Yoga Tantra is the quick path to enlightenment. This wisdom is the real ultimate bodhichitta. When we train in methods to develop spontaneously-born exalted wisdom we are practising the fourth offering of the Tantric seven limbs explained earlier.

In *Song of the Spring Queen*, Je Tsongkhapa says:

> You who have the characteristic of the liberation of great bliss,
> Do not say that deliverance can be gained in one lifetime
> Through various ascetic practices having abandoned great bliss,
> But that great bliss resides in the centre of the supreme lotus.

This clearly indicates that spontaneously-born exalted wisdom is the heart of Tantric practice. Other accomplished Yogis such as the Mahasiddhas Saraha, Nagarjuna, Naropa, and Tilopa have also highly praised the realization of spontaneously-born exalted wisdom and emphasized the importance of the practices that lead to its attainment. At this point in the sadhana we request each lineage Guru to bless our mind to help us to attain this essential realization.

Merely gaining an intellectual understanding of the real nature, function, quality, and characteristics of spontaneously-

born exalted wisdom will give us great encouragement to study and practise the methods to develop it. If we listen to teachings on this wisdom our mind will become happier and more peaceful, our ignorance will diminish, and our desire to practise Highest Yoga Tantra will increase.

It is important to distinguish between ordinary bliss, the pure bliss mentioned in the Sutras and the lower Tantras, and the spontaneous bliss described in Highest Yoga Tantra. We should also understand the difference between the bliss achieved through generation stage practice and the spontaneous bliss achieved through completion stage practice. By studying authentic commentaries on completion stage practice we will come to understand what spontaneous bliss is, and thereby understand the real nature and function of ultimate bodhichitta. More detailed explanations on these essential points can be found in *Clear Light of Bliss*.

In *Clear Light of Bliss* four distinct experiences of great bliss are explained. The foremost of these is spontaneous great bliss. It is only through attaining a mind of spontaneous great bliss realizing emptiness that we can achieve Buddhahood. Through completion stage meditation we can cause the subtle winds to dissolve into the indestructible drop inside the central channel at the heart. Then, when the bodhichittas melt within the central channel, we experience great bliss. Several levels of bliss are generated in this way, but the most sublime is spontaneous great bliss. When spontaneous great bliss realizes emptiness, either directly or conceptually, this wisdom is called 'spontaneously-born exalted wisdom'. We should try to understand the importance of this wisdom and how it is attained. The main purpose of Tantric practice is to develop this wisdom. When we generate an intense wish to attain this special realization we request our Gurus to grant their blessings to help us to do so.

We should firmly believe that the living Gurus are sitting in front of us and cultivate strong faith in them. As we recite the words of request we concentrate on their meaning and imagine that the Gurus listen attentively. After reciting the last verse, to Losang Yeshe Trijang Dorjechang, we focus our mind on our root Guru on the central throne and recite the following two verses:

**My kind root Guru, Vajradharma,**
**You are the embodiment of all the Conquerors**
**Who grant the blessings of all Buddhas' speech,**
**I request you, please bestow the spontaneously-born exalted wisdom.**

**Please bless me so that through the force of meditation**
**On the Dakini yoga of the profound generation stage,**
**And the central channel yoga of the completion stage,**
**I may generate the exalted wisdom of spontaneous great bliss and attain the enlightened Dakini state.**

We should not be satisfied with merely reciting these requests. We should make a strong determination actually to engage in the practices of generation stage and completion stage. This is because the attainment of the enlightened Dakini state, Buddhahood, depends upon spontaneously-born exalted wisdom, which depends upon the central channel yoga of completion stage, which in turn depends on the self-generation practices of generation stage. Having understood the purpose of the two Tantric stages, we should conclude our request by making a strong determination to practise them.

## Receiving the blessings of the four empowerments

The first of the four empowerments is the vase empowerment, through which we receive the blessings of all Buddhas' bodies. This empowerment purifies the negative karma we have created with our body and sows the seed for us to attain generation stage realizations and the Emanation Body of a Buddha. Through the second empowerment, the secret empowerment, we receive the blessings of all Buddhas' speech. The secret empowerment purifies our negative karma of speech and is a cause to attain the illusory body of completion stage and the Complete Enjoyment Body of a Buddha. Through the third empowerment, the wisdom-mudra empowerment, we receive the blessings of all Buddhas' mind. This empowerment purifies the negativities of our mind and is a cause to attain the clear

light of completion stage and the Truth Body of a Buddha. The fourth empowerment, the precious word empowerment, bestows upon us the blessings of all Buddhas' body, speech, and mind, purifying all negative actions of our body, speech, and mind and causing us to attain the Union that Needs Learning and the Union of No More Learning. We take the four empowerments to obtain these blessings and realizations.

We receive the four empowerments directly from our Guru during the actual Highest Yoga Tantra empowerment. The purpose of receiving the blessings of the four empowerments when we practise the sadhana is to prevent the blessings we received directly from our Guru from degenerating.

First we request our root Guru to grant the four empowerments by reciting the following prayer three times:

**I request you O Guru incorporating all objects of refuge,**
**Please grant me your blessings,**
**Please grant me the four empowerments completely,**
**And bestow on me, please, the state of the four bodies.**

Then we visualize that, from the **OM** at our Guru's forehead, rays of white light and nectar radiate. Each tiny particle of the light and nectar appears in the form of a radiant white letter OM, which is the essence of the bodies of all the Buddhas. The light and nectar dissolve into our forehead, purifying the negativities and obstructions of our body. We receive the vase empowerment and the blessings of our Guru's body enter our body. These cause the seeds of the generation stage realizations and the Emanation Body to ripen.

From the letter **AH** at our Guru's throat, rays of red light and nectar radiate. Each particle of the light and nectar appears in the form of a red letter AH, the nature of all Buddhas' speech. These dissolve into our throat, purifying all our negativities of speech. We receive the secret empowerment and the blessings of our Guru's speech enter our speech. These cause the seeds of the illusory body and the Enjoyment Body to ripen.

From the letter **HUM** at our Guru's heart, rays of blue light and nectar radiate. Each particle of this light and nectar appears in the form of a radiant letter HUM, the nature of the mind of all Buddhas. The blue light and nectar dissolve into our heart,

purifying all negativities of mind. We receive the wisdom-mudra empowerment and the blessings of our Guru's mind enter our mind. These cause the seeds of the clear light of the completion stage and the Truth Body to ripen.

From the letters **OM**, **AH**, and **HUM** at the three places of our Guru, white, red, and blue light rays and nectar radiate and dissolve into our three places, purifying the negativities and obstructions of our body, speech, and mind. We receive the fourth empowerment, the precious word empowerment, and the blessings of our Guru's body, speech, and mind enter our body, speech, and mind. These ripen the seeds of the Union that Needs Learning and of the Union of No More Learning.

Finally we recite the following brief request to our Guru three times:

> **I request you my precious Guru, the essence of all Buddhas of the three times, please bless my mental continuum.**

If we wish to do the great preliminary guide of Guru yoga, we can recite this request a hundred thousand times. Alternatively we can recite the same number of either the name mantra of our Guru or the mantra of Guru Vajradharma: OM AH GURU VAJRADHARMA SARWA SIDDHI HUM HUM.

## Absorbing the Gurus

As a result of this request, the celestial mansion dissolves into the lineage Gurus and the lineage Gurus, together with their thrones, dissolve into each other. Beginning with Buddha Vajradharma, each Guru dissolves into the Guru to his left. Finally the last lineage Guru, Losang Yeshe Trijang Dorjechang, dissolves into our root Guru. Out of his affection for us, our root Guru develops a wish to unite with us, and we from our side also wish strongly for this to happen. We imagine that our Guru melts into red light from below and above, diminishing to the size of a thumb. He then enters through our crown and descends through our central channel to our heart, where he mixes inseparably with our mind. Since the essence of our Guru

is spontaneously-born exalted wisdom, we imagine that by merging with him our mind also transforms into spontaneously-born exalted wisdom. We concentrate single-pointedly on the feeling that we have united with our Guru's mind of spontaneous great bliss. This meditation is definitive Guru yoga. It is the heart of Tantric practice.

# *The Yoga of Self-generation and the Yoga of Purifying Migrators*

## THE YOGA OF SELF-GENERATION

This yoga is explained in three parts:

1 Bringing the three bodies into the path
2 Checking meditation on the mandala and the beings within it
3 The actual meditation of generation stage

### Bringing the three bodies into the path

This has two parts:

1 General explanation
2 The practice of bringing the three bodies into the path

#### *General explanation*

In the yoga of self-generation, the three bodies that are brought into the path are the basic truth body, the basic enjoyment body, and the basic emanation body. These are so called because they are the bases from which the resultant bodies of a Buddha will develop. Buddhas have three bodies: the Truth Body, or Dharmakaya; the Enjoyment Body, or Sambhogakaya; and the Emanation Body, or Nirmanakaya. The Truth Body is the omniscient mind of a Buddha, which is mixed inseparably with emptiness. This mind is experienced only by Buddhas. The Enjoyment Body is a Buddha's subtle Form Body. It can be seen only by Superior Bodhisattvas and Buddhas. The Emanation Body is a Buddha's gross Form Body. It can be seen even by ordinary beings. The actual Truth Body, the actual Enjoyment

Body, and the actual Emanation Body are possessed only by Buddhas. These three bodies are called the 'three resultant bodies' or the 'three results of purification'.

The basic truth body is our clear light of sleep and our clear light of death. At the moment, neither of these minds is an actual Truth Body, but they are the bases of the actual Truth Body because they are similar in aspect to the Truth Body and they are the bases that are brought into the path and transformed into the actual Truth Body of a Buddha. The basic enjoyment body is our dream body and our intermediate state, or bardo, body. They are the bases of the Enjoyment body because they are similar in aspect to the Enjoyment Body. By bringing the dream body and the intermediate state body into the path we can eventually transform them into the actual Enjoyment Body of a Buddha. The basic emanation body is waking from sleep and rebirth. They are the bases of the actual Emanation Body because they are similar in aspect to the way in which an Emanation Body develops, and because by bringing waking and rebirth into the path we will eventually achieve the actual Emanation Body of a Buddha.

The three resultant bodies of a Buddha, the actual Truth Body, the actual Enjoyment Body, and the actual Emanation Body, are achieved through the generation and completion stage practices of Highest Yoga Tantra. First we must attain the three bodies of the path: ultimate example clear light, which directly prevents ordinary death; the illusory body, which directly prevents ordinary intermediate state; and the gross Deity body that arises from the illusory body, which directly prevents ordinary rebirth. These three bodies of the path are achieved through completion stage practice.

To achieve the three bodies of the path we need to train in bringing the basic truth body into the path that prevents ordinary death, bringing the basic enjoyment body into the path that prevents ordinary intermediate state, and bringing the basic emanation body into the path that prevents ordinary rebirth.

We can meditate on bringing the three basic bodies into the path according to generation stage or according to completion stage. Before we achieve actual completion stage realizations we need constantly to improve our meditation on bringing the

three basic bodies into the path according to generation stage. Once we have gained experience in this, and have also achieved some experience of completion stage, we should emphasize the meditations on bringing the three basic bodies into the path according to completion stage. Finally we will achieve the actual three bodies of the path.

To summarize, the bases that need to be purified are death, intermediate state, and samsaric rebirth; the methods to purify these are the three bodies of the path and the practices of bringing the three basic bodies into the path; and the results of purification are the three bodies of a Buddha.

Since beginningless time, we have experienced an uninterrupted cycle of death, intermediate state, and rebirth. For as long as we remain in this cyclic state we shall be imprisoned within samsara and we shall continue to experience misery without choice. Until we purify death, intermediate state, and rebirth, we will not achieve Buddhahood. The principal function of the generation and completion stages is to purify these three states and thereby to attain the three resultant bodies. This is done by engaging in the meditations on bringing the three basic bodies into the path.

### *The practice of bringing the three bodies into the path*

This has three parts:

1 Bringing death into the path of the Truth Body
2 Bringing the intermediate state into the path of the Enjoyment Body
3 Bringing rebirth into the path of the Emanation Body

#### Bringing death into the path of the Truth Body

This practice has three main functions: it purifies ordinary death, it causes the realization of clear light to ripen, and it increases our accumulation of wisdom. In this meditation, we cultivate experiences similar to those we experience when we die by imagining that we perceive the signs that occur during the death process, from the mirage-like appearance to the appearance of clear light.

Having requested our Guru to bless our mind and imagined that he has entered our heart, we develop three recognitions: that the nature of our Guru's mind is the union of great bliss and emptiness, that our Guru's mind has mixed inseparably with our own mind, transforming it into the union of great bliss and emptiness, and that our mind of great bliss is in the aspect of a red letter BAM at our heart. We meditate on this for a while.

Then the letter BAM begins to increase in size, gradually melting our body into blissful red light, just as warm water melts ice when it is poured onto it. The BAM expands until it has absorbed our whole body. Continuing to expand, the letter BAM gradually absorbs our room, our house, our town, our country, our continent, our world, and finally the whole universe, including all the sentient beings who inhabit it. Everything is absorbed and transformed into an infinitely large letter BAM that pervades the whole of space. This BAM is the nature of our mind of great bliss and emptiness. We perceive nothing but this letter BAM and we meditate on this single-pointedly for a while. We think, 'I have purified all sentient beings together with their environments'.

After a while the letter BAM begins to contract, gradually gathering inwards from the edges of infinite space and leaving behind only emptiness. It becomes smaller and smaller until there remains only a minute letter BAM. Then this tiny letter BAM gradually dissolves from the bottom up to the horizontal line at the head of the BAM. During this process we imagine that we undergo experiences similar to those experienced by a dying person. At this point we perceive the mirage-like appearance that arises due to the dissolution of the earth element. The head of the BAM then dissolves into the crescent moon and we perceive the smoke-like appearance that arises due to the dissolution of the water element. The crescent moon then dissolves into the drop and we perceive the sparkling-fireflies-like appearance that arises due to the dissolution of the fire element. Then the drop dissolves into the nada and we perceive the candle-flame-like appearance that arises due to the dissolution of the wind element.

These four appearances are the inner signs that our four

bodily elements have dissolved. When we die, the four elements that make up our body gradually absorb one into another and, because of this, we experience these four signs. Normally when the fourth sign of the death process, the candle-flame-like appearance, is perceived, all gross memory, gross inner winds, and gross appearances cease and the external breathing stops.

At this point in the meditation all that remains is the nada. After a while we imagine that we experience the fifth sign, the mind of white appearance. With each succeeding dissolution the mind becomes increasingly subtle. When the lower curve of the nada dissolves upwards into the middle curve we experience the mind of red increase, and when the middle curve dissolves into the upper curve we experience the mind of black-near-attainment. Finally the upper curve dissolves into emptiness and we experience the most subtle mind, the mind of clear light.

At this point we should have four recognitions: (1) we imagine that our mind of clear light has actually manifested and that it is experiencing great bliss, (2) only emptiness appears to our mind, (3) this emptiness is ascertained as emptiness of inherent existence, (4) we imagine that we have achieved the Truth Body of a Buddha and think, 'I am the Truth Body'. We then meditate on the mind of clear light whilst trying to maintain constantly these four recognitions.

Without being distracted from the main meditation, from time to time we should use one part of our mind to check that none of these recognitions is missing. If we find that we have lost one or more of them we should apply skilful effort to re-establish them. If we meditate in this way every day, even with weak concentration, we will gather an accumulation of wisdom. An accumulation of wisdom is defined as any virtuous mental action that principally causes the attainment of a Buddha's Truth Body. An accumulation of merit is defined as any virtuous action that principally causes the attainment of a Buddha's Form Body. By completing these two accumulations we will achieve Buddhahood.

For the beginner there is a simplified meditation on bringing death into the path. When we have dissolved the nada into

emptiness we imagine that we perceive the eighth sign, the clear light, and we imagine that this mind is experiencing great bliss. Then, with this mind of bliss, we meditate on emptiness. Without losing this experience of the blissful mind of clear light meditating on emptiness, with one part of our mind we imagine that our mind of bliss has completely mixed with emptiness like water mixing with water, and we identify this union of bliss and emptiness as the Truth Body. We then meditate on this single-pointedly.

When, through completion stage meditation, we are able to cause our inner winds to enter and dissolve within the central channel at the heart channel wheel, we experience the isolated mind of example clear light. Once we have achieved this realization, our death will no longer be an uncontrolled, samsaric process. We will be able to control the process of dying by transforming the clear light of death into the mind of ultimate example clear light. This is the quick path to Buddhahood. When we arise from this clear light, instead of entering the ordinary intermediate state with an intermediate state body, we attain the illusory body. From this subtle illusory body, instead of having to take an ordinary rebirth, we emanate a gross Deity body similar to the Emanation Body of a Buddha.

In summary, from the moment we attain ultimate example clear light we will be able to control death, intermediate state, and rebirth. The attainment of ultimate example clear light depends upon training in meditation on bringing death into the path of the Truth Body. To meditate on bringing death into the path of the Truth Body we must first prevent all ordinary appearances by perceiving everything as empty. This emptiness should be identified as emptiness of inherent existence, and we should imagine that our mind merges with this emptiness. Then, with a feeling that our mind is completely one with emptiness, we try to develop the divine pride of being the Truth Body. If we are successful in this meditation our meditations on generating ourselves as a Deity will also be successful.

Once a practitioner told Longdol Lama that, even though he tried hard to generate himself as a Deity, he was still conscious of his ordinary body, his friends, his house, and all the things he usually did. He asked what he should do to correct this.

Longdol Lama replied that he could solve the problem by training in the meditation on bringing death into the path of the Truth Body. By imagining that everything dissolves into emptiness, ordinary appearances will be overcome and this will make it easy to generate new, pure appearances.

### Bringing the intermediate state into the path of the Enjoyment Body

Immediately after an experience of clear light has ceased and the mind has become slightly grosser, a subtle body manifests. For an ordinary being, a dream body arises when the clear light of sleep ceases, and a bardo body arises when the clear light of death ceases. For a Tantric practitioner, the impure illusory body arises from the mind of ultimate example clear light, and the pure illusory body arises from the mind of meaning clear light. For a Buddha, the Enjoyment Body arises from the clear light of the Truth Body.

When we meditate on bringing death into the path of the Truth Body, we develop divine pride thinking, 'I am the Dharmakaya'. While maintaining this divine pride, one part of our mind should think, 'If I remain only as the Truth Body I cannot benefit sentient beings because they are unable to see this Body. I must therefore arise in a Form Body, a Buddha's Enjoyment Body'.

With this thought we imagine that, from the clear light of emptiness, our mind instantly transforms into an Enjoyment Body in the aspect of the red letter BAM. We generate divine pride thinking, 'I am the Enjoyment Body' and meditate briefly on this feeling of being the Enjoyment Body. At this stage it is more important to meditate on the feeling of being the Enjoyment Body of a Buddha than it is to dwell on the thought that we are in the aspect of a red letter BAM.

The nature of our mind is great bliss and its aspect is a red letter BAM. The letter BAM has three parts: the BA, the drop, and the nada. These symbolize the body, speech, and mind of the bardo being and the body, speech, and mind of the Enjoyment Body. This demonstrates that meditation on bringing the intermediate state into the path purifies the intermediate state

and causes the ripening of the illusory body, which eventually transforms into the Enjoyment Body of a Buddha.

### Bringing rebirth into the path of the Emanation Body

For ordinary beings, the waking state arises from the dream body, and after death their next rebirth arises from the bardo body. Similarly, for Tantric practitioners, the gross Deity body arises from the illusory body and, for Buddhas, the Emanation Body arises from the Enjoyment Body. When we meditate on bringing rebirth into the path of the Emanation Body, we imagine a similar process. While we are in the form of the red letter BAM standing in space, which we identify as being the Enjoyment Body, another part of our mind thinks, 'If I remain only in this form I will not be able to benefit ordinary beings because they are unable to see a Buddha's Enjoyment Body. Therefore, I must be born in an Emanation Body so that even ordinary beings can see me'. With this motivation we decide to look for a place in which to take rebirth.

Looking down through the space beneath us we see two red EH letters appearing from the state of emptiness, one above the other. These transform into a phenomena-source, which is shaped like a double tetrahedron and stands with its fine tip pointing downwards and its broad neck facing upwards. There is an outer tetrahedron, which is white, and an inner one, which is red. They are both made of light and so they interpenetrate without obstruction. Looked at from above, the top of the double tetrahedron resembles a six-pointed star, with one point of the inner tetrahedron pointing towards the front and one point of the outer tetrahedron pointing towards the back. The triangular segments at the front and the back are empty, but in each of the four remaining segments there is a pink joy swirl spinning counter-clockwise.

Inside the phenomena-source there appears a white letter AH which transforms into a white moon cushion. Standing around the edge of the moon cushion there are the letters of the three-OM mantra: OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT

PHAT SÖHA. The letters are red and they are arrayed counterclockwise, starting from the front. The centre of the moon cushion is empty. Our mind, the red letter BAM, observes these developments from above.

The outer phenomena-source represents the rebirth environment and the inner phenomena-source symbolizes the mother's womb. The white moon cushion symbolizes the white bodhichitta of Father Heruka and the red mantra garland symbolizes the red bodhichitta of Mother Vajrayogini. Because the mantra garland is reflected in the moon, the moon is tinged with red. The moon and mantra garland together symbolize the union of the germ cells of the father and mother at the moment of conception.

Just before a bardo being takes rebirth it sees its future parents having intercourse. Similarly, we, in the aspect of the red BAM, observe below us the union of Father Heruka and Mother Vajrayogini in the symbolic forms of the moon and mantra garland, and we generate a strong motivation to take rebirth there. With this motivation we, the letter BAM, descend and alight upon the centre of the moon inside the phenomena-source. This is similar to a bardo being taking rebirth in the womb of its future mother.

From the letter BAM and the mantra garland, rays of light radiate throughout space. On the tip of each ray there is a Deity of Heruka's mandala. These Heroes and Heroines bestow blessings and empowerments upon all beings throughout the universe. They purify all samsaric beings and those who have entered solitary nirvana, together with their environments, and transform them into pure beings in Vajrayogini's Pure Land. Then the transformed beings, their worlds, the phenomena-source, and the moon cushion all melt into light and dissolve into our mind, the letter BAM. This and the mantra garland then instantly transform into the supporting mandala and the supported Deities of Vajrayogini. We become Vajrayogini with a pure body, speech, and mind, abiding in the Pure Land of Vajrayogini and experiencing pure enjoyments. We think, 'Now I am born in Pure Dakini Land as Buddha Vajrayogini's Emanation Body'. We hold this recognition firmly and meditate on it for a while.

## Checking meditation on the mandala and the beings within it

With the divine pride of being the Emanation Body of Buddha Vajrayogini, and viewing our environment as Pure Dakini Land, we now improve our clear appearance of the mandala and the beings within it by contemplating the following:

*The mandala is supported by a vast and extensive vajra ground, which is composed entirely of indestructible vajras. Each vajra consists of vajra-shaped atoms. Enclosing the entire vajra ground is the circular vajra fence. The vajra fence has three layers of huge five-pronged vajras. The first layer lies horizontally. Upon this, the second layer stands vertically, and on top of this the third layer lies horizontally. The vajra fence is impenetrable and indestructible, with not even the smallest gap. On top of the vajra fence there is the vajra canopy, which serves as a ceiling. Above this there is the cone-shaped vajra tent. The impenetrable canopy and tent, which have the shape of a Mongolian tent, are also composed of vajras. Each vajra is composed of tiny atom-like vajras, which allow no intervening space. Although all the tiny vajra-atoms are clear and distinct, not one single atom can be removed. The vajra ground, fence, canopy, and tent are blue in colour and are entirely surrounded by five-coloured flames of wisdom-fire which swirl counter-clockwise. The flames are real and have the power to protect us from all harm from evil spirits.*

By repeatedly contemplating the details of the protection circle, the clarity of our visualization will gradually improve and we will develop firm conviction that the protection circle actually exists and is effective in protecting us from harm and hindrance. We continue our checking meditation:

*Just inside the protection circle, situated in the cardinal and intermediate directions, there are the eight great charnel grounds. The eastern charnel ground is called Ferocious One, the northern ground, Very Dense Forest, the western ground, Blazing Vajra, and the southern ground, Possessing Bone and Marrow. In the south-east the charnel ground is called Auspicious Guardian, in*

*the south-west, Fearful Darkness, in the north-west, Making the Sound Kili Kili, and in the north-east, Wrathful Laughter. Each charnel ground has eight features: a tree, a directional guardian, a regional guardian, a lake, a naga, a cloud, a fire, and a stupa.*

*In the eastern charnel ground the tree is called Naga Tree. At its foot is the guardian of the east called Indra. He is yellow, holds a vajra and skullcup, and rides a white elephant. At the top of the tree there is a white regional guardian called Elephant Face. Below there is a lake called Water of Compassion in which there is a white naga called Increasing Wealth. In the sky above there is a cloud called Making Sounds. A fire called Wisdom Fire blazes at the base of a precious mountain called Mount Meru. At the crest of the mountain there is a white stupa called Stupa of Enlightenment.*

*In the northern charnel ground the tree is called Ashuta. At its foot is the guardian of the north called Vaishravana. He is yellow, holds a mongoose and skullcup, and rides on the back of a man. At the top of the tree there is a yellow regional guardian called Human Face. In the lake below there is a naga called Jogpo, and in the sky above there is a cloud called Making Loud Sounds. A fire of wisdom blazes at the base of a green mountain called Mandara. At the crest of the mountain there is a white stupa.*

*In the western charnel ground the tree is called Kangkela. At its foot is the guardian of the west called Water Deity, or Varuna in Sanskrit. He is white with a hood of seven snakes. He holds a snake-rope and skullcup and rides on a crocodile. At the top of the tree there is a red regional guardian called Crocodile Face. In the lake below there is a blue naga called Karakota, and in the sky above there is a cloud called Wrathful. A fire of wisdom blazes at the base of a white mountain called Kailash. At the crest of the mountain there is a white stupa.*

*In the southern charnel ground the tree is called Tsuta. At its foot is the guardian of the south called Yama. He is blue, holds a staff and skullcup, and rides on a buffalo. At the top of the tree there is a black regional guardian called Buffalo Face. In the lake below there is a white naga called Lotus, and in the sky above there is a cloud called Moving. A fire of wisdom blazes at the base of a yellow mountain called Malaya. At the crest of the mountain there is a white stupa.*

*In the south-eastern charnel ground the tree is called Karanza. At its foot is the guardian of the south-east called Fire Deity, or Agni in Sanskrit. He is red, holds a mala, a long-necked vase, and a skullcup, and rides on a goat. At the top of the tree there is a red regional guardian called Goat Face. In the lake below there is a yellow naga called Carrying a Conch-shell, and in the sky above there is a cloud called Completely Full. A fire of wisdom blazes at the base of a yellow mountain called Fragrant Incense. At the crest of the mountain there is a white stupa.*

*In the south-western charnel ground the tree is called Padre-yaga. At its foot is the guardian of the south-west called Possessing a Rosary of Human Heads, or Kardava in Sanskrit. He is naked, blue in colour, holds a sword and skullcup, and rides on a zombie. At the top of the tree there is a black regional guardian called Zombie Face. In the lake below there is a white naga called Possessing Lineage, and in the sky above there is a cloud called Descending. A fire of wisdom blazes at the base of a white mountain called Possessing Snow. At the crest of the mountain there is a white stupa.*

*In the north-western charnel ground the tree is called Parthipa. At its foot is the guardian of the north-west called Wind Deity, or Vayuni in Sanskrit. He is smoke-coloured, holds a yellow banner and skullcup, and rides on a deer. At the top of the tree there is a green regional guardian called Deer Face. In the lake below there is a red naga called Boundless, and in the sky above there is a cloud called Wrathful. A fire of wisdom blazes at the base of a blue mountain called Mountain of Glory. At the crest of the mountain there is a white stupa.*

*In the north-eastern charnel ground the tree is called Nadota. At its foot is the guardian of the north-east called Ishvara. He is white, holds a trident and skullcup, and rides a bull. At the top of the tree there is a white regional guardian called Bull Face. In the lake below there is a white naga called Great Lotus, and in the sky above there is a cloud called Unmoving. A fire of wisdom blazes at the base of a black mountain called Great Power. At the crest of the mountain there is a white stupa.*

*In each of the eight charnel grounds the regional guardian holds a red triangular-shaped torma and a skullcup, and sits in the top of the tree with the upper half of his body emerging above*

*the branches. The lake, fire, and stupa in each of the charnel grounds have the same names as those in the eastern charnel ground. In addition to these eight features, in each charnel ground there are various creatures such as crows, owls, eagles, foxes, snakes, and bull-headed snakes, as well as other manifestations such as spirits, zombies, and flesh-eating spirits. There are also many different Tantric meditators in the aspect of humans and gods, and many Yogis and Yoginis manifesting in various forms. Everything inside the charnel grounds, including the lakes, clouds, and animals, is an emanation of Vajrayogini.*

In general, the eight directional guardians and the eight regional guardians are worldly deities who control the eight directions of this world and all the major regions within it. In the Mahakala sadhana it says that each directional guardian has a retinue of a hundred thousand, and this is true also of the regional guardians. The directional guardians are like officers of the whole country and the regional guardians are like district officers who control regions within the country. In addition, every city, town, and small village has a local guardian spirit who controls that area. Usually they try to help the humans living there, but sometimes, due to discontent or anger, they cause problems such as hail storms or hurricanes.

The directional guardians and regional guardians in the charnel grounds of Vajrayogini's mandala, however, are not worldly deities but emanations of Vajrayogini. In the preliminary torma offering prayer in the self-initiation sadhana, eleven different assemblies of guardians are mentioned, such as the gods, nagas, givers of harm, and so forth. The directional guardians and regional guardians in the charnel grounds appear in these eleven different aspects. Some appear as gods, some as nagas, and so forth. When we offer tormas to the mundane dakas and dakinis we invite these eleven groups from the eight charnel grounds to receive the torma.

Continuing our checking mediation on the mandala we now contemplate:

*In the centre of the circle of eight charnel grounds there is the celestial mansion, a red phenomena-source standing on its tip on the vajra ground. Within each of its four side corners there is a*

*pink joy swirl spinning counter-clockwise. Inside the phenomena-source there is an eight-petalled lotus of various colours. The lotus petals in the cardinal directions are red. The colours of the petals in the intermediate directions are: in the south-east, yellow, in the south-west, green, in the north-west, yellow, and in the north-east, black. The centre of the lotus is green and is encircled by yellow anthers. In the centre of the lotus there is a sun mandala. Upon this I arise in the form of Venerable Vajrayogini.*

*My outstretched right leg treads on the breast of red Kalarati. She has one face and lies on her back with her two hands pressed together. My bent left leg treads on the forehead of black Bhairawa. He has one face and lies on his front with his head bent backwards, touching his back, and his two hands pressed together. I have a red-coloured body which shines with a brilliance like that of the fire at the end of an aeon. I have one face, two hands, and three eyes looking up towards the Pure Land of the Dakinis. My right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. My left holds up a skullcup filled with blood which I partake of with my upturned mouth. My left shoulder supports a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. My black hair, hanging straight, covers my back down to my waist. I am in the prime of my youth. My aroused breasts are full and I show the manner of generating bliss. My head is adorned with five human skulls and I wear a long necklace of fifty human skulls. Naked, I am adorned with five mudras and stand in the centre of a blazing fire of exalted wisdom.*

*The protection circle, charnel grounds, and phenomena-source are extremely vast and in the nature of uncontaminated wisdom. This is the Pure Land of the Dakinis. I have now been born here in the aspect of Vajrayogini.*

In order to overcome ordinary appearances we should repeatedly contemplate the symbolism of the protection circle, the charnel grounds, the mandala, and all the beings within them. The five-coloured fire of the protection circle is a manifestation of the five omniscient wisdoms of Vajrayogini and symbolizes ultimate bodhichitta. The vajra fence and tent symbolize conventional bodhichitta, and the charnel grounds symbolize

renunciation. Together these three teach us that first we should gain experience of the three principal aspects of the path.

The red, inner phenomena-source symbolizes great bliss and the white, outer phenomena-source symbolizes emptiness. Together they teach us that we should develop the union of great bliss and emptiness.

The phenomena-source gradually increases in width from the bottom upwards, showing that high Tantric realizations cannot be attained instantly but develop gradually. By constantly improving our small Dharma experience we will eventually achieve the supreme attainment of Buddhahood.

The three points of the top of each tetrahedron represent the three doors of liberation: the emptiness of the nature of all phenomena, the emptiness of causes, and the emptiness of effects. These teach us that the nature of all phenomena, as well as all causes and all effects, are simply manifestations of emptiness. The empty front and back corners symbolize the selflessness of persons and the selflessness of phenomena. The pink joy swirls in the other four corners symbolize the four joys. Together all six corners show that we should combine the practice of emptiness with the practice of the four joys.

The sun mandala upon which we stand symbolizes the method for ripening the virtuous crop of generation stage and completion stage realizations, and for attaining the harvest of Vajrayogini's faultless Form Body, her Pure Land, and her pure enjoyments. The lotus symbolizes that Vajrayogini's body, speech, and mind are free from faults and are completely pure. Our right leg treads on the breast of red Kalarati, the principal worldly goddess, and our left leg treads on the forehead of black Bhairawa, or wrathful Ishvara, the principal worldly god. These are not the actual sentient beings, Kalarati and Bhairawa, but manifestations of Vajrayogini's wisdom of bliss and emptiness appearing in the aspect of Kalarati and Bhairawa. They symbolize the maras of the delusions. Vajrayogini treads on Kalarati and Bhairawa to demonstrate that she has destroyed her attachment, hatred, and ignorance, and to show that she is free from the fears of samsara and solitary peace and can lead all sentient beings to the same freedom.

The brilliance of Vajrayogini's red-coloured body, which

shines like the fire at the end of an aeon, symbolizes the blazing of her inner fire. Her inner fire causes her body to be pervaded by spontaneous great bliss through which she completely destroys the two obstructions. Her single face indicates that she has realized that ultimately all phenomena are of one taste, or of one nature. Her two arms represent her complete realization of the two truths. Her three eyes reveal her ability to see everything in the past, present, and future. She looks up to space, demonstrating her attainment of outer and inner Pure Dakini Land, and indicating that she leads her followers to these attainments. Her right hand holds a curved knife to show her power to cut the continuum of the delusions and obstacles of her followers, and of all sentient beings. Her left hand holds a kapala filled with blood, which symbolizes her experience of the clear light of bliss.

Vajrayogini's left shoulder supports a khatanga showing that she is never separated from Father Heruka. The khatanga is Heruka himself and the various features of the khatanga are the sixty-two Deities of Heruka's mandala. The khatanga is octagonal in cross-section, symbolizing the eight great charnel grounds of Heruka's mandala. At its lower tip there is a single-pronged vajra which symbolizes the protection circle of Heruka's mandala. Towards the upper end of the khatanga there is a vase symbolizing Heruka's celestial mansion. Above this there is a crossed vajra symbolizing the eight Deities of the commitment wheel, a blue human head symbolizing the sixteen Deities of the heart wheel, a red human head symbolizing the sixteen Deities of the speech wheel, and a white human head symbolizing the sixteen Deities of the body wheel. At the very top of the khatanga there is a five-pronged vajra symbolizing the five Deities of the great bliss wheel.

Vajrayogini's body is in nature the perfection of wisdom of all the Buddhas. Her five mudra-ornaments of bone are the other five perfections of all the Buddhas. Adorning her crown there is a horizontal eight-spoked wheel made from bone, and at its centre there is a precious red jewel with nine facets. On top of this there is a blue five-pronged vajra. At the front edge of the wheel there is a tiara of five human skulls and on top of each skull there is a jewel. The five jewels symbolize the five

Buddha Families. All these together constitute Vajrayogini's head ornament, which is the perfection of effort of all the Buddhas. The other ornaments are: the ear ornaments, the perfection of patience; the neck ornaments, the perfection of giving; the heart ornaments, the perfection of mental stabilization; and the ornaments of the arms and legs, the perfection of moral discipline.

Vajrayogini's five purified aggregates appear in the form of the five human skulls. Her fifty purified inner winds, the seeds of speech, appear in the form of a garland of fifty human skulls which she wears hanging from her neck. Her hair is black, symbolizing the unchangeable nature of her Truth Body. It falls freely down her back to show that she is free from the fetters of self-grasping. In the long dedication prayer in the sadhana her hair is said to be orange, but this refers mainly to her human emanations who have appeared with orange hair, as witnessed by Tsarchen Losäl Gyatso and others.

Vajrayogini is naked and her breasts are full and aroused, showing that she herself experiences great bliss and also that she bestows the siddhi of great bliss upon practitioners.

By contemplating this symbolism we should try to prevent ordinary appearance of ourself, our environment, and our enjoyments, and think strongly, 'I am newly-born in my own Pure Dakini Land as the Emanation Body of Vajrayogini'.

### The actual meditation of generation stage

The third part of the yoga of self-generation, actual generation stage meditation, is explained after the next two yogas.

## THE YOGA OF PURIFYING MIGRATORS

Through continual practice of the sixth yoga, the yoga of self-generation, we will improve our familiarity with the recognition that we have achieved Buddhahood in the aspect of Vajrayogini. After having generated ourselves as Vajrayogini abiding in her Pure Land, we should think:

*I have compassion and love for all beings of the six realms. Now I can lead them all to enlightenment by purifying their environments, enjoyments, bodies, and minds and transforming them into the environments, enjoyments, body, and mind of Vajrayogini.*

We then recite the appropriate words from the sadhana, while meditating on their meaning as follows:

*At my heart inside a red phenomena-source, a double tetrahedron, there is a moon mandala. In the centre of this there is a letter BAM encircled by a mantra rosary. Light rays radiate from the moon, letter BAM, and mantra rosary and leave my body through the pores of my skin. These light rays touch all sentient beings of the six realms, cleansing their negativities and obstructions together with their imprints and transforming them all into the form of Vajrayogini.*

When we generate bodhichitta we have two wishes: to attain Buddhahood ourselves and to lead all living beings to the same state. We imagine that we have already fulfilled our first wish by practising the sixth yoga, the yoga of self-generation. We now fulfil our second wish by practising the seventh yoga, the yoga of purifying migrators. Both practices are the main cause to fulfil these two wishes.

*Pamtingpa*

# *The Yoga of being Blessed by Heroes and Heroines*

This has six parts:

1 Meditation on the body mandala
2 Absorbing the wisdom beings and mixing the three messengers
3 Putting on the armour
4 Granting empowerment and adorning the crown
5 Making offerings to the self-generation
6 The eight lines of praise to the Mother

## MEDITATION ON THE BODY MANDALA

This has two parts:

1 General explanation
2 The actual meditation

### General explanation

A body mandala is so called because the original substance that transforms into a body mandala is part of the body of a self-generation. This is similar to calling a vase a golden vase because the substance of the vase is gold.

A body mandala is defined as the transformation of any part of the body of a self-generation into a Deity. Merely visualizing Deities marked on the body, as in the practice of Yamantaka, is not a body mandala practice. Moreover, when we generate ourselves as Vajrayogini, our body is not a body mandala because its substantial cause is not a part of our body. During the practice of bringing death into the path we mentally dissolve

our ordinary body into emptiness, and from emptiness we arise in the form of the letter BAM, which is the nature of our own mind. This BAM then transforms into the body of Vajrayogini. Since the substantial cause of the body of the self-generation is our mind, the body of the self-generation cannot be a body mandala. It is only when a *part* of the body of the self-generation transforms into a Deity that it becomes a body mandala. This is not easy to understand at first and there are different interpretations in various texts as to what is and what is not a body mandala.

Recognizing its superiority over the body mandala practices of other Deities, many highly realized Masters have praised the profound body mandala practice of Vajrayogini. It is an especially powerful method to bless our channels, winds, and drops. Through such blessings, our inner winds will gather and dissolve within the central channel at our heart, and this will cause us to experience the clear light of bliss, the actual quick path leading to Buddhahood. Je Tsongkhapa said that the attainment of spontaneous great bliss depends upon the channels and drops being blessed by Heroes and Heroines. Meditating on the body mandala enables us to receive these blessings. When we visualize our channels and drops in the aspect of Heroines, the Heroines of the Twenty-four Holy Places actually enter into our channels and drops and bless them. This helps us to develop great bliss.

The body mandala of Vajrayogini has thirty-seven Deities generated from thirty-seven parts of her body. These thirty-seven parts are the twenty-four channels of the twenty-four inner places, the eight channels of the eight doors of the sense powers, the four channels of the heart channel wheel, and the very subtle indestructible drop at the heart.

Shortly after conception, when the body begins to take form, the first channel to develop is the central channel at the level of the heart. From the central channel, the eight channels of the heart branch out, and from these the twenty-four channels develop. The central channel can be likened to the central rod of an umbrella and the twenty-four channels to its spokes. The inner tips of the twenty-four channels join the central channel

at the heart channel wheel and the outer tips terminate at the twenty-four inner places.

The twenty-four inner places of the body are: the hairline of the forehead, the crown of the head, the right ear, the back of the neck, the left ear, the place between the eyebrows, the two eyes, the two shoulders, the two armpits, the two breasts, the navel, the tip of the nose, the mouth, the throat, the heart, that is the area midway between the two breasts, the two testicles for men, or the two sides of the vagina for women, the sex organ, the anus, the two thighs, the two calves, the eight fingers and eight lesser toes, the fronts of the two ankles, the two thumbs and the two big toes, and the two knees. These correspond to the twenty-four outer Pure Lands of Heruka and Vajrayogini that exist in this world.

In the practice of Heruka's body mandala, Deities are generated at the outer tips of the twenty-four channels, at the twenty-four inner places. In Vajrayogini's body mandala, however, the Deities are generated at the inner tips of the twenty-four channels, inside the central channel at the heart channel wheel. This is the main reason why Vajrayogini's body mandala is more profound than those of other Yidams.

The eight channels are those of the eight doors of the sense powers. These eight doors are tiny openings or vacuoles at the outer tip of each of the eight channels. They are located at: the root of the tongue, the navel, the sex organ, the anus, the point between the eyebrows, the two ears, the two eyes, and the nostrils. The inner tips of these eight channels join the central channel at the heart channel wheel together with the inner tips of the twenty-four channels, the inner tips of the four channels of the heart channel wheel, and the indestructible drop.

These thirty-seven parts of the body transform into the thirty-seven female Deities of the sixty-two Deities of Heruka's mandala. The sixty-two Deities are included within five 'wheels': the six Deities of the great bliss wheel, the sixteen Deities of the heart wheel, the sixteen Deities of the speech wheel, the sixteen Deities of the body wheel, and the eight Deities of the commitment wheel. However, we directly visualize only the eight Heroines of the commitment wheel, the eight Heroines of the body wheel, the eight Heroines of the speech wheel, the

eight Heroines of the heart wheel, and the five female Deities of the great bliss wheel (the Goddesses of the four directions and the main Deity of the body mandala, Vajrayogini). The remaining twenty-five Deities, the male Deities, are not visualized directly but appear as the khatangas that are held by each of these Heroines.

All the Heroines of the body mandala are generated inside the central channel of the heart channel wheel. The central channel is flanked on both sides by the right and left channels. At the heart channel wheel, these two channels loop round the central channel three times, forming six knots in the central channel. At the centre of these knots inside the central channel there is a tiny vacuole. This is where we visualize the body mandala of Vajrayogini. The centre of the heart channel wheel is one of the ten doors through which winds can enter the central channel. It is very important to locate accurately the place of the body mandala meditation.

If we practise the body mandala every day, visualizing the Heroines and their khatangas at the inner tips of the twenty-four channels, and regarding these channels as the twenty-four inner places, all the Heroes and Heroines of the Twenty-four outer Places will enter our body. There is no need to go to the Twenty-four outer Places to receive blessings from these Deities.

## The actual meditation

At the centre of the heart channel wheel we visualize a phenomena-source in the centre of which there is a tiny moon cushion, smaller than a fingernail or as small as we can visualize it. On top of the moon cushion there are the thirty-six channels and the indestructible drop. Beginning from the front of the moon cushion and going counter-clockwise, there are the twenty-four channels of the twenty-four inner places and the eight channels of the eight doors of the sense powers, making a circle of thirty-two channels. This arrangement is similar to the way in which the thirty-two letters of the three-OM mantra are arranged on the moon cushion during mantra recitation. The channels stand upright. They are slightly thicker than a

needle and very short. They are transparent and are filled with red and white drops. Inside the circle of the thirty-two channels there are the four channels of the heart channel wheel standing in the cardinal directions. In the centre of these there is the very subtle indestructible drop, which is about the size of a mustard seed. The top half is white and the bottom half is red, and it is clear and translucent. It is important to believe that these visualized channels and drops are the actual channels and drops of our own body.

The thirty-two channels form a circle around the edge of the moon-disc. Inside these there are the four channels of the four directions, and in the very centre of these there is the indestructible drop. The thirty-two channels instantaneously transform into the thirty-two letters of the three-OM mantra, which are standing upright. The four channels, starting from the left, or the north, and going counter-clockwise, transform respectively into the green letter YA, the red letter RA, the yellow letter LA, and the white letter WA. The central drop transforms into the letter short-AH, the top half of which is white and the bottom half of which is red. We try to focus our mind clearly on these thirty-seven letters. These are in essence our thirty-six channels and our indestructible drop, but they have the aspect of the letters of the three-OM mantra.

After focusing on these letters for a while we imagine that they transform simultaneously into the Heroines of Heruka's mandala. In the centre is Vajrayogini. She is surrounded by the four Heroines of the four cardinal directions, and these in turn are surrounded by the thirty-two Heroines who stand around the edge of the moon cushion. They are all in the aspect of Vajrayogini and face the principal Deity in the centre.

Around the edge of the moon-cushion, starting from the front and going counter-clockwise, there are the eight Heroines of the heart wheel of Heruka: Partzandi, Tzändriakiya, Parbhawatiya, Mahanasa, Biramatiya, Karwariya, Lamkeshöriya, and Drumatzaya. These are followed by the eight Heroines of the speech wheel of Heruka: Airawatiya, Mahabhairawi, Bayubega, Surabhakiya, Shamadewi, Suwatre, Hayakarna, and Khaganana. These are followed by the eight Heroines of the body wheel of Heruka: Tzatrabega, Khandarohi, Shaundini, Tzatrawarmini,

Subira, Mahabala, Tzatrawartini, and Mahabire. These are the twenty-four Heroines of the Twenty-four Places. Completing the circle of the thirty-two Heroines are the eight Heroines of the commitment wheel of Heruka: Kakase, Ulukase, Shönase, Shukarase, Yamadhathi, Yamaduti, Yamadangtrini, and Yamamatani.

We imagine that the thirty-two letters of the three-OM mantra transform into these Heroines. For example, the first OM of the mantra transforms into the Heroine Partzandi, the second OM transforms into Tzändriakiya, the third OM transforms into Parbhawatiya, the SAR transforms into Mahanasa, the WA transforms into Biramati and so on, finishing with the third PHAT which transforms into Yamaduti, the SÖ which transforms into Yamadangtrini, and the HA which transforms into Yamamatani.

Inside the circle of thirty-two Heroines, the four letters YA, RA, LA, and WA transform into the four Goddesses. In the north the letter YA transforms into green Lama, in the west the letter RA transforms into red Khandarohi, in the south the letter LA transforms into yellow Rupini, and in the east the letter WA transforms into white Dakini. These four Goddesses look exactly like Vajrayogini except that each has a different colour.

In the very centre, the red and white short-AH transforms into Vajrayogini herself. The four Goddesses of the four cardinal directions together with Vajrayogini are the Heroines of the great bliss wheel of Heruka.

All the Heroes, the male Buddhas of Secret Mantra, and all the Heroines, the female Buddhas of Secret Mantra, are included within the Heroes and Heroines of the Twenty-four Places. Therefore, when we visualize the Heroes and Heroines of the Twenty-four Places in the form of the thirty-seven Heroines of the body mandala and their khatangas, in effect we visualize all the Buddhas. If we have strong faith that the thirty-seven Heroines are really at the centre of our heart, all the Buddhas will enter our heart and remain there. In this way our body will become very precious. Buddhas' bodies are not obstructed by matter. Wherever we visualize them, whether it be in front of us or at our heart, they will be there immediately. If we harbour doubts about this we deny ourselves the chance of receiving their blessings. When doing these practices we

need firm conviction in the existence of enlightened beings and in their ability to appear wherever and whenever we visualize them. In the Sutras Buddha said that he would be present whenever someone with faith visualized him. We ordinary beings cannot see Buddhas directly because we do not have sufficient merit. Our minds are obscured by delusions and the propensities of unwholesome actions, just like a sun obscured by clouds. Although Buddhas exist we shall not be able to see them until we have dispelled our own mental obscurations. Until that time we should try to develop conviction that Buddhas are actually present whenever we visualize them. Without this conviction our practice of Secret Mantra, and especially that of the body mandala, will be unsuccessful. If we believe firmly that the Heroes and Heroines are at the centre of our heart channel wheel they will definitely enter and bless our channels, winds, and drops. We will draw closer to them and receive their care and guidance, and they will help us to develop spontaneous great bliss.

There are two important points to remember when we meditate on the body mandala. The first is that the thirty-seven Heroines at the centre of our heart channel wheel are the real Heroines of Vajrayogini's Pure Land. The second is that their nature, or essence, is that of the channels, drops, and elements of our own body. If we do not recollect the first point we will not receive direct blessings from the Heroines, and if we do not recollect the second point our meditation will not be a body mandala practice.

During the actual meditation on the body mandala, our mind should first focus on the principal Deity Vajrayogini at the centre of the moon cushion and remember that she is in essence our own indestructible drop. We then focus on each of the four Heroines in turn and remember that their nature is that of the four channels of the four directions at the heart. Then we focus on the thirty-two Heroines, remembering that their nature is that of the twenty-four channels of the twenty-four places and the eight channels of the eight doors of the sense powers.

Having briefly focused on the thirty-two Heroines, we again focus on the four Heroines, and then on the main Deity. We repeat this cycle of analytical meditation several times, gradually

building up a visualization of the entire assembly. When we have a rough image of the assembly of thirty-seven Heroines we try to hold it with single-pointed concentration in placement meditation. At first we will not perceive each Heroine clearly and individually. We should be satisfied with a rough image of the whole assembly and focus single-pointedly on this. Using placement meditation, we try to merge our mind with the assembly of Heroines so that we lose the feeling of our mind and the assembly being separate. First we observe the assembly as if we were separate from it and then we dissolve our mind into the assembly so that our mind and the assembly become one. Then we meditate on it single-pointedly.

To begin with, until we become familiar with the practice, we should do this meditation only for a short time. It is not advisable to concentrate for too long on subtle objects at the beginning. After meditating for a short time we rest for a while and then we begin analytical meditation again. We check from the central Vajrayogini to the four Heroines, to the thirty-two Heroines, and back again, and when we gain an image of the entire assembly, we place our mind on this single-pointedly. This is how to train gradually in the body mandala meditation.

During the meditation our attention should not wander outside the central channel. Keeping our attention focused within the central channel will cause our winds to enter, abide, and dissolve there. When this happens we will experience each of the signs of dissolution, from the mirage-like appearance up to the clear light.

There are other ways of generating the body mandala but the method explained here is the most succinct. It was taught by Je Phabongkhapa and by Kyabje Trijang Dorjechang.

## ABSORBING THE WISDOM BEINGS AND MIXING THE THREE MESSENGERS

This has two parts:

1 Absorbing the wisdom beings into the commitment beings

2 Mixing the three messengers

## Absorbing the wisdom beings into the commitment beings

In this practice there are two types of commitment being: ourself generated as Vajrayogini together with the thirty-seven Deities of the body mandala, and the visualized protection circle, charnel grounds, and phenomena-source. The wisdom beings are the male and female Buddhas of the ten directions. When we invite them, we imagine that they arrive in the space before us in the same aspect as the commitment beings and then dissolve into the commitment beings, becoming one with them. While visualizing this, we recite the following lines from the sadhana:

PHAIM
**Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes, and Yoginis of the ten directions in the aspect of Vajrayogini.**

We recite 'PHAIM' quite loudly to exhort the wisdom beings to come to us. While doing so we mentally recall bliss and emptiness and physically perform the hand gesture called 'the blazing mudra'. To perform this gesture we first place the two tips of the thumbs together and, with our palms facing outwards, loosely hook the two index fingers together, with the right index finger crossing over the left. The two middle fingers slightly touch and the ring fingers and little fingers of both hands stretch upwards. The shape formed by the index fingers and thumbs is said to resemble the shape of a vagina, which symbolizes great bliss. The empty space between these fingers symbolizes emptiness. The combination of these two symbolizes the union of great bliss and emptiness. The ring fingers and little fingers stretching upwards symbolize the blazing of the inner fire. This hand gesture reminds us to generate great bliss and emptiness. Initially, we hold our hands in this way at the left knee and then, whilst reciting PHAIM, we bring both hands up in an arc to the level of the forehead and make nine

small circular movements of the hands, three counter-clockwise, three clockwise, and again three counter-clockwise. We then bring the hands down to the right knee.

With the verbal exhortation PHAIM we invoke the wisdom beings. We imagine that all male and female Buddhas, the Heroes and Heroines of the ten directions appearing in the aspect of Vajrayogini, come to the space above our visualized mandala together with the entire mandala and Deities. The wisdom beings are identical in aspect to the commitment beings.

Then we recite **DZA HUM BAM HO**. As we say DZA, the wisdom beings appear above the commitment beings. At the same time we perform the hand gesture called the 'hooking mudra'. To perform this mudra the index fingers and little fingers of each hand are extended and the middle fingers and ring fingers of each hand are tucked into their respective palms and held there with the thumbs. Then, with the right hand held palm downwards and the left hand palm upwards, the tip of the right index finger is placed on the tip of the little finger of the left hand.

As we say HUM, the wisdom beings dissolve into the commitment beings. At the same time we perform the hand gesture called the 'rope mudra' or 'binding mudra'. This mudra is a mirror image of the 'hooking mudra'. Thus the left hand is held palm downwards and the right hand palm upwards and the left index finger is placed on the little finger of the right hand.

As we say BAM, the wisdom beings and commitment beings become inseparably mixed. At the same time we perform the hand gesture called the 'iron chain mudra'. For this mudra the fingers are held as before but both palms face upwards and the index fingers and little fingers are loosely hooked together.

As we say HO, the inseparable mixing of the wisdom beings and the commitment beings is stabilized. At the same time we perform the 'bell mudra'. We continue to hold down the middle finger and ring finger of each hand with the thumbs, and extend the index and little fingers as before. Then we cross the arms with the left forearm closest to the body, hold the left hand with fingers pointing upwards, and turn the right wrist so that the fingers point downwards with the palm facing outwards.

Both wrists are touching with the inside of the right wrist against the outside of the left wrist.

This invocation is similar to the way in which an oracle invites a Deity to enter his body by means of his concentration. On such occasions there are many valid signs that the Deity actually enters the oracle's body. In a similar way, when we invoke the wisdom beings of Vajrayogini and invite them to enter the body of the self-generation, we should have no doubt that we have become unified with the wisdom being, Vajrayogini, and that our environment is Vajrayogini's Pure Land.

The scriptures say that if we verbally recite PHAIM, perform the hand gesture, and recollect great bliss and emptiness, all the Buddhas will definitely come to us. Vajradhara himself promised that he would come with all the Buddhas whenever faithful practitioners called him. We need have no doubt about this. If we regularly make this powerful invocation, our mental continuum will receive the blessings of the Heroes and Heroines and we will gain confidence that the wisdom beings actually dissolve into us and remain with us always.

Secret Mantra attainments are achieved largely through the power of faith and imagination. By vividly imagining that the wisdom beings dissolve into our body and believing that this actually happens, both our divine pride of being Vajrayogini and the clarity of our visualization will improve. Through this practice we will overcome ordinary conceptions and appearances and achieve Tantric realizations. Even though the absorption of the wisdom beings is only imagined to start with, it still has these effects. Through continued practice, eventually the wisdom beings will actually enter our body whenever we invoke them, exactly as happens with an oracle.

Having dissolved the wisdom beings of Vajrayogini into ourself, we then recite the mantra OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM, which means, **'I am the nature of the yoga of the complete purity of all phenomena'.** In this context 'yoga' refers to the union of bliss and emptiness. From the ultimate point of view all phenomena are in essence the union of great bliss and emptiness. Observing this all-embracing union of bliss and emptiness, we generate divine pride, thinking, 'This is me'.

When reciting this mantra we perform the hand gesture called 'giving the essence mudra'. To perform this mudra, we perform the lotus-turning mudra three times – first from the left side of the chest, then from the right side of the chest, then at the heart – and then we perform the embracing mudra. The first mudra symbolizes the inner winds of the left channel gathering into the central channel; the second symbolizes the inner winds of the right channel gathering into the central channel; the third symbolizes all the winds dissolving within the central channel at the heart; and the fourth symbolizes the union of Father and Mother in embrace. We hold this mudra briefly while we recall great bliss inseparable from emptiness. This is the secret Vajrayogini that is generated during the Vajrayogini empowerment. While reciting the mantra and making the hand gesture, we imagine that our mind of great bliss mixes with the ultimate nature of all phenomena. We then take this union of great bliss and emptiness as the basis upon which to impute I, and generate divine pride of being the Truth Body. At the same time we recite 'I am the nature of the yoga of the complete purity of all phenomena'. This experience is very profound and its real meaning is not easy to understand.

Correct practice of this meditation combines the mixing of the outer, inner, and secret messengers. In the sixth yoga, the yoga of self-generation, we visualize the inner Vajrayogini, the letter BAM. Now, in the yoga of being blessed by Heroes and Heroines, we first absorb the outer Vajrayoginis, the Dakinis of the Twenty-four Holy Places, and then we identify the secret Vajrayogini, or the definitive Vajrayogini, which is the union of bliss and emptiness.

## Mixing the three messengers

A messenger is someone who fulfils the wishes of two people by relaying a message between them. In this practice there are said to be three kinds of messenger: outer messengers, inner messengers, and secret messengers. The outer messengers are the Heroines who reside in the Twenty-four Places of Heruka and in the Pure Land of the Dakinis. They are invited when we

invoke the wisdom beings to dissolve into the commitment beings. They are called messengers because they fulfil the wishes of those practitioners who want to attain spontaneous great bliss. The inner messengers are the thirty-seven channels of our body that appear in the aspect of the Heroines of the body mandala. Through concentration we can penetrate these channels, cause the winds to enter, abide, and dissolve within the central channel, and thereby generate spontaneous great bliss. The secret messengers are the many levels of realization of spontaneously-born exalted wisdom, which are the main cause of Buddhahood, our ultimate aim. Inner messengers are the observed objects of completion stage meditation and secret messengers are the realizations attained as a result.

In the practice of mixing the three messengers we invite the outer messengers, the Heroines of the Twenty-four Places and the Pure Land of the Dakinis, to dissolve into the inner messengers, the channels of our body, and then we imagine that we generate the secret messenger, a mind of great bliss indivisibly mixed with emptiness.

In one Vajrayogini prayer it says:

O venerable and beautiful Lady of Dakini Land,
Through receiving assistance from the three outer messengers
And meditating on the three inner messengers,
May I attain the three secret messengers.

An outer messenger is anyone who helps us to generate great bliss. There are three kinds of outer messenger: supreme, middling, and minor. A supreme outer messenger is one who has attained the Union that Needs Learning or the Union of No More Learning, a middling outer messenger is one who has attained completion stage realizations but not Union, and a minor outer messenger is one who has some experience of generation stage but not of completion stage.

Inner messengers are also of three kinds. The supreme inner messengers are the central channel and the four heart channels, the middling inner messengers are the twenty-four channels of the twenty-four places of the body, and the minor inner messengers are the eight channels of the eight doors of the

sense powers. Meditation on the central channel and four heart channels is the quickest and most powerful method to centralize the winds and to experience spontaneous great bliss. Meditative penetration of the twenty-four channels of the twenty-four inner places is a less powerful method for centralizing winds than meditating on the central channel itself, but it is more powerful than meditating on other channels such as the eight channels of the eight doors of the sense powers. Meditative penetration of the eight channels will also cause the winds to enter the central channel but this is the least powerful method for experiencing spontaneous great bliss. Therefore the eight channels are called 'minor inner messengers'.

The meditations on the three inner messengers include meditations on the winds and the drops as well as on the channels. An example of the first is the vajra recitation meditation, also known as the 'yoga of wind', which is explained in detail in the commentaries to the grounds and paths of Highest Yoga Tantra. This is an excellent method for bringing the winds into the central channel and thereby causing spontaneous great bliss to arise. An example of the second is the meditation of inner fire, also called 'tummo' or the 'yoga of drops', which is another excellent method to experience spontaneous great bliss. In this meditation we focus on the red blood cell, or drop, located at the navel which has the nature of inner fire. Any method that causes the experience of spontaneous great bliss is called a messenger.

Secret messengers are also of three types: a supreme secret messenger is a mind of spontaneous great bliss meditating on and directly realizing emptiness; a middling secret messenger is a mind of spontaneous great bliss meditating on a generic image of emptiness; and a minor secret messenger is achieved when we simply imagine that we attain a spontaneous great bliss that meditates on emptiness and becomes indivisible from it. Even though this last meditation is not a complete realization it is called a secret messenger because it helps us to develop the actual realization of the union of great bliss and emptiness.

In summary, we attain the three secret messengers by penetrating the three inner messengers with the assistance of the three outer messengers. To penetrate the inner messengers it

is necessary to meditate on our channels, winds, and drops. There are many outer messengers who will assist us in our practice, but it is very important that our meditation on the channels, winds, and drops is done correctly.

The knots of the heart channel wheel can be loosened by means of completion stage meditation in which the inner winds enter and dissolve within the central channel at the heart and cause us to experience great bliss. However, although we can loosen the knots through solitary meditation, we cannot untie them completely without relying on an outer messenger. At the time of death, the knots of the heart channel wheel completely untie through the force of karma allowing our consciousness to leave the body, but to untie the knots completely before death we need the assistance of an outer messenger, or an 'action mudra', with whom we can strengthen and improve our experience of great bliss. When all the knots of the heart channel wheel are completely untied through meditation and reliance upon an action mudra, practitioners will attain a level of realization called 'isolated mind of ultimate example clear light'. This clear light of great bliss is a secret messenger, and once we have gained this realization we will certainly attain enlightenment before death.

By relying on the outer messengers and meditating on the inner messengers, we generate the secret messengers. Unifying the three kinds of messengers in this way is called mixing the three messengers.

## PUTTING ON THE ARMOUR

There are three main reasons for putting on armour. The first is to stabilize the absorption of the wisdom beings into the commitment beings, the second is to safeguard against external obstacles such as harmful spirits, and the third is to protect ourselves from inner obstacles such as delusions and sickness, which disturb our concentration on generation stage practice. Just as warriors used armour to protect themselves in battle, so meditators need armour to defend themselves against obstacles and hindrances.

There are two systems for wearing armour. One is to visualize Deities marked on the body and the other is to visualize the seed-letters of Deities marked on the body. When the practice is done elaborately, as in the extensive Heruka sadhana, Deities are visualized marked on the body, but in both the extensive and the condensed sadhanas of Vajrayogini only the seed-letters of the Deities are visualized.

In Secret Mantra it is important to recognize that Deities and their seed-letters have the same nature. For instance, the thirty-two letters of the three-OM mantra are the same nature as the thirty-two Deities of Vajrayogini's body mandala. We will not accomplish supramundane attainments if we regard mantras and Deities as being different in nature.

In the practice of Vajrayogini the seed-letters of six Goddesses are visualized at various points of the body, between the skin and flesh. The six Goddesses are: Vajravarahi, the consort of Buddha Akshobya; Yamani, the wrathful aspect of Lochana, the consort of Buddha Vairochana; Mohani, the wrathful aspect of Benzarahi, the consort of Buddha Amitabha; Sachalani, the wrathful aspect of Vajradhatuishvari, the consort of Buddha Vajradhara; Samtrasani, the wrathful aspect of Mamaki, the consort of Buddha Ratnasambhava; and Chandika, the wrathful aspect of Tara, the consort of Buddha Amoghasiddhi.

At the level of our navel, we visualize a moon mandala, which is standing upright, and at its centre we visualize the red letters OM BAM on the right and left respectively. Although they have the aspect of letters they are in essence Vajravarahi. At the level of our heart there is an upright moon mandala. At its centre there are the blue letters HAM YOM, on the right and left respectively. They are in essence Yamani. At the top of our neck, just under the chin, there is an upright moon mandala which has at its centre the white letters HRIM MOM, on the right and left respectively. They are in essence Mohani. At our forehead in the centre of an upright moon mandala there are the yellow letters HRIM HRIM. They are in essence Sachalani. At our crown in the centre of a moon mandala which is lying flat there are the green-coloured letters HUM HUM. They are in essence Samtrasani. At both shoulders, both wrists, both hips, and both ankles in the centre of upright moon mandalas there

are the smoke-coloured letters PHAT PHAT. They are in essence Chandika. In the sadhana it says that these letters are 'at all my limbs', but the meaning is that they are at the eight places mentioned here. These places are known as 'the eight great joints'.

In each case the two letters at each point symbolize the Father and Mother of each Buddha Family. The letters on the right side symbolize the Father and those on the left symbolize the Mother. For instance, at the navel the OM symbolizes Akshobya, the Father of the Vajra Family, and the BAM symbolizes Vajravarahi, the Mother of that Family.

From the green letters HUM HUM at our crown, green light radiates between the skin and flesh, causing the surface of our skull above the forehead to be protected by a layer of green light. This does not, however, alter the colour of the outer layer of our skin. This remains red because we have generated ourselves as Vajrayogini. From the yellow letters HRIM HRIM at the forehead, yellow light radiates between the skin and flesh down to the neck. From the white letters HRIM MOM at the neck, white light radiates down and around the body to the heart. From the blue letters HAM YOM at the heart, blue light radiates down to the navel. From the red letters OM BAM at the navel, red light radiates down to the hips. From the letters PHAT PHAT at the hips, smoke-coloured light radiates to the ankles. From the letters PHAT PHAT at the ankles, smoke-coloured light radiates down to the tips of the toes. From the letters PHAT PHAT at the shoulders, smoke-coloured light radiates down to the wrists, and from the letters PHAT PHAT at the wrists, smoke-coloured light radiates to our fingertips. There are no gaps between the different coloured lights so that every part of our body, between the flesh and skin, is suffused with these radiant lights.

In summary, we imagine that our body is enclosed within a protective layer of light, which, in essence, is the five Buddha Families. Our body and mind are filled with their wisdom. In this way the wisdom beings remain one with us and prevent any obstacles from penetrating our body and mind. It is important to have strong faith that these lights are the same nature as the great bliss and emptiness of the five Buddha Families. This

conviction will prevent us from receiving any harm. In effect, we are creating an inner protection circle.

## GRANTING EMPOWERMENT AND ADORNING THE CROWN

There now follows an explanation of three practices: granting empowerment and adorning the crown, making offerings to the self-generation, and the eight-line praise to the Mother. Although these are not directly listed within the eleven yogas they are an important part of the self-generation practice.

From the point of view of uncommon appearances, when Buddha Shakyamuni was born, the five Buddha Families of the ten directions anointed his body with the five nectars. Here we imagine that we, the newly-born Vajrayogini, receive the same empowerment.

First we recite PHAIM while performing the blazing mudra. We visualize light rays radiating from the letter BAM at our heart and inviting the empowering Deities of Heruka's mandala to appear in the space above us. We then request these Deities, together with all the Buddhas, to grant us empowerment. The eight Goddesses of the doorways respond to our request by driving away all hindrances, the twenty-four Heroes such as Khandakapala chant auspicious verses, the twenty-four Heroines such as Partzandi sing vajra songs on emptiness, and the offering goddesses such as Rupavajra and Shaptavajra make offerings to the principal Deity Heruka. The principal Deity consents to grant the empowerment and Vajravarahi and the four Mothers, Lama, Khandarohi, Rupini, and Dakini, hold aloft precious jewelled vases filled with the five wisdom nectars and pour the nectar onto our crown. The nectar enters through our crown channel wheel, filling our entire body and purifying all obstructions and negative actions of body, speech, and mind.

A little nectar overflows through our crown channel wheel and transforms into Buddha Vairochana-Heruka together with his consort who sit within the multi-faceted jewel of our crown ornament. Buddha Vairochana-Heruka and his consort are both white. The Father sits in the vajra posture holding a wheel in

his right hand and a bell in his left hand at the level of his heart. Vairochana-Heruka is the method aspect of all Buddhas appearing in the form of a Deity, and Vajrayogini is the wisdom aspect of all Buddhas appearing as a Deity. Vajrayogini actually belongs to the Family of Akshobya, but here she is adorned by Vairochana-Heruka to demonstrate the union of method and wisdom. This is one of many symbols of the union of method and wisdom to be found throughout the practice of Vajrayogini.

## MAKING OFFERINGS TO THE SELF-GENERATION

According to some traditions, it is not necessary to make offerings to ourself generated as the Deity; offerings to the in-front-generated Deity are said to suffice. Je Tsongkhapa, however, gave many explanations showing the importance of making offerings to the self-generation and cited Tantras to support his reasoning. In the *Root Tantra of Heruka* it states:

> Making offerings to oneself
> Becomes an offering to all Buddhas.

This is because when we absorbed the wisdom beings, all the Buddhas dissolved and merged inseparably with ourself generated as Vajrayogini. Moreover, during the practice of bringing death into the path of the Truth Body, all environments and beings, including all Buddhas, are dissolved into the clear light, and this clear light is identified as the Dharmakaya, which is one with the minds of all Buddhas. From this clear light we arise in the form of the Emanation Body of Vajrayogini. The self-generation therefore is the synthesis of all Buddhas, and so when we make offerings to the self-generation we are making offerings to all Buddhas.

Making offerings to ourself generated as the Deity is an especially powerful method for accumulating merit. If we maintain the awareness that we are Vajrayogini throughout the day, then whatever we enjoy, such as food and drink, becomes an offering to the Deity. It is only in Secret Mantra that we have the opportunity to create merit in this way.

If we fail to make offerings to the self-generation the power

of our practice of Secret Mantra will diminish. Great Tantric scholars and meditators of the past, including Buddha Shakyamuni, have stated that Tantric practice is characterized by the four complete purities: the complete purity of place, the complete purity of body, the complete purity of deeds, and the complete purity of enjoyments. In the practice of Vajrayogini the complete purity of place is the transformation of our environment into Vajrayogini's mandala, the complete purity of body is the transformation of our body into that of Vajrayogini, the complete purity of deeds is the practice of the yoga of purifying migrators, and the complete purity of enjoyments is attained when every enjoyment is viewed as an offering to the self-generation. If we omit these offerings our practice will not have the fourth complete purity and so it will not be a fully-qualified Tantric practice. It will lack the full power, quality, and benefits of a Secret Mantra practice. Therefore, it is important to make offerings to ourself generated as Vajrayogini.

The way to bless the eight outer offerings has already been explained. To make the outer offerings to the self-generation we imagine that offering goddesses emanate from our heart, take replica offerings from those blessed previously, and offer them to ourself generated as Vajrayogini. Whilst visualizing this, we recite the offering mantras and perform the accompanying hand gestures. After making the eight offerings we make the offerings of the six knowledge-goddesses, Rupavajra and so forth, together with their offering mantras and hand gestures. The Heruka sadhana contains the more elaborate offerings of the sixteen knowledge-goddesses.

To make the inner offering to the self-generation we imagine that many offering goddesses emanate from our heart and fill their skullcups with inner offering from the large skullcup of blessed nectar. As we recite the three-OM mantra for the inner offering these goddesses offer the nectar to us, generated as Vajrayogini, and to the thirty-seven Deities of the body mandala. We then recite OM AH HUM and taste the inner offering.

To make the secret offering and suchness offering to the self-generation we visualize that the khatanga that we support on our left shoulder transforms into Father Heruka. He enters into embrace with us, generated as Vajrayogini. Through this

embrace the inner fire at Heruka's navel blazes, causing the white bodhichitta at his crown to melt and flow down his central channel. This white bodhichitta reaches our sex organ and enters the lower tip of our central channel. It then begins to ascend through our central channel. When it reaches our navel we experience joy, when it reaches our heart we experience supreme joy, when it reaches our throat we experience extraordinary joy, and when it reaches our crown we experience spontaneous great joy. As we experience the fourth joy, we imagine that the thirty-seven Deities at our heart also experience spontaneous great joy. We meditate for a short time on this experience of spontaneous great joy. This experience is the secret offering. We then recall emptiness and try to merge our mind of spontaneous great bliss with emptiness. Meditating on this is the suchness offering.

Another method for making the secret and suchness offerings is to change our aspect from that of Vajrayogini into that of Heruka and, through embrace with Vajrayogini, called the 'secret Mother' in the sadhana, imagine that we experience the four joys. After making these offerings we then resume the form of Vajrayogini. Both methods are equally valid and we can choose either. Je Phabongkhapa says that the first method may be more suitable for female practitioners and the second for male practitioners.

There is another special method to experience the four joys that can be practised at this point. If our motivation is completely pure, we should try to receive oral instructions on this method from a qualified Tantric Spiritual Guide.

## THE EIGHT LINES OF PRAISE TO THE MOTHER

When the four types of offering have been completed, we emanate praising goddesses who respectfully press their palms together and recite the eight-line praise to us, generated as Vajrayogini. This praise was taught by Vajradhara and it is an especially blessed practice. For practitioners of Heruka and Vajrayogini these words are the most supreme of all praises. Merely reciting these praises will cause Vajrayogini and all the

Deities of Heruka's mandala to draw closer to us and remain with us constantly. We can also use these praises to pay homage to other Deities, regarding them and their environment as one in nature with Vajrayogini and her Pure Land. By doing this we glorify all holy beings.

Practitioners of Heruka and Vajrayogini can regard anyone they meet as an emanation of Heruka or Vajrayogini and recite the eight-line praises of Heruka or Vajrayogini to them. By sincerely reciting these praises we will swiftly purify our ordinary appearances and reach outer Dakini Land. Even if we are confronted with an aggressive and vicious criminal we should not dwell upon ordinary appearances but regard him as an emanation of Heruka or Vajrayogini and silently make praises to him with these eight lines. Through gradually gaining familiarity with this practice we can come to view all beings as pure. We can even extend this pure view to inanimate objects such as mountains, lakes, buildings, and the earth itself. We should not be misled by the external aspect of any object but should think that its real nature is the same as that of Heruka and Vajrayogini and then praise it with the eight lines. This helps us to overcome ordinary appearances and causes us to attain the outer Pure Land of Vajrayogini.

Many texts on Heruka Tantra, including *Illuminating All Hidden Meanings* by Je Tsongkhapa, describe Heruka in two ways. The conventional view of Heruka, called the interpretive Heruka, is that Heruka is an Emanation Body of Vajradhara, with a blue-coloured body, four faces, and twelve hands. The ultimate view of Heruka, called the definitive Heruka, is that Heruka is a mind of great bliss that is inseparably mixed with emptiness. Since the ultimate nature of all phenomena is emptiness, the definitive Heruka pervades all phenomena. In Tibetan the definitive Heruka is called 'kyabdag' Heruka. 'Kyab' means 'pervasive' and 'dag' means 'nature', so 'kyabdag' means 'the same nature as all phenomena'. From this profound viewpoint, all the Deities such as Guhyasamaja, Yamantaka, Heruka, and Vajrayogini are in essence the same. Every Yidam, including Vajrayogini, has a definitive and an interpretive nature. By understanding the definitive Vajrayogini or Heruka there is

great hope that we will be able to perceive whatever appears to our mind as Vajrayogini or Heruka.

Through their devotion and sincere practice of these instructions, practitioners draw close to Heruka and Vajrayogini and become as if one with them. If we make offerings and praises to such practitioners we will create great merit and our mind will be blessed.

At this point in the sadhana, the eight-line praise is recited in Sanskrit. An explanation of the English translation is given as follows:

**OM I prostrate to Vajravarahi, the Blessed Mother HUM HUM PHAT**

In each line of this praise OM symbolizes the body, speech, and mind of Vajrayogini to whom we are offering praise. All Buddhas have totally destroyed their ignorance through the perfection of wisdom, and Vajravarahi, or Vajrayogini, is the embodiment of the perfection of wisdom of all Buddhas. The Tibetan translation of the Sanskrit name Vajravarahi is Dorje Pagmo. Here, 'pag' means pig. The pig is a symbol of ignorance, which is why it is depicted at the very centre of the wheel of life. By calling Vajrayogini 'Vajravarahi' we are praising her as the essence of the perfection of wisdom that destroys ignorance. She is the 'Blessed Mother' because she has destroyed the four maras and possesses all the good qualities of a Buddha. At the end of each line we recite HUM HUM PHAT. With the first HUM we make the request 'Please grant me the mundane attainments such as increased wealth, life-span, and merit'. With the second HUM we make the request 'Please grant me the supramundane attainments such as the realization of spontaneous great bliss, the Union that Needs Learning, and the Union of No More Learning'. With 'PHAT' we request the destruction of the outer, inner, and secret obstacles that prevent us from gaining these attainments.

**OM To the Superior and powerful Knowledge Lady unconquered by the three realms HUM HUM PHAT**

Here, 'Superior' refers to Vajrayogini's mind, which sees directly the ultimate nature of all phenomena, and 'powerful

Knowledge Lady' means that she has the power to bestow great bliss upon Heruka and upon practitioners. 'Unconquered by the three realms' means that she has abandoned all delusions of the desire, form, and formless realms.

**OM To you who destroy all fears of evil spirits with your great vajra HUM HUM PHAT**

Here, 'great vajra' means spontaneous great bliss. Her wisdom of spontaneously-born great bliss inseparable from emptiness destroys all harm from evil spirits.

**OM To you with controlling eyes who remain as the vajra seat unconquered by others HUM HUM PHAT**

Vajrayogini is the vajra seat of Heruka who is always in union with her. While remaining unconquered by others she can control them just by looking at them.

**OM To you whose wrathful fierce form desiccates Brahma HUM HUM PHAT**

Vajrayogini appears in the form of a wrathful, fierce Deity in order to subdue the pride of worldly gods such as Brahma and Indra.

**OM To you who terrify and dry up demons conquering those in other directions HUM HUM PHAT**

Vajrayogini dries up the inner demons of ordinary appearance and ordinary conceptions through the blazing of her inner fire, and through this she conquers all external demons of the ten directions. If someone has no ordinary appearances and no ordinary conceptions they cannot be harmed by external demons; therefore they are said to have conquered them.

**OM To you who conquer all those who make us dull, rigid, and confused HUM HUM PHAT**

Vajrayogini enables us to overcome all harms inflicted by evil spirits who can interfere with our practice by causing us to become physically dull or heavy, verbally rigid – for example, unable to pronounce mantras clearly – or mentally confused about our practice.

**OM I bow to Vajravarahi, the Great Mother, the Dakini consort who fulfils all desires HUM HUM PHAT**

Because Vajrayogini is a manifestation of the perfection of wisdom, known as 'the Great Mother of all the Buddhas', she destroys the ignorance of all sentient beings and has the power to fulfil the wishes of all living beings.

# *The Actual Meditation of Generation Stage*

Although it is part of the sixth yoga, the yoga of self-generation, the actual generation stage meditation is explained here because it is at this point in the sadhana that we train in improving our concentration on divine pride and clear appearance.

The actual meditation of generation stage is presented in three parts:

1 What is generation stage?
2 Training in gross generation stage meditation
3 Training in subtle generation stage meditation

## WHAT IS GENERATION STAGE?

Generation stage is a realization of a creative yoga that is achieved as a result of pure concentration on bringing the three bodies into the path, in which one mentally generates oneself as a Tantric Deity and one's surroundings as the Deity's mandala. Meditation on generation stage is called a 'creative yoga' because its object is created by correct imagination.

The preceding eight yogas are necessary preparations for successful practice of actual generation stage meditation. The eleven yogas are like the limbs of a body and the actual generation stage meditation is like the body itself. This special method of combining actual generation stage meditation with recitation of the sadhana was taught and emphasized by Je Tsongkhapa.

Nagarjuna advised that we should progress step by step from generation stage to completion stage in the same way that we climb a staircase. The main purpose of doing generation stage meditation is to prepare the ground for the later development of completion stage realizations. Without first engaging in

generation stage meditation we cannot succeed in completion stage meditation.

## TRAINING IN GROSS GENERATION STAGE MEDITATION

This has two parts:

1 Training in divine pride
2 Training in clear appearance

### Training in divine pride

Divine pride is a special way of regarding ourself in which we imagine that we are a Tantric Deity and that our environment is his or her Pure Land. Although it is called 'pride', divine pride it is not a delusion; it is totally different from deluded pride. Deluded pride causes only rebirth in cyclic existence, whereas generating the divine pride of being Vajrayogini leads only to liberation.

At the beginning of actual generation stage meditation, we should cultivate divine pride and then, based on this, develop clear appearance. The principal objects to be abandoned during generation stage meditation are ordinary conception and ordinary appearance. Divine pride overcomes ordinary conception and clear appearance overcomes ordinary appearance.

The terms 'ordinary conception' and 'ordinary appearance' are best explained by the following example. Suppose there is a Vajrayogini practitioner called John. Normally he sees himself as John and his environment, enjoyments, body, and mind as John's. These appearances are ordinary appearances. The mind that assents to these ordinary appearances by holding them to be true is ordinary conception. Ordinary conceptions are obstructions to liberation and ordinary appearances are obstructions to omniscience. All sentient beings, except Bodhisattvas of the tenth ground who have attained the vajra-like concentration of the path of meditation, have ordinary appearance.

Now, if John were to meditate on the generation stage of Vajrayogini, strongly regarding himself as Vajrayogini and believing his surroundings, experiences, body, and mind to be those of Vajrayogini, at that time he would have the divine pride that prevents ordinary conception. If he were also to achieve clear appearance of himself as Vajrayogini with the environment, enjoyments, body, and mind of Vajrayogini, at that time he would have the clear appearance that prevents him from perceiving ordinary appearances.

At the beginning, ordinary conception is more harmful than ordinary appearance. How this is so is illustrated by the following analogy. Suppose a magician conjures up an illusion of a tiger in front of an audience. The tiger appears to both the audience and the magician, but whereas the audience believe there actually is a tiger in front of them and consequently become afraid, the magician does not believe that the tiger actually exists, and so he remains calm. The problem for the audience is not so much that a tiger appears to them, as their conception that the tiger actually exists. It is this conception rather than the mere appearance of the tiger that causes them to experience fear. If, like the magician, they had no conception that the tiger exists, then even though they still had an appearance of a tiger, they would not be afraid. In the same way, even though things appear to us as ordinary, if we do not conceptually grasp them as ordinary this will not be so harmful.

Similarly, it is less damaging to our spiritual development to see our Spiritual Guide as ordinary and yet hold him or her to be in essence a Buddha than it is to see our Spiritual Guide as ordinary and to believe that he or she is ordinary. The conviction that our Spiritual Guide is a Buddha, even though he or she may appear to us as an ordinary person, helps our spiritual practices to progress rapidly.

Ordinary conceptions are reduced by developing divine pride. For this reason we need to emphasize the development of divine pride at the very outset of our training in generation stage. To meditate on divine pride it is essential to forget our ordinary body and mind. If we continue to perceive our ordinary body and mind this will obstruct our development of divine pride. Therefore, when we meditate on divine pride, we must

ensure that we lose all awareness of our ordinary body and mind by imagining that instead we have achieved Vajrayogini's pure body and mind. Then, in order to subdue our ordinary conceptions and improve our divine pride, we can contemplate the following three reasons:

*1. I am no longer an ordinary being because my ordinary body, mind, and environment have been purified through the practice of bringing the three bodies into the path. During this practice I actually died and took rebirth as Vajrayogini in her Pure Land.*

*2. When I absorbed the wisdom beings I dissolved all Buddhas in the form of Vajrayogini into myself. Therefore I am one with Vajrayogini and my nature is the same as that of all Buddhas.*

*3. The ordinary deluded pride I have had until now results only in suffering and continued rebirth in samsara, but divine pride will lead me to liberation and Vajrayogini's Pure Land. Therefore I shall never give up this pure pride of being Vajrayogini.*

Contemplating these three reasons, or any other helpful reasons, is analytical meditation. When, as a result of this reasoning, divine pride arises in our mind we try to hold it with single-pointed concentration in placement meditation. We then need continually to strengthen our divine pride through repeated meditation.

It is very important not to mistake the basis upon which we generate divine pride. If a practitioner called John tries to develop divine pride of being Vajrayogini on the basis of his ordinary body and mind, he is completely mistaken. John's body and mind are contaminated aggregates and are a valid basis of imputation for John, but they cannot be a basis of imputation for Vajrayogini. The appearances of John's body and mind are ordinary appearances and assenting to these appearances is ordinary conception, which is contrary to divine pride.

When we generate the divine pride of being Vajrayogini in her Pure Land we must first prevent our normal conception and appearance of ourself, as well as of our environment, body, and mind. We need to dispel these from our mind completely. Having eliminated ordinary appearances, we should then use

our imagination to try to perceive Vajrayogini's environment and body, and look upon these as our own environment and body. These are the bases upon which we generate divine pride by firmly deciding 'I am Vajrayogini surrounded by my pure environment and pure enjoyments'.

## Training in clear appearance

There are two ways to train in clear appearance:

1 Training in clear appearance on the general aspect
2 Training in clear appearance on specific aspects

### *Training in clear appearance on the general aspect*

Those who have already gained some skill in meditation can immediately begin training in clear appearance on the general aspect, that is on oneself and the complete mandala of Vajrayogini viewed as a whole. If this is too difficult, we can begin by training in clear appearance on specific aspects until we gain more familiarity, and then proceed to train in clear appearance on the general aspect.

To meditate on clear appearance of the general aspect we begin by doing analytical meditation in order to achieve a generic image of the entire mandala. We check from the fire circle, vajra fence, charnel grounds, and phenomena-source up to the lotus, sun, and ourself, Vajrayogini, and then back again. We continue in this way until we have a rough image of ourself, Vajrayogini, together with the entire mandala and all the beings within it. We then try to hold this image with single-pointed concentration in placement meditation. Gradually, through repeated meditation, we improve our clear appearance of ourself as Vajrayogini in her mandala.

When we have a rough image of ourself as Vajrayogini surrounded by her mandala we have found the object of actual generation stage meditation. We have also achieved the first of the nine levels of concentration of tranquil abiding, which is called 'placing the mind'. Through regular daily practice, and

sometimes in short or longer retreat, we should improve this concentration until we achieve the fourth level of concentration on generation stage called close placement'. At this point, if we enter a strict retreat with the aim of achieving tranquil abiding on generation stage it is possible to achieve this within six months. After attaining tranquil abiding on generation stage it will not be long before we achieve outer Pure Dakini Land. A more detailed explanation on the method for attaining tranquil abiding is given in *Joyful Path of Good Fortune*.

### *Training in clear appearance on specific aspects*

The 'specific aspects' are specific objects within the mandala. For instance, we can focus first on the central eye of Vajrayogini until we perceive it clearly. Then, without forgetting this, we focus on the other two eyes, and then on the face, neck, torso, arms, legs, and so forth, until we have a mental image of the entire body. Gradually we can include the phenomena-source, eight charnel grounds, and protection circle. Contemplating each aspect in this way will help us finally to gain clear appearance of the entire supporting and supported mandala. Once we have achieved this we train in concentration as before. In this way, through training in analytical and placement meditation, we should improve our clear appearance until we complete the realizations of both gross and subtle generation stages.

## TRAINING IN SUBTLE GENERATION STAGE MEDITATION

The protection circle, charnel grounds, phenomena-source, and self-generation, all have gross and subtle features. The vajra ground, fence, tent, canopy, surrounding fires, charnel grounds, phenomena-source, lotus, sun, Kalarati and Bhairawa, and our body in the aspect of Vajrayogini are the gross features. They are the objects of gross generation stage meditation. Their constituent parts, such as the tiny vajras within the vajra fence, are the subtle features. A meditation using these subtle features as the object is called 'meditation on subtle generation stage'.

Through constant training in meditation to improve clear appearance of the gross objects, eventually we will directly perceive with our mental consciousness the entire mandala, from the fire circle to the self-generation, as clearly as we now see things with our eyes. When we gain this experience in meditation we have attained the complete realization of gross generation stage meditation. Through further training in meditation we will improve our clear appearance of the subtle objects, until eventually we are able to perceive them directly with our mental consciousness as clearly as we now see objects with our eyes. When we attain this realization we will have completed the subtle generation stage meditation.

The supreme object of subtle generation stage meditation is Vajrayogini's body mandala. When we can see the thirty-seven Dakinis of the body mandala directly we have completed subtle generation stage. If at the same time our winds gather and dissolve into the central channel at the heart channel wheel, we will attain completion stage realizations. From this we can see that skilful meditation on the body mandala of Vajrayogini is a real inner wish-fulfilling jewel that satisfies the wishes of pure practitioners.

We might find it difficult to believe that it is possible for ordinary beings directly to perceive themselves as a Deity and their environment as a Buddha's Pure Land. We should consider that although our present body and mind are not the I, nevertheless due to strong familiarity with self-grasping we directly and vividly see our I as one with our body and mind. Because of this, whenever our body is unwell we say 'I am unwell', and whenever our mind is unhappy we say 'I am unhappy'. If, through familiarity with self-grasping ignorance, we can come to identify with a contaminated body and mind, then through correct imagination and pure concentration we can certainly come to identify ourselves as Vajrayogini. Then, through familiarizing ourselves with generation stage meditation, we shall definitely come to perceive ourselves directly as Vajrayogini. This has been the experience of many Tantric meditators.

There is an account of a Yamantaka practitioner who through his clear appearance of being Yamantaka saw himself as the

real Deity in every detail, including the horns on his head. He felt as if he could even touch the horns. Whenever he wanted to go through a door he would bend down to allow room for his horns to pass through. Although he was not actually Yamantaka, his clear appearance of himself as the Deity Yamantaka was not a mistaken appearance. If something is a mistaken appearance it necessarily arises from ignorance. If a Tantric practitioner sees himself as a real Yamantaka or Vajrayogini, this clear appearance arises from his or her pure concentration and not from ignorance. Such experiences are evident only to the practitioner himself; other people will continue to see him as an ordinary person. People with no experience of Tantric meditation may find it difficult to believe that it is possible to change our identity from an ordinary person into a Deity, but by developing a correct understanding of how persons lack true existence and are mere imputations we will realize that it is definitely possible. This will help us to experience deep realizations of Tantra and enable us to gain an understanding of the two truths according to Highest Yoga Tantra – meaning clear light and the illusory body – which is essential for the practice of the completion stage.

*Paldän Lama Tänpa Sönam Gyaltsän*

# *The Yoga of Verbal and Mental Recitation*

This has four parts:

1 The mantra to be recited
2 The benefits of reciting this mantra
3 Actual mantra recitation
4 Explanation of close retreat

## THE MANTRA TO BE RECITED

Vajravarahi and Vajrayogini have many different aspects such as Sangye Khandroma, or Buddha Dakini; Dorje Rabngama, or Vajra Speech Dakini; Dorje Nampar Ngangtserna, or Vajra Form Dakini; and so forth. For this reason Buddha Vajradhara taught many different mantras of Vajrayogini such as the root mantra, the essence mantra, and the close-essence mantra. According to the practice of Narokhachö, we recite the mantra of Vajrayogini called the 'three-OM mantra'. This mantra is the synthesis of all the mantras of Vajrayogini and Vajravarahi. When we recite this mantra we are directly reciting the mantras of all the thirty-two Dakinis of the body mandala, and indirectly we are reciting the mantras of all Dakas and Dakinis, and therefore of all Buddhas. The three-OM mantra is:

**OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA.**

This mantra originally comes from the forty-eighth and fiftieth chapters of the *Root Tantra of Heruka*. The three OMs that begin the mantra and give it its name signify that Vajrayogini is the embodiment of the Three Bodies of all Buddhas. The first OM

symbolizes the Truth Body of all Buddhas, the second OM the Enjoyment Body of all Buddhas, and the third OM the Emanation Body of all Buddhas.

SARWA BUDDHA DAKINIYE literally means 'All the Buddhas' Dakinis'. In this context, 'Dakini' is the inner Dakini, the clear light mind of a Buddha, and so SARWA BUDDHA DAKINIYE reveals that Vajrayogini is in nature the clear light mind of all Buddhas.

VAJRA WARNANIYE means 'Vajra Speech Dakini' and indicates Vajrayogini is in nature the vajra speech of all Buddhas.

VAJRA BEROTZANIYE means 'Vajra Form Dakini' and indicates Vajrayogini is the vajra body of all Buddhas. Here, 'vajra' refers to great bliss inseparable from emptiness.

HUM HUM HUM is a request to Vajrayogini: 'Please grant me the blessings of your body, speech, and mind so that I may attain the Vajra body, speech, and mind of a Buddha'.

PHAT PHAT PHAT is the request: 'Please pacify my outer, inner, and secret obstacles'.

SÖHA conveys the request: 'Please help me to build the foundation of all attainments'.

Some commentaries interpret the letters OM OM OM, HUM HUM HUM, and PHAT PHAT PHAT slightly differently, but there are no contradictions between these different interpretations.

By reciting the mantra we are calling Vajrayogini and her thirty-two Dakinis and entreating them. It is important not to regard the letters of the three-OM mantra as ordinary. We should regard them as having the same nature as the thirty-two Dakinis. In the *Root Tantra of Heruka* it says:

> If you wish to achieve the supreme attainment
> Do not view the mantra as being different from the Deities.

The three-OM mantra explicitly contains thirty-two letters. These are like the retinue of the principal letter, the BAM. The letter BAM consists of five letters, YA, RA, LA, WA, and short-AH, and so altogether there are thirty-seven letters. These are of one nature with the thirty-seven Dakinis. The short-AH is Vajrayogini, and the letters YA, RA, LA, and WA are Lama, Khandarohi, Rupini, and Dakini respectively. The letters OM OM OM SAR WA BU DHA DA KI NI YE VAJ RA WAR NA NI YE

VAJ RA BE RO TZA NI YE HUM HUM HUM PHAT PHAT PHAT SÖ HA are the retinue of Dakinis: Partzandi, Tzändriakiya, Parbhawatiya, Mahanasa, Biramatiya, Karwariya, Lamkeshöriya, Drumatzaya, Airawatiya, Mahabhairawi, Bayubega, Surabhakiya, Shamadewi, Suwatre, Hayakarna, Khaganana, Tzatrabega, Khandarohi, Shaundini, Tzatrawarmini, Subira, Mahabala, Tzatrawartini, Mahabire, Kakase, Ulukase, Shönase, Shukarase, Yamadhathi, Yamaduti, Yamadangtrini, and Yamamatani.

## THE BENEFITS OF RECITING THIS MANTRA

By reciting the three-OM mantra we come closer to Vajrayogini. There are two ways to understand this. In the first sense, it is like making a connection with a special friend, and in the second sense it means actually becoming the Deity Vajrayogini. A close retreat is a retreat in which mantra recitation and meditation on a Tantric Deity are emphasized in order to bring us closer to the Deity in both these senses.

Reciting the three-OM mantra purifies our non-virtuous actions and their imprints and pacifies the obstacles that prevent success in our practice. It also increases the power of our speech. The speech of most ordinary beings is mundane and possesses little power, but ordinary speech can be transformed through reciting this mantra. Using mantra recitation we can pacify all inner obstacles such as sickness and strong delusions, as well as outer obstacles such as being harmed by evil spirits. Our lifespan, merit, wealth, and, most important, our spiritual realizations will increase. We will gain control over the evil actions of others and be able to lead them into correct paths. When necessary we will be able to tame the minds of others and thereby help many sentient beings by using wrathful actions. Reciting the three-OM mantra continually with faith will cause us to experience increasing happiness and fulfil our wishes. It causes realizations of the completion stage practice of vajra recitation to ripen and, finally, it enables us to attain the vajra speech of a Buddha.

The *Root Tantra of Heruka* praises Vajrayogini's mantra as the 'king of all mantras' and states that there is no mantra in all

the three realms of existence that is more powerful. This Tantra also explains that Vajrayogini's mantra is in essence the mantra of all Dakinis, and that just by remembering or reciting it with faith we remember or recite the mantras of all Dakinis.

Je Phabongkhapa said that only with Vajrayogini's mantra is it possible to receive actual attainments merely by recitation. In the *Root Tantra of Heruka,* Vajradhara says:

Attainments can be achieved merely by reciting the mantra,
And all actions will be completed perfectly.

This, the king of all mantras,
Causes the completion of every action.
There is no mantra more supreme than this
In all the three realms.

This is the essence of all Dakinis.
By merely remembering this mantra
All the attainments will be achieved.

Here, 'attainments' refers to the temporary happiness of humans and gods and the ultimate happiness of liberation and enlightenment. It also refers to those attainments that are common to Sutra and Tantra such as renunciation, bodhichitta, and correct view, and to the uncommon attainments of Secret Mantra such as the realizations of generation stage and completion stage. Besides achieving these attainments, through reciting this mantra we will be cared for by all the Dakas and Dakinis of the Twenty-four Places and their emanations.

By reciting the three-OM mantra we are reciting the essence mantra of all Dakinis. For example, when we recite this mantra we are also indirectly reciting the mantras of Tara, Sarasvati, Marichi, and of all other Dakinis. Reciting this mantra also leads to the attainment of outer and inner Dakini Land.

By reciting this mantra we can help others to fulfil their wishes and gain peace, good health, long life, and prosperity. We will attain the ability to avert others' diseases such as cancer, strokes, paralysis, and all physical pain, as well as dangers from fire, water, earth, and wind.

Some practitioners who have a strong karmic link with

Vajrayogini through their daily practice, or by merely reciting this mantra, attain outer Dakini Land before their death, sometimes without even engaging in close retreats or intense meditation. Some attain Dakini Land in the bardo by remembering, as in a dream, their daily recitation of the mantra, thereby enabling Vajrayogini to lead them to her Pure Land. In Dakini Land these practitioners are cared for by Heruka and Vajrayogini and, without ever having to undergo uncontrolled death again, they attain enlightenment during that life. It is for these reasons that the three-OM mantra of Vajrayogini is called the 'king of all mantras'.

## ACTUAL MANTRA RECITATION

This has two parts:

1 Verbal recitation
2 Mental recitation with two completion stage meditations

### Verbal recitation

At the time of receiving the Vajrayogini empowerment, we make a promise to recite a certain number of three-OM mantras as a daily commitment.

It is important to keep a suitable rosary, or mala, on which to count mantra recitations. The mala has great meaning and is one of the commitment ritual objects. Once we have found a suitable mala we should try to bless it every day by performing the following short blessing. We regard our left hand as being the nature of the wisdom of emptiness and our right hand as being the nature of great bliss. We place the mala in the palm of our right hand and cup our left hand over it. Joining the two hands in this way symbolizes the union of great bliss and emptiness. We then recall that the nature of the mala is emptiness and recite the three-OM mantra three or seven times. We then blow on the mala while rubbing it between our hands and, with strong concentration, imagine that the mala transforms

into Vajrayogini's wisdom, which is the union of great bliss and emptiness.

Once the mala has been blessed in this way we should always regard it as a holy object. By blessing and continuously using our mala while reciting the mantra, it will gradually become a very powerful object with which to bestow blessings and avert others' obstacles. Many Tibetans have experienced the spiritual power of the malas of pure practitioners. When they or their children are afflicted by evil spirits they go to pure practitioners who cure them by the healing action of touching the sick person's crown with a blessed mala and praying for their welfare. Through the power of such actions many people have received real benefit.

During mantra recitation there is a special way of using the mala to gather all the Dakinis into our body and to receive their blessings. We begin by hanging the mala over the ring finger of our left hand. The mala can be held either at the level of the heart or at the level of the navel. We recite the mantra once and then move the first bead inwards, towards ourself, with the thumb. We imagine that from the emptiness of each bead there arises a Deity in the aspect of Vajrayogini who dissolves into our heart or navel. After reciting a few mantras in this way we can continue by hanging the mala over the middle finger, or index finger if this is more comfortable, and move the mala beads with the thumb as before. However, it is an auspicious sign for our practice to use the ring finger and thumb at least a few times at the beginning of the mantra recitation session because it symbolizes controlling delusions.

Tantric practitioners have a commitment to make offerings to the Buddhas and to benefit sentient beings. To fulfil these two commitments we can recite the three-OM mantra with the visualization described in the sadhana.

**At my heart inside a red phenomena-source, a double tetrahedron, in the centre of a moon mandala, is a letter BAM encircled by a red-coloured mantra rosary circling counter-clockwise. From these, immeasurable rays of red light radiate. They cleanse the negativities and obstructions of all sentient beings and make offerings to all the**

**Buddhas. All the power and force of their blessings is invoked in the form of rays of red light which dissolve into the letter BAM and mantra rosary, blessing my mental continuum.**

This is the recitation of commitment.

To improve our body mandala meditation we can recite the mantra with the following visualization. At the heart of the principal Deity of the body mandala there is a phenomena-source. Inside this, on a moon cushion, there is a red letter BAM surrounded by the red three-OM mantra. We recite the three-OM mantra with an alert mind and, while observing the letters of the mantra, we identify each of the thirty-seven Deities of the mantra. For example, as we recite the first OM we simultaneously try to identify Partzandi, as we recite the second OM we try to identify Tzändriakiya, and so forth, until we reach the last syllable HA when we try to identify Yamamatani.

## Mental recitation with two completion stage meditations

This is presented in three parts:

1 First completion stage meditation
2 Mental recitation
3 Second completion stage meditation

Mental recitation can be practised with either the generation stage or the completion stage meditations. Through this practice we receive benefits both from mantra recitation and completion stage meditation.

### *First completion stage meditation*

To do this meditation we visualize that at our heart there is a phenomena-source about the size of the tip of a little finger. Inside this is a moon cushion, mantra rosary, and letter BAM. The phenomena-source descends through the central channel to the centre of our navel channel wheel. We concentrate on

this for a few moments. We then gently inhale and imagine that all the winds of the upper part of our body gather and descend through the central channel, reaching the point just above the phenomena-source at the navel. Then we slightly tighten the muscles of the lower part of the body and gather up all the lower winds. These rise up through the central channel and reach the point just below the phenomena-source at the navel. Both the lower and upper winds of the body are now held together at the navel. This is called the 'vase breath' because the shape of the united upper and lower winds is like the shape of a bulbous vase.

We should feel that our mind is inside the phenomena-source at the centre of the navel channel wheel. We then focus on the four side corners of the phenomena-source where tiny joy swirls spin counter-clockwise. We hold the vase breath and concentrate single-pointedly on the four joy swirls for as long as possible. Just before we begin to feel discomfort we exhale slowly and gently.

This process can be repeated many times in one session because initially we are unable to hold our breath for very long. After we have gained some experience in this meditation we can practise actual mental recitation.

### *Mental recitation*

We begin mental recitation by repeating the previous meditation up to the vase breath. Our mind then dissolves into the letter BAM and becomes one with it. Then, while we hold the vase breath inside the central channel at the navel, our mind, the letter BAM, reads the letters of the three-OM mantra counter-clockwise. We mentally recite the mantra three or seven times and then exhale gently. Then again we draw in the winds to the navel, hold them there while mentally reciting the mantra, and then exhale again. This cycle can be repeated many times in one session.

### *Second completion stage meditation*

Regular practice of the following meditation will develop and increase our experience of great bliss, improve our understanding of emptiness, and cause us to realize the clear light of bliss. We visualize that at the centre of our body, midway between the two shoulders but closer to the back than the front, there is the central channel. It is red in colour, smooth, and clear. It is in the nature of light and about the thickness of an arrow. From the lower tip, which is at the sex organ, it goes straight up to the crown. Then it arches downwards and ends at the point between the eyebrows. Just inside the lower tip of the central channel there is a tiny white joy swirl which spins very quickly counter-clockwise, and inside the upper tip of the central channel, between the eyebrows, there is a tiny red joy swirl also spinning very quickly counter-clockwise.

We focus first on the white joy swirl inside the lower tip of the central channel. We concentrate on it spinning rapidly and imagine that it induces a strong feeling of great bliss. As it spins, the joy swirl slowly rises within the central channel, causing our experience of great bliss to intensify. When the joy swirl reaches the centre of our heart channel wheel we concentrate on it while experiencing bliss. Then we focus on the red joy swirl at the upper tip of the central channel. Spinning continuously, it rises from between the eyebrows to the centre of the crown channel wheel and then descends slowly through the central channel. When it reaches the point just above the white joy swirl at our heart we focus on both joy swirls spinning very rapidly and continuously, one above the other, and we recollect that everything is in the nature of emptiness. As the joy swirls spin, they gradually come closer to each other until finally they merge and transform into one pink joy swirl. The pink joy swirl continues to spin and gradually becomes smaller and smaller until finally it dissolves into the clear light of emptiness. Our mind of great bliss then meditates on emptiness and we concentrate on this experience single-pointedly for as long as possible.

The 'clear light of emptiness' referred to here is the experience of the clear light of bliss mixed inseparably with emptiness.

This experience is called the 'secret Dakini'. The letter BAM visualized at our navel during the empowerment and in the first completion stage meditation is called the 'inner Dakini'. The Dakinis of the Twenty-four Holy Places are called the 'outer Dakinis'. These three types of Dakini are mentioned in the extensive dedication prayer in the Vajrayogini sadhana:

The beautiful Mother of the Conquerors is the outer Yogini,
The letter BAM is the supreme inner Vajra Queen,
The clarity and emptiness of the mind itself is the secret Dakini Mother;
May I enjoy the sport of seeing the self-nature of each.

## EXPLANATION OF CLOSE RETREAT

This has four parts:

1 What is a retreat?
2 Explanation of close retreats of signs, time, and numbers
3 Preliminary practices for close retreat
4 The actual close retreat

### What is a retreat?

On retreat we stop all forms of business and extraneous activities in order to emphasize a particular spiritual practice. There are three kinds of retreat: physical, verbal, and mental. We engage in physical retreat when, with a spiritual motivation, we isolate ourselves from other people, activities, and noise, and disengage from extraneous and meaningless actions. We engage in verbal retreat when, with a spiritual motivation, we refrain from meaningless talk and periodically remain silent. We engage in mental retreat by preventing distractions and strong delusions such as attachment, anger, and jealousy from arising, and by maintaining mindfulness and conscientiousness.

If we remain in physical and verbal retreat but fail to observe mental retreat, our retreat will have little power. Such a retreat

may be relaxing, but if we do not prevent strong delusions from arising even on retreat our mind will not be at peace. However, keeping physical and verbal retreat will help us to keep mental retreat, and for this reason Shantideva praised the first two kinds of retreat in *Guide to the Bodhisattva's Way of Life*.

## Explanation of close retreats of signs, time, and numbers

A close retreat is a retreat in which we practise special methods that cause us to draw closer to the attainments of a Tantric Deity. We engage in a close retreat of signs when we remain in retreat until a correct sign of attainment manifests. We engage in a close retreat of time when we do a retreat for a definite period of time such as six months, or, alternatively, when we do either a long or short close retreat every year at the same time.

There are two kinds of close retreat of numbers: a close retreat of actions, and a great close retreat. There are also longer and shorter close retreats of actions. On a long close retreat of actions of Vajrayogini the three-OM mantra is recited four hundred thousand times, and on a short close retreat of actions on Vajrayogini the mantra is recited one hundred thousand times. To conclude both long and short close retreats of actions we should recite ten thousand wisdom-descending mantras and then perform a fire puja.

There are also two kinds of great close retreat: extensive great close retreat, and short great close retreat. In an extensive great close retreat of Vajrayogini we recite the three-OM mantra ten million times, and in a short great close retreat we recite the mantra three million, two hundred thousand times.

## Preliminary practices for close retreat

There are two kinds of practice that can be done as preliminaries to engaging in a successful close retreat: distant preliminaries and close preliminaries. Whether or not we achieve mundane

or supramundane results from doing a close retreat depends upon the preparations that we make. Well-made preparations will bring good results.

### *Distant preliminaries*

There are nine distant preliminary practices:

1 Going for refuge
2 Vajrasattva mantra recitation
3 Prostrations
3 Mandala offerings
5 Guru yoga
6 Samayavajra mantra recitation
7 Vajradaka burning offering
8 Making images of the body or mind of a Buddha
9 Water offerings

Each of these should be performed a hundred thousand times. If we are unable to do all nine preliminaries, but wish strongly to attain realizations of generation and completion stages, we should try to do at least the first five preliminaries, performing each one purely a hundred thousand times. The practices of going for refuge, Vajrasattva mantra recitation, mandala offerings, and Guru yoga can be done in conjunction with Je Phabongkhapa's extensive Vajrayogini sadhana.

At first we may feel that these preliminaries are too great a task for us, but I, the author, would like to give encouragement by relating my own experience. I have completed four Vajrayogini close retreats. I did my first in a group very soon after receiving the empowerment of Vajrayogini. At that time I had not completed the first five preliminaries. Later, after completing the five preliminary practices, I did my second and third close retreats. Later still I completed the remaining four preliminaries and I did my fourth close retreat. Since then I have accomplished meditational retreats on Vajrayogini and other Yidams many times. We should not think that by completing just one or two close retreats we will become a Buddha!

It is very important to gain a clear understanding of how to perform each of the nine preliminary practices. The practices of

refuge, Vajrasattva mantra recitation, Guru yoga, and mandala offerings have been explained earlier in this book. The way to accumulate a hundred thousand Guru yogas is to recite the main practice of Guru yoga in the sadhana once at the beginning of each session and then to count the number of recitations of the brief request, or of the name mantra of our Guru, or of the mantra of Guru Vajradharma. The way to accumulate prostrations in conjunction with the *Bodhisattva's Confession of Moral Downfalls* is explained in *The Bodhisattva Vows*.

The mantra recitation of Samayavajra and the burning offering of Vajradaka should be done together with their respective sadhanas. These can be found in Appendix II. The Samayavajra mantra recitation mainly purifies degenerated commitments and vows, and the burning offering of Vajradaka purifies our negative karma in general. These two practices and the Vajrasattva mantra recitation are principally purification practices. Making prostrations is both a practice of purification and a method to accumulate merit.

To perform the burning offering of Vajradaka we need black sesame seeds and a small container for the fire. The container represents the mandala of Vajradaka and serves as the visual object of the practice. The fire that is made inside the container should be smokeless and should last for at least as long as the session. The fire container is set up in front of our meditation seat. We put as many sesame seeds as are to be burned in that session on a plate and arrange the seeds in the shape of a scorpion. When everything has been prepared, we sit on the meditation seat and begin the session.

We imagine that all the negative karma created by ourself and other living beings gathers into a mass of black light which dissolves into the scorpion-shaped arrangement of sesame seeds. While reciting the offering mantra we take a few sesame seeds with the thumb and ring finger of the right hand and throw them into the fire. We continue in this way until all the sesame seeds on the plate have been burned. While doing this we count the number of mantra recitations and offerings on a mala with our left hand. We should patiently follow this procedure, collecting the mantra recitations and offerings each day

in several sessions, until we have completed a hundred thousand recitations and offerings.

Je Tsongkhapa compiled instructions specifically for this practice. It is a very powerful method to purify our own negative actions and it can also be used to purify the negative actions of others, whether they are alive or dead. For example, if our mother has died we can purify her negative actions by performing this burning offering on her behalf. To do this, we follow the sadhana as usual except that we focus mainly on our mother, visualizing her in front of us, as if she were alive. We imagine that all the negative karma she has created since beginningless time gathers together in a mass of smoke-coloured light which dissolves into the sesame seeds. Whilst reciting the offering mantra we offer the seeds to the mouth of Vajradaka at the centre of the mandala. We then request that our mother's mental continuum be cleansed of all faults. We repeat this offering and request many times.

To make a hundred thousand images of a Buddha, or of a Buddha's stupa, we need an authentic mould from which to cast the images. We should try to do the casting ourself rather than paying others to do it. As each statue or stupa is produced we imagine that a new living Buddha manifests from the Dharmakaya. While making these images we recite the mantra of the essence of dependent relationship: OM YE DHARMA HETU TRABHAWA HETUN TEKÄN TATAGATO HÄWADÄ TEKÄNTSAYO NIRODHA EHWAMBHADHI MAHA SHRAMANIYE SÖHA.

With one mould we can produce many statues at the same time, so it will not take very long to make a hundred thousand. The statues or stupas can be either large or small. Even making one statue or stupa with faith creates the cause for us to become a living Buddha in the future.

To make a hundred thousand water offerings, ideally we should obtain a hundred offering bowls and fill these with pure water every day. If we wish to do retreat we can do five sessions each day, offering a hundred water bowls in each session. Gradually we will collect the hundred thousand water offerings. The benefits of offering water and the way to make water offerings are explained in *Joyful Path of Good Fortune* and other books.

At first we may think that we should just do the retreat and not bother with the preliminary practices because they are too difficult. Although it is true that the nine preliminaries take a long time, it is nevertheless important to try to do them. The preliminary practices are like preparing a meal and the actual retreat is like eating the meal. Preparing a meal is more difficult than eating it, but a meal that is prepared with great care is a joy to eat.

Some practitioners may think that once they have finished one retreat there is no need to do the nine or the five preliminaries, but this attitude is incorrect. We cannot say we have finished meditation retreats until we achieve Buddhahood. After completing one close retreat and concluding with a fire puja, in subsequent close retreats we can emphasize meditation and try to gain experience of generation and completion stages.

### *Close preliminaries*

The close preliminary practices are performed just before starting a close retreat. We need to find a quiet and peaceful place with a good, well-built retreat room in a safe and healthy environment. We should make certain that all necessary facilities such as food, water, heating, and so forth are readily available. We also need a suitable assistant to help us during our retreat. We should have the freedom to practise within our own spiritual tradition.

In addition to these external conditions we need certain inner conditions. In particular we must have studied the instructions and commentaries thoroughly so that we understand how to practise the preliminaries, the eleven yogas of generation stage, and the completion stage meditations.

We should then prepare the retreat room. First we clean the room and set up a shrine with statues or paintings of Buddha Shakyamuni, Je Tsongkhapa, Vajrayogini, and our root Guru. If we have other images of Buddhas and Bodhisattvas we can also place them on the shrine. We set up our meditation seat facing the shrine. The seat should, if possible, face west. It should be stable and comfortable, with a slightly raised back. Since the cushion should not be moved throughout the retreat

it is important, especially on a long retreat, that it is ventilated underneath. This can be done by raising it on a wooden platform with holes in. These preparations should be carried out a few days before the retreat is due to begin.

On the morning of the day the retreat begins, we set up the tormas and other offerings on the shrine, placing the tormas on a slightly higher level than the other offerings. In front of these we set out four rows of offering bowls. The first row, nearest the back of the shrine, is for the supramundane Deities, the second row is for the mundane dakas and dakinis, and the third row is for the Dharma Protectors. These three rows of outer offerings are laid out starting from the statue's left, that is from our right. The fourth set of outer offerings is to the self-generation and is arranged starting from our left. Each row of offering bowls is arranged in the following order: AHRGHAM, PADÄM, PUPE, DHUPE, DIWE, GÄNDHE and NEWIDE. There is no need to set out a shapta offering because music is not a visual object.

On a small table in front of us we place our ritual objects: the bell and vajra, damaru, inner offering container, ritual vase, and rosary. The vase should be more than half-filled with fresh water mixed with saffron, and the spout of the vase should point towards us. Until the retreat is finished the meditation seat should not be moved or changed, nor should the commitment ritual objects be removed from the retreat room.

Outside the retreat house we should mentally make a boundary around the retreat area by choosing various landmarks such as trees, roads, or mountains. These can be as near or far as we wish. When we have marked the boundary we make a strong determination not to go beyond it until we finish the retreat.

At the beginning of the retreat we make a strong determination not to meet people for the duration of the retreat. However, we can make exceptions for special people such as our Spiritual Guide, our assistant, our close Dharma friends, or our doctor. We should also decide to refrain from all worldly activities, mental busyness, and meaningless conversations. In short, we should make a determination to engage in a retreat of body, speech, and mind.

We should also prepare two tormas for the preliminary rituals

– one, consisting of three small tormas with candles in front of them, for dispelling obstacles, and the other for the local guardians. The first torma is taken out during the preliminary rituals. The torma for the local guardians can be taken outside after these rituals are concluded.

Having completed all the preparations, in the mid-afternoon of the first day of our retreat we should sit on the meditation cushion and perform the preliminary rituals. We recite the preliminary prayers for entering retreat – going for refuge, generating bodhichitta, instant self-generation, blessing the inner offering, accomplishing the cleansing water of the vase, making torma offerings to the mundane dakas and dakinis, offering the torma to the local guardians, giving and sending out the obstacle-dispelling torma. Then we mentally generate Khandarohi at each of the boundary landmarks to avert obstacles to our retreat.

At this point we meditate on the protection circle – the vajra ground, fence, tent, and canopy, surrounded by the five-coloured wisdom fires. We strongly imagine that we are inside this protection circle. The meditation cushion is then blessed and we once again meditate on the protection circle. We then bless our meditation environment and everything within it, and we bless our three bodily places. Then once again we meditate on the protection circle. All of these preliminary rituals should be performed in conjunction with the retreat preliminaries sadhana composed by Je Phabongkhapa, which can be found in Appendix II. We should try to finish these preparations in good time so that we can take a break to relax and have supper before sunset. The first session of the actual retreat should start at dusk.

## The actual close retreat

We begin the first session of the retreat by generating an especially pure motivation. We think:

*Through the kindness of Buddha Shakyamuni, and especially through the kindness of my precious root Guru, I now have the*

*great fortune and opportunity to practise the supreme path of Vajrayogini. I must use this opportunity to benefit all living beings.*

With a feeling of great happiness we then recite the sadhana, concentrating on the meaning of the words without being distracted. After the *Prayer to Behold the Beautiful Face of Vajrayogini* we make the tsog offerings and then continue with the remaining prayers of the sadhana, concluding with the long dedication prayers and the auspicious prayers. When we go to bed we should remember to practise the yoga of sleeping.

On the next day, the first session should be finished before breakfast, the second session before lunch, the third session before supper, and the last session before going to bed. This, or a similar timetable, should be maintained every day for the duration of the retreat. During the meditation breaks we should improve our renunciation, compassion, bodhichitta, and correct view of emptiness by studying and contemplating Lamrim instructions, and also improve our understanding of the generation and completion stages by reading Tantric commentaries.

In each session, after blessing the inner offering, we take one drop of nectar with the tip of the left ring finger and, with it, draw a triangle on the palm of the right hand. We imagine that this nectar is made of the white and red bodhichittas of Father Heruka and Mother Vajrayogini that came from the Mother's sex organ. We taste the nectar and imagine that our channels, drops, and inner winds are blessed and purified of all faults, and we experience the clear light of bliss.

By going for refuge we increase our renunciation and compassion, through meditation and recitation of Vajrasattva we purify our negative karma, by practising Guru yoga we collect a vast accumulation of merit, by meditating on bringing the three bodies into the spiritual path we purify and gain control over death, intermediate state, and rebirth, and through the actual meditation on generation and completion stages we purify ordinary appearance and ordinary conception. Through these practices and through reciting the three-OM mantra, moment by moment we draw closer and closer to Vajrayogini and all the Dakinis. By offering tormas we will quickly receive

attainments from Vajrayogini, and by making tsog offerings we fulfil our commitments and so will be cared for by the Heroes and Heroines. During the retreat we should often think about these benefits.

It is very important to keep the commitments of retreat, namely, not to meet many people, not to engage in meaningless conversations, to maintain mindfulness and conscientiousness, not to engage in worldly activities, not to read books that are unrelated to our main practice, to make torma offerings each day at the same time, not to argue with others, not to show our commitment ritual objects to those with no faith, to be careful not to damage tormas, and not to allow those without faith to touch our mala. We should also try to abandon the ten faults of verbal recitation – breaking the recitation by talking or by coughing, or reciting the mantra too loudly, without any sound, too quickly, too slowly, with sighs, while hiccupping, with a sleepy mind, or with a distracted mind.

When we do a close retreat of actions the full number of mantras should be recited on the same cushion. After completing either one hundred thousand or four hundred thousand recitations of the three-OM mantra, we recite the wisdom-descending mantra ten thousand times: OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT HUM HA ADZE SÖHA.

While reciting this mantra we visualize countless rays of red light radiating from our heart to the ten directions and inviting all the Buddhas in the form of Vajrayogini. These dissolve into our body like a heavy shower of rain falling into an ocean. With strong conviction we think that we have received the blessings of all the Buddhas and we imagine that our mind and body transform into the nature of omniscient wisdom. After completing ten thousand wisdom-descending mantras, we do the last session of our retreat in the morning of the last day. In this session we should recite the whole sadhana, including the tsog offering, exactly as we did in the first session of the retreat.

After we have finished the retreat, we can take out the tormas and other offerings and put them in a high place, or into the sea or a river, or in any clean and pure place. Until we complete the fire puja, we should continue to recite once a day the whole

sadhana that we used in the retreat, without missing even one day. When we have done the fire puja we have completed our close retreat of actions. In subsequent close retreats on Vajrayogini it is not necessary to do the fire puja at the end of the retreat, unless we specifically wish to.

More information on the preparations for the fire puja and on the design of the hearth can be found by consulting the sadhana and the diagram in Appendix III. When we come to perform the actual fire puja we shall require the help of several assistants.

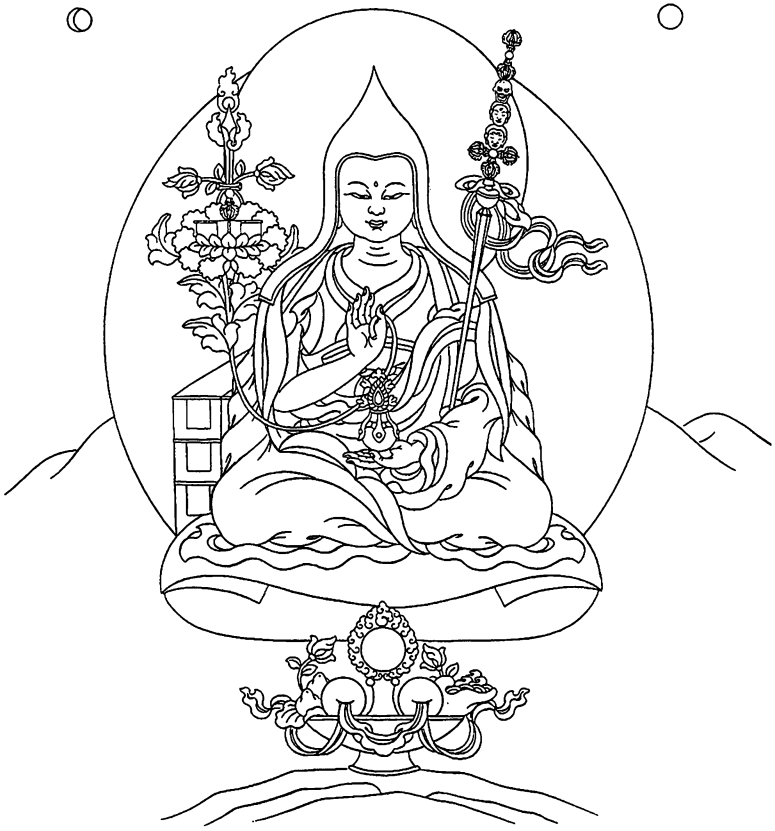
# *The Yoga of Inconceivability and the Yoga of Daily Actions*

## THE YOGA OF INCONCEIVABILITY

Training in this meditation will improve our experience of both the common and uncommon aspects of the two truths. The common aspect of the two truths is that which is taught in Sutra teachings and the uncommon aspect is meaning clear light and the pure illusory body.

All the appearances of this life, our environment, enjoyments, body, and mind, arose from the clear light of death of the previous life. Immediately after that clear light of death ceased we perceived the appearance of black-near-attainment of reverse order, which was the first moment of the mind of this life. From this mind, all the gross minds that perceive the things of this life gradually developed and we came to experience various pleasant, unpleasant, and neutral feelings. Later, when we die, all our gross minds that perceive the things of this world will dissolve back into the clear light of death and at the same time everything that appears to us now will vanish.

Similarly, when we meditate on bringing death into the path of the Truth Body we imagine that all ordinary appearances dissolve into the clear light of death and that from this mind the gross minds that perceive the pure environment, enjoyments, body, and mind of Vajrayogini gradually develop. Then, in the yoga of inconceivability, these minds dissolve back into the clear light of emptiness. Everything we perceive during generation stage meditation disappears and we once again experience only the clear light of emptiness. This process of manifestation and dissolution of the mind and its objects shows very clearly that nothing in samsara or nirvana exists from its



*Dechen Nyingpo Phabongkha Dorjechang*

own side, from the side of the object. They exist only as mere appearances to the mind.

The actual practice of this yoga is done by following the sadhana. We visualize as follows:

**From the letter BAM and the mantra rosary at my heart, light rays radiate and pervade all three realms. The formless realm dissolves into the upper part of my body in the aspect of rays of blue light. The form realm dissolves into the middle part of my body in the aspect of rays of red light. The desire realm dissolves into the lower part of my body in the aspect of rays of white light. I, in turn, gradually melt into light from below and above and dissolve into the phenomena-source. That dissolves into the moon. That dissolves into the thirty-two Yoginis. They dissolve into the four Yoginis, and they dissolve into the Principal Lady of the body mandala. The Principal Lady, in turn, gradually melts into light from below and above and dissolves into the phenomena-source. That dissolves into the moon. That dissolves into the mantra rosary. That dissolves into the letter BAM. That dissolves into the head of the BAM. That dissolves into the crescent moon. That dissolves into the drop. That dissolves into the nada, and that, becoming smaller and smaller, dissolves into clear light emptiness.**

Having dissolved everything into clear light emptiness, we imagine that we experience the clear light of bliss mixed indivisibly with emptiness and we meditate on this for as long as possible.

The real inconceivability is the union of the clear light of bliss and emptiness. Only qualified Tantric practitioners can experience this. The yoga of inconceivability is principally a method for training in this union, and for attaining meaning clear light and the pure illusory body.

The meditation given here is the common practice of the yoga of inconceivability, which can be practised by all practitioners of Vajrayogini. There is also an uncommon practice of the yoga of inconceivability which can be practised only by Vajrayogini practitioners who have received special instructions.

# THE YOGA OF DAILY ACTIONS

The yoga of daily actions is a method for transforming everyday actions such as eating, sleeping, walking, and talking into profound spiritual paths, thereby extracting great meaning from every moment of our life. The yoga of daily actions has two parts:

1 The main practice
2 The branch practices

## The main practice

With the feeling of great bliss experienced at the time of meditating on the yoga of inconceivability, instantaneously we arise from the state of emptiness as Vajrayogini. We are surrounded by the outer protection circle and wear the inner protection circle of armour marked on our body. We now generate the directional protection circle of the wrathful Dakinis of the ten directions by reciting the wrathful mantra called the 'mantra emanating from the four mouths' while snapping the thumb and index finger of our left hand in each of the ten directions.

We imagine that ten wrathful Dakinis emanate from the letter BAM at our heart. In the east, that is, in front of us, is Kakase, in the north Ulukase, in the west Shönase, in the south Shukarase, in the south-east Yamadhathi, in the south-west Yamaduti, in the north-west Yamadangtrini, and in the north-east Yamamatani. In the space above is Kakase, and in the space below is Khandarohi. We visualize all these Deities in the aspect of Vajrayogini, but with wrathful expressions. Powerful flames of wisdom fire emanate from their bodies and pervade the direction they guard, protecting practitioners from harmful spirits.

First we recite **OM SUMBHANI SUMBHA HUM HUM PHAT**, exhorting the Deity in the east and the Deity in the space above, both of whom are called Kakase, to drive away all evil spirits from these directions. As we recite this mantra we snap the left thumb and index finger twice, first in front of us, and then a little above us. Snapping our fingers reminds us that everything

is in the nature of emptiness. Then with the recitation of **OM GRIHANA GRIHANA HUM HUM PHAT**, we exhort Ulukase to dispel all evil spirits from the north and we snap our fingers once to the north and recall emptiness. With **OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT**, we exhort Shönase in the west and Khandarohi in the space below to drive away the evil spirits from those directions, and we snap our fingers twice, first behind our head and then behind our neck. With **OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT**, we exhort Shukarase to avert the evil spirits in the south, and we snap our fingers once to the south and recall emptiness.

Then we recite the four mantras once again. With the recitation of the first mantra we exhort Yamadhati to drive away all the evil spirits from the south-east and we snap our fingers once to the south-east and recall emptiness. With the second mantra we exhort Yamaduti to drive away the evil spirits from the south-west and we snap our fingers once to the south-west and recall emptiness. With the third mantra we exhort Yamadangtrini to drive away all the evil spirits from the north-west, and we snap our fingers once to the north-west and recall emptiness. With the fourth mantra we exhort Yamamatani to drive away the evil spirits from the north-east and we snap our fingers once to the north-east and remember that everything is the nature of emptiness.

These mantras are called the 'mantra emanating from the four mouths' because the sound of these four mantras comes from the mouths of four-faced Heruka. These mantras possess special power that can avert all obstacles.

Having set up this directional protection circle, we should maintain the following recognitions throughout our daily activities: whatever appears to our mind is the nature of emptiness, all emptinesses have the nature of great bliss, and all experiences of great bliss are in nature one with Vajrayogini. We should try to combine all our daily actions with these three recognitions. Those who can do this practice successfully can transform their everyday actions into acts of great virtue, even though others may think that their actions are neutral, or even evil. Through gaining experience in the correct view of emptiness we will be able to practise the first recognition. Through

gaining experience in bringing the three bodies into the path, and through gaining experience of the tenth and eleventh yogas, we will be able to practise the last two recognitions.

## The branch practices

There are six branch practices:

1 The yoga of eating
2 The tsog offering
3 Burning offerings
4 Offerings of the tenth days
5 Torma offerings
6 Actions of the left

### *The yoga of eating*

Buddha gave many instructions on how Dharma practitioners should eat. According to Hinayana teachings we should regard food and drink as medicine for curing the pain of hunger and thirst, and eat and drink without attachment. Sutra Mahayana teachings advise us first to cultivate a bodhichitta motivation and then to think: 'My main wish is to help all living beings but to do this I first need to attain Buddhahood. The human body I now have is essential for fulfilling this wish. Therefore I must take care of it by eating and drinking'. With this motivation we then enjoy our food and drink. According to the Vajrayana teachings, in addition to the bodhichitta motivation, we should enjoy every action involving the senses, such as eating and drinking, wearing clothes, washing, singing and dancing, watching television, or listening to music, as an offering to ourself generated as a Deity, the synthesis of all Buddhas. With strong conviction in the truth of Vajradhara's words we should recall the two lines from the *Root Tantra of Heruka*:

Making offerings to oneself
Becomes an offering to all Buddhas.

As Vajrayogini practitioners, when we are about to eat or

drink, we should first bless the food or drink by reciting three times the mantra OM AH HUM HA HO HRIH. OM clears away obstacles; AH purifies the defects of smell, taste, and colour; HUM generates the substances, the five meats and five nectars; and HA HO HRIH transform the substances into nectar. Then, recalling the thirty-seven Dakinis of the body mandala at our heart, we recite the mantra PHAIM to invite all Buddhas in the aspect of Vajrayogini. We then recite DZA HUM BAM HO, and as we do so we imagine that the wisdom beings arrive, dissolve into the Dakinis of the body mandala, and mix inseparably with them. Then we enjoy the food or drink, regarding it as an offering to the thirty-seven Dakinis and thereby delighting all the Buddhas. We should try to memorize the following prayer so that we can recite it before we eat or drink:

OM: With a nature inseparable from the three vajras
I generate as the Guru-Deity.
AH: This nectar of uncontaminated exalted wisdom and bliss,
HUM: Without stirring from bodhichitta
I partake to delight the Deities dwelling in my body.
AH HO MAHA SUKHA HO.

Here, 'the three vajras' are the vajra body, vajra speech, and vajra mind of all Buddhas.

### *The tsog offering*

For practitioners of Highest Yoga Tantra in general, and of Heruka and Vajrayogini in particular, the tsog offering is very important for renewing commitments and averting obstacles. It is a special method through which we come under the care and guidance of the Dakas and Dakinis who bestow completion stage realizations. Our wealth, merit, and great bliss will increase through this practice.

A 'tsog' is an assembly of Heroes and Heroines. The terms 'Hero and Heroine' and 'Daka and Dakini' are interchangeable. Shantideva says that a real Hero or Heroine is someone who has destroyed his or her self-cherishing mind, has conquered their delusions, and has developed the courage to help many

sentient beings. When we make a tsog offering we should regard both those to whom the offering is made and those who are making the offering as Heroes and Heroines. We offer the tsog to the Field for Accumulating Merit, which includes the entire assembly of Heroes and Heroines. When we gather together in a group to make a tsog offering puja it is very important that we regard each other as an assembly of Heroes and Heroines. If we do this puja alone we should visualize ourself surrounded by all sentient beings in the aspect of Heroes and Heroines.

The substances of a tsog offering can be any pure food and drink such as cakes, chocolate, fruit, honey, biscuits, fruit juice, or yogurt. A true tsog offering must also include meat and alcohol, usually referred to by the Sanskrit terms 'bala' and 'madana' respectively, but if these are unavailable we can use something else to represent them. If we wish, we can make a tsog torma in the shape of a Heroine's breast. Traditionally this torma is coloured red and decorated with a wheel, half moon, drop, and nada. All these substances are the basis of the tsog offering.

When we make tsog offering to Vajrayogini we visualize in the space in front of us the protection circle, charnel grounds, and phenomena-source. At the centre of the phenomena-source stands Vajrayogini surrounded by the four Dakinis, the thirty-two Dakinis, all the Yidams of the four classes of Tantra, all Buddhas and Bodhisattvas, and all Emanation Solitary Conquerors and Hearers. In the space above these and a little behind Vajrayogini we visualize the assembly of Gurus. In the front corner of the phenomena-source we visualize supramundane Heroes and Heroines and in the back corner we visualize the Dharma Protectors. Between the charnel grounds and the vajra fence we visualize countless sentient beings in the aspect of Vajrayogini. We should hold strong divine pride that we are really Vajrayogini, that our environment is the real Pure Dakini Land, and that all the beings we see in front of us are emanations of Vajrayogini.

First we bless the tsog offering according to the sadhana. Then we recite the tsog offering prayers from the sadhana, making the offerings in the following order: to the assembly of

Gurus to receive their blessings, to the assembly of Vajrayoginis for the attainment of outer and inner Pure Dakini Lands, to the assembly of other Yidams for general Tantric attainments, to the assembly of Buddhas, Bodhisattvas, Solitary Conquerors, and Hearers for the attainment of general Dharma realizations, to the assembly of Dharma Protectors, Heroes, and Heroines, to avert obstacles and to gain their assistance in developing great bliss, and to all sentient beings so that they can attain liberation from ignorance and suffering. As we recite the verses we emanate countless Rasavajra goddesses from the letter BAM at our heart and imagine that they serve all the guests of the tsog offering. Then we offer outer offerings, inner offerings, and the eight lines of praise.

If the Vajra Master is present on the throne it is traditional to offer him the first portion of the nectar-food of tsog by making up a separate plate of blessed food. One, two, or three disciples, depending how elaborate is the offering, make three prostrations to the Vajra Master. If there are two disciples, one should hold the plate containing the first portion and the other should hold the bala and madana. Both should stand respectfully facing the Vajra Master. These two disciples begin to chant the first line of the first verse of *Offering the tsog to the Vajra Master*, after which the assembled disciples join in. The Vajra Master begins the chanting of the second verse, and the disciples join in. The representative disciples begin the third verse, and the Vajra Master begins the fourth verse.

With the recitation of the mantra AH HO MAHA SUKHA HO, which means 'O great bliss!', the Vajra Master accepts the first portion of the nectar-food of tsog, the bala, and the madana, and the remaining blessed food is then distributed to those present to enjoy with the yoga of eating. Then the whole assembly together with the Vajra Master chant the *Song of the Spring Queen* to generate and increase great bliss. This prayer, which was composed by Je Tsongkhapa, is a very blessed vajra song that expresses the profound essence of Highest Yoga Tantra. It was offered to Je Tsongkhapa by a host of Dakinis when he was living in Ganden Yangpa Chen. There are several commentaries to this song, such as those by Gungthang Tenpei Dronme and Kachen Yeshe Gyaltsän.

After sharing out the tsog offering substances, one disciple should collect a piece of blessed food from each disciple and, last of all, from the Vajra Master. To this plate is added some offering substances which were not distributed, and some bala and madana. If the offering is made at night we should also put a stick of burning incense on the plate. This offering is then blessed with the prayer from the sadhana, and is given to the spirits who live on left-over food that has been dedicated to them by humans.

It is very important for practitioners of Vajrayogini and Heruka to make tsog offerings because it is a principal method to attain both outer and inner Pure Dakini Land. Khädrubje received a vision of Heruka in which Heruka said to him, 'Practitioners who sincerely practise tsog offering without missing the two 'tenth' days of each month will definitely be reborn in Pure Dakini Land'. We should therefore make sure that we do not miss tsog offerings on these two days, ten days after new moon, and ten days after full moon, which are the tenth and the twenty-fifth days of the month according to the Tibetan calendar.

### *Burning offerings*

The real burning offerings that delight the Gurus and Buddhas are the mental practices that consume the fuel of ordinary appearances and ordinary conceptions. In generation stage meditation we develop the 'fire' of concentration on clear appearance and divine pride which partially consumes the fuel of ordinary appearance and ordinary conception. Then, during completion stage meditation, we develop the 'fire' of the wisdom of the union of spontaneous great bliss and emptiness which totally consumes the fuel of ordinary appearance and ordinary conception.

The scriptures mention three kinds of burning offering: outer, inner, and unsurpassed. Burning offering practices that involve the use of an external fire and material substances are called outer burning offerings. There are many different kinds of outer burning offering such as the burning offering of black sesame seeds, the burning offering fulfilling the commitment of close

retreat, the burning offering of ten per cent of close retreat, and the burning offerings to achieve pacifying, increasing, controlling, and wrathful actions.

The Vajradaka fire puja and the burning offering of the candle-flame are both examples of offerings in which only black sesame seeds are burned. The latter was compiled by Je Phabongkhapa to be practised in conjunction with Vajrayogini practice.

To complete a close retreat of action we need to do the burning offering of fulfilling the commitment of close retreat in order to purify any mistakes we may have made during our retreat. We may have recited the mantra incorrectly, developed doubt or lack of faith, succumbed to distractions, or fallen asleep. We may have mispronounced words or omitted or added extra words while reciting the sadhana. It is possible that we practised with a bad motivation, deluded doubt, wrong views, lack of conviction, or without separating our mind from worldly activities. We may have allowed our mindfulness to slacken, engaged in conversation without good reason, developed anger, jealousy, or other strong delusions, or we may have ignored or forgotten our Guru's instructions. All such mistakes can be purified by performing the fire puja.

To perform the burning offering of fulfilling the commitment we should first obtain and prepare the traditional substances and make a suitably-sized fire place. We then clean and purify the area where the fire puja is to take place and make the necessary arrangements such as drawing the mandala on the fire place, arranging the fire wood, laying out the substances in the correct order, setting up the seating arrangements, and so forth.

Once we are seated at the fire puja site we pick up our vajra and bell, which we should hold throughout the puja, and we stop speaking. We then imagine that a wisdom-fire arises from emptiness. In the centre of the fire we visualize Vajrayogini and mundane Fire Deity and, while reciting the appropriate prayers from the fire puja sadhana, we offer to them twelve main substances, a special mixture of substances, outer offerings, inner offerings, and torma offerings. We should regard all these substances as having the nature of wisdom-nectar.

Each of the twelve substances has a particular significance. Offering milk wood, that is wood that still contains sap, increases our vitality, offering butter increases our wealth, offering sesame seeds purifies our negative karma, offering couch grass increases our lifespan, offering rice increases our merit, offering wholemeal flour mixed with yoghurt increases supreme bliss, offering kusha grass cleanses the mind, offering mustard seeds averts outer obstacles, offering barley with its husk increases harvests, offering barley without its husk causes the development of a powerful and quick mind, offering green peas increases the power of the body, and offering wheat alleviates and controls diseases. The thirteenth offering is a special mixture of twelve substances. It is comprised of kusha grass, milk, barley, sesame seed, couch grass, rice, flour and yoghurt, sandalwood powder, ti yang ku (a type of grass), thang chu (a special gum), flowers, and dried, puffed rice.

The burning offering of ten per cent of close retreat is performed after completing a great close retreat in which we have recited ten million three-OM mantras. During this puja, which is performed over a number of days, we recite an additional one million mantras, a tenth of the total mantra count, and we make the same number of burning offerings. We can also do this after retreats of a hundred thousand mantras, four hundred thousand mantras, or three million and two hundred thousand mantras. In each case, if we wish, we may perform over a number of days a fire puja in which we recite additional mantras equal to one tenth of the total mantra commitment of the retreat.

Once we have accomplished a close retreat of actions and the concluding fire puja, we are permitted to perform four types of burning offering: burning offerings of pacifying actions, to pacify obstacles for ourself and others; burning offerings of increasing actions, to increase wealth, lifespan, merit, good fortune, and realizations; burning offerings of controlling actions, to gather and draw in the power of the Buddhas, Bodhisattvas, sentient beings, and the four elements; and burning offerings of wrathful actions, through which we can destroy the power of evil spirits.

When we perform a fire puja we offer the twelve substances and other material offerings to the Deities, and at the same time

we think that our own and others' ordinary appearances and conceptions are consumed in the fire of wisdom. By thinking like this, our fire puja will be a genuine burning offering practice.

Any generation stage burning offering that does not involve the use of an external fire is called an inner burning offering. Any completion stage burning offering is an unsurpassed burning offering. We can practise both these burning offerings when we practise the yogas of eating and drinking. Whenever we eat or drink we focus on the letter BAM at our heart and imagine making offerings to all the Dakas and Dakinis. To make such offerings we first generate the divine pride of being Vajrayogini and imagine that the thirty-seven Dakinis of the body mandala dissolve and transform into the red letter BAM at our heart. The nada of the BAM then flares up and becomes a blazing wisdom fire which completely burns up our food and drink as we consume it. While we visualize this, we believe that our ordinary appearance and conception is totally consumed by the wisdom fire and this causes us to experience the unified wisdom of great bliss and emptiness. This practice is a cause of a healthy body with fewer physical disorders. It also increases our accumulations of both merit and wisdom.

### *Offerings of the tenth days*

The first tenth day is the tenth day after the first day of the waxing moon, and the second tenth day is the tenth day after the first day of the waning moon. Although, in the Tibetan calendar, the second tenth day is generally regarded as the twenty-fifth day of the month, from this explanation we can understand why each month is said to have two tenth days. When special offerings are made on either of these days it is called 'an offering of the tenth day'. Because these two days are sacred to the Dakinis, if we make offerings or prayers on these days it is especially powerful, and it is easier to receive the blessings of the Dakas and Dakinis. For these reasons sincere practitioners of Heruka and Vajrayogini should not forget to make offerings on the two tenth days. According to the practice of Vajrayogini there are three kinds of offering of the tenth day:

1 Extensive offerings of the tenth days
2 Middling offerings of the tenth days
3 Brief offerings of the tenth days

### Extensive offerings of the tenth days

This has two parts:

1 The preparations
2 The actual offering

***The preparations*** On a large, high table that is in front of the shrine, or in any position that is practical, we place a clean cloth. On this we place horizontally a picture of Vajrayogini's mandala. In the centre of the mandala we put a small container of sindhura powder. This is called the 'heap mandala of body'. It is the visual object upon which we generate the body of the in-front-generated Vajrayogini. Over this we arrange a tripod on which we place a real or artificial skullcup, or a similar vessel. We pour some alcohol into the skullcup, stir in a little honey, and, if possible, add a nectar pill. Then we cover the vessel with a small, clean red cloth. This is called the 'nectar mandala of speech'. It is the visual object upon which we generate the speech of Vajrayogini. On top of this cloth we place the sindhura mandala of mind, the visual object upon which we generate the mind of the in-front-generated Vajrayogini. If we do not have a traditional wood block sindhura mandala we can use a clean, circular piece of wood, or a round mirror. On the flat surface we paint a red phenomena-source, shaped like a six-pointed star formed by two interlocking triangles, with joy swirls in the four side corners. In the centre of the phenomena-source we write in gold, preferably with real gold paint, the letter BAM with the three-OM mantra encircling it counter-clockwise. Then we sprinkle a little sindhura powder through a small sieve onto the surface of the disc, covering it lightly. We can then use this as the sindhura mandala of mind, and place it on top of the nectar mandala of speech. This method of making the sindhura mandala of mind was explained by Ngulchu Dharmabhadra in accordance with authentic tradition.

Around the mandalas of body, speech, and mind we arrange

counter-clockwise a set of small offering bowls. Starting in the east, in front of the mandala, we place AHRGHAM, in the north-east (to our right) PADÄM, in the north PUPE, in the north-west DHUPE, in the west DIWE, in the south-west GÄNDHE, in the south NEWIDE, and finally, in the south-east a flower to mark the border. In front of these we arrange a minimum of five sets of outer offerings. The first set, closest to the mandala, begins from the mandala's left (our right), and consists of nine bowls containing in order: AHRGHAM, PADÄM, ÄNTZAMANAM (water for rinsing the mouth), PROKYANAM (water for sprinkling), PUPE, DHUPE, DIWE, GÄNDHE, and NEWIDE. This is the offering to the Deities of the in-front-generated mandala. The second set, laid out in front of the first set and in the same direction, are the general outer offerings: AHRGHAM, PADÄM, PUPE, DHUPE, DIWE, GÄNDHE, and NEWIDE. These can be used at any stage in the sadhana such as for torma offerings, tsog offerings, or thanking offerings. In front of this row there are the outer offerings to the Deity of the vase, from AHRGHAM to NEWIDE, set out from the mandala's left. In front of these there are the preliminary offerings, arranged from the mandala's left, from AHRGHAM to NEWIDE. The front set of offerings, from AHRGHAM to NEWIDE, is for the self-generation. These offerings are arranged in the opposite direction, from our left to our right. We then place the torma offerings on the mandala's right side (on our left), slightly to the front. The tsog offerings are arranged to the left of the mandala, or wherever there is room, and the preliminary torma is placed in any suitable place.

In front of our own seat, on a small table, we place a vase or vessel half filled with saffron water and add a pinch of the special substance of the vase, known in Tibetan as 'bum dzä', if it is available. We place on the table a small conch shell and a miniature vajra that has a long thread of five colours wound around it, together with our bell and vajra, damaru, inner offering container, and some rice or a flower head. In a group practice, only one vase, conch shell, and small vajra are necessary for the whole group.

***The actual offering*** The extensive offerings of the tenth day are made in conjunction with the Vajrayogini self-initiation

sadhana which can be found in Appendix II. The sequence of the sadhana is as follows: self-generation, the accomplishment of the vase, the accomplishment of the in-front mandala, making offerings, receiving empowerments, offering the tormas, offering the tsog, making the thanking offering, making the dedication, and reciting auspicious prayers. If Vajrayogini practitioners who have not yet completed a close retreat of action of Vajrayogini wish to do the extensive offering of the tenth day they should make the same preparations, but when they recite the sadhana they should omit the sections on preliminary torma offerings and the accomplishment of the vase, and then continue from accomplishing the in-front mandala and making extensive offerings, up to receiving empowerments. They should then omit the section on receiving the empowerments, and continue from the torma offerings and tsog offerings to the end of the sadhana.

### Middling offerings of the tenth days

The middling offering of the tenth days is made by reciting the extensive self-generation sadhana of Vajrayogini together with the tsog offering prayers.

### Brief offerings of the tenth days

The brief offering of the tenth days is made by reciting the condensed sadhana of Vajrayogini together with the tsog offering prayers.

Since the offerings of the tenth days is an important commitment for practitioners of Heruka and Vajrayogini, we should try not to miss them. When we make tsog offerings in conjunction with the Lama Chöpa puja as a tenth-day offering, we should regard the principal Field for Accumulating Merit, Lama Losang Tubwang Dorjechang, as having the same nature as Heruka and Vajrayogini. Whenever we perform a tsog offering related to any other Deity, we should regard the principal object of the Field for Accumulating Merit as being one in nature with Heruka and Vajrayogini.

If circumstances prevent us from making a tenth-day offering we can offer sweets or chocolate to three or seven young girls, regarding them as Vajrayogini. Alternatively we can recite twice the number of our usual daily commitment of the three-OM mantra. If we ignore or completely forget to make a tenth-day offering we break our commitment.

Each year there is one month, known in Tibetan as 'gyal da', which is a very important time for practitioners of Heruka and Vajrayogini. This month, which lasts from the sixteenth day of the eleventh month of the Tibetan calendar to the fifteenth day of the twelfth month, is a powerful time for practitioners of Heruka and Vajrayogini to make offerings and to do retreat. The two tenth days within this month are particularly special. The first, which is the twenty-fifth day of the eleventh month, is a special day of Vajrayogini, and the second, which is the tenth day of the twelfth month, is a special day of Heruka. It is particularly important to make special offerings on these two days.

## *Torma offerings*

A torma offering is a special offering of food made in order to gain spiritual attainments. Whereas tsog offerings can be made only by practitioners of Highest Yoga Tantra, torma offerings can be made by any practitioner of Sutra or Tantra. The Vinaya Sutras teach that monks should offer tormas to the Three Jewels and to the Dharmapalas in order to avert obstacles and gather all necessary conditions, and that they should give tormas to the local guardians as a way of making friends with them. A similar practice is explained in the Mind Training teachings. The torma offering in the practice of Vajrayogini is explained in two parts:

1 The preparations
2 The actual torma offering

### The preparations

Generally, for the practice of Vajrayogini, there are four tormas: the three principal tormas and the Ogminma torma. However,

according to this tradition, if we wish to offer tormas continually, as part of our daily practice or during close retreat, we can set up five tormas. These tormas are usually coloured red and are decorated. If we wish, we can make them in the traditional manner as illustrated in Appendix III. If we cannot make tormas in the traditional Tibetan way, we can use honey, fresh cakes, alcohol, or any other pure food to represent them.

The tormas are set up on the shrine in front of a statue or picture of Vajrayogini. The central torma is for Vajrayogini and her retinue, who are the main guests of the torma offering. The torma immediately to its right (to our left) is for the mundane dakas and dakinis, and to the right of this there is a torma for the general Dharma Protectors, usually called the 'Ogminma torma'. Ogmin, or 'Akanishta' in Sanskrit, is a Buddha's Pure Land. The torma immediately to the left of the central torma (to our right) is for the Kinkara Dharma Protectors. These Protectors are special Protectors for practitioners of Heruka and Vajrayogini. They are also known as 'Father Mother Lord of the Charnel Grounds'. To the left of this torma there is a torma for the Dharma Protector, called the 'great Protector of the Guru's words'. In the sadhana, the prayer for offering tormas to the general Dharma Protectors, usually referred to by its Tibetan name 'Ogminma', contains these two lines:

**I request you, I make offerings to you, O host of Protectors of the Conqueror's doctrine,**
**I propitiate you and rely on you, O great Protectors of the Guru's words.**

The first line refers to Dharma Protectors in general and the second line refers specifically to our own Guru's Dharma Protector. We should find out the name of this special Dharma Protector by asking our main Guru who guides us along Vajrayogini's path. I, the author, have Dorje Shugdän as my special Dharma Protector. For me, Dorje Shugdän is the great Protector of the Guru's words and I use the fifth torma as an offering to him. The following special verse for offering the torma to Dorje Shugdän can be added to the prayers immediately after the verse to the Kinkara Protectors:

From the supreme places such as Tushita, Keajra, and so forth,
Great Protector of the doctrine of the second Conqueror,
Dorje Shugdän, five lineages, together with your retinues,
Come here please and partake of this offering and torma.

### The actual torma offering

The visualization of the guests to whom the tormas are offered is exactly the same as the visualization for making the tsog offering and for making the offerings of the tenth days. The tormas are blessed according to the sadhana and then we emanate countless Rasavajra goddesses from the letter BAM at our heart to offer tormas to the guests.

While visualizing the tormas being offered we recite the mantra **OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI SAMAYA TÖN TRISHAYA HO** three times and perform the accompanying hand gesture. To make this gesture, we hold up both our hands in front of us with the flattened palms facing upwards and the thumbs tucked in. When we recite DZA HUM BAM HO, we snap the fingers of the right hand. With the first recitation we make torma offerings to Guru Vajrayogini and her retinue of thirty-six Dakinis as well as to the lineage Gurus. With the second recitation we make torma offerings to all the other Yidams, Buddhas, Bodhisattvas, Solitary Conquerors, and Hearers. With the third recitation we make torma offerings to all Dharma Protectors and supramundane Dakas and Dakinis.

The meaning of the offering mantra is as follows:

OM: O Vajrayogini
VAJRA: refers to the torma itself
AH RA LI HO: please enjoy
DZA: we imagine the nectar reaches Vajrayogini's tongue
HUM: the nectar reaches her throat
BAM: it reaches her heart
HO: Vajrayogini experiences spontaneous great bliss
VAJRA DAKINI: O Vajrayogini

SAMAYA TÖN: through your compassionate equanimity
TRISHAYA HO: please care for me.

We then recite twice the mantra which begins **OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA. . . .** With the first recitation we offer tormas to the mundane dakas and dakinis of the four principal directions, and with the second recitation we offer tormas to the mundane dakas and dakinis of the four intermediate directions. When we recite this mantra we call upon the mundane dakas and dakinis, the eleven assemblies such as the assembly of gods, the assembly of nagas, and so forth who reside in the eight charnel grounds, to accept the torma and enjoy it, and to assist us in fulfilling our wishes.

After offering these tormas, we then make outer and inner offerings and recite the long and short prayers to Vajrayogini, requesting her to lead us and all sentient beings to her Pure Land.

We then offer the torma to the general Dharma Protectors such as four-faced Mahakala, Kalindevi (Palden Lhamo), and the Kinkara Protectors, as well as the special torma to the great Protector of the Guru's words. For these offerings we use the prayer from the sadhana called 'Ogminma' in Tibetan.

At the conclusion of the sadhana, we recite the Vajrasattva mantra while ringing the bell to recall emptiness. This purifies any mistakes we may have made during our practice. We ask the holy beings to be patient and to forgive any mistakes. We then recite the dedication prayers and auspicious verses.

### *Actions of the left*

In the *Root Tantra of Heruka*, Vajradhara says:

> All migrators and the unmoving three realms
> Arise from the left.

Here, 'the left' is the clear light of emptiness. This passage means that everything within the three realms, including all sentient beings, arises from emptiness. Mother Tantra in general, and Vajrayogini and Heruka Tantras in particular, principally reveal the practice of the clear light of emptiness, that is, a

mind of clear light conjoined with a realization of emptiness. Practitioners of Heruka and Vajrayogini should treasure the clear light of emptiness as their heart practice. To constantly remind ourselves of this, we should try to begin all physical actions from the left. For example, when we are about to touch something or pick up an object we should use our left hand. Whenever we look at something, we should try to think that we are looking at it first with our left eye. When we listen to something, we should try to think that we are hearing it first with our left ear. When we are about to walk we should take the first step with the left foot. We should apply this to all our physical actions. Through gaining familiarity with this practice all our activities will be transformed into actions that are similar to those of the Dakinis, who in all their activities remember emptiness. This practice of actions of the left is a commitment of Mother Tantra.

# *How to attain Outer Pure Dakini Land through the Practice of Generation Stage*

There are three kinds of Vajrayogini practitioner: those who possess great fortune, those with middling fortune, and those with least fortune.

## HOW VAJRAYOGINI PRACTITIONERS WHO POSSESS GREAT FORTUNE ATTAIN OUTER PURE DAKINI LAND

A practitioner of great fortune can attain outer Dakini Land before death by engaging in daily practice of generation stage, reciting the three-OM mantra, and making offerings on the tenth days. If we engage in these practices purely, sincerely, and continuously for a long time, but do not experience any special signs of achievement, this indicates that we are a being of middling or least fortune. Some practitioners of middling fortune can attain outer Dakini Land in their lifetime through pure daily practice, maintaining their commitments and vows sincerely, and undertaking a close retreat of actions. Other practitioners of middling fortune need to undertake a great close retreat followed by the practice of accomplishing the sindhura mandala using the stem of a langali tree.

In general, it is important for all Vajrayogini practitioners to do close retreats. Once a close retreat of actions has been completed we can perform self-initiation. With this practice we can renew and strengthen our Tantric vows and commitments and purify our negativities, including Tantric root downfalls. It is important to do self-initiation regularly because maintaining our vows and commitments is the foundation of all Tantric attainments, and if we break our vows and commitments but

do not restore them through an appropriate method, this will be a great obstacle to our gaining Tantric realizations.

## HOW VAJRAYOGINI PRACTITIONERS WHO POSSESS MIDDLING FORTUNE ATTAIN OUTER PURE DAKINI LAND

There are three stages:

1 Completing a great close retreat emphasizing self-generation
2 Accomplishing the mandala emphasizing the in-front generation
3 Actualizing the effect

If a practitioner of middling fortune practises all these three stages with strong faith and conviction he or she can attain outer Pure Dakini Land.

### Completing a great close retreat emphasizing self-generation

After completing the nine preliminary practices we can engage in a great close retreat. The preparation and the way to engage in a great close retreat are basically the same as for doing close retreats in general, except that in this case we should collect ten million three-OM mantras and one million wisdom-descending mantras, all on the same cushion. Then, mainly using black sesame seeds, we should perform burning offerings of one million mantras, one tenth of the number recited during the great close retreat.

### Accomplishing the mandala emphasizing the in-front generation

After completing a great close retreat we need to accomplish the second stage. The preparations for this – setting up the heap

mandala of body, the nectar mandala of speech, the sindhura mandala of mind, the tormas, and the other offerings – are the same as for the extensive offerings of the tenth day, and the retreat itself is basically the same as a close retreat.

During the sessions we should sit facing the west. In each session we recite the self-generation sadhana, from going for refuge up to and including the yoga of inconceivability, and then we continue in accordance with the self-initiation sadhana with accomplishing the sindhura mandala and making extensive offerings and praises, up to just before receiving the empowerments. At this point we recite the mantra to the Vajrayogini generated in front of us.

At the heart of the principal Deity of the sindhura mandala there is a phenomena-source. Inside this, on a moon cushion, there is a red letter BAM surrounded by the three-OM mantra. The BAM and mantra radiate countless red light rays which purify the negative karma of all sentient beings and make offerings to all the Buddhas. All their power and blessings gather back in the aspect of red light. This dissolves into the red letter BAM and mantra at the heart of the in-front-generated Deity. Then from the BAM and mantra wisdom-light radiates to our own heart and we receive the blessings of all the Dakinis. With this visualization we recite the three-OM mantra. We should do this in four sessions a day until we have completed four hundred thousand mantras. This practice is basically the same as that in the self-initiation sadhana except that we do not send out the preliminary torma, accomplish the vase, or take the four actual empowerments. We should know how the practice can be abbreviated or modified without omitting the essentials.

Each day we need to arrange a new set of the three mandalas and make tsog offerings and other offerings. The sindhura powder should be changed every day and the old sindhura powder kept in a special container to be used later in the practice of actualizing the effect.

In the last session of each day we make torma offerings, tsog offerings, and thanking offerings, and we recite the long dedication prayers and the auspicious prayers. In this way we finish reciting the four hundred thousand three-OM mantras of the in-front-generated Deity.

When this has been completed we make a container out of the stem of a langali tree, which is a tropical tree that resembles bamboo, except that it is thicker. We cut a section of the stem a few inches long. One end should be closed by a natural blockage in the wood and the other end should be open. Onto a piece of wood, which will be used to plug the open end of the hollow stem like a cork, we carve a joy swirl seal. We divide the sindhura powder that was collected each day into eight small bowls, set them out in front of the mandala, and then recite eight thousand three-OM mantras together with the same practice as in accomplishing the mandala. After we have recited one thousand mantras we empty one bowl of sindhura powder into the langali stem. We continue in this way until we have recited eight thousand mantras and all eight bowls of sindhura have been poured into the langali stem. Then we seal the top of the stem with the joy-swirl plug. The stem is then wrapped in a piece of red cloth which should envelop both ends. The cloth should be marked with a letter BAM, if possible with real gold, to indicate which way up it should stand.

After completing these preparations, on the first tenth day of the month we perform the practice called 'accomplishing the sindhura with the langali stem'. The three mandalas, the offerings, tormas, and tsog offerings are prepared in exactly the same way as for making extensive offerings of the tenth days. The langali stem is placed upright at the centre of the sindhura mandala of mind with the letter BAM on the cloth facing us.

During the day we do the self-initiation practices according to the sadhana and make extensive offerings. In the evening, just before dark, with a Heruka practitioner to assist us, we take the langali stem to an isolated place that we have found to be suitable and which we should regard as the charnel grounds of Vajrayogini's mandala. When we arrive there we dig a triangular hole about eighteen inches deep, with one point directed towards the west. The stem is placed upright inside the hole and then covered with earth. The surface should be smoothed so that it is not noticeable to others, but we should mark or make a mental note of its whereabouts so that we can find it again.

We then sit on top of the hole, facing west, and perform the

self-generation practice from going for refuge up to the mantra recitation while remembering that we and the sindhura in the langali stem are one with emptiness. We then meditate principally on the uncommon yoga of inconceivability.

While we are meditating, our assistant stays nearby, reciting the mantra emanating from the four mouths and the close-essence mantra of Heruka, OM HRIH HA HA HUM HUM PHAT, to prevent interruptions to our meditation. After finishing the session we return to the retreat house and practise the yoga of sleeping. The next day we perform self-initiation with extensive offerings as on the previous day, and at dusk we again go with our assistant to the isolated place, find the place where we buried the langali stem, and do a session in the same way as the previous day, but this time slightly longer. After the session we return to the retreat house and practise the yoga of sleeping. This should be repeated every day until the second tenth day, the twenty-fifth day of the Tibetan month, each day lengthening the duration of the night session.

On the second tenth day we again do self-initiation as before, making even more elaborate offerings. Then, at dusk, we go to the isolated place with our assistant and begin the session as before, but this time we continue the session throughout the night until dawn. In this session, after reciting the mantra, we should practise mainly the uncommon yoga of inconceivability with strong concentration and faith. Then, at dawn, we conclude the session, remove the langali stem from the ground, and return with it to the retreat house. We place the langali stem in the centre of the sindhura mandala, and finally, with extensive offerings, perform the self-initiation practices.

## Actualizing the effect

The great close retreat, the practice of accomplishing the mandala, and the langali stem practice are preparations that enable us eventually to meet with an emanation of Vajrayogini who will take us by the hand and lead us directly to her Pure Land. When all these preparations have been accomplished the time has come to leave samsaric places. We should think:

*Now is the time to leave samsara and go to a perfect world, the Pure Land of the Dakinis. There is no reason to be attached to my home, friends, or possessions. I must leave the prison of samsara and, guided by Vajrayogini, go to her Pure Land.*

Then, without any attachment, doubt, or hesitation we leave our home and travel in search of an emanation of Vajrayogini. We take with us the langali stem filled with sindhura, and a small mirror. Every day we mark our forehead with sindhura, using the joy swirl seal on the langali stem. We should wander round cities, towns, big markets, public houses, large parties, wherever many women gather. We can travel to other countries and visit any of the Twenty-four Auspicious Places of Heruka. Maintaining strong divine pride of being Vajrayogini at all times, we imagine our wisdom eye beholds all women. We continue in this way without discouragement until one day we see a woman, old or young, who has the mark of the sindhura joy swirl seal on her forehead, exactly like our own. When this happens we should immediately look into the mirror to see if our joy swirl mark has disappeared. If it has, this clearly indicates that the woman is an emanation of Vajrayogini. We should not be concerned about whether she is beautiful or ugly, religious or seemingly non-religious. Even if outwardly she appears to deny the Dharma, we should have no doubt. We should mentally prostrate to her and request her to care for us. If possible we should also make verbal and physical prostrations and request her to accept us. She may not immediately agree to our request, but, knowing that we are now very close to achieving our final goal, we should remain undiscouraged. Sooner or later our wish will be fulfilled.

This is the way practitioners of middling fortune complete the preparations and actualize the effect. By practising in this way they will meet Vajrayogini face to face, and when this happens there is no doubt that they will achieve Buddhahood within that life.

## HOW VAJRAYOGINI PRACTITIONERS WHO POSSESS LEAST FORTUNE ATTAIN OUTER PURE DAKINI LAND

If we complete a great close retreat, do the langali stem practice, and try to actualize the effect, but fail to fulfil our wish, this indicates that we are a practitioner who possesses least fortune. However, we should not be discouraged, but should remember that after we die we will come under the care of Vajrayogini either in the bardo, or certainly within seven lives.

# *Completion Stage*

The commentary to the completion stage practice of Vajrayogini has two parts:

1 What is completion stage?
2 How to attain inner Pure Dakini Land through the practice of completion stage

## WHAT IS COMPLETION STAGE?

'Completion stage' refers to Highest Yoga Tantra realizations that are attained by causing the inner winds to enter, abide, and dissolve within the central channel through the force of meditation.

As mentioned before, outer Dakini Land is the Pure Land of Vajrayogini. When this is achieved as a result of generation stage practice, inner Dakini Land and Buddhahood can be attained within that same life through the practice of completion stage meditation. Inner Dakini Land is meaning clear light, the mind of spontaneous great bliss that directly realizes emptiness. To attain this realization we must dissolve all our inner winds into the indestructible drop at our heart through completion stage meditation.

## HOW TO ATTAIN INNER PURE DAKINI LAND THROUGH THE PRACTICE OF COMPLETION STAGE

This has three parts:

1 Explanation of the three basic objects of knowledge

*Losang Yeshe Trijang Dorjechang*

2 Meditations on the path
3 How to attain the results

## Explanation of the three basic objects of knowledge

This explanation will greatly improve our knowledge of Dharma. Although an extensive explanation of objects of knowledge is presented in Sutra teachings, if we do not study Tantric teachings we will gain only a rough understanding of Buddhadharma. We will not achieve a deep understanding of Dharma through studying Sutra teachings alone. The teachings of Highest Yoga Tantra contain the most profound explanations of the bases, the paths, and the results of practice.

There are innumerable basic objects of knowledge, but here we are concerned principally with three:

1 Objects of knowledge related to the body
2 Objects of knowledge related to the mind
3 Objects of knowledge related to the elements

### *Objects of knowledge related to the body*

To practise completion stage we need a human body that possesses the six elements: bone, marrow, white drops, flesh, skin, and blood. The first three come from our father and the second three from our mother. Anyone, even an advanced Bodhisattva, who lacks these elements has no opportunity to practise completion stage. As human beings we are very fortunate because we have these six elements and we have the opportunity to listen to, contemplate, and meditate on the teachings of Highest Yoga Tantra.

Our present body is a gross temporary body originating from the bodies of our parents. Although it is now used by us, in actual fact it is a product of the sperm and egg of our parents. It is therefore a transformation of parts of others' bodies. Due to familiarity with self-grasping, we believe that this gross form is our true body. In reality, however, our true body is a very subtle body composed of the inner wind that is inseparable

from our very subtle mind. We have had this very subtle body since beginningless time, and it will remain with us forever.

The dream body and bardo body are subtle bodies, and the illusory body is a very subtle body. In the intermediate state and in our dreams a subtle body naturally becomes manifest, but, until we achieve the illusory body, the very subtle body is never manifest. When we become a Buddha, the very subtle inner wind that forms our very subtle body transforms into a Buddha's Form Body and our very subtle mind becomes the omniscient mind of a Buddha. From this we can understand that all living beings have within them the seed of a Buddha's body, and that if they meet the Buddhadharma that explains how to ripen this seed they can become enlightened beings.

Once we have achieved the pure illusory body our subtle body is always manifest. It becomes our actual body with which we naturally identify. At this stage, our subtle body is our true body and our gross body is like our house. When a highly realized practitioner who has achieved the illusory body finally leaves his or her gross body, ordinary beings believe that person has died, but their actual body never dies. The defining characteristic of death is the final separation of body and mind. Since the very subtle body never separates from the very subtle mind, once this body is always manifest we are free from death. When asked by one of his disciples to give an example of a deathless person, Khädrub Sangye Yeshe replied that thousands of Je Tsongkhapa's disciples achieved the pure illusory body and that all these beings are deathless because they have achieved a vajra body that is completely free from death.

### *Objects of knowledge related to the mind*

There are three kinds of mind: gross, subtle, and very subtle. The five sense consciousnesses, and the delusions that manifest within our mental continuum, are gross minds because they are produced by gross inner winds and are relatively easy to recognize. As we fall asleep, and as we die, our gross inner winds gradually dissolve into the central channel. Due to this dissolution we experience eight signs. These signs indicate different levels of absorption of the inner winds. A mind that

experiences any of the first seven signs is a subtle mind because it depends upon subtle inner winds and because it is more difficult to recognize than the gross minds. A mind that experiences the eighth sign is a very subtle mind because it is conjoined with the very subtle inner wind and because it is even more difficult to recognize than the subtle minds.

The very subtle mind is also called the 'continually residing mind', because it has been with us since beginningless time and will remain with us until we achieve Buddhahood. Other minds, such as the deluded minds of attachment, anger, and jealousy, are called 'temporary minds' because they will cease when we achieve liberation. The terms 'very subtle mind', 'continually residing mind', and 'mind of clear light' all mean the same.

There are two ways to realize the continually residing mind: intellectually through receiving an introductory explanation, or experientially by meditating on completion stage practices such as the yogas of channels, winds, and drops. When Gampopa told Milarepa of his special experience of concentration, Milarepa replied that, although Gampopa's experience was good, he should meditate on tummo as Milarepa himself did, and through this come to recognize the nature of mind. By this Milarepa meant that by meditating on tummo Gampopa would attain a direct realization of the continually residing mind.

### *Objects of knowledge related to the elements*

There are three elements that are important in completion stage meditation: the channels, the drops, and the inner winds. It is said that the channels are like a house, the drops are like the furniture, and the inner winds are like the owner.

By engaging in specific meditations on these three with strong concentration, our inner winds will gather and dissolve within the central channel and we will experience our continually residing mind, the mind of clear light. When this mind manifests as a result of meditation, our mind becomes very peaceful and calm, free from distractions and disturbing conceptual thoughts. This experience is greatly superior to the tranquil abiding described in Sutra teachings. It is only by gaining this realization

that we can attain the deathless vajra body. Meditating on the continually residing mind is both an accumulation of merit and an accumulation of wisdom, and so it is a cause to attain both the Form Body and the Truth Body of a Buddha.

There are three principal channels, six channel wheels or chakras, and seventy-two thousand subsidiary channels. These are explained in *Clear Light of Bliss*.

The red drops and the white drops that flow through our channels are the essence of blood and sperm respectively. During sexual intercourse, the two lower tips of the central channels of a man and woman join and interpenetrate, thereby causing the heat inside the channels to increase. This causes the white drops of the man and the red drops of the woman to melt and descend through the channels, and this induces bliss. Experienced completion stage practitioners can penetrate their own central channel and thereby increase the heat within it. Because of this, the white or red drops melt and flow down and up within the central channel, causing the practitioner to experience spontaneous great bliss for an extended period of time. These practitioners can then use their continually residing mind to meditate on emptiness, and finally mix with emptiness non-dualistically.

The original red drop, from which the red drops and inner heat originate, is located principally at the centre of the navel channel wheel. The original white drop, from which the white drops and bodily strength develop, is located principally at the centre of the crown channel wheel. The white and red drops are sometimes called bodhichittas. Actual bodhichitta, in this context, is spontaneous great bliss, which is the main cause for attaining enlightenment. Here the white and red drops are given the name of the effect because the melting and flowing of these drops within the central channel is a principal cause for the experience of spontaneous great bliss.

The quintessential drop is the indestructible drop located at our heart inside the central channel. It is about the size of a very small pea. Its upper half is white and its lower half is red. This white and red drop is called 'indestructible' because it will not divide until we die. During the process of dying our inner

winds dissolve into this drop and cause it to open, thereby allowing our very subtle mind to leave and go to the next life.

The inner winds are special energy-winds related to the mind that flow through our channels. Our mind cannot function without these winds. The mind can be likened to a lame person and our inner winds to a vehicle. Just as a lame person can move from place to place only by using a vehicle, so our mind can move to a fresh object only by depending upon our inner winds. It is extremely important to develop pure inner winds because if pure winds predominate the mind becomes calm and peaceful, whereas if impure winds predominate, negative thoughts and delusions will arise. The inner winds that flow through the right and left channels are impure. These impure winds are a root of samsara because they give rise to many conceptual thoughts that obscure the clarity of our mind. The inner winds that flow through the central channel are pure. These are the winds that cause the wisdom of great bliss to arise.

The main point of Highest Yoga Tantra practice is to control the inner winds by gathering them from the subsidiary channels and dissolving them into the central channel. All completion stage meditations are methods to control our inner winds. When we gain control over our inner winds we also have full control over our mind. Je Tsongkhapa praised the yoga of winds because it is the principal method for controlling our inner winds. In *Lamp Thoroughly Illuminating the Five Stages* he says that all completion stage meditations are directly or indirectly included within the yoga of winds.

There are five root inner winds and five branch inner winds. The various functions, locations, and characteristics of these winds are described in *Clear Light of Bliss*.

Any inner wind that is the vehicle of a gross mind is a gross inner wind, and any inner wind that is the vehicle of a subtle mind is a subtle inner wind. The very subtle inner wind is the wind related to the very subtle mind. The very subtle inner wind and the very subtle mind have the same nature and both are called 'indestructible'. It is our very subtle inner wind that transforms into the illusory body, and our very subtle mind

that transforms into meaning clear light. Eventually the very subtle inner wind transforms into the Form Body of a Buddha and the very subtle mind transforms into a Buddha's mind.

## Meditations on the path

This has two parts:

1 How to gather the inner winds into the central channel: an explanation of tummo meditation
2 Having centralized the inner winds, how to progress along the actual paths

### *How to gather the inner winds into the central channel: an explanation of tummo meditation*

The actual methods for gathering inner winds into the central channel are the yogas of channels, drops, and winds. These three yogas are included in the following tummo meditation. The explanation of tummo meditation has five parts:

1 Visualizing the central channel
2 Visualizing the tummo letter
3 Meditating on the blazing of the tummo fire
4 Purifying imperfections
5 Generating the experience of great bliss and emptiness

These five practices of tummo meditation are revealed in the dedication prayer in the extensive sadhana:

**When the reddish-black RAM residing in the centre of the three channels at my navel**
**Has been set ablaze by my upper and lower winds,**
**And its cleansing fire has burned away the seventy-two thousand impure elements,**
**May my central channel be completely filled with pure drops.**

The first line explains how to visualize the central channel and the tummo letter, the second line reveals the meditation that

causes the tummo fire to blaze, the third line refers to purifying impurities through tummo meditation, and the fourth line refers to generating the experience of great bliss and emptiness, which depends on pure drops flowing through the central channel.

In each session of meditation on tummo we begin by visualizing in front of us our root Guru in the aspect of Buddha Vajradharma. We firmly believe that his body is the synthesis of all Sangha Jewels, his speech is the synthesis of all Dharma Jewels, and his mind is the synthesis of all Buddha Jewels. We then go for refuge, generate a special bodhichitta motivation, and with strong faith in Guru Vajradharma offer a mandala with the request:

I request you my precious Guru, the essence of all Buddhas,
Please bless me to be successful in the profound practice of tummo meditation,
Please bless me to generate the union of great bliss and the wisdom realizing emptiness by gathering my inner winds in the central channel,
Please bless me to pacify all outer, inner, and secret obstacles.

We imagine that Guru Vajradharma dissolves into our heart and becomes one with us. We meditate on the emptiness of our body in order to prevent all ordinary appearances, and then we generate ourself as Vajrayogini. We imagine that our body is made of pure red light, non-obstructive like a rainbow, and we meditate single-pointedly on this.

### Visualizing the central channel

The central channel is as thick as an arrow. From its lower tip at the sex organ it ascends straight to the crown, travelling midway between our right and left sides but slightly closer to our back than to our chest. At the crown it curves forward and terminates between the eyebrows.

We visualize the central channel as having three qualities: it is soft and smooth, like a flower petal; it is clear and transparent, like a candle flame; and it has a rich red colour, like pure blood.

The right channel, called 'roma' in Tibetan, is red, and the left channel, called 'kyangma', is white. Both are as thick as straws. The side channels and central channel ascend from the navel to the crown alongside each other. At the crown, the side channels separate from the central channel and curve down to the two nostrils. The lower tips of the side channels join the central channel at the navel, forming a vacuole inside the central channel. We should contemplate the central channel's nature, colour, shape, location, and qualities until we gain a rough mental image of it and then meditate on that image. By repeatedly contemplating and meditating in this way we will improve the clarity of our image of the central channel.

### Visualizing the tummo letter

'Tummo' or 'inner fire' refers to the original red drop, at the centre of the navel chakra, which has the nature of heat and is the source of all our bodily warmth. This drop is visualized as a red letter RAM, the seed-letter of the fire element, which is located inside the vacuole within the central channel at the centre of our navel channel wheel. This letter RAM, which is about the size of a sunflower seed, is dark red, radiates light, and is capped with a crescent moon, drop, and nada. We can visualize the letter RAM either as the English letter R capped with a crescent moon, drop, and nada, or as the Tibetan letter (see Apendix III). First we form a rough mental image of the RAM and then we imagine that our mind dissolves into it. We then concentrate on this single-pointedly for as long as possible. We need to do this meditation repeatedly over a period of time so that our experience of it improves.

### Meditating on the blazing of the tummo fire

First we contract the muscles of the lower doors of the body slightly and draw in the stomach a little. Then we imagine that all the lower inner winds enter the central channel and gather just below the letter RAM at the navel. Next we inhale gently and swallow, imagining that all the upper inner winds enter the central channel and gather at the point just above the letter RAM. The lower and upper winds now unite at the navel.

We imagine that, because of the lower winds moving upwards inside the central channel, the letter RAM at the navel begins to glow like a red hot iron in a furnace, and that the nada blazes like a very tiny but intense fire. While holding the breath and the inner winds at the navel we meditate single-pointedly on the tiny fire of the nada. Just before we feel any discomfort we slowly exhale through both nostrils, not through the mouth. We repeat this process seven, fourteen, or twenty-one times in each session.

### Purifying imperfections

While we are meditating on the blazing tummo fire, we imagine that the light of the tummo fire gradually permeates all the channels of our body and that, due to this, all the defects and imperfections of our channels, drops, and winds are purified.

### Generating the experience of great bliss and emptiness

While meditating on the blazing tummo fire we imagine that all the pure red and white drops of the branch channels flow through the right and left channels into the central channel. They enter the central channel at the point where the side channels join it at the navel. Our central channel fills with pure red and white drops and we imagine that a strong feeling of great bliss arises. With this mind of great bliss we meditate on the emptiness of persons and phenomena.

Through skilful and continuous practice of tummo meditation our winds will enter, abide, and dissolve within the central channel without difficulty, and we will experience the eight signs mentioned previously.

If, as a result of meditation, while inhaling and exhaling, our breath flows through both nostrils at the same time and with equal strength, this is a sign that our inner winds have entered the central channel. After this, if, as a result of continued meditation, both the breath and the movement of the abdomen cease, these are signs that our inner winds are abiding or remaining within the central channel. At some point after this

we will gradually experience the eight signs which indicate that the winds have actually dissolved within the central channel. A more detailed explanation of these signs is presented in *Clear Light of Bliss*.

There are various systems for meditating on tummo. In the tummo meditation described in *Clear Light of Bliss* a short-AH is used instead of the letter RAM, and in other systems a letter BAM is used, but there is no essential difference between these three letters. The tummo meditation that is presented here is simpler than that presented in other instructions, mainly because it is not necessary to visualize channel wheels and so forth.

### *Having centralized the inner winds, how to progress along the actual paths*

This has two parts:

1 How to develop and improve great bliss
2 How to develop and improve the rainbow body

The main paths to full enlightenment are the wisdom of great bliss that realizes emptiness and the illusory body. By improving these two we will attain the Truth Body and Form Body of a Buddha.

#### How to develop and improve great bliss

We visualize the central channel as before, but this time without the side channels and the letter RAM. Just inside the entrance to the upper tip of the central channel, which is between the eyebrows, we visualize a small, red, single phenomena-source. This fits neatly into the entrance of the central channel. The long thin point has a hole at its tip and is inside the central channel. Of the remaining three points, which are flush with our skin, one points upwards, one to the right, and one to the left. At the lower tip of the central channel we visualize a similar phenomena-source, except that the tip inside the channel entrance has no hole.

Inside the phenomena-source between the eyebrows, we

visualize a small spherical drop made of light of five colours and having the nature of the wisdom of great bliss of all Buddhas. The centre of the drop is white, the eastern portion is blue, the southern portion is yellow, the western portion is red, and the northern portion is green. Lights of these five colours radiate from the drop. We meditate on this drop single-pointedly while imagining that we experience bliss. Then we imagine that the blissful five-coloured drop begins to ascend through the central channel until it reaches the centre of the crown channel wheel.

We meditate single-pointedly on this drop at the crown and, when a feeling of bliss arises, we imagine that a tiny white droplet emerges from the central portion and falls slowly down our central channel. When this droplet reaches our throat we hold it there for a short time and imagine with strong concentration that we experience joy. Then the drop descends further until it reaches our heart. When it reaches the heart we hold it for a short time and experience supreme joy. When the drop descends to our navel we concentrate on the experience of extraordinary joy. We then allow the drop to descend until it reaches the lower tip of our central channel. When it reaches this point we experience spontaneous joy.

We keep the drop at the lower tip of the central channel for a while and then imagine that it begins to ascend, rising slowly through the central channel. When it reaches our navel we experience joy of reverse order, which is greater than the fourth joy; when it reaches our heart we develop supreme joy of reverse order; when it reaches our throat, we develop extraordinary joy of reverse order; and when it reaches our crown, it dissolves back into the main drop and we experience spontaneous great joy of reverse order. We now meditate on the emptiness of persons and phenomena, trying to prevent any conventional appearances.

This meditation can be repeated three, seven, or more times in one session. By doing this meditation regularly we will improve our experience of great bliss and emptiness.

## How to develop and improve the rainbow body

At our crown inside the central channel we visualize a five-coloured drop which is in essence the five Buddha Families. The drop sparkles with five-coloured lights. We meditate on this drop and experience great bliss. While experiencing great bliss we imagine that the radiance of the five-coloured lights gradually extends until it pervades our whole body. Our body becomes a mass of rainbow light with the nature of the five Buddha Families. The five lights continue to spread, gradually pervading our house, the immediate surroundings, the country, the whole world, and finally all three realms, including all sentient beings. Everything transforms into rainbow light, the nature of the five Buddha Families. We meditate on this with strong concentration for as long as possible.

We then imagine that, from its outer reaches, this expanse of light gradually gathers inward until finally all environments, enjoyments, and living beings have dissolved into our body. Our body gradually dissolves, beginning with the feet, until finally it completely absorbs into the drop. This then dissolves into emptiness, and with a mind of great bliss we meditate on emptiness.

The whole meditation is then repeated exactly as before, from visualizing the five-coloured drop at our crown to dissolving everything into the drop and meditating on emptiness with a mind of great bliss. We can do this meditation seven, fourteen, or twenty-one times in each session.

As a result of sincere and continuous training in this meditation we will experience certain signs that we will soon attain the rainbow body. We will become aware that our body is becoming lighter than usual, or that our normally dark shadow appears to be less distinct, or that our footprints are less deep, or that in conditions of extreme heat or cold, even if exposed to hot sun or immersed in freezing water for a long time, we experience no physical discomfort and our bliss never diminishes. We may even notice that if someone beats us with a stick we do not experience pain. The authentic rainbow body is the same as the actual illusory body.

## How to attain the results

The ultimate result of practising the generation and completion stages is the Union of No More learning. In this context 'Union' refers to the union of the pure body, the illusory body, and the pure mind, meaning clear light. This union is of two kinds, the Union that Needs Learning and the Union of No More Learning. By progressing through the five stages of completion stage, eventually we will achieve the Union of No More Learning, or Buddhahood.

The five stages of completion stage are: isolated speech, isolated mind, illusory body, meaning clear light, and Union. By doing the meditations described above we can improve our experience of these five stages and then, by relying on an action mudra, we can bring it to completion.

Before we are able to dissolve the inner winds into the indestructible drop at our heart, we can experience the union of great bliss and emptiness by dissolving the inner winds into the central channel through the navel channel wheel, or through any of the points of entry into the central channel other than the heart channel wheel. This realization of great bliss and emptiness is called 'isolated speech' because with this experience the practitioner is isolated from, or free from, ordinary appearance and conception of his or her own body and speech. The realization of great bliss and emptiness achieved through dissolving inner winds into the indestructible drop at the heart is called 'isolated mind', because with this experience the practitioner is isolated from ordinary appearance and conception of his or her mind.

There are two stages in which inner winds dissolve into the indestructible drop. The first stage, in which some of the ten inner winds dissolve, can be achieved by solitary meditation. However, in order to achieve the second stage, in which all ten inner winds, including the pervasive inner winds, dissolve completely into the indestructible drop, it is necessary to rely on an action mudra.

The correct time to rely on an action mudra is when we are able to dissolve most of the inner winds into the indestructible drop through solitary meditation. The moment we dissolve all

the inner winds in the indestructible drop by relying on an action mudra, we achieve the isolated mind of ultimate example clear light. When we arise from this concentration we achieve the illusory body, the third completion stage. This illusory body is called the 'impure illusory body' because at this stage we have not yet abandoned all delusions completely.

Having achieved this illusory body, we meditate on emptiness with the clear light mind of bliss. The moment our clear light mind of bliss realizes emptiness directly we achieve meaning clear light and become an Arya, or Superior being, who has completely abandoned all delusions.

When we arise from the concentration of meaning clear light we achieve the pure illusory body, the actual vajra body. The next time we manifest meaning clear light we attain the union of the illusory body and meaning clear light. This union is called the 'Union that Needs Learning' and is the fifth of the five completion stages. By continuing to meditate on meaning clear light we will finally become completely free from the obstructions to omniscience. Our illusory body will then become a Buddha's body and our meaning clear light will become a Buddha's mind. We will then have achieved Buddhahood, the great inner Dakini Land and the Union of No More Learning. This is the union of the ultimate illusory body, a Buddha's body, and the ultimate meaning clear light, a Buddha's mind.

# *Dedication*

We should pray:

Through the virtues I have accumulated by reading this book,
May I become a Buddha for the benefit of all living beings.
May all mother sentient beings be freed from the suffering of ignorance,
And may they achieve the omniscient wisdom of a Buddha.

# *Appendix I*
# *Condensed meaning of the Text*

The following outlines are a condensed summary of the meaning of the commentary. They are like the root text, and the words of the commentary are like branches that grow from the root. If possible, we should try to memorize these outlines. In this way we will find that, even though we cannot remember all the words of the commentary, nevertheless we shall be able to recall their essential meaning. This will be of great benefit if we have to explain the practice to others. Also we will find it easy to apply the meaning of the commentary to our actual practice. For example, if, when we practise going for refuge according to the sadhana, we recall the relevant outlines, we shall be able to remember all the essential stages of going for refuge – visualizing the objects of refuge, developing renunciation, developing compassion, developing conviction in the power of the Three Jewels, and reciting the refuge prayer – and then we shall be able to practise accordingly.

The outlines have been presented in the traditional manner in order to preserve the blessings of the lineage. Generally speaking they correspond to the headings within the commentary, although some of the divisions are not listed separately within the commentary.

Moreover, the sequence of the outlines does not always correspond to the sequence of the text. For example, strictly speaking, the section on the actual generation stage meditation is the third part of the yoga of self-generation, and is listed as such within the outlines, but within the commentary it occurs later, just before the yoga of verbal and mental recitation, because this is the place in the sadhana where the actual meditation is done.

*The commentary to the Highest Yoga Tantra practice of Venerable Vajrayogini has **three** parts:*

1 Preliminary explanation
2 The commentary to the generation and completion stages
3 Dedication

*Preliminary explanation has **seven** parts:*

1 Generating a correct motivation
2 The origin and lineage of these instructions
3 The benefits of these instructions
4 Biographies of past Buddhist Masters who gained realizations through these instructions
5 The qualifications necessary for putting these instructions into practice
6 The four special causes of swift attainments
7 What are the outer and inner Pure Dakini Lands?

*The benefits of these instructions has **ten** parts:*

1 By practising these instructions we quickly receive great and powerful blessings
2 These instructions are a synthesis of all essential instructions
3 These instructions are easy to practise
4 By practising these instructions we can swiftly achieve attainments
5 These instructions include a special body mandala practice
6 These instructions include an uncommon yoga of inconceivability
7 Both generation and completion stages can be practised together
8 These instructions are especially suitable for those with strong desirous attachment
9 These instructions are particularly appropriate for this degenerate age
10 Vajrayogini's mantra has many special qualities

*The four special causes of swift attainments has* ***four*** *parts:*

1 Unwavering faith
2 Wisdom that overcomes doubts and misgivings concerning the practice
3 The integration of all our spiritual training into the practice of one Yidam
4 To practise in secret

*The commentary to the generation and completion stages has* ***two*** *parts:*

1 Generation stage
2 Completion stage

*Generation Stage has* ***two*** *parts:*

1 The eleven yogas of generation stage
2 How to attain outer Pure Dakini Land through the practice of generation stage

*The eleven yogas of generation stage has* ***eleven*** *parts:*

1 The yoga of sleeping
2 The yoga of rising
3 The yoga of experiencing nectar
4 The yoga of immeasurables
5 The yoga of the Guru
6 The yoga of self-generation
7 The yoga of purifying migrators
8 The yoga of being blessed by Heroes and Heroines
9 The yoga of verbal and mental recitation
10 The yoga of inconceivability
11 The yoga of daily actions

*The yoga of sleeping has* ***two*** *parts:*

1 The benefits of practising the yoga of sleeping
2 The way to practise the yoga of sleeping

*The benefits of practising the yoga of sleeping has **seven** parts:*

1 We accumulate great merit
2 All our hindrances and obstacles are dispelled
3 We will receive direct care and guidance from Vajrayogini in all our future lives
4 We will be blessed by the Heroines of the Twenty-four Auspicious Places of Heruka
5 Our practice of generation stage meditation will be strengthened and stabilized
6 We will attain both outer and inner Pure Dakini Lands
7 We will attain enlightenment quickly.

*The way to practise the yoga of sleeping has **two** parts:*

1 The yoga of sleeping according to generation stage
2 The yoga of sleeping according to completion stage

*The yoga of rising has **two** parts:*

1 The yoga of rising according to generation stage
2 The yoga of rising according to completion stage

*The yoga of the immeasurables has **seven** parts:*

1 Going for refuge
2 Generating bodhichitta
3 Receiving blessings
4 Instantaneous self-generation as Vajrayogini
5 Blessing the inner offering
6 Blessing the outer offerings
7 Meditation and recitation of Vajrasattva

*Going for refuge has **two** parts:*

1 General explanation
2 The practice of refuge

*The practice of refuge has **five** parts:*

1 Visualizing the objects of refuge
2 Developing renunciation

3 Developing compassion
4 Developing conviction in the power of the Three Jewels
5 Reciting the refuge prayer

*Blessing the inner offering has **five** parts:*

1 The benefits
2 The basis of the inner offering
3 The visual object of the inner offering
4 How to bless the inner offering
5 The significance of the inner offering

*How to bless the inner offering has **four** parts:*

1 Clearance
2 Purification
3 Generation
4 Transformation

*Generation has **two** parts:*

1 Generating the container
2 Generating the contained substances

*Transformation has **three** parts:*

1 Purifying faults
2 Transforming into nectar
3 Increasing

*Blessing the outer offerings has **two** parts:*

1 General explanation
2 How to bless the outer offerings

*How to bless the outer offerings has **four** parts:*

1 Clearance
2 Purification
3 Generation
4 Actual blessing

*Meditation and recitation of Vajrasattva has **three** parts:*

1 Developing the intention to purify
2 Visualizing Vajrasattva
3 Reciting the mantra

*Reciting the mantra has **three** parts:*

1 The mantra to be recited
2 How to combine the recitation with purification
3 Conclusion

*How to combine the recitation with purification has **two** parts:*

1 General explanation
2 Purification in seven rounds

*Purification in seven rounds has **seven** parts:*

1 Dispelling negativity from above
2 Dispelling negativity from below
3 Destroying negativity at the heart
4 Purification through receiving the vase empowerment
5 Purification through receiving the secret empowerment
6 Purification through receiving the wisdom-mudra empowerment
7 Purification through receiving the word empowerment

*The yoga of the Guru has **two** parts:*

1 General explanation
2 The practice of Guru yoga

*The practice of Guru yoga has **six** parts:*

1 Visualization
2 Prostration
3 Offerings
4 Requesting the lineage Gurus
5 Receiving the blessings of the four empowerments
6 Absorbing the Gurus

*Offerings has **seven** parts:*

1 Outer offerings
2 Inner offering
3 Secret offering
4 Suchness offering
5 Offering our spiritual practice
6 Kusali tsog offering
7 Mandala offerings

*The yoga of self-generation has **three** parts:*

1 Bringing the three bodies into the path
2 Checking meditation on the mandala and the beings within it
3 The actual meditation of generation stage

*Bringing the three bodies into the path has **two** parts:*

1 General explanation
2 The practice of bringing the three bodies into the path

*The practice of bringing the three bodies into the path has **three** parts:*

1 Bringing death into the path of the Truth Body
2 Bringing the intermediate state into the path of the Enjoyment Body
3 Bringing rebirth into the path of the Emanation Body

*The actual meditation of generation stage has **three** parts:*

1 What is generation stage?
2 Training in gross generation stage meditation
3 Training in subtle generation stage meditation

*Training in gross generation stage meditation has **two** parts:*

1 Training in divine pride
2 Training in clear appearance

*Training in clear appearance has **two** parts:*

1 Training in clear appearance on the general aspect
2 Training in clear appearance on specific aspects

*The yoga of being blessed by Heroes and Heroines has **six** parts:*

1 Meditation on the body mandala
2 Absorbing the wisdom beings and mixing the three messengers
3 Putting on the armour
4 Granting empowerment and adorning the crown
5 Making offerings to the self-generation
6 The eight lines of praise to the Mother

*Meditation on the body mandala has **two** parts:*

1 General explanation
2 The actual meditation

*Absorbing the wisdom beings and mixing the three messengers has **two** parts:*

1 Absorbing the wisdom beings into the commitment beings
2 Mixing the three messengers

*The yoga of verbal and mental recitation has **four** parts:*

1 The mantra to be recited
2 The benefits of reciting this mantra
3 Actual mantra recitation
4 Explanation of close retreat

*Actual mantra recitation has **two** parts:*

1 Verbal recitation
2 Mental recitation with two completion stage meditations

*Mental recitation with two completion stage meditations has* ***three*** *parts:*

1 First completion stage meditation
2 Mental recitation
3 Second completion stage meditation

*Explanation of close retreat has* ***four*** *parts:*

1 What is a retreat?
2 Explanation of close retreats of signs, time, and numbers
3 Preliminary practices for close retreat
4 The actual close retreat

*Preliminary practices for close retreat has* ***two*** *parts:*

1 Distant preliminaries
2 Close preliminaries

*Distant preliminaries has* ***nine*** *parts:*

1 Going for refuge
2 Vajrasattva mantra recitation
3 Prostrations
4 Mandala offerings
5 Guru yoga
6 Samayavajra mantra recitation
7 Vajradaka burning offering
8 Making images of the body or mind of a Buddha
9 Water offerings

*The yoga of daily actions has* ***two*** *parts:*

1 The main practice
2 The branch practices

*The branch practices has* ***six*** *parts:*

1 The yoga of eating
2 The tsog offering
3 Burning offerings

4 Offerings of the tenth days
5 Torma offerings
6 Actions of the left

*Offerings of the tenth days has **three** parts:*

1 Extensive offerings of the tenth days
2 Middling offerings of the tenth days
3 Brief offerings of the tenth days

*Extensive offerings of the tenth days has **two** parts:*

1 The preparations
2 The actual offering

*Torma offerings has **two** parts:*

1 The preparations
2 The actual torma offering

*How to attain outer Pure Dakini Land through the practice of generation stage has **three** parts:*

1 How Vajrayogini practitioners who possess great fortune attain outer Pure Dakini Land
2 How Vajrayogini practitioners who possess middling fortune attain outer Pure Dakini Land
3 How Vajrayogini practitioners who possess least fortune attain outer Pure Dakini Land

*How Vajrayogini practitioners who possess middling fortune attain outer Pure Dakini Land has **three** parts:*

1 Completing a great close retreat emphasizing self-generation
2 Accomplishing the mandala emphasizing the in-front generation
3 Actualizing the effect

*Completion stage has **two** parts:*

1 What is completion stage?
2 How to attain inner Pure Dakini Land through the practice of completion stage

*How to attain inner Pure Dakini Land through the practice of completion stage has **three** parts:*

1 Explanation of the three basic objects of knowledge
2 Meditations on the path
3 How to attain the results

*Explanation of the three basic objects of knowledge has **three** parts:*

1 Objects of knowledge related to the body
2 Objects of knowledge related to the mind
3 Objects of knowledge related to the elements

*Meditations on the path has **two** parts:*

1 How to gather the inner winds into the central channel: an explanation of tummo meditation
2 Having centralized the inner winds, how to progress along the actual paths

*How to gather the inner winds into the central channel: an explanation of tummo meditation has **five** parts:*

1 Visualizing the central channel
2 Visualizing the tummo letter
3 Meditating on the blazing of the tummo fire
4 Purifying imperfections
5 Generating the experience of great bliss and emptiness

*Having centralized the inner winds, how to progress along the actual paths has **two** parts:*

1 How to develop and improve great bliss
2 How to develop and improve the rainbow body

# *Appendix II*
# *Sadhanas*

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# *Dakini Yoga: Vajrayogini Six-session Guru Yoga*

Compiled by
Geshe Kelsang Gyatso

*Guru Vajradharma*

# *Introduction*

Everyone who has received a Highest Yoga Tantra empowerment has a commitment to practise Six-session Yoga. This Six-session Yoga has been specially arranged for those who have received a Vajrayogini empowerment.

Six-session Yoga can be practised in different ways according to our ability and how much time we have. If we are new to the practice, or if we are very busy, we can keep our basic commitments by reciting the *Condensed Six-session Yoga* according to the instructions given in the second section of this sadhana.

If we have more time we can recite the main Six-session practice, *Dakini Yoga,* for one session, and the *Condensed Six-session Yoga* for the remaining five sessions. We can then gradually increase this according to our time and ability, until eventually we are able to recite *Dakini Yoga* in all six sessions.

When we have the time, it is very helpful to read through the vows and commitments listed in the third section of this sadhana.

If we can, it is best to do one session every four hours throughout the day and the night, but if this is not possible we can do three sessions together in the morning and three sessions together in the evening. If this is done using the main Six-session Yoga, *Dakini Yoga,* it is possible to abbreviate the recitations in the manner explained at the end of the first section.

*Losang Yeshe Trijang Dorjechang*

# *Dakini Yoga*

## Going for refuge

I and all sentient beings, until we achieve enlightenment,
Go for refuge to Buddha, Dharma, and Sangha. (3x)

*This fulfils the first three commitments of the Family of Buddha Vairochana, to go for refuge to Buddha, to go for refuge to Dharma, and to go for refuge to Sangha.*

## Generating bodhichitta

Through the virtues I collect by giving and other perfections,
May I become a Buddha for the benefit of all. (3x)

## Generating the four immeasurables

May everyone be happy,
May everyone be free from misery,
May no one ever be separated from their happiness,
May everyone have equanimity, free from hatred and attachment.

*The first immeasurable fulfils the fourth commitment of the Family of Buddha Ratnasambhava, to give love; and the fourth immeasurable fulfils the third commitment of the Family of Buddha Ratnasambhava, to give fearlessness.*

## Generating aspiring bodhichitta by means of ritual

From this time forth until I become a Buddha,
I shall keep even at the cost of my life
A mind wishing to attain complete enlightenment
To free all beings from the fears of cyclic existence and solitary peace.

## Taking the Bodhisattva vows

O Gurus, Buddhas, and Bodhisattvas,
Please listen to what I now say.
Just as all the previous Sugatas
Generated the mind of enlightenment
And accomplished all the stages
Of the Bodhisattva training,
So will I too for the sake of all beings
Generate the mind of enlightenment
And accomplish all the stages
Of the Bodhisattva training. (3x)

## Generating joy

Now my life has borne great fruit,
My human life has attained great meaning.
Today I am born into the lineage of Buddha
And have become a Bodhisattva.

## Contemplating conscientiousness

All my actions from now on
Shall accord with this noble lineage,
And upon this lineage, pure and faultless,
I shall never bring disgrace.

## Visualizing the Guru

In the space before me arising from the appearance of the exalted wisdom of non-dual purity and clarity is a celestial mansion which is square with four doorways, ornaments, and archways, and complete with all the essential features. In the centre, on a jewelled throne supported by eight great lions, on a seat of a lotus of various colours, a sun, and a moon, sits my kind root Guru in the aspect of Buddha Vajradharma. He has a red-coloured body, one face, and two hands which are crossed at his heart and hold a vajra and bell. His hair is tied up in a top-knot and he sits with his legs crossed in the vajra posture. He assumes the form of a sixteen-year-old in the prime of his youth, adorned with silks and all the bone and jewelled ornaments.

At his heart is Vajrayogini displaying a sensuous posture and a slightly wrathful smile. At her heart is the concentration being, a red letter BAM, from which light radiates and invites the wisdom beings.

DZA HUM BAM HO
They become non-dual.

*This fulfils the fourth commitment of the Family of Buddha Akshobya, to rely sincerely upon our Spiritual Guide.*

## Prostration

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

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three Bodies,
To you Saviour of all I prostrate.

## Outer offerings

Offering goddesses emanate from my heart and perform the offerings.

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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

OM GURU VAJRA YOGINI OM AH HUM

## Secret offering

*Contemplate that innumerable knowledge-goddesses such as Pemachän emanate from your heart and assume the form of Vajrayogini. Then Guru Father and Mother embrace and are pervaded by an uncontaminated bliss.*

And I offer most attractive illusory mudras,
A host of messengers born from places, born from mantra, and spontaneously-born,
With slender bodies, skilled in the sixty-four arts of love,
And possessing the splendour of youthful beauty.

## Suchness offering

*Remember that the three circles of the offering are indivisible bliss and emptiness.*

I offer you the supreme, ultimate bodhichitta,
A great, exalted wisdom of spontaneous bliss free from obstructions,
Inseparable from the nature of all phenomena, the sphere of freedom from elaboration,
Effortless, and beyond words, thoughts, and expressions.

*Making outer, inner, secret, and suchness offerings fulfils the first commitment of the Family of Buddha Amoghasiddhi, to make offerings to our Spiritual Guide.*

## The eight lines of praise to the Mother

OM I prostrate to Vajravarahi, the Blessed Mother HUM HUM PHAT
OM To the Superior and powerful Knowledge Lady unconquered by the three realms HUM HUM PHAT
OM To you who destroy all fears of evil spirits with your great vajra HUM HUM PHAT
OM To you with controlling eyes who remain as the vajra seat unconquered by others HUM HUM PHAT
OM To you whose wrathful fierce form desiccates Brahma HUM HUM PHAT
OM To you who terrify and dry up demons conquering those in other directions HUM HUM PHAT
OM To you who conquer all those who make us dull, rigid, and confused HUM HUM PHAT
OM I bow to Vajravarahi, the Great Mother, the Dakini consort who fulfils all desires HUM HUM PHAT

## Kusali tsog offering

My own mind, the powerful Lady of Dakini Land, the size of only a thumb, leaves through the crown of my head and comes face to face with my root Guru. Once again I return and, slicing the skull from my old body, place it upon a grate of three human heads which has arisen instantaneously. I chop up the rest of my flesh, blood, and bones and heap it inside. By staring with wide open eyes I purify, transform, and increase it into an ocean of nectar.
OM AH HUM HA HO HRIH (3x)

Innumerable offering goddesses holding skullcups emanate from my heart. With the skullcups they scoop up nectar and offer it to the guests who partake by drawing it through their tongues which are straws of vajra-light.

I offer this nectar of commitment substance
To my root Guru, the nature of the four [Buddha] bodies;
May you be pleased.
OM AH HUM (7x)

I offer this nectar of commitment substance
To the lineage Gurus, the source of attainments;
May you be pleased.
OM AH HUM

I offer this nectar of commitment substance
To the assembly of Gurus, Yidams, Three Jewels, and Protectors;
May you be pleased.
OM AH HUM

I offer this nectar of commitment substance
To the guardians who reside in the local places and in the regions;
May you assist me.
OM AH HUM

I offer this nectar of commitment substance
To all sentient beings in the six realms and the intermediate state;

May you be freed.
OM AH HUM

Through this offering all the guests are satiated with an uncontaminated bliss
And the sentient beings attain the Truth Body free from obstructions.
The three circles of the offering are the nature of non-dual bliss and emptiness,
Beyond words, thoughts, and expressions.

## Completing the seven limbs

*Within the practice of the seven limbs, the first two, prostrations and offerings, have been accomplished. Now we briefly practise the five remaining limbs:*

I confess my wrong deeds from all time,
And rejoice in the virtues of all.
Please stay until samsara ceases,
And turn the Wheel of Dharma for us.
I dedicate all virtues to great enlightenment.

## Mandala offerings

*Recite either the long mandala offering and the two short verses that follow, or just the two short verses.*

OM VAJRA BHUMI AH HUM
Great and powerful golden ground,
OM VAJRA REKHE AH HUM
At the edge the iron fence stands around the outer circle.
In the centre Mount Meru the king of mountains,
Around which are four continents:
In the east, Purvavideha, in the south, Jambudipa,
In the west, Aparagodaniya, in the north, Uttarakuru.
Each has two sub-continents:
Deha and Videha, Tsamara and Abatsamara,
Satha and Uttaramantrina, Kurava and Kaurava.

The mountain of jewels, the wish-granting tree,
The wish-granting cow, and the harvest unsown.
The precious wheel, the precious jewel,
The precious queen, the precious minister,
The precious elephant, the precious supreme horse,
The precious general, and the great treasure vase.
The goddess of beauty, the goddess of garlands,
The goddess of music, the goddess of dance,
The goddess of flowers, the goddess of incense,
The goddess of light, and the goddess of scent.
The sun and the moon, the precious umbrella,
The banner of victory in every direction.
In the centre all treasures of both gods and men,
An excellent collection with nothing left out.
I offer this to you my kind root Guru and lineage Gurus,
To all of you sacred and glorious Gurus;
Please accept with compassion for migrating beings,
And having accepted please grant us your blessings.

O Treasure of Compassion, my Refuge and Protector,
I offer you the mountain, continents, precious objects, treasure vase, sun, and moon,
Which have arisen from my aggregates, sources, and elements
As aspects of the exalted wisdom of spontaneous bliss and emptiness.

I offer without any sense of loss
The objects that give rise to my attachment, hatred, and confusion,
My friends, enemies, and strangers, our bodies and enjoyments;
Please accept these and bless me to be released directly from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Receiving the blessings of the four empowerments

I request you O Guru incorporating all objects of refuge,
Please grant me your blessings,
Please grant me the four empowerments completely,
And bestow on me, please, the state of the four bodies. (3x)

*Contemplate that as a result of your requests:*

White light rays and nectars radiate from the OM at the forehead of my Guru.
They dissolve into my forehead, purifying the negativities and obstructions of my body.
I receive the vase empowerment, and the blessings of my Guru's body enter my body.

Red light rays and nectars radiate from the AH at the throat of my Guru.
They dissolve into my throat, purifying the negativities and obstructions of my speech.
I receive the secret empowerment, and the blessings of my Guru's speech enter my speech.

Blue light rays and nectars radiate from the HUM at the heart of my Guru.
They dissolve into my heart, purifying the negativities and obstructions of my mind.
I receive the wisdom-mudra empowerment, and the blessings of my Guru's mind enter my mind.

White, red, and blue light rays and nectars radiate from the letters at my Guru's three places.
They dissolve into my three places, purifying the negativities and obstructions of my body, speech, and mind.
I receive the fourth empowerment, the precious word empowerment, and the blessings of my Guru's body, speech, and mind enter my body, speech, and mind.

## Brief request

I request you my precious Guru, the essence of all Buddhas of the three times, please bless my mental continuum. (3x)

## Absorbing the Guru

Requested in this way, my root Guru, out of affection for me, melts into the form of red light and, entering through the crown of my head, mixes inseparably with my mind in the aspect of a red letter BAM at my heart.

## Bringing death into the path of the Truth Body

This very letter BAM expands and spreads to the ends of space whereby all worlds and their beings become the nature of bliss and emptiness. Once again, contracting gradually from the edges, it becomes an extremely minute letter BAM which dissolves in stages from the bottom up into the nada. Then even the nada disappears and becomes the Truth Body of inseparable bliss and emptiness.
OM SHUNYATA GYANA VAJRA SÖBHAWA ÄMAKO HAM

## Bringing the intermediate state into the path of the Enjoyment Body

From the state of emptiness where all appearance has gathered like this there appears a red letter BAM standing upright in space, in essence an aspect of my own mind, the exalted wisdom of non-dual bliss and emptiness.

## Bringing rebirth into the path of the Emanation Body

From the state of emptiness, from EH EH comes a red phenomena-source, a double tetrahedron. Inside from AH

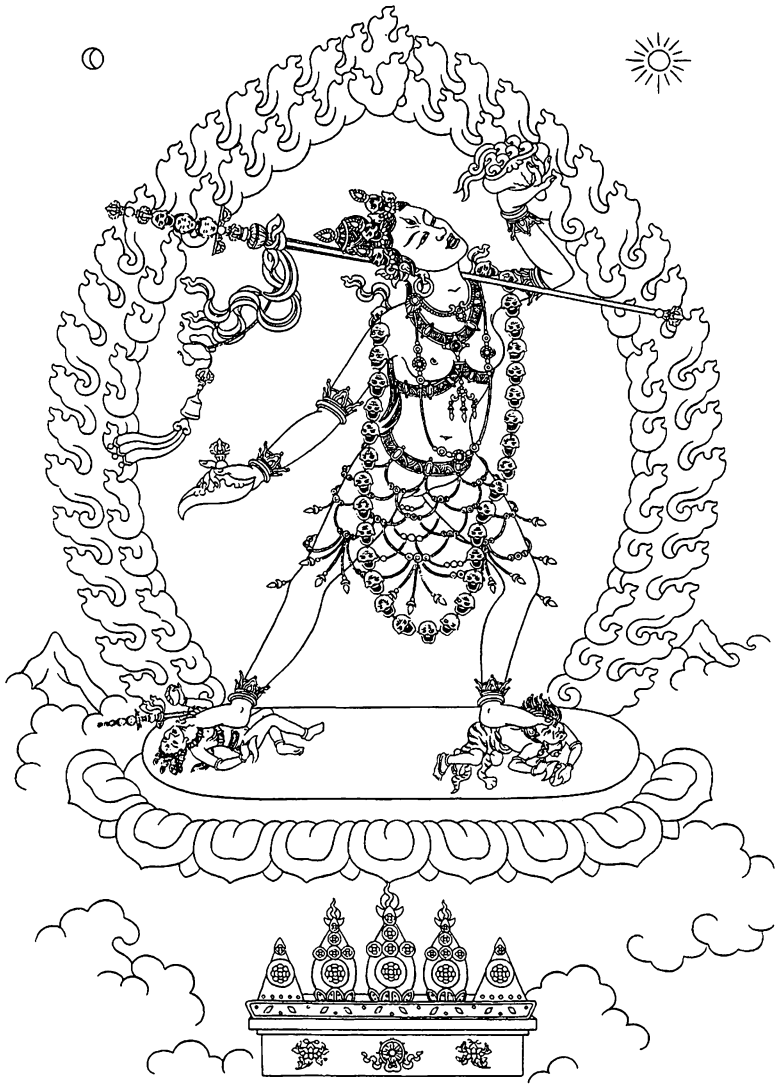
comes a moon mandala, white with a shade of red. Upon this circling counter-clockwise rests the mantra OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA. I, the letter BAM in space, see the moon and, motivated to take rebirth in its centre, enter the centre of the moon.

Light rays radiate from the moon, letter BAM, and mantra rosary, making all worlds and beings of samsara and nirvana into the nature of Venerable Vajrayogini. These gather back and dissolve into the letter BAM and mantra rosary which change completely into the supported and supporting mandala of Vajrayogini, fully and all at once.

## Checking meditation on the mandala and the beings within it

Furthermore, there is the vajra ground, fence, tent, and canopy, outside of which a mass of five-coloured fires blaze, swirling counter-clockwise. Inside these is the circle of the eight great charnel grounds, the Ferocious One and so forth. In the centre of these is a red phenomena-source, a double tetrahedron, with its broad neck facing upwards and its fine tip pointing downwards. Except for the front and back, each of the other four corners is marked by a pink joy swirl whirling counter-clockwise.

Inside the phenomena-source, in the centre of an eight-petalled lotus of various colours, is a sun mandala. Upon this I arise in the form of Venerable Vajrayogini. My outstretched right leg treads on the breast of red Kalarati. My bent left leg treads on the head of black Bhairawa, which is bent backwards. I have a red-coloured body which shines with a brilliance like that of the fire of the aeon. I have one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. My right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. My left holds up a skullcup filled with blood which I partake of with my upturned mouth. My left shoulder holds a khatanga



*Vajrayogini*

marked with a vajra from which hang a damaru, bell, and triple banner. My black hair hanging straight covers my back down to my waist. In the prime of my youth, my desirous breasts are full and I show the manner of generating bliss. My head is adorned with five human skulls and I wear a necklace of fifty human skulls. Naked, I am adorned with five mudras and stand in the centre of a blazing fire of exalted wisdom. My crown is adorned by Father and Mother, Vairochana-Heruka.

*Practising the three bringings and meditating on the mandala fulfils the first three commitments of the Family of Buddha Akshobya, to keep a vajra to remind us of great bliss, to keep a bell to remind us of emptiness, and to generate ourself as the Deity.*

*At this point, if you have time, you can instantaneously generate the body mandala. Meditate briefly on the body mandala and then on the actual generation stage meditation in accordance with the commentary.*

## Reciting the mantra

At my heart inside a red phenomena-source, a double tetrahedron, in the centre of a moon mandala, is a letter BAM encircled by a red-coloured mantra rosary circling counter-clockwise. From these immeasurable rays of red light radiate. They cleanse the negativities and obstructions of all sentient beings and make offerings to all the Buddhas. All the power and force of their blessings is invoked in the form of rays of red light which dissolve into the letter BAM and mantra rosary, blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

*Recite at least as many mantras as you have promised to.*

## Practising giving

From this moment on without any sense of loss,
I shall give away my body and likewise my wealth,
And my virtues amassed throughout the three times
In order to help all beings, my mothers.

*This fulfils the first two commitments of the Family of Buddha Ratnasambhava, to give material help and to give Dharma.*

## Generating a determination to keep all vows and commitments purely

I shall never transgress even in my dreams
The most minor rule of the pure moral trainings
Of the Pratimoksha, Bodhisattva, and Vajrayana vows.
I shall practise in accordance with Buddha's words.

*This fulfils the fourth commitment of the Family of Buddha Vairochana, to refrain from non-virtue, as well as the second commitment of the Family of Buddha Amoghasiddhi, to strive to maintain purely all the vows we have taken.*

## Pledging to practise all Dharmas

I shall maintain in accordance with Buddha's intention
All the Dharmas of scripture and realization
Within the three vehicles and four classes of Tantra.
I shall liberate all beings by appropriate means.

*This fulfils the three commitments of the Family of Buddha Amitabha, to rely on the teachings of Sutra, to rely on the teachings of the two lower classes of Tantra, and to rely on the teachings of the two higher classes of Tantra. It also fulfils the fifth and sixth commitments of the Family of Buddha Vairochana, to practise virtue, and to benefit others.*

## Dedication

Through the force of the white virtue I have gathered here,
Throughout all my lives may I never transgress
The vows and commitments laid down by Vajradhara,
And may I complete the stages of the twofold path.

By this virtue may I quickly
Accomplish the actual Dakini,
And then lead every migrator
Without exception to that ground.

At my deathtime may the Protectors, Heroes, Heroines, and so forth,
Bearing flowers, parasols, and victory banners,
And offering the sweet music of cymbals and so forth,
Lead me to the Land of the Dakinis.

In short, may I never be parted from you, Venerable Guru Dakini,
But always come under your care;
And swiftly completing the grounds and paths,
Attain the great Dakini state.

*If you wish to recite* Dakini Yoga *three times in one session you should proceed as follows. First recite all the sections from going for refuge through to the brief request. Then repeat this two more times omitting the sections on visualizing the Guru, the eight lines of praise to the Mother, the Kusali tsog offering, and the long mandala offering (but not the two short mandala verses). For the second and third recitations it is necessary to recite only once the sections on going for refuge, generating bodhichitta, and taking the Bodhisattva vows.*

*Then recite three times all the sections from absorbing the Guru through to pledging to practise all Dharmas, omitting the sections on the checking meditation on the mandala and reciting the mantra in the second and third recitations.*

*Finally recite the dedication prayers once.*

# *A Condensed Six-session Yoga*

*If we are very busy we can fulfil our six-session commitment by doing the following practice six times each day. First we recall the nineteen commitments of the five Buddha Families that are listed below, and then, with a strong determination to keep these commitments purely, we recite the Condensed Six-session Yoga that follows.*

## THE NINETEEN COMMITMENTS OF THE FIVE BUDDHA FAMILIES

### The six commitments of the Family of Buddha Vairochana

1 To go for refuge to Buddha.
2 To go for refuge to Dharma.
3 To go for refuge to Sangha.
4 To refrain from non-virtue.
5 To practise virtue.
6 To benefit others.

### The four commitments of the Family of Buddha Akshobya

7 To keep a vajra to remind us of great bliss.
8 To keep a bell to remind us of emptiness.
9 To generate ourself as the Deity.
10 To rely sincerely upon our Spiritual Guide.

**The four commitments of the Family of Buddha Ratnasambhava**

11 To give material help.
12 To give Dharma.
13 To give fearlessness.
14 To give love.

**The three commitments of the Family of Buddha Amitabha**

15 To rely on the teachings of Sutra.
16 To rely on the teachings of the two lower classes of Tantra.
17 To rely on the teachings of the two higher classes of Tantra.

**The two commitments of the Family of Buddha Amoghasiddhi**

18 To make offerings to our Spiritual Guide.
19 To strive to maintain purely all the vows we have taken.

## CONDENSED SIX-SESSION YOGA

I go for refuge to the Guru and Three Jewels.
Holding vajra and bell I generate as the Deity and make offerings.
I rely on the Dharmas of Sutra and Tantra and refrain from all non-virtuous actions.
Gathering all virtuous Dharmas, I help all migrators through the practice of the four givings.

*All nineteen commitments are referred to in this verse. The words* 'I go for refuge to the . . . Three Jewels' *refer to the first*

*three commitments of the Family of Buddha Vairochana, to go for refuge to Buddha, to go for refuge to Dharma, and to go for refuge to Sangha. The word* 'Guru' *refers to the fourth commitment of the Family of Buddha Akshobya, to rely sincerely upon our Spiritual Guide.*

*The words* 'Holding vajra and bell I generate as the Deity' *refer to the first three commitments of the Family of Buddha Akshobya, to keep a vajra to remind us of great bliss, to keep a bell to remind us of emptiness, and to generate ourself as the Deity. The words* 'and make offerings' *refer to the first commitment of the Family of Buddha Amoghasiddhi, to make offerings to our Spiritual Guide.*

*The words* 'I rely on the Dharmas of Sutra and Tantra' *refer to the three commitments of the Family of Buddha Amitabha, to rely on the teachings of Sutra, to rely on the teachings of the two lower classes of Tantra, and to rely on the teachings of the two higher classes of Tantra. The words* 'and refrain from all non-virtuous actions' *refer to the fourth commitment of the Family of Buddha Vairochana, to refrain from non-virtue.*

*The words* 'Gathering all virtuous Dharmas' *refer to the fifth commitment of the Family of Buddha Vairochana, to practise virtue. The words* 'I help all migrators' *refer to the sixth commitment of the Family of Buddha Vairochana, to benefit others. The words* 'through the practice of the four givings' *refer to the four commitments of the Family of Buddha Ratnasambhava, to give material help, to give Dharma, to give fearlessness, and to give love.*

*Finally, the entire verse refers to the second commitment of the Family of Buddha Amoghasiddhi, to strive to maintain purely all the vows we have taken.*

# *The Vows and Commitments*

## THE ROOT DOWNFALLS OF THE BODHISATTVA VOWS

1 Praising ourself and scorning others.
2 Not giving wealth or Dharma.
3 Not accepting others' apologies.
4 Abandoning the Mahayana.
5 Stealing the property of the Three Jewels.
6 Abandoning Dharma.
7 Taking away saffron robes.
8 Committing the five heinous actions.
9 Holding wrong views.
10 Destroying places such as towns.
11 Explaining emptiness to those who are likely to misunderstand.
12 Causing others to abandon the Mahayana.
13 Causing others to abandon the Pratimoksha.
14 Belittling the Hinayana.
15 Speaking falsely about profound emptiness.
16 Accepting property that has been stolen from the Three Jewels.
17 Making bad rules.
18 Giving up bodhichitta.

## THE SECONDARY DOWNFALLS OF THE BODHISATTVA VOWS

### Downfalls that obstruct the perfection of giving

1 Not making offerings to the Three Jewels every day.
2 Indulging in worldly pleasures out of attachment.

3 Being disrespectful to those who received Bodhisattva vows before us.
4 Not replying to others.
5 Not accepting invitations.
6 Not accepting gifts.
7 Not giving Dharma to those who desire it.

**Downfalls that obstruct the perfection of moral discipline**

8 Forsaking those who have broken their moral discipline.
9 Not acting in ways that cause others to generate faith.
10 Doing little to benefit others.
11 Not believing that Bodhisattvas' compassion ensures that all their actions are pure.
12 Acquiring wealth or fame through wrong livelihood.
13 Indulging in frivolity.
14 Claiming that Bodhisattvas need not abandon samsara.
15 Not avoiding bad reputation.
16 Not helping others to avoid negativity.

**Downfalls that obstruct the perfection of patience**

17 Retaliating to harm or abuse.
18 Not apologizing when we have the opportunity.
19 Not accepting others' apologies.
20 Making no effort to control our anger.

**Downfalls that obstruct the perfection of effort**

21 Gathering a circle of followers out of desire for profit or respect.
22 Not trying to overcome laziness.

23 Indulging in senseless conversation out of attachment.

**Downfalls that obstruct the perfection of mental stabilization**

24 Neglecting to train in mental stabilization.
25 Not overcoming obstacles to mental stabilization.
26 Being preoccupied with the taste of mental stabilization.

**Downfalls that obstruct the perfection of wisdom**

27 Abandoning the Hinayana.
28 Studying the Hinayana to the detriment of our Mahayana practice.
29 Studying non-dharma subjects without a good reason.
30 Becoming engrossed in non-dharma subjects for their own sake.
31 Criticizing other Mahayana traditions.
32 Praising ourself and scorning others.
33 Making no effort to study Dharma.
34 Preferring to rely on books rather than on our Spiritual Guide.

**Downfalls that obstruct the moral discipline of benefitting others**

35 Not going to the assistance of those in need.
36 Neglecting to take care of the sick.
37 Not acting to dispel suffering.
38 Not helping others to overcome their bad habits.
39 Not returning help to those who benefit us.
40 Not relieving the distress of others.
41 Not giving to those who seek charity.

42 Not taking special care of disciples.
43 Not acting in accordance with the inclinations of others.
44 Not praising the good qualities of others.
45 Not doing wrathful actions when appropriate.
46 Not using miracle powers, threatening actions, and so forth.

*More detail on the Bodhisattva vows is given in the book* The Bodhisattva Vow.

## THE EIGHT PRECEPTS OF MAINTAINING BODHICHITTA RITUALLY

1 To remember the benefits of bodhichitta six times a day.
2 To generate bodhichitta six times a day.
3 Not to abandon any living being.
4 To accumulate merit and wisdom.
5 Not to cheat or deceive our Preceptors or Spiritual Guides.
6 Not to cause others to regret their wholesome actions.
7 Not to criticize those who have entered the Mahayana.
8 Not to pretend to have good qualities or hide our faults without a special, pure intention.

## THE ROOT DOWNFALLS OF THE TANTRIC VOWS

1 Abusing or scorning our Spiritual Guide.
2 Showing contempt for the precepts.
3 Criticizing our vajra brothers or sisters.
4 Abandoning love for any being.
5 Giving up aspiring or engaging bodhichitta.
6 Scorning the Dharma of Sutra or Tantra.
7 Revealing secrets to an unsuitable person.
8 Abusing our body.

9 Abandoning emptiness.
10 Relying on malevolent friends.
11 Not recollecting the view of emptiness.
12 Destroying others' faith.
13 Not maintaining commitment objects.
14 Scorning women.

## THE BRANCH COMMITMENTS OF TANTRA

1 To abandon negative actions, especially killing, stealing, sexual misconduct, lying, and taking intoxicants.
2 To rely sincerely upon our Spiritual Guide, to be respectful towards our vajra brothers and sisters, and to observe the ten virtuous actions.
3 To abandon the causes of turning away from the Mahayana, to avoid scorning gods, and to avoid stepping over sacred objects.

## THE GROSS DOWNFALLS OF SECRET MANTRA VOWS

1 Relying upon an unqualified mudra.
2 Engaging in union without the three recognitions.
3 Showing secret substances to an unsuitable person.
4 Fighting or arguing during a tsog ceremony.
5 Giving false answers to questions asked out of faith.
6 Staying seven days in the home of someone who rejects the Vajrayana.
7 Pretending to be a yogi while remaining imperfect.
8 Revealing holy Dharma to those with no faith.
9 Engaging in mandala actions without completing a close retreat.
10 Needlessly transgressing the Pratimoksha or Bodhisattva precepts.
11 Acting in contradiction to *Fifty Verses on the Spiritual Guide.*

## THE UNCOMMON COMMITMENTS OF MOTHER TANTRA

1 To perform all physical actions first with our left, to make offerings to our Spiritual Guide, and never to abuse him.
2 To abandon union with those unqualified.
3 While in union, not to be separated from the view of emptiness.
4 Never to lose appreciation for the path of attachment.
5 Never to forsake the two kinds of mudra.
6 To strive mainly for the outer and inner methods.
7 Never to release seminal fluid; to rely upon pure behaviour.
8 To abandon repulsion when tasting bodhichitta.

**Colophon**: This sadhana was compiled from traditional sources by Geshe Kelsang Gyatso.

# *Quick Path to Great Bliss: Vajrayogini Self-generation Sadhana*

by
Je Phabongkhapa

NOTE

When this sadhana is recited as a group puja it is customary to chant some of the prayers in the original Tibetan using the traditional, blessed tunes. Where these prayers occur in the sadhana they are arranged such that the Tibetan phonetics are on the left-hand page and the corresponding English translation is on the right-hand page.

*Guru Vajradharma*

# *Quick Path to Great Bliss*

## THE YOGA OF IMMEASURABLES

### Going for refuge

*Sit in the sevenfold meditation posture and then recite:*

In the space before me appear Guru Chakrasamvara Father and Mother, surrounded by the assembly of root and lineage Gurus, Yidams, Three Jewels, Attendants, and Protectors.

*Imagining yourself and all sentient beings going for refuge, recite three times:*

I and all sentient beings, the migrators as extensive as space, from this time forth until we reach the essence of enlightenment,
Go for refuge to the glorious, sacred Gurus,
Go for refuge to the complete Buddhas, the Blessed Ones,
Go for refuge to the sacred Dharmas,
Go for refuge to the superior Sanghas.

### Generating bodhichitta

*Generate bodhichitta and the four immeasurables while reciting three times:*

Once I have attained the state of a complete Buddha, I shall free all sentient beings from the ocean of samsara's suffering and lead them to the bliss of full enlightenment. For this purpose I shall practise the stages of Vajrayogini's path.

## Receiving blessings

*Now with your palms pressed together recite:*

I prostrate and go for refuge to the Gurus and Three Precious Jewels. Please bless my mental continuum.

*Due to reciting this:*

The objects of refuge before me melt into the form of white, red, and dark blue rays of light. These dissolve into me and I receive their blessings of body, speech, and mind.

## Instantaneous self-generation

In an instant I become Venerable Vajrayogini.

## Blessing the inner offering

*Purify the inner offering either with the mantra emanating from the four mouths or with the following:*

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted

wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Blessing the outer offerings

*Now bless the two waters, flowers, incense, lights, perfume, food, and music.*

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM 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 HUM

## Meditation and recitation of Vajrasattva

On my crown, on a lotus and moon seat, sit Vajrasattva Father and Mother embracing each other. They have white-coloured bodies, one face, and two hands, and hold vajra and bell and curved knife and skullcup. 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, negativities, 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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTÖ AH ḤUM PHAT

*Recite the mantra twenty-one times and then contemplate:*

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

## THE YOGA OF THE GURU

### Visualization

In the space before me arising from the appearance of the exalted wisdom of non-dual purity and clarity is a celestial mansion which is square with four doorways, ornaments, and archways, and complete with all the essential features. In the centre, on a jewelled throne supported by eight great lions, on a seat of a lotus of various colours, a sun, and a moon, sits my kind root Guru in the aspect of Buddha Vajradharma. He has a red-coloured body, one face, and two hands which are crossed at his heart and hold a vajra and bell. His hair is tied up in a topknot and he sits with his legs crossed in the vajra posture. He assumes the form of a sixteen-year-old in the prime of his youth, adorned with silks and all the bone and jewelled ornaments.

Beginning in front of him and circling counter-clockwise are all the lineage Gurus from Buddha Vajradhara to my root Guru. They are in the aspect of Hero Vajradharma with red-coloured bodies, one face, and two hands. Their right hands play damarus which reverberate with the sound of bliss and

emptiness. Their left hands hold at their hearts skullcups filled with nectar and their left elbows hold khatangas. They sit with their legs crossed in the vajra posture. In the prime of their youth, they are adorned with six bone ornaments. The Principal and all of his retinue have at their foreheads OM, at their throats AH, and at their hearts HUM. From the HUM at their hearts light rays radiate and invite from their natural abodes the Gurus, Yidams, hosts of mandala Deities, and the assembly of Buddhas, Bodhisattvas, Heroes, Dakinis, Dharmapalas, and Protectors.

OM VAJRA SAMADZA DZA HUM BAM HO
Each becomes a nature which is the synthesis of all objects of refuge.

## Prostration

*With your palms pressed together recite:*

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

## Outer offerings

Offering goddesses emanate from my heart and perform the offerings.

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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

OM GURU VAJRA DHARMA SAPARIWARA OM AH HUM

## Secret offering

*Contemplate that innumerable knowledge-goddesses such as Pemachän emanate from your heart and assume the form of Vajrayogini. Then Guru Father and Mother embrace and are pervaded by an uncontaminated bliss.*

And I offer most attractive illusory mudras,
A host of messengers born from places, born from mantra, and spontaneously-born,
With slender bodies, skilled in the sixty-four arts of love,
And possessing the splendour of youthful beauty.

## Suchness offering

*Remember that the three circles of the offering are indivisible bliss and emptiness.*

I offer you the supreme, ultimate bodhichitta,
A great, exalted wisdom of spontaneous bliss free from obstructions,
Inseparable from the nature of all phenomena, the sphere of freedom from elaboration,
Effortless, and beyond words, thoughts, and expressions.

## Offering our spiritual practice

I go for refuge to the Three Jewels
And confess individually all negative actions.
I rejoice in the virtues of migrating beings
And hold with my mind a Buddha's enlightenment.

I go for refuge until I am enlightened
To Buddha, Dharma, and the Supreme Assembly,
And to accomplish the aims of myself and others
I shall generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
I shall invite all sentient beings to be my guests
And engage in the pleasing, supreme practices of enlightenment.
May I attain Buddhahood to benefit migrators.

## Kusali tsog offering

rang sem kha chö wang mo teb sor tsam
chi wo nä tön tsa wai la ma dang
zhäl jor dzä ching lar yang chir tön te
rang jung mi goi gye bu sum gyi teng
lü po nying pai tö pa kog nä käl
de nang lhag ma sha trag rü pa nam
tub te pung la chän cher zig pa yi
jang tog bar jä dü tsii gya tsor gyur
OM AH HUM HA HO HRIH (3x)

rang-gi nying-ga-nä lha-mo tö-pa tog-pa pag-tu-me-pa trö-te,
dü-tsi-nä tö-pä lum-lum chü-te drön-nam-la pül-wä jag
dor-jei ö-zer-gyi bu-gü drang-te söl-war-gyur

ku zhii dag nyi tsa wai la ma la
dam dzä dü tsi bül lo nye gyur chig
OM AH HUM (7x)

ngö drub jung nä gyü pai la ma la
dam dzä dü tsi bül lo nye gyur chig
OM AH HUM

la ma yi dam chog sum sung tsog la
dam dzä dü tsi bül lo nye gyur chig
OM AH HUM

nyug mar nä pai nä zhi drong dag la
dam dzä dü tsi bül lo tong drog dzö
OM AH HUM

## Kusali tsog offering

My own mind, the powerful Lady of Dakini Land, the size of only a thumb, leaves through the crown of my head and comes face to face with my root Guru. Once again I return and, slicing the skull from my old body, place it upon a grate of three human heads which has arisen instantaneously. I chop up the rest of my flesh, blood, and bones and heap it inside. By staring with wide open eyes I purify, transform, and increase it into an ocean of nectar.
OM AH HUM HA HO HRIH (3x)

Innumerable offering goddesses holding skullcups emanate from my heart. With the skullcups they scoop up nectar and offer it to the guests who partake by drawing it through their tongues which are straws of vajra-light.

I offer this nectar of commitment substance
To my root Guru, the nature of the four [Buddha] bodies;
May you be pleased.
OM AH HUM (7x)

I offer this nectar of commitment substance
To the lineage Gurus, the source of attainments;
May you be pleased.
OM AH HUM

I offer this nectar of commitment substance
To the assembly of Gurus, Yidams, Three Jewels, and Protectors;
May you be pleased.
OM AH HUM

I offer this nectar of commitment substance
To the guardians who reside in the local places and in the regions;
May you assist me.
OM AH HUM

rig drug bar doi sem chän tam chä la
dam dzä dü tsi bül lo dröl gyur chig
OM AH HUM

pül wä drön kün zag me de wä tsim
sem chän nam kyang drib dräl chö ku tob
chö pai khor sum ma sam jö dä kyi
de tong nyi su me pai ngo wor gyur

## Mandala offerings

OM VAJRA BHUMI AH HUM
wang-chen ser-gyi sa-zhi,
OM VAJRA REKHE AH HUM
chi-chag ri-kor yug-gi kor-wai
ü-su ri-gyäl-po ri-rab,
shar lü-pag-po, lho dzam-bu-ling,
nub ba-lang-chö, jang dra-mi-nyän,
lü dang lü-pag, nga-yab dang nga-yab-zhän,
yo-dän dang lam-chog-dro,
dra-mi-nyän dang dra-mi-nyän-gyi-da,
rin-po-chei ri-wo, pag-sam-gyi-shing,
dö-joi-wa, ma-mö-pai lo-tog,
khor-lo rin-po-che, nor-bu rin-po-che,
tsün-mo rin-po-che, lön-po rin-po-che,
lang-po rin-po-che, ta-chog rin-po-che,
mag-pön rin-po-che, ter-chen-poi bum-pa,
geg-ma, treng-wa-ma, lu-ma, gar-ma, me-tog-ma,
dug-pö-ma, nang-säl-ma, dri-chab-ma,
nyi-ma, da-wa, rin-po-chei dug,

I offer this nectar of commitment substance
To all sentient beings in the six realms and the intermediate state;
May you be freed.
OM AH HUM

Through this offering all the guests are satiated with an uncontaminated bliss
And the sentient beings attain the Truth Body free from obstructions.
The three circles of the offering are the nature of non-dual bliss and emptiness,
Beyond words, thoughts, and expressions.

## Mandala offerings

OM VAJRA BHUMI AH HUM
Great and powerful golden ground,
OM VAJRA REKHE AH HUM
At the edge the iron fence stands around the outer circle.
In the centre Mount Meru the king of mountains,
Around which are four continents:
In the east, Purvavideha, in the south, Jambudipa,
In the west, Aparagodaniya, in the north, Uttarakuru.
Each has two sub-continents:
Deha and Videha, Tsamara and Abatsamara,
Satha and Uttaramantrina, Kurava and Kaurava.
The mountain of jewels, the wish-granting tree,
The wish-granting cow, and the harvest unsown.
The precious wheel, the precious jewel,
The precious queen, the precious minister,
The precious elephant, the precious supreme horse,
The precious general, and the great treasure vase.
The goddess of beauty, the goddess of garlands,
The goddess of music, the goddess of dance,
The goddess of flowers, the goddess of incense,
The goddess of light, and the goddess of scent.
The sun and the moon, the precious umbrella,

chog-lä nam-par gyäl-wai gyäl-tsän,
ü-su lha-dang-mi päl-jor pün-sum-tsog-pa ma-tsang-wa me-pa, tsang-zhing yi-du-ong-wa di-dag drin-chän tsa-wa dang gyü-par, chä-pai päl-dän la-ma dam-pa nam-la bül-war-gyio, tug-je dro-wai dön-du zhe-su-söl zhe-nä jin-gyi-lab-tu-söl

de tong lhän chig kye pai ye she kyi
zung nam pung kham kye che lä jung wai
ri ling rin chen ter bum nyi dar chä
kyab gön tug jei ter la bül war gyi

dag gi chag dang mong sum kye wai yül
dra nyen bar sum lü dang long chö chä
pang pa me par bül gyi leg zhe nä
dug sum rang sar dröl war jin gyi lob

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

The banner of victory in every direction.
In the centre all treasures of both gods and men,
An excellent collection with nothing left out.
I offer this to you my kind root Guru and lineage Gurus,
To all of you sacred and glorious Gurus;
Please accept with compassion for migrating beings,
And having accepted please grant us your blessings.

O Treasure of Compassion, my Refuge and Protector,
I offer you the mountain, continents, precious objects, treasure vase, sun, and moon,
Which have arisen from my aggregates, sources, and elements
As aspects of the exalted wisdom of spontaneous bliss and emptiness.

I offer without any sense of loss
The objects that give rise to my attachment, hatred, and confusion,
My friends, enemies, and strangers, our bodies and enjoyments;
Please accept these and bless me to be released directly from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

*Hero Vajradharma*

## Requesting the lineage Gurus

Vajradharma, Lord of the family of the ocean of Conquerors,
Vajrayogini, supreme Mother of the Conquerors,
Naropa, powerful Son of the Conquerors,
I request you, please bestow the spontaneously-born exalted wisdom.

Pamtingpa, holder of the explanations of the great secrets for disciples,
Sherab Tseg, you are a treasure of all the precious secrets,
Malgyur Lotsawa, lord of the ocean of Secret Mantra,
I request you, please bestow the spontaneously-born exalted wisdom.

Great Sakya Lama, you are powerful Vajradhara,
Venerable Sönam Tsemo, supreme vajra son,
Dragpa Gyaltsän, crown ornament of the vajra-holders,
I request you, please bestow the spontaneously-born exalted wisdom.

Great Sakya Pandita, master scholar of the land of the snows,
Drogön Chogyäl Pagpa, crown ornament of all beings of the three grounds,
Shangtön Chöje, holder of the Sakya doctrine,
I request you, please bestow the spontaneously-born exalted wisdom.

Nasa Dragpugpa, powerful accomplished one,
Sönam Gyaltsän, navigator of scholars and supremely accomplished ones,
Yarlungpa, lord of the whispered lineage of the family of accomplished ones,
I request you, please bestow the spontaneously-born exalted wisdom.

Gyalwa Chog, refuge and protector of all migrators, both myself and others,
Jamyang Namka, you are a great being,
Lodrö Gyaltsän, great being and lord of the Dharma,

I request you, please bestow the spontaneously-born exalted wisdom.

Jetsun Doringpa, you are unequalled in kindness,
Tenzin Losäl, you have practised in accordance with the [Guru's] words,
Kyentse, the expounder of the great, secret lineage of words,
I request you, please bestow the spontaneously-born exalted wisdom.

Labsum Gyaltsän, holder of the mantra families,
Glorious Wangchug Rabtän, all-pervading lord of the hundred families,
Jetsun Kangyurpa, principal of the families,
I request you, please bestow the spontaneously-born exalted wisdom.

Shaluwa, all-pervading lord of the ocean of mandalas,
Kyenrabje, principal of all the mandalas,
Morchenpa, lord of the circle of mandalas,
I request you, please bestow the spontaneously-born exalted wisdom.

Näsarpa, navigator of the ocean of whispered lineages,
Losäl Phüntsog, lord of the whispered lineages,
Tenzin Trinlay, scholar who furthered the whispered lineages,
I request you, please bestow the spontaneously-born exalted wisdom.

Kangyurpa, all-pervading lord upholding the Ganden doctrine,
Ganden Dargyay, friend of migrators in degenerate times,
Dharmabhadra, holder of the Ganden tradition,
I request you, please bestow the spontaneously-born exalted wisdom.

Losang Chöpel, lord of the Sutras and Tantras,
You have completed the essence of the paths of all the Sutras and Tantras.
Jigme Wangpo, scholar who furthered the Sutras and Tantras,
I request you, please bestow the spontaneously-born exalted wisdom.

Dechen Nyingpo, you have the blessings of Naropa
To explain perfectly in accordance with Naropa
The essence of the excellent ripening and liberating paths of the Naro Dakini,
I request you, please bestow the spontaneously-born exalted wisdom.

Losang Yeshe, Vajradhara,
You are a treasury of instructions on the ripening and liberating [paths] of the Vajra Queen,
The supreme, quick path for attaining the vajra state,
I request you, please bestow the spontaneously-born exalted wisdom.

My kind root Guru, Vajradharma,
You are the embodiment of all the Conquerors
Who grant the blessings of all Buddhas' speech,
I request you, please bestow the spontaneously-born exalted wisdom.

Please bless me so that through the force of meditation
On the Dakini yoga of the profound generation stage,
And the central channel yoga of the completion stage,
I may generate the exalted wisdom of spontaneous great bliss and attain the enlightened Dakini state.

**Receiving the blessings of the four empowerments**

I request you O Guru incorporating all objects of refuge,
Please grant me your blessings,
Please grant me the four empowerments completely,
And bestow on me, please, the state of the four bodies. (3x)

*Contemplate that as a result of your requests:*

White light rays and nectars radiate from the OM at the forehead of my Guru.
They dissolve into my forehead, purifying the negativities and obstructions of my body.

I receive the vase empowerment, and the blessings of my Guru's body enter my body.

Red light rays and nectars radiate from the AH at the throat of my Guru.
They dissolve into my throat, purifying the negativities and obstructions of my speech.
I receive the secret empowerment, and the blessings of my Guru's speech enter my speech.

Blue light rays and nectars radiate from the HUM at the heart of my Guru.
They dissolve into my heart, purifying the negativities and obstructions of my mind.
I receive the wisdom-mudra empowerment, and the blessings of my Guru's mind enter my mind.

White, red, and blue light rays and nectars radiate from the letters at my Guru's three places.
They dissolve into my three places, purifying the negativities and obstructions of my body, speech, and mind.
I receive the fourth empowerment, the precious word empowerment, and the blessings of my Guru's body, speech and mind enter my body, speech and mind.

## Brief request

I request you my precious Guru, the essence of all Buddhas of the three times, please bless my mental continuum. (3x)

## Absorbing the Gurus

Requested in this way, the encircling lineage Gurus dissolve into my root Guru in the centre. My root Guru too, out of affection for me, melts into the form of red light and, entering through the crown of my head, mixes inseparably with my mind in the aspect of a red letter BAM at my heart.

## THE YOGA OF SELF-GENERATION

### Bringing death into the path of the Truth Body

This very letter BAM expands and spreads to the ends of space whereby all worlds and their beings become the nature of bliss and emptiness. Once again, contracting gradually from the edges, it becomes an extremely minute letter BAM which dissolves in stages from the bottom up into the nada. Then even the nada disappears and becomes the Truth Body of inseparable bliss and emptiness.
OM SHUNYATA GYANA VAJRA SÖBHAWA ÄMAKO HAM

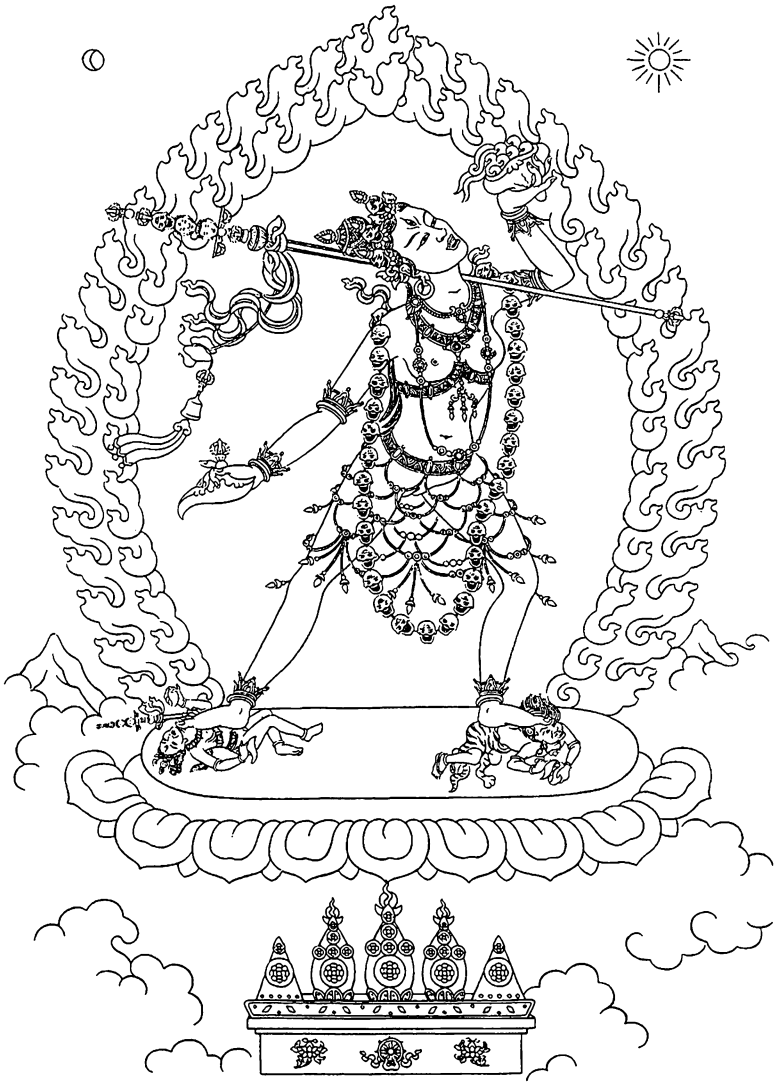
### Bringing the intermediate state into the path of the Enjoyment Body

From the state of emptiness where all appearance has gathered like this there appears a red letter BAM standing upright in space, in essence an aspect of my own mind, the exalted wisdom of non-dual bliss and emptiness.

### Bringing rebirth into the path of the Emanation Body

From the state of emptiness, from EH EH comes a red phenomena-source, a double tetrahedron. Inside from AH comes a moon mandala, white with a shade of red. Upon this circling counter-clockwise rests the mantra OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA.
I, the letter BAM in space, see the moon and, motivated to take rebirth in its centre, enter the centre of the moon.

Light rays radiate from the moon, letter BAM, and mantra rosary making all worlds and beings of samsara and nirvana into the nature of Venerable Vajrayogini. These gather back and dissolve into the letter BAM and mantra rosary which change completely into the supported and supporting mandala, fully and all at once.



*Vajrayogini*

### Checking meditation on the mandala and the beings within it

Furthermore, there is the vajra ground, fence, tent, and canopy, outside of which a mass of five-coloured fires blaze, swirling counter-clockwise. Inside these is the circle of the eight great charnel grounds, the Ferocious One and so forth. In the centre of these is a red phenomena-source, a double tetrahedron, with its broad neck facing upwards and its fine tip pointing downwards. Except for the front and back, each of the other four corners is marked by a pink joy swirl whirling counter-clockwise.

Inside the phenomena-source, in the centre of an eight-petalled lotus of various colours, is a sun mandala. Upon this I arise in the form of Venerable Vajrayogini. My outstretched right leg treads on the breast of red Kalarati. My bent left leg treads on the head of black Bhairawa, which is bent backwards. I have a red-coloured body which shines with a brilliance like that of the fire of the aeon. I have one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. My right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. My left holds up a skullcup filled with blood which I partake of with my upturned mouth. My left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. My black hair hanging straight covers my back down to my waist. In the prime of my youth, my desirous breasts are full and I show the manner of generating bliss. My head is adorned with five human skulls and I wear a necklace of fifty human skulls. Naked, I am adorned with five mudras and stand in the centre of a blazing fire of exalted wisdom.

## THE YOGA OF PURIFYING MIGRATORS

At my heart inside a red phenomena-source, a double tetrahedron, is a moon mandala. In the centre of this is a

letter BAM encircled by a mantra rosary. From these light rays radiate, leaving through the pores of my skin. Touching all sentient beings of the six realms, they cleanse their negativities and obstructions together with their imprints and transform them all into the form of Vajrayogini.

## THE YOGA OF BEING BLESSED BY THE HEROES AND HEROINES

### Meditation on the body mandala

At my heart, in the centre of a phenomena-source and moon seat, is a letter BAM which is the nature of the four elements. By splitting it changes into the four letters YA, RA, LA, WA which are the seeds of the four elements. They are the nature of the heart channel petals of the four directions such as the Desirous One. These transform starting from the left into Lama, Khandarohi, Rupini, and Dakini. In the centre, the crescent moon, drop, and nada of the letter BAM, whose nature is the union of my very subtle red and white drops, transform into Venerable Vajrayogini.

Outside these in sequence are the channels such as the Unchanging One of the twenty-four places of the body, such as the hairline and crown, and the twenty-four elements from which come the nails, teeth, and so forth. These channels and elements, which are by nature inseparable, become the nature of the twenty-four letters of the mantra, OM OM and so forth, circling counter-clockwise from the east. These transform into the eight Heroines of the heart family: Partzandi, Tzändriakiya, Parbhawatiya, Mahanasa, Biramatiya, Karwariya, Lamkeshöriya, and Drumatzaya; the eight Heroines of the speech family: Airawatiya, Mahabhairawi, Bayubega, Surabhakiya, Shamadewi, Suwatre, Hayakarna, and Khaganana; and the eight Heroines of the body family: Tzatrabega, Khandarohi, Shaundini, Tzatrawarmini, Subira, Mahabala, Tzatrawartini, and Mahabire. These are the actual Yoginis who are non-dual with the Heroes of the twenty-four

external places such as Puliramalaya. The channels and elements of the eight doors such as the mouth, by nature inseparable from the eight letters HUM HUM and so forth, transform into Kakase, Ulukase, Shönase, Shukarase, Yamadhathi, Yamaduti, Yamadangtrini, and Yamamatani. They all have the bodily form of the Venerable Lady, complete with ornaments and details.

## Absorbing the wisdom beings and mixing the three messengers

*Perform the blazing mudra and recite:*

PHAIM
Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes, and Yoginis of the ten directions in the aspect of Vajrayogini.
DZA HUM BAM HO

*The wisdom beings are summoned, dissolve, remain firm, and are delighted. Now with the lotus-turning mudra followed by the embracing mudra, recite:*

OM YOGA SHUDDHA SARWA DHARMA YOGÁ SHUDDHO HAM
I am the nature of the yoga of the complete purity of all phenomena.

*Contemplate divine pride.*

## Putting on the armour

At places in my body arise moon mandalas upon which, at my navel, is red OM BAM, Vajravarahi; at my heart blue HAM YOM, Yamani; at my throat white HRIM MOM, Mohani; at my forehead yellow HRIM HRIM, Sachalani; at my crown green HUM HUM, Samtrasani; at all my limbs smoke-coloured PHAT PHAT, essence of Chandika.

*Dorje Shugdän*

## Granting empowerment and adorning the crown

PHAIM
Light rays radiate from the letter BAM at my heart and invite the empowering Deities, the supported and supporting mandala of Glorious Chakrasamvara.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways drive away hindrances, the Heroes recite auspicious verses, the Heroines sing vajra songs, and the Rupavajras and so forth make offerings. The Principal mentally resolves to grant the empowerment and the four Mothers together with Varahi, holding jewelled vases filled with the five nectars, confer the empowerment through the crown of my head.

'Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

Saying this, they grant the empowerment. My whole body is filled, all stains are purified, and the excess water remaining on my crown changes into Vairochana-Heruka, together with the Mother, who adorn my crown.

## Offerings to the self-generation

*If you are doing self-generation in conjunction with self-initiation it is necessary to bless the outer offerings at this point.*

Offering goddesses emanate from my heart and perform the offerings.

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA OM AH HUM

## Secret and suchness offerings

*In order to perform the secret and suchness offerings either imagine:*

I, Vajrayogini, stand in union with Chakrasamvara, who has transformed from my khatanga, and generate spontaneous bliss and emptiness.

*or, imagine that as Vajrayogini you transform into Heruka and with divine pride perform the secret and suchness offerings thus:*

With the clarity of Vajrayogini I give up my breasts and develop a penis. In the perfect place in the centre of my vagina the two walls transform into two bell-like testicles and

the stamen into the penis itself. Thus I take on the form of Great Joy Heruka together with the Secret Mother Vajrayogini who is by nature the synthesis of all Dakinis.

From the sphere of the unobservability of 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 sphere of the unobservability of 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.

OM SHRI MAHA SUKHA VAJRA HE HE RU RU KAM AH HUM HUM PHAT SÖHA

Through Father and Mother being absorbed in union, the bodhichitta melts. When from my crown it reaches my throat [I experience] joy. When from my throat it reaches my heart [I experience] supreme joy. When from my heart it reaches my navel [I experience] extraordinary joy. When from my navel it reaches the tip of my jewel I generate a spontaneous exalted wisdom whereby I remain absorbed in the concentration of inseparable bliss and emptiness. Thus, through this bliss inseparably joined with emptiness remaining in single-pointed absorption on the suchness that is the emptiness of inherent existence of the three circles of the offering, I delight in the secret and suchness offerings.

*Then contemplate:*

Once again I become Venerable Vajrayogini.

## The eight lines of praise to the Mother

OM NAMO BHAGAWATI VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI HUM HUM PHAT

OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM HUM PHAT
OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM KARANITRA HUM HUM PHAT
OM NAMO BHRAMANI SHOKANI ROKANI KROTE KARALENI HUM HUM PHAT
OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE HUM HUM PHAT
OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI HUM HUM PHAT
OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI KHAGE HUM HUM PHAT

## THE YOGA OF VERBAL AND MENTAL RECITATION

### Verbal recitation

At my heart inside a red phenomena-source, a double tetrahedron, in the centre of a moon mandala, is a letter BAM encircled by a red-coloured mantra rosary circling counter-clockwise. From these, immeasurable rays of red light radiate. They cleanse the negativities and obstructions of all sentient beings and make offerings to all the Buddhas. All the power and force of their blessings is invoked in the form of rays of red light which dissolve into the letter BAM and mantra rosary, blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

*Recite at least as many mantras as you have promised to.*

### Mental recitation

*1. Sit in the sevenfold posture and bring the phenomena-source, moon, and mantra letters from the heart down to the secret place if you want to generate bliss, or to the navel if you want to*

*generate a non-conceptual mind, and enclose them with the winds. As if mentally reading the mantra rosary, which is circling counter-clockwise, collect just three, five, or seven recitations. Then, while holding your breath, focus your mind on the pink joy swirls spinning counter-clockwise in the four corners of the phenomena-source other than the front and the back, and especially on the nada of the BAM in the centre which is about to blaze.*

*2. The red joy swirl at the upper tip of the central channel and the white joy swirl at the lower tip, each the size of only a grain of barley, travel to the heart while spinning furiously counter-clockwise. At the heart, they mix and gradually diminish into emptiness. Place your mind in absorption on bliss and emptiness.*

## THE YOGA OF INCONCEIVABILITY

From the letter BAM and the mantra rosary at my heart, light rays radiate and pervade all three realms. The formless realm dissolves into the upper part of my body in the aspect of rays of blue light. The form realm dissolves into the middle part of my body in the aspect of rays of red light. The desire realm dissolves into the lower part of my body in the aspect of rays of white light. I, in turn, gradually melt into light from below and above and dissolve into the phenomena-source. That dissolves into the moon. That dissolves into the thirty-two Yoginis. They dissolve into the four Yoginis, and they dissolve into the Principal Lady of the body mandala. The Principal Lady, in turn, gradually melts into light from below and above and dissolves into the phenomena-source. That dissolves into the moon. That dissolves into the mantra rosary. That dissolves into the letter BAM. That dissolves into the head of the BAM. That dissolves into the crescent moon. That dissolves into the drop. That dissolves into the nada, and that, becoming smaller and smaller, dissolves into clear light emptiness.

## THE YOGA OF DAILY ACTIONS

From the state of emptiness in an instant I become Venerable Vajrayogini. At places in my body arise moon mandalas upon which, at my navel, is red OM BAM, Vajravarahi; at my heart blue HAM YOM, Yamani; at my throat white HRIM MOM, Mohani; at my forehead yellow HRIM HRIM, Sachalani; at my crown green HUM HUM, Samtrasani; at all my limbs smoke-coloured PHAT PHAT, essence of Chandika.

*In order to protect the main directions and intermediate directions recite twice:*

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT

### The yoga of the tormas

*Set up offerings and tormas in the traditional manner and then purify them in the following way:*

### Blessing the offerings

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM VAJRA PUPE AH HUM

OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

## Blessing the tormas

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

From the state of emptiness 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Inviting the guests of the tormas

PHAIM
Light rays radiate from the letter BAM at my heart and invite Venerable Vajrayogini surrounded by the assembly of Gurus, Yidams, Buddhas, Bodhisattvas, Heroes, Dakinis, and both Dharma and mundane Protectors to come from Akanishta to

the space before me. From a HUM in the tongue of each guest there arises a three-pronged vajra through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

## Offering the principal torma

*Offer the torma while reciting three or seven times:*

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI SAMAYA TÖN TRISHAYA HO

## Offering the torma to the mundane dakinis

*Offer the torma while reciting twice:*

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

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Prayer to behold the beautiful face of Vajrayogini

ta yä gyäl wai de tong dö gar ni
si zhii mig trül chir yang char wa lä
deng dir kha chö wang mo yi ong ma
nying nä drän no khyü pai tse dag kyong

og min zhing na lhän kye gyäl yum ma
nyer zhii yül na zhing kye da ki ma
nor dzin khyab pai kar ma mu dra ma
näl jor dag gi kyab chog je tsün ma

khyö ni sem nyi tong pai rang tsäl te
dor jei drong na eh ying bam gyi ngö
gyu mai ling na jig rung sin mo dang
dzum kar yo wai lang tso sar pa tön

dag gi ji tar tsäl yang pag ma khyö
den par drub pai nge pa ma nye nä
trö pä dub pai sem kyi zhön nu de
jö dräl nag kyi khang bur ngäl so ten

eh ma da ni da ki ying nä zheng
he ru ka päl gyü kyi gyäl po lä
dor je tsün moi nye wai nying po chog
lag pä drub che sung pai den pä kyong

o di bi shai wä tai nag trö du
drub pai wang chug dor je dril bu pa
khyü dang tsum bhai de wä je kyang te
kha jor chog gi röl zhin dag kyang kyong

## Prayer to behold the beautiful face of Vajrayogini

Bliss and emptiness of infinite Conquerors who, as if in a drama,
Appear as so many different visions in samsara and nirvana;
From among these you are now the beautiful, powerful Lady of Dakini Land,
I remember you from my heart, please care for me with your playful embrace.

You are the spontaneously-born Mother of the Conquerors in the land of Akanishta,
You are the field-born Dakinis in the Twenty-four Places,
You are the action-mudras covering the whole earth,
O Venerable Lady, you are the supreme refuge of myself, the Yogi.

You who are the manifestation of the emptiness of the mind itself
Are the actual BAM, the sphere of EH, in the city of the vajra.
In the land of illusion you show yourself as a fearsome cannibal,
And as a smiling, vibrant, fair young maiden.

But no matter how much I searched, O Noble Lady,
I could find no certainty of your being truly existent.
Then the youth of my mind, exhausted by its elaborations,
Came to rest in the forest hut which is beyond expression.

How wonderful, please arise from the sphere of the Dharmakaya
And care for me by the truth of what it says
In the Glorious Heruka, King of Tantras,
That attainments come from reciting the supreme secondary essence mantra of the Vajra Queen.

In the isolated forest of Odivisha
You cared for Vajra Ghantapa, the powerful Siddha,
With the bliss of your kiss and embrace and he came to enjoy the supreme embrace;
O, please care for me in the same way.

gang gai ling nä je tsün ku sa li
ngön sum nam khai ying su tri pa dang
päl dän na ro ta pa je zung tar
dag kyang kha chö ga mai drong du tri

tsa gyü la ma chog gi tug je dang
gyü chen sang tai nyur lam zab khyä dang
näl jor dag gi lhag sam dag pai tü
kha chö ga mai dzum zhäl nyur tong shog

Just as the Venerable Kusali was led directly
From an island in the Ganges to the sphere of space,
And just as you cared for the glorious Naropa,
Please lead me also to the city of the Joyful Dakini.

Through the force of the compassion of my supreme root and lineage Gurus,
The especially profound and quick path of the ultimate, secret, great Tantra,
And the pure superior intention of myself, the Yogi,
May I soon behold your smiling face, O Joyful Dakini Lady.

*Kinkara*

## Requesting fulfilment of wishes

O Venerable Vajrayogini, please lead me and all sentient beings to the Pure Land of the Dakinis. Please bestow on us every single mundane and supramundane attainment.

*If you wish to make a tsog offering you should include it at this point.*

## Offering the torma to the general Dharma Protectors

OM AH HUM HA HO HRIH (3x)

HUM, From your pure palace of great bliss in Akanishta,
Great powerful one emanating from Vairochana's heart,
Dorje Gur, chief of all the Protectors of the doctrine,
O Glorious Mahakala come here please and partake of this offering and torma.

From Yongdui Tsäl and Yama's palace
And from the supreme place of Devikoti in Jambudipa,
Namdrü Remati, chief Lady of the desire realm,
O Palden Lhamo come here please and partake of this offering and torma.

From the mandala of the bhaga sphere of appearance and existence,
Mother Yingchugma, principal Lady of all samsara and nirvana,
Chief of Dakinis and demons, fierce female protector of the mantras,
O great Mother Ralchigma come here please and partake of this offering and torma.

From Silwa Tsäl and Haha Göpa,
From Singaling and the Ti Se snow mountain,
And from Darlungnä and Kaui Dragdzong,
O Zhingkyong Wangpo come here please and partake of this offering and torma.

From the eight charnel grounds and Risul in the south,
From Bodhgaya and glorious Samyä,
And from Nalatse and glorious Sakya,
O Lägön Pomo come here please and partake of this offering and torma.

From the charnel grounds of Marutse in the north-east,
From the red, rocky hills of Bangso in India,
And from the supreme places of Darlung Dagram and so forth,
O Yakya Chamdräl come here please and partake of this offering and torma.

Especially from Odiyana, Land of the Dakinis,
And from your natural abode,
Completely encircled by mundane and supramundane Dakinis,
O Father-Mother Lord of the Charnel Grounds come here please and partake of this offering and torma.

I request you, I make offerings to you, O host of Protectors of the Conqueror's doctrine,
I propitiate you and rely on you, O great Protectors of the Guru's words,
I cry out to you and beseech you, O host of destroyers of the obstructors of Yogis,
Please come here quickly and partake of this offering and torma.

I offer a torma adorned with red flesh and blood.
I offer drinks of alcohol, medicine-nectars, and blood.
I offer the sound of large drums, thigh-bone trumpets, and cymbals.
I offer large, black silk pennants that billow like clouds.

I offer breath-taking attractions equal to space.
I offer loud chants that are powerful and melodious.
I offer an ocean of outer, inner, and secret commitment substances.
I offer the play of the exalted wisdom of inseparable bliss and emptiness.

May you protect the precious doctrine of Buddha.
May you increase the renown of the Three Jewels.
May you further the deeds of the glorious Gurus,
And may you fulfil whatever requests I make of you.

## Requesting forbearance

*Now recite the hundred-letter mantra of Heruka:*

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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTÖ AH HUM PHAT

*Request forbearance by reciting:*

Whatever mistakes I have made
Through not finding, not understanding,
Or not having the ability,
Please, O Protector, be patient with all of these.

OM VAJRA MU The wisdom beings, guests of the torma, dissolve into me and the worldly beings return to their own places.

## Dedication Prayers

By this virtue may I quickly
Accomplish the actual Dakini,
And then lead every migrator
Without exception to that ground.

At my deathtime may the Protectors, Heroes, Heroines, and so forth,
Bearing flowers, parasols, and victory banners,
And offering the sweet music of cymbals and so forth,
Lead me to the Land of the Dakinis.

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.

## Extensive dedication

*If you have the time and the wish you can finish with these prayers, which were composed by Tsarpa Dorjechang:*

In the great ship of leisure and endowment,
Flying the white sail of mindfulness of impermanence,
And blown by the favourable wind of accepting and abandoning actions and effects,
May I be delivered from the fearsome ocean of samsara.

Relying on the crown-jewel of the non-deceptive objects of refuge,
Taking to heart the great purpose of migrators, my mothers,
And cleansing my stains and faults with the nectar of Vajrasattva,
May I be cared for by the compassionate, venerable Gurus.

The beautiful Mother of the Conquerors is the outer Yogini,
The letter BAM is the supreme inner Vajra Queen,
The clarity and emptiness of the mind itself is the secret Dakini Mother;
May I enjoy the sport of seeing the self-nature of each.

The worldly environment is the celestial mansion of the letter EH,
And its inhabitants, the sentient beings, are the Yoginis of the letter BAM;
Through the concentration of the great bliss of their union,
May whatever appearance arises be pure appearance.

Thus, through the yogas [numbering] the directions and the moon,
May I eventually be led directly to the city of Knowledge Holders

By the coral-coloured Lady of joy
With freely-hanging vermilion hair and orange, darting eyes.

Having practised in a place of corpses with sindhura and a langali stem,
And having wandered throughout the land,
May the beautiful Lady to whom the swirl at my forehead transfers
Lead me to the Land of the Dakinis.

When the inner Varahi has destroyed the creeping vine of apprehender and apprehended,
And the dancing Lady residing in my supreme central channel
Has emerged through the door of Brahma into the sphere of the pathway of clouds,
May she embrace and sport with the Hero, Drinker of Blood.

Through the yoga of unifying [the two winds], meditating single-pointedly
On the tiny seed of the five winds at the lotus of my navel,
May my mental continuum be satiated by a supreme bliss
From the fragrant drops pervading the channels of my body-mind.

When, through the laughing and smiling play of the beautiful Lady
Of normal light tummo within my central channel,
The youthful letter HAM has been completely softened,
May I attain the ground of the great bliss of union.

When the reddish-black RAM residing in the centre of the three channels at my navel
Has been set ablaze by my upper and lower winds,
And its cleansing fire has burned away the seventy-two thousand impure elements,
May my central channel be completely filled with pure drops.

When the five-coloured drop between my eyebrows has gone to my crown,
And the stream of moon-liquid originating from it
Has reached the stamen of my secret lotus,

May I be satiated by the four joys of descending and ascending.

When, through being struck by the rays of five lights radiating from that drop,
All stable and moving phenomena, my body and so forth,
Have been transformed into a mass of brilliant, clear rainbows,
May I once again enter the natural abode, the sphere of bliss and emptiness.

When the Yogini of my own mind, the union beyond intellect,
The primordial state of inexpressible emptiness and clarity,
The original nature free from arising, ceasing, and abiding,
Recognizes its own entity, may I be forever nourished.

When my channels, winds and drops have dissolved into the sphere of EVAM,
And the mind itself has attained the glory of the Truth Body of great bliss,
May I care for these migrators as extensive as space
With immeasurable manifestations of countless Form Bodies.

Through the blessings of the Conquerors and their marvellous Sons,
The truth of non-deceptive dependent relationship,
And the power and force of my pure, superior intention,
May all the points of my sincere prayers be fulfilled.

## Auspicious prayers

May there be the auspiciousness of swiftly receiving the blessings
Of the hosts of glorious, sacred Gurus,
Vajradhara, Pandit Naropa, and so forth,
The glorious Lords of all virtue and excellence.

May there be the auspiciousness of the Dakini Truth Body,
Perfection of wisdom, the supreme Mother of the Conquerors,
The natural clear light, free from elaboration from the beginning,

The Lady who emanates and gathers all things stable and moving.

May there be the auspiciousness of the Complete Enjoyment Body, spontaneously-born,
A body, radiant and beautiful, ablaze with the glory of the major and minor marks,
A speech proclaiming the supreme vehicle with sixty melodies,
And a mind of non-conceptual bliss and clarity possessing the five exalted wisdoms.

May there be the auspiciousness of the Emanation Body, born from the places,
Ladies who with various Form Bodies, in various places,
Fulfil by various means the aims of various ones to be tamed
In accordance with their various wishes.

May there be the auspiciousness of the supreme Dakini, mantra-born,
A venerable Lady with a colour similar to that of a ruby,
With a smiling, wrathful manner, one face, two hands holding curved knife and skullcup,
And two legs in bent and outstretched positions.

May there be the auspiciousness of your countless millions of emanations,
And the hosts of the seventy-two thousand [Dakinis]
Eliminating all the obstructions of practitioners,
And bestowing the attainments that are longed for.

# THE TSOG OFFERING

## Blessing the tsog

(tsog-kyi yo-jä jin-lab nang-war-shu)

OM KHANDAROHI HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM
tong pa nyi du gyur

tong-pai ngang-lä AH-lä tö-pa yang-shing gya-che-wai
nang-du sha-nga dü-tsi-nga ye-she-nga-nam zhu-wa-lä
jung-wai ye-she-kyi dü-tsi gya-tso chen-por-gyur
OM AH HUM HA HO HRIH (3x)

## Offering medicine nectars

(la-ma dang kön-chog-gi drung-du män-pü bul-war-shu)

män pai yül lä rab dä shing
gyäl wa kün gyi dam tsig chog
ngö drub kün gyi zhir gyur pa
dü tsi chog gi chö par kyi

drib pai dri ma kün säl nä
tog pa kün lä nam dröl wa
la na me pai jang chub sem
de wa chen pö nye gyur chig

## Offering the tsog

(la-ma dang kön-chog-gi drung-du tsog-pü bül-war-shu)

# THE TSOG OFFERING

## Blessing the tsog

(Please bestow your blessings upon the substance of the tsog.)

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

From the state of emptiness, from AH comes a broad and expansive skullcup inside which the five meats, the five nectars, and the five exalted wisdoms melt and there arises a vast ocean of the nectar of exalted wisdom.
OM AH HUM HA HO HRIH (3x)

*Contemplate that the ocean of exalted wisdom nectar becomes inexhaustible.*

## Offering medicine nectars

(May we offer the first portion of the medicine nectars before the Gurus and Three Precious Jewels.)

I offer this supreme nectar
That far transcends vulgar objects;
The supreme commitment of all the Conquerors,
And the foundation of all attainments.

May you be pleased with the great bliss
Of the unsurpassed bodhichitta,
Cleansed of all stains of obstructions,
And completely free from all conceptions.

## Offering the tsog

(May we offer the first portion of the tsog before the Gurus and Three Precious Jewels.)

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
tsa gyü la mai tsog nam nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
jin lab char chen ab tu söl

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
näl jor wang moi lha tsog nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
kha chö ngö drub tsäl du söl

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
yi dam lha tsog khor chä nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
ngö drub char chen ab tu söl

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
kön chog rin chen tsog nam nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
dam chö char chen ab tu söl

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
khan dro chö kyong tsog nam nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
trin lä char chen ab tu söl

HO This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the assembly of root and lineage Gurus.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
Please bestow a great rain of blessings.

HO This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the divine assembly of powerful Dakinis.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
Please bestow the Dakini attainment.

HO This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the divine assembly of Yidams and their retinues.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
Please bestow a great rain of attainments.

HO This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the assembly of Three Precious Jewels.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
Please bestow a great rain of sacred Dharmas.

HO This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the assembly of Dakinis and Dharma Protectors.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
Please bestow a great rain of virtuous deeds.

HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog chö gya tso di
mar gyur sem chän tsog nam nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
trül nang dug ngäl zhi gyur chig

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## The eight lines of praise to the Mother

OM chom dän dä ma dor je pag mo la chag tsäl HUM HUM PHAT
OM pag ma rig mai wang chug kham sum gyi mi tub HUM HUM PHAT
OM jung poi jig pa tam chä dor je chen pö jom HUM HUM PHAT
OM dor je dän zhug zhän gyi mi tub wang je chän HUM HUM PHAT
OM tum mo tro moi zug kyi tsang pa kem par dzä HUM HUM PHAT
OM dü nam trag ching kem pä zhän gyi chog lä gyäl HUM HUM PHAT
OM mug je reng je mong je kün lä nam par gyäl HUM HUM PHAT
OM dor je pag mo jor je dö wang ma la dü HUM HUM PHAT

HO. This ocean of tsog offering of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the assembly of mother sentient beings.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EH MA HO
May suffering and mistaken appearance be pacified.

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## The eight lines of praise to the Mother

OM I prostrate to Vajravarahi, the Blessed Mother HUM HUM PHAT
OM To the Superior and powerful Knowledge Lady unconquered by the three realms HUM HUM PHAT
OM To you who destroy all fears of evil spirits with your great vajra HUM HUM PHAT
OM To you with controlling eyes who remain as the vajra seat unconquered by others HUM HUM PHAT
OM To you whose wrathful fierce form desiccates Brahma HUM HUM PHAT
OM To you who terrify and dry up demons conquering those in other directions HUM HUM PHAT
OM To you who conquer all these who make us dull, rigid, and confused HUM HUM PHAT
OM I bow to Vajravarahi, the Great Mother, the Dakini consort who fulfils all desires HUM HUM PHAT

## Offering the tsog to the Vajra Master

dor je dzin pa gong su söl
dag gi tsog kyi khyä par di
dä pai sem kyi bül lag kyi
chi de war ni zhe su söl

EH MA zhi wa chen po kye
tsog chen bar wä nyön mong seg
de drai de wa chen po te
kün kyang AH HO su kha che
AH HO MAHA SUKHA HO

di ni chö nam zang por tö
dü pa la ni te tsom me
dram ze döl pa khyi dang pag
rang zhin chig tu röl du söl

de sheg chö la rin tang me
dö chag la sog dri ma dräl
zung dang dzin pa nam pang pa
de zhin nyi la gü chag tsäl
AH HO MAHA SUKHA HO

## Song of the Spring Queen

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
de wa che la gye pai he ru ka
de wä rab nyö ma la nyen jä nä
cho ga zhin du long chö pa yi ni
lhän kye de wai jor wa la zhug so
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

## Offering the tsog to the Vajra Master

Vajra Holder please listen to me,
This special tsog of mine,
I offer to you with a mind of faith;
Please partake as is your pleasure.

EH MA, great peace.
This great, blazing tsog burns up delusions
And in that way brings great bliss.
AH HO Everything is great bliss.
AH HO MAHA SUKHA HO

Concerning this, all phenomena are seen as pure,
Of this the assembly should have no doubt.
Since brahmins, outcasts, pigs, and dogs
Are of one nature, please enjoy.

The Dharma of the Sugatas is priceless,
Free from the stains of attachment and so forth,
The abandonment of apprehender and apprehended;
Respectfully I prostrate to Thatness.
AH HO MAHA SUKHA HO

## Song of the Spring Queen

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
O Heruka who delight in great bliss,
You engage in the union of spontaneous bliss,
By attending the Lady intoxicated with bliss
And enjoying in accordance with the rituals.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
de wa chen pö yi ni rab kyö pä
lü ni kün tu yo wai gar gyi ni
chag gyai pä mar röl pai de wa che
näl jor ma tsog nam la chö par dzö
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
yi ong zhi wai nyam kyi gar dzä pa
rab gye gön po khyö dang khan droi tsog
dag gi dün du zhug te jin lob la
lhän kye de chen dag la tsäl du söl
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
de chen tar pai tsän nyi dän pa khyö
de chen pang pai ka tub du ma yi
tse chig dröl war mi zhe de chen kyang
chu kye chog gi ü na nä pa yin
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
With a mind completely aroused by great bliss
And a body in a dance of constant motion,
I offer to the hosts of Dakinis
The great bliss from enjoying the lotus of the mudra.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
You who dance with a beautiful and peaceful manner,
O blissful Protector and the hosts of Dakinis,
Please come here before me and grant me your blessings,
And bestow upon me the spontaneous great bliss.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
You who have the characteristic of the liberation of great bliss,
Do not say that deliverance can be gained in one lifetime
Through various ascetic practices having abandoned great bliss,
But that great bliss resides in the centre of the supreme lotus.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
dam gyi ü su kye pai pä ma zhin
chag lä kye kyang chag pai kyön ma gö
näl jor ma chog pä mai de wa yi
si pai ching wa nyur du dröl war dzö
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

HUM de zhin sheg pa tam chä dang
pa wo dang ni näl jor ma
khan dro dang ni khan dro ma
kün la dag ni söl wa deb
drang tsii jung nä nam kyi drang tsii chü
bung wai tsog kyi kün nä tung wa tar
tsän nyi drug dän tso kye gyä pa yi
chü ching pa yi ro yi tsim par dzö
AH LA LA, LA LA HO, AH I AH AH RA LI HO
dri me khan droi tsog nam kyi
tse wä zig la lä kün dzö

## Blessing the offerings to the spirits

OM KHANDAROHI HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM
tong pa nyi du gyur

tong-pai ngang-lä AH-lä tö-pa yang-shing gya-che-wai
nang-du sha-nga dü-tsi-nga ye-she-nga-nam zhu-wa-lä
jung-wai ye-she-kyi dü-tsi gya-tso chen-por-gyur
OM AH HUM HA HO HRIH (3x)

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
Like a lotus born from the centre of a swamp,
This method, though born from attachment, is unstained by the faults of attachment.
O Supreme Dakini, through the bliss of your lotus,
Please quickly bring liberation from the bonds of cyclic existence.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,
Heroes, Yoginis,
Dakas, and Dakinis,
To all of you I make this request.
Just as the essence of honey in the honey source
Is drunk by swarms of bees from all directions,
So through your broad lotus with six characteristics
Please bring satisfaction with the taste of great bliss.
AH LA LA, LA LA HO, AH I AH AH RA LI HO
May the assembly of stainless Dakinis
Look with loving affection and accomplish all deeds.

**Blessing the offerings to the spirits**

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

From the state of emptiness, from AH comes a broad and expansive skullcup inside which the five meats, the five nectars, and the five exalted wisdoms melt and there arises a vast ocean of the nectar of exalted wisdom.
OM AH HUM HA HO HRIH (3x)

## Actual offering to the spirits

PHAIM
UTSIKTRA BALINGTA BHAKYÄSI SÖHA
HO ting dzin ngag dang chag gyä jin lab pai
zag me dü tsii tsog lhag gya tso di
dam chän zhing kyong tsog nam nye chir bül
OM AH HUM
dö gui päl la röl pä tsim dzä nä
EH MA HO
näl jor trin lä tsül zhin drub

näl jor dag chag kor chä la
nä me tse dang wang chug dang
päl dang drag dang käl wa zang
long chö gya chen kün tob ching
zhi dang gyä la sog pa yi
lä kyi ngö drub dag la tsöl
dam tsig chän gyi dag la sung
ngö drub kün gyi tong drog dzö
dü min chi dang nä nam dang
dön dang geg nam me par dzö
mi lam ngän dang tsän ma ngän
ja je ngän pa me par dzö
jig ten de zhing lo leg dang
dru nam gyä shing chö pel dang
de leg tam chä jung wa dang
yi la dö pa kün drub shog

jin pa gya chen gyur pa di yi tü
dro wai dön du rang jung sang gyä shog
ngön tse gyäl wa nam kyi ma dräl wai
kye wai tsog nam jin pä dröl gyur chig.

*Send out the left-over tsog while playing the cymbals.*

## Actual offering to the spirits

PHAIM
UTSIKTRA BALINGTA BHAKYÄSI SÖHA
HO This ocean of remaining tsog of uncontaminated nectar,
Blessed by concentration, mantra, and mudra,
I offer to please the assembly of oath-bound guardians.
OM AH HUM
Delighted by enjoying these magnificent objects of desire,
EM MA HO
Please perform perfect actions to help practitioners.

May I and other practitioners
Have good health, long life, power,
Glory, fame, fortune,
And extensive enjoyments.
Please grant me the attainments
Of pacifying, increasing, controlling, and wrathful actions.
You who are bound by oaths please protect me
And help me to accomplish all the attainments.
Eradicate all untimely death, sicknesses,
Harm from spirits, and hindrances.
Eliminate bad dreams,
Ill omens, and bad actions.
May there be happiness in the world, may the years be good,
May crops increase, and may the Dharma flourish.
May all goodness and happiness come about,
And may all wishes be accomplished.

By the force of this bountiful giving,
May I become a Buddha for the sake of migrators
And through my generosity may I liberate
All those not liberated by previous Buddhas.

*Send out the left-over tsog while playing the cymbals.*

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Feast of Great Bliss: Vajrayogini Self-initiation Sadhana*

by
Je Phabongkhapa

*Guru Vajradharma*

# *Feast of Great Bliss*

*By way of preparation, first clean a suitable meditation room, and then, in front of statues or pictures of your Guru, Vajra-yogini, and so forth, set up a clean table. On this arrange the heap mandala of body, the nectar mandala of speech, and the sindhura mandala of mind, as well as the tormas, outer offerings, and so forth.*

*On a table in front of you, arrange in the traditional manner the vase, inner offering, vajra and bell, damaru, and a small container of rice or flowers for scattering.*

*As for the practice, there are three parts:*

1 *The preliminaries*
2 *The actual practice*
3 *Conclusion*

## THE PRELIMINARIES

*The preliminaries begin with the section in the self-generation sadhana, from going for refuge up to and including blessing the outer offerings (pp 269-271). This is followed by the preliminary torma:*

### Blessing the preliminary torma

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast. OM AH HUM (3x)

## Inviting the guests of the torma

*Perform the blazing mudra and recite:*

PHAIM
Light rays from the letter BAM on the moon seat at my heart invite the directional guardians, regional guardians, nagas, and so forth who reside in the eight great charnel grounds. They come to the boundaries in the eight directions, instantly enter into the clear light, and arise in the form of Venerable Vajrayogini. From a white HUM in the tongue of each guest there arises a white, three-pronged vajra through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

## Offering the torma

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA, BHUTA, TRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA DAKI NÄDAYA, IMAM BALING GRIHANTU, SAMAYA RAKYANTU, MAMA SARWA SIDDHI METRA YATZANTU,

YATIPAM, YATETAM, BHUDZATA, PIWATA, DZITRATA MATI TRAMATA, MAMA SARWA KATAYA, SÄDSUKHAM BISHUDHAYE, SAHAYEKA BHAWÄNTU, HUM HUM PHAT PHAT SÖHA (2x)

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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

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

## Requests

You the entire gathering of gods,
The entire gathering of nagas,
The entire gathering of givers of harm,
The entire gathering of cannibals,
The entire gathering of evil spirits,
The entire gathering of hungry ghosts,
The entire gathering of flesh-eaters,
The entire gathering of crazy-makers,
The entire gathering of forgetful-makers,
The entire gathering of dakas,
The entire gathering of female spirits,
All of you without exception
Please come here and listen to me.

O glorious attendants, swift as thought,
Who have taken oaths and heart-commitments
To guard the doctrine and benefit living beings,
Who subdue the malevolent and destroy the dark forces
With terrifying forms and inexhaustible wrath,
Who grant results to yogic actions,
And who have inconceivable powers and blessings,
To you eight types of guest I prostrate.

I request all of you together with your consorts, children, and servants
To grant me the fortune of all the attainments.
May I and other practitioners
Have good health, long life, power,
Glory, fame, fortune,
And extensive enjoyments.
Please grant me the attainments
Of pacifying, increasing, controlling, and wrathful actions.
O guardians, always assist me.
Eradicate all untimely death, sicknesses,
Harm from spirits, and hindrances.
Eliminate bad dreams,
Ill omens, and bad actions.
May there be happiness in the world, may the years be good,
May crops increase, and may the Dharma flourish.
May all goodness and happiness come about,
And may all wishes be accomplished.

In order to fulfil the intentions of the glorious, sacred Gurus and accomplish the welfare of all living beings as extensive as space I must attain the state of Venerable Vajrayogini, the supreme attainment of the Mahamudra. Therefore, I shall accomplish the sindhura mandala of Venerable Vajrayogini, perform the offerings, enter the mandala, and receive the empowerments. All you special guardians who delight in white actions please accept this vast torma that I offer to you and guard me from all hindrances that may prevent me from completing the actions of the great mandala. Please help me to attain enlightenment. And all you dark forces, the evil

spirits and hindrances who are not empowered to see the secret practices, do not remain here but go elsewhere.

*Then play the damaru and bell forcefully while reciting:*

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT

*Take the torma out.*

## Blessing the room and the offering substances

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

From the state of emptiness, from DHRUM, there arises a celestial mansion made of jewels of various colours. It is square with four doorways and adorned with four archways. It is decorated with all the ornaments and is complete with all the essential features. Inside from AH come broad and expansive wisdom skullcups. Inside each of these there is a HUM. The HUMs melt and there arise heavenly offering substances: drinking offerings, bathing offerings, flowers, incense, lights, scented waters, food, and music, all of which are pure and abundant. They shine and are pervasive, covering all the ground and filling the whole of space like the billowing clouds of offerings emanated by the Superior Samantabhadra. Beyond conception, they arise and abound within the sight of my Gurus, the divine assembly of Venerable Vajrayogini, and all the Buddhas and Bodhisattvas.

*Now bless the offerings with mudras.*

OM AHRGHAM AH HUM
OM PADÄM 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 HUM

*Now perform the space-treasure mudra at the level of your brow and recite:*

OM VAJRA PARANA KAM

*whereby the offerings increase many times. Now recite three times:*

OM VAJRA GHÄNDE RANITA, PARANITA, SAMPARANITA, SARWA BUDDHA KHYETRA PATZALINI PENJA PARAMITA NADA SÖBHA WI, VAJRA DHARMA HRIDAYA, SANTO KHANI HUM HUM HUM HO HO HO AH KAM SÖHA

*The first recitation invites the guests for the offerings to the space in front. With the second the meditation room is blessed by them, and with the third the offerings are blessed by them. Play the great cymbals [or bell and damaru].*

*If you wish to offer a mandala at this point you should do so in accordance with either the Heruka or the Hevajra sadhana.*

## THE ACTUAL PRACTICE

*The actual practice has four parts:*

1 Meditation on self-generation
2 Accomplishing the vase
3 Accomplishing the mandala in front and making offerings
4 Receiving the empowerments

### Meditation on self-generation

*This is performed in accordance with the self-generation sadhana, with the section from the meditation and recitation of Vajrasattva up to and including the yoga of daily actions (pp 271–98).*

ACCOMPLISHING THE VASE

## Generating the vase and the Deity within

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

From the state of emptiness, from PAM comes a lotus and from AH comes a moon. Upon this from DHRUM appears a jewelled vase possessing all the essential features. Inside from EH EH comes a red phenomena-source, a double tetrahedron, inside which from AH comes a moon mandala, white with a shade of red. Upon this stands a red letter BAM encircled by OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA, a red-coloured mantra rosary circling counter-clockwise. From these light rays radiate making offerings to the Superior beings and fulfilling the welfare of sentient beings. Gathering back they transform into an eight-petalled lotus of various colours with a sun mandala at its centre. Upon this arises Venerable Vajrayogini. Her outstretched right leg treads on the breast of red Kalarati. Her bent left leg treads on the head of black Bhairawa, which is bent backwards. She has a red-coloured body which shines with a brilliance like that of the fire of the aeon. She has one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. Her right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. Her left holds up a skullcup filled with blood which she partakes of with her upturned mouth. Her left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. Her black hair hanging straight covers her back down to her waist. In the prime of her youth, her desirous breasts are full and she shows the manner of generating bliss. Her head is adorned with five human skulls and she wears a necklace of fifty human skulls. Naked, she is adorned with five mudras and stands in the centre of a blazing fire of exalted wisdom.

## Absorbing the wisdom beings

*Now perform the blazing mudra and recite:*

PHAIM
Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes, and Yoginis of the ten directions in the aspect of Vajrayogini.
DZA HUM BAM HO

*The wisdom beings are summoned, dissolve, remain firm, and are delighted. Now with the lotus-turning mudra followed by the embracing mudra recite:*

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM

## Putting on the armour

At places in her body arise moon mandalas upon which, at her navel, is red OM BAM, Vajravarahi; at her heart blue HAM YOM, Yamani; at her throat white HRIM MOM, Mohani; at her forehead yellow HRIM HRIM, Sachalani; at her crown green HUM HUM, Samtrasani; at all her limbs smoke-coloured PHAT PHAT, essence of Chandika.

## Granting empowerment and adorning the crown

PHAIM
Light rays radiate from the letter BAM at my heart and invite the empowering Deities, the supported and supporting mandala of Glorious Chakrasamvara, to the space before me.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways drive away hindrances, the Heroes recite auspicious verses, the Heroines sing vajra songs, and the Rupavajras and so forth make offerings. The Principal mentally resolves to grant the

empowerment and the four Mothers together with Varahi, holding jewelled vases filled with the five nectars, confer the empowerment through the crown of her head.

'Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

Saying this, they grant the empowerment. Her whole body is filled, all stains are purified, and the excess water remaining on her crown changes into Vairochana-Heruka, together with the Mother, who adorn her crown.

## Blessing the outer offerings

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

## Outer offerings

Offering goddesses emanate from my heart and perform the offerings.

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA, PARTITZA HUM SÖHA

## Inner offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA OM AH HUM

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Blessing the water of the vase

*First perform the lotus-turning mudra and recite:*

HUM

*Now hold the mantra thread with your left hand and the mala with your right. Contemplate:*

The mantra rosary at my heart leaves by coiling around the mantra thread. It touches the body of the Venerable Lady,

causing streams of nectar to flow from her pores and fill the vase.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA (108x)

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT (21x)

OM KHANDAROHI HUM HUM PHAT (21x)

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM (21x)

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA PARTITZA HUM SÖHA

## Inner offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM AH HUM

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,

Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Requesting forbearance

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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTÖ AH HUM PHAT

Whatever was faulty or not obtained,
And actions done with a deluded mind,
Please O Protector
Be patient with all of these.

*Now pour the drinking offering from the conch shell into the vase.*

OM AH HUM

The Venerable Lady inside the vase melts into light and the water within the vase becomes powerful.

### Accomplishing the mandala in front and making offerings

## Blessing the nectar mandala of speech

*Focus on the nectar mandala of speech and contemplate:*

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

From the state of emptiness, from AH comes a broad and expansive skullcup inside which the five meats, the five

nectars, and the five exalted wisdoms melt and there arises a vast ocean of the nectar of exalted wisdom.

*With mudras recite three times:*

OM AH HUM HA HO HRIH

## The actual practice of accomplishing the mandala

*Now focus on all three mandalas:*

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

From the state of emptiness, from YAM comes a wind mandala, from RAM a fire mandala, from WAM a water mandala, from LAM an earth mandala, and from SUM Mount Meru. Upon this from AH appears a broad and expansive wisdom skullcup completely filled with nectar. Above this from HUM appears a vajra of various colours with a HUM marking its centre. From this, light rays radiate to the ten directions and there appear the vajra ground below, the vajra fence around, and the vajra tent and canopy above. Outside are the impenetrable hail of arrows and the fire of exalted wisdom blazing as high as Mount Meru. Inside is the circle of the eight great charnel grounds. In the centre of these from EH EH comes a red phenomena-source, a double tetrahedron inside which from AH comes a moon mandala, white with a shade of red. In the centre of this stands a red letter BAM encircled by OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA, a red-coloured mantra rosary circling counter-clockwise. From these light rays radiate making offerings to the Superior beings and fulfilling the welfare of sentient beings. Gathering back, they transform into an eight-petalled lotus of various colour with a sun mandala at its centre. Upon this arises Venerable Vajrayogini. Her outstretched right leg treads on the breast of red Kalarati. Her

bent left leg treads on the head of black Bhairawa, which is bent backwards. She has a red-coloured body which shines with a brilliance like that of the fire of the aeon. She has one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. Her right hand outstretched and pointing downwards holds a curved knife marked with a vajra. Her left holds up a skullcup filled with blood which she partakes of with her upturned mouth. Her left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. Her black hair hanging straight covers her back down to her waist. In the prime of her youth, her desirous breasts are full and she shows the manner of generating bliss. Her head is adorned with five human skulls and she wears a necklace of fifty human skulls. Naked, she is adorned with five mudras and stands in the centre of a blazing fire of exalted wisdom.

## Absorbing the wisdom beings

PHAIM
Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes, and Yoginis of the ten directions in the aspect of Vajrayogini.

DZA HUM BAM HO
OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM

## Putting on the armour

At places in her body arise moon mandalas upon which, at her navel, is red OM BAM, Vajravarahi; at her heart blue HAM YOM, Yamani; at her throat white HRIM MOM, Mohani; at her forehead yellow HRIM HRIM, Sachalani; at her crown green HUM HUM, Samtrasani; at all her limbs smoke-coloured PHAT PHAT, essence of Chandika.

## Granting empowerment and adorning the crown

PHAIM
Light rays radiate from the letter BAM at my heart and invite the empowering Deities, the supported and supporting mandala of Glorious Chakrasamvara.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways drive away hindrances, the Heroes recite auspicious verses, the Heroines sing vajra songs, and the Rupavajras and so forth make offerings. The Principal mentally resolves to grant the empowerment and the four Mothers together with Varahi, holding jewelled vases filled with the five nectars, confer the empowerment through the crown of her head.

'Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

Saying this they grant the empowerment. Her whole body is filled, all stains are purified, and the excess water remaining on her crown changes into Vairochana-Heruka, together with the Mother, who adorn her crown.

## Inviting the guests of the offerings

*With mudra, recite:*

PHAIM
Light rays radiate from the letter BAM at my heart and invite Venerable Vajrayogini surrounded by the assembly of Gurus, Yidams, Buddhas, Bodhisattvas, Heroes, Dakinis, and both Dharma and mundane Protectors to come from Akanishta to the space before me.

*Hero Vajradharma*

## Blessing the offerings

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM ÄNTZAMANAM AH HUM
OM PROKYANAM AH HUM
OM PUPE AH HUM
OM DHUPE AH HUM
OM DIWE AH HUM
OM GÄNDHE AH HUM
OM NEWIDE AH HUM
OM SHAPTA AH HUM

OM RUWA AH HUM
OM SHAPTA AH HUM
OM GÄNDHE AH HUM
OM RASE AH HUM
OM PARSHE AH HUM

## Outer offerings

Offering goddesses emanate from my heart and perform the offerings.

*Perform the appropriate mudras and make the offerings:*

## Offering the four waters

This supreme Tantric offering of water for drinking,
Pleasing, pure, and free from stains,
I offer to you with a mind of faith.
Please accept and grant me your kindness.
OM AH HRIH PRAVARA SÄKARAM AHRGHAM PARTITZA HUM SÖHA

This supreme Tantric offering of water for the feet,
Pleasing, pure, and free from stains,
I offer to you with a mind of faith.
Please accept and grant me your kindness.
OM AH HRIH PRAVARA SÄKARAM PADÄM PARTITZA HUM SÖHA

This supreme Tantric offering of water for the mouth,
Pleasing, pure, and free from stains,
I offer to you with a mind of faith.
Please accept and grant me your kindness.
OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA

This supreme Tantric offering of water for sprinkling,
Pleasing, pure, and free from stains,
I offer to you with a mind of faith.
Please accept and grant me your kindness.
OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA

## Offering flowers, incense, lights, perfume, and food

With forms that arise from the brush of samadhi,
Their bodies as slender as saplings;
With radiant faces outshining the moon,
Red lips and eyes as blue as upali flowers,
These many young maidens arise from my mind
Holding beautiful garlands of flowers.
They are captured by the bliss of desire

As goddesses who bestow enjoyment.
To generate joy in the mandala beings,
I offer the bliss of these maidens to you.
OM VAJRA PUPE PARTITZA AH HUM

With forms that arise from the brush of samadhi,
Their bodies as slender as saplings;
With radiant faces outshining the moon,
Red lips and eyes as blue as upali flowers,
These many young maidens arise from my mind
Holding vessels of sweet-smelling incense.
They are captured by the bliss of desire
As goddesses who bestow enjoyment.
To generate joy in the mandala beings,
I offer the bliss of these maidens to you.
OM VAJRA DHUPE PARTITZA AH HUM

With forms that arise from the brush of samadhi,
Their bodies as slender as saplings;
With radiant faces outshining the moon,
Red lips and eyes as blue as upali flowers,
These many young maidens arise from my mind
Holding lights of glittering jewels.
They are captured by the bliss of desire
As goddesses who bestow enjoyment.
To generate joy in the mandala beings,
I offer the bliss of these maidens to you.
OM VAJRA DIWE PARTITZA AH HUM

With forms that arise from the brush of samadhi,
Their bodies as slender as saplings;
With radiant faces outshining the moon,
Red lips and eyes as blue as upali flowers,
These many young maidens arise from my mind
Holding perfumes whose fragrance pervades all worlds.
They are captured by the bliss of desire
As goddesses who bestow enjoyment.
To generate joy in the mandala beings,
I offer the bliss of these maidens to you.
OM VAJRA GÄNDHE PARTITZA AH HUM

With forms that arise from the brush of samadhi,
Their bodies as slender as saplings;
With radiant faces outshining the moon,
Red lips and eyes as blue as upali flowers,
These many young maidens arise from my mind
Holding foods endowed with a hundred flavours.
They are captured by the bliss of desire
As goddesses who bestow enjoyment.
To generate joy in the mandala beings,
I offer the bliss of these maidens to you.
OM VAJRA NEWIDE PARTITZA AH HUM

## Offering music

I offer the sound of the beautiful music
Of countless heavenly instruments.
By hearing the sound of these various tunes
All torments of body and mind are removed.
OM VAJRA SHAPTA PARTITZA HUM SÖHA

## Offering the sixteen knowledge-goddesses

These offering goddesses in the prime of their youth
With beautiful bodies, so finely adorned,
Dancing and singing, give rise to all joys
And bestow perfect bliss on the senses.
With violin, flute, small and large drums
They bring joy to the ear with their music.
These vast clouds of offerings I send forth to you;
Be pleased to accept and bestow the supreme attainments.
OM VAJRA WINI HUM HUM PHAT
OM VAJRA WAMSHE HUM HUM PHAT
OM VAJRA MITAMGI HUM HUM PHAT
OM VAJRA MURANDZE HUM HUM PHAT

These offering goddesses in the prime of their youth
With beautiful bodies, so finely adorned,

Dancing and singing, give rise to all joys
And bestow perfect bliss on the senses.
With delightful smile, sensuous posture,
Melodious song, and beautiful dance,
These vast clouds of offerings I send forth to you;
Be pleased to accept and bestow the supreme attainments.
OM VAJRA HASÄ HUM HUM PHAT
OM VAJRA LASÄ HUM HUM PHAT
OM VAJRA GIRTI HUM HUM PHAT
OM VAJRA NIRTÄ HUM HUM PHAT

These offering goddesses in the prime of their youth
With beautiful bodies, so finely adorned,
Dancing and singing, give rise to all joys
And bestow perfect bliss on the senses.
Holding garlands of flowers, sweet-smelling incense,
Brilliant lights, and conch shells of scent,
These vast clouds of offerings I send forth to you;
Be pleased to accept and bestow the supreme attainments.
OM VAJRA PUPE HUM HUM PHAT
OM VAJRA DHUPE HUM HUM PHAT
OM VAJRA DIWE HUM HUM PHAT
OM VAJRA GÄNDHE HUM HUM PHAT

These offering goddesses in the prime of their youth
With beautiful bodies, so finely adorned,
Dancing and singing, give rise to all joys
And bestow perfect bliss on the senses.
Holding stainless mirrors, vessels of honey,
Various garments, and phenomena-sources,
These vast clouds of offerings I send forth to you;
Be pleased to accept and bestow the supreme attainments.
OM RUPA BENZ HUM HUM PHAT
OM RASA BENZ HUM HUM PHAT
OM PARSHE BENZ HUM HUM PHAT
OM DHARMA DHATU BENZ HUM HUM PHAT

## Offering the five objects of desire

All forms that exist throughout infinite realms
Transform and arise as goddesses
With smiling faces and beautiful bodies;
These Rupavajras I offer to you.
Through the force of all that appears as form
Now arising as Rupavajras,
May I please receive unchanging great bliss
And complete the supreme concentration of emptiness and bliss.
OM RUPA BENZ HUM HUM PHAT

All sounds that exist throughout infinite realms
Transform and arise as goddesses
Singing sweet songs and playing the lute;
These Shaptavajras I offer to you.
Through the force of all that appears as sound
Now arising as Shaptavajras,
May I please receive unchanging great bliss
And complete the supreme concentration of emptiness and bliss.
OM SHAPTA BENZ HUM HUM PHAT

All smells that exist throughout infinite realms
Transform and arise as goddesses
Who fill all directions with beautiful smells;
These Gändhavajras I offer to you.
Through the force of all that appears as smell
Now arising as Gändhavajras,
May I please receive unchanging great bliss
And complete the supreme concentration of emptiness and bliss.
OM GÄNDHE BENZ HUM HUM PHAT

All tastes that exist throughout infinite realms
Transform and arise as goddesses
Holding jewelled vessels brimming with nectar;
These Rasavajras I offer to you.
Through the force of all that appears as taste

Now arising as Rasavajras,
May I please receive unchanging great bliss
And complete the supreme concentration of emptiness and bliss.
OM RASE BENZ HUM HUM PHAT

All touch that exists throughout infinite realms
Transforms and arises as goddesses
Who steal the mind with supremely soft touch;
These Parshavajras I offer to you.
Through the force of all that appears as touch
Now arising as Parshavajras,
May I please receive unchanging great bliss
And complete the supreme concentration of emptiness and bliss.
OM PARSHE BENZ HUM HUM PHAT

**Offering parasols**

With a thousand spokes of pure, shining gold,
Adorned at the top by a precious blue gem,
Studded with jewels and strings of pearls
I offer to you these parasols.
OM VAJRA TSATAMGA PARTITZA HUM SÖHA

**Offering banners and victory banners**

With handles of jewels both straight and pliant,
Adorned at the top with a vajra and moon,
Their three silken tongues are tied with small bells
Which ring softly when stirred by the breeze.
Hanging to form three swirling curves
And adorned with beautiful creatures,
These banners of victory over negative forces
And others of beauty I offer to you.
OM VAJRA KETU PRATANGI PARTITZA HUM SÖHA

## Offering canopies

I offer vast clouds of canopies
Adorning the sky, made of priceless cloth,
With borders of folds of various silks
And emitting a sandalwood fragrance.
OM VAJRA BITANA PARTITZA HUM SÖHA

## Offering the seven precious objects

Made from excellent gold from the Dzambu river,
With a thousand spokes spanning five hundred miles,
Aloft in the sky like a second sun
Travelling thousands of miles in a day,
It carries four armies through the paths of space
To the four continents and the celestial realms.
By my offering to you this precious wheel
May all living beings accomplish Dharma realizations.
OM VAJRA CHAKRA RATNA PARTITZA HUM SÖHA

From all the eight corners of this lapiz jewel
Light radiates for a hundred miles
To brighten the night as if it were day
And soothe those stricken with fever.
It destroys disease and untimely death
And fulfils all wishes that come to mind.
By my offering to you this precious jewel
May all living beings fulfil their spiritual hopes.
OM VAJRA MANI RATNA PARTITZA HUM SÖHA

This beautiful lady so pleasing to see
Whose body and breath have the sweetest fragrance,
Who bestows supreme bliss on whoever she touches
And dispels thirst and hunger wherever she reigns,
A lady without the five kinds of faults
And endowed with the eight special features,
By my offering to you this precious queen
May all living beings enjoy a stainless great bliss.
OM VAJRA TRI RATNA PARTITZA HUM SÖHA

Having forsaken non-dharma and harming others,
With perfect conduct and without dispute,
He knows the wishes of the lords of the earth
And fulfils them without being asked.
Having perfect skill in all the affairs
Of the actions of all kinds of people,
By my offering to you this precious minister
May all living beings fulfil the Conquerors' intentions.
OM VAJRA PARINA YAKA RATNA PARTITZA HUM SÖHA

Like a great snow mountain with seven limbs
And the strength of a thousand elephants,
He travels the world three times in a day;
So wise he is led by a thread.
He walks with care so as not to harm others
And conquers opposing forces.
By my offering to you this precious elephant
May all living beings be conveyed by the supreme vehicle.
OM VAJRA GADZE RATNA PARTITZA HUM SÖHA

Perfectly white, like a water lily,
With a precious jewelled crown and other adornments,
It is perfect in colour, shape and form
And will travel the world three times in a day.
With a brilliant body free from disease
It can be ridden without ever tiring.
By my offering to you this precious supreme horse
May all living beings have supreme miracle powers.
OM VAJRA ASHÖ RATNA PARTITZA HUM SÖHA

With stores of wealth that last forever,
Precious diamonds, lapis and sapphire,
Gold and silver and many rare jewels
Abundant in all directions,
He is harmless, honest, and without deceit,
And brings joy to the hearts of all.
By my offering to you this precious householder
May all living beings hold a treasure of teachings.
OM VAJRA GRIHAPATI RATNA PARTITZA HUM SÖHA

## Inner offering

*Now sprinkle the blessed inner offering as you recite:*

OM Glorious and sacred 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 teaching, you are the principal of all the Superior Sanghas, to you I make this offering.
OM AH HUM

Vajradharma, Lord of the family of the ocean of Conquerors,
Vajrayogini, supreme Mother of the Conquerors,
Naropa, powerful Son of the Conquerors,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Pamtingpa, holder of the explanations of the great secrets for disciples,
Sherab Tseg, you are a treasure of all the precious secrets,
Malgyur Lotsawa, lord of the ocean of Secret Mantra,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Great Sakya Lama, you are powerful Vajradhara,
Venerable Sönam Tsemo, supreme vajra son,
Dragpa Gyaltsän, crown ornament of the vajra-holders,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Great Sakya Pandita, master scholar of the land of the snows,
Drogön Chogyäl Pagpa, crown ornament of all beings of the three grounds,
Shangtön Chöje, holder of the Sakya doctrine,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Nasa Dragpugpa, powerful accomplished one,
Sönam Gyaltsän, navigator of scholars and supremely accomplished ones,

Yarlungpa, lord of the whispered lineage of the family of accomplished ones,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Gyalwa Chog, refuge and protector of all migrators, both myself and others,
Jamyang Namka, you are a great being,
Lodrö Gyaltsän, great being and lord of the Dharma,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Jetsun Doringpa, you are unequalled in kindness,
Tenzin Losäl, you have practised in accordance with the [Guru's] words,
Kyentse, the expounder of the great, secret lineage of words,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Labsum Gyaltsän, holder of the mantra families,
Glorious Wangchug Rabtän, all-pervading lord of the hundred families,
Jetsun Kangyurpa, principal of the families,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Shaluwa, all-pervading lord of the ocean of mandalas,
Kyenrabje, principal of all the mandalas,
Morchenpa, lord of the circle of mandalas,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Näsarpa, navigator of the ocean of whispered lineages,
Losäl Phüntsog, lord of the whispered lineages,
Tenzin Trinlay, scholar who furthered the whispered lineages,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Kangyurpa, all-pervading lord upholding the Ganden doctrine,
Ganden Dargyay, friend of migrators in degenerate times,
Dharmabhadra, holder of the Ganden tradition,

I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Losang Chöpel, lord of the Sutras and Tantras,
You have completed the essence of the paths of all the Sutras and Tantras,
Jigme Wangpo, scholar who furthered the Sutras and Tantras,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Dechen Nyingpo, you have the blessings of Naropa
To explain perfectly in accordance with Naropa
The essence of the excellent ripening and liberating paths of the Naro Dakini,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Losang Yeshe, Vajradhara,
You are a treasury of instructions on the ripening and liberating [paths] of the Vajra Queen,
The supreme, quick path for attaining the vajra state,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

My kind root Guru Vajradharma,
You are the embodiment of all the Conquerors
Who grant the blessings of all Buddhas' speech,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

You, the entire assembly of glorious root and lineage Gurus,
Who reveal the instructions of the profound path
Of the ripening empowerments and the stainless Tantras,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

Vajrayogini, you are my Yidam,
Even without moving from the truth of phenomena pervading space
You fulfil the welfare of living beings with various emanations,
I offer you this blissful, pure nectar of commitment substance.
OM AH HUM

And to all you mandala Deities associated with the four great classes of Tantra I make this offering.
OM AH HUM

OM GIRANDZA GIRANDZA KUMA KUMA KHUMTI SÖHA
To you Glorious Father and Mother Lord of the Charnel Grounds together with your retinue I make this offering.
OM AH HUM

To all the Heroes, Heroines, Dharma Protectors, Dharmapalas, directional guardians, regional guardians, and nagas I make this offering.
OM AH HUM

To all the guardians of the local places and to all sentient beings transformed into the Deity I make this offering.
OM AH HUM

OM AMRITA SÖDANA VAJRA SÖBHAWA ÄMAKO HAM
All the guests are satiated by this nectar of exalted wisdom.

### Secret and suchness offerings

Venerable Vajrayogini stands in union with Chakrasamvara, who has transformed from her khatanga, and spontaneous bliss and emptiness is generated in the minds of all the guests.

### Mentally created offerings

NAMO Through the blessings of the truth of phenomena, the blessings of the completely pure minds of all the Buddhas and Bodhisattvas, the force of Secret Mantra and mudra, and the power of my aspiration, concentration, and prayer, may all the different types of offering in this world, both owned and unowned, together with inconceivable clouds of offerings like those emanated by the Bodhisattva Samantabhadra, appear and multiply before the Gurus, Venerable Vajrayogini and her assembly of Deities, and the Buddhas and Bodhisattvas.

*With mudra recite:*

OM SARWA BI, PURA PURA, SURA SURA, AWATAYA,
AWATAYA HO, NAMA SAMÄNTA BUDDHA NAM,
ABHIMARAYE PARANA IM'AM GA GA NA KAM
DHARMADHATU AKASHA SAMÄNTAMAM, SARWA
TATAGATA APARI SHUDDHALE, MANDALE MAMA PARANITE,
PUNYEGYANA WALEN SARWA TATAGATA WALENTA
BÄNDHA SÖTANA BALENZAYA SÖHA

## Eight lines of praise to the Mother

OM NAMO BHAGAWATI VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI HUM HUM PHAT
OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM HUM PHAT
OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM KARANITRA HUM HUM PHAT
OM NAMO BHRAMANI SHOKANI ROKANI KROTE KARALENI HUM HUM PHAT
OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE HUM HUM PHAT
OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI HUM HUM PHAT
OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI KHAGE HUM HUM PHAT

## Extensive praise

*If you wish you may recite the following extensive praise:*

I respectfully bow to the feet of the Glorious Gurus,
The Lords of the Dharma who hold the treasure of the great exalted wisdom,
And with a mind of faith I offer this short praise
To Vajrayogini, the Supreme Mother of the Conquerors.

In the centre of a sun on an eight-petalled lotus,
With one face, two hands, and three blazing, darting eyes,
A venerable Lady, red as a ruby,
I prostrate to the Dakini of Complete Enjoyment.

To subdue those beings with strong attachment
You delight in the spontaneous, non-dual dance
With Glorious Heruka, the Lord of the world;
I prostrate to the Dakini in the great embrace.

Your mind of uncontaminated great bliss
Experiences perfect, unchanging, unsurpassed joy.
O Lady eternally filled with the taste of bliss,
I prostrate to the Dakini of great bliss.

The sphere of space, the completely pure truth of phenomena free from elaboration,
Beautified by infinite good qualities,
O Lady endowed with all the supreme features,
I prostrate to the Dakini free from inherent existence.

Even though you are naturally free from conception,
Out of great compassion for all living beings
You fulfil all wishes like a wish-granting jewel;
I prostrate to the Dakini filled with compassion.

Having attained the ground of non-abiding nirvana
Free from the extremes of cyclic existence and peace,
You work without interruption to help living beings;
I prostrate to the tireless Dakini.

Through the power of unobservable compassion,
You abide for as long as samsara remains
Without passing into a state of nirvana;
I prostrate to the unceasing Dakini.

Through meditating in four sessions on the profound path of generation stage
With the meaning of the four empowerments, and then making respectful requests,
May I receive a vajra body, the inseparable union of four Bodies;
Please grant me the blessings of the Dakini body.

Through verbal and mental recitation during three times
Of the collection of Secret Mantra letters that begins with three OMs,
May I receive an inexpressible speech beyond all sounds in the three worlds.
Please grant me the blessings of the Dakini speech.

Through striving in meditation to purify the two obstructions
On the central channel path of the completion stages of the perfect two truths,
May I receive a mind of unchanging bliss spontaneously accomplishing the two purposes.
Please grant me the blessings of the Dakini mind.

Thus, through the force of making these praises and requests,
May I be cared for by you, O Great Compassionate One,
And in this life, at death, in the bardo, or before too long,
May I attain the state of the great Dakini.

### Receiving the empowerments

*As if seeing directly, focus on Venerable Vajrayogini, who is non-dual with your root Guru, surrounded by countless Heroes and Yoginis in front of you:*

## Ablution

'Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

*Taste a little nectar from the vase.*

## Requesting mandala

*Contemplate that you are offering your body and enjoyments, together with your roots of virtue, while reciting:*

OM VAJRA BHUMI AH HUM
Great and powerful golden ground,
OM VAJRA REKHE AH HUM
At the edge the iron fence stands around the outer circle.
In the centre Mount Meru the king of mountains,
Around which are four continents:
In the east, Purvavideha, in the south, Jambudipa,
In the west, Aparagodaniya, in the north, Uttarakuru.
Each has two sub-continents:
Deha and Videha, Tsamara and Abatsamara,
Satha and Uttaramantrina, Kurava and Kaurava.
The mountain of jewels, the wish-granting tree,
The wish-granting cow, and the harvest unsown.
The precious wheel, the precious jewel,
The precious queen, the precious minister,
The precious elephant, the precious supreme horse,
The precious general, and the great treasure vase.
The goddess of beauty, the goddess of garlands,
The goddess of music, the goddess of dance,
The goddess of flowers, the goddess of incense,
The goddess of light, and the goddess of scent.
The sun and the moon, the precious umbrella,
The banner of victory in every direction.
In the centre all treasures of both gods and men,
An excellent collection with nothing left out.
I offer this to you my kind root Guru inseparable from the Venerable Lady,
And request you to grant me your profound blessings.
Please accept with compassion for migrating beings
And having accepted please grant me your blessings.

O Treasure of Compassion, my Refuge and Protector,
I offer you the mountain, continents, precious objects, treasure vase, sun, and moon,
Which have arisen from my aggregates, sources, and elements

As aspects of the exalted wisdom of spontaneous bliss and emptiness.

When through the common path I become a pure vessel,
Please bless me to enter with ease
The supreme vehicle of the Vajrayana,
The sacred, essential practice of the Fortunate Ones.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Request

*Recite the following three times:*

Vajra Holder, my jewel-like Guru,
Through whose kindness I can accomplish
The state of great bliss in an instant,
At your lotus feet humbly I bow.
To you, essence of all the Buddhas,
My root Guru, I go for refuge.

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three Bodies,
To you Saviour of all I prostrate.
O Glorious Vajrayogini,
I request you, please grant your blessings.

*Contemplate that from the Vajrayogini of the sindhura mandala there appears another who is similar in aspect and inseparable from your Guru. Think that she now performs the actions of the Guru.*

## Putting on the eye ribbon

OM CHAKU BANDHA WARAMANAYE HUM

*Put on the eye ribbon.*

## Receiving the flower garland

*Receive the flower garland.*

AH KAM BIRA HUM

## Dispelling outer obstacles

*Contemplate:*

Countless wrathful Khandarohis emanate from the sindhura mandala and banish to a great distance all evil spirits and obstructors who try to prevent me from receiving the profound blessings.
OM KHANDAROHI HUM HUM PHAT

## Purifying inner obstacles

*Now taste the inner offering.*

OM AH HUM
My body and mind are filled with bliss and all inner obstacles are purified.

## Answering the questions

'Dear one, who are you and what do you seek?'
I am a Fortunate One seeking great bliss.
'Dear one, why do you seek great bliss?'
To fulfil the commitment of supreme Buddhahood.

## Generating the mind of all yogas

At my heart is a moon upon which stands a white vajra. They are the nature of conventional and ultimate bodhichitta.

*The Venerable Lady touches your heart stabilizing these minds and blessing them while reciting:*

OM SARWA YOGA TSITA UPATAYAMI
OM SURA TA SAMAYA TÖN HO: SIDDHI VAJRA YATA SUKAM

## Pledging secrecy

*The Venerable Lady touches your crown with her vajra:*

Now you are entering into the lineage of all the Yoginis. You should not mention these holy secrets of all the Yoginis to those who have not entered the mandala of all the Yoginis or to those who have no faith.

*Imagine that you take hold of the vajra in Vajrayogini's hand and are led before the Vajrayogini residing in the centre of the mandala.*

DZA HUM BAM HO

*Reciting this you enter the outer (Family). Now to enter the inner (Family):*

## Taking the Bodhisattva vows

*Think that in front of Vajrayogini you generate bodhichitta and take the Bodhisattva vows by reciting the Tantric seven-limb prayer three times.*

I go for refuge to the Three Jewels
And confess individually all negative actions.
I rejoice in the virtues of migrating beings
And hold with my mind a Buddha's enlightenment.

I go for refuge until I am enlightened
To Buddha, Dharma, and the Supreme Assembly,
And to accomplish the aims of myself and others
I shall generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
I shall invite all sentient beings to be my guests
And engage in the pleasing, supreme practices of enlightenment.
May I attain Buddhahood to benefit migrators.

## Taking Tantric vows – the nineteen commitments of the five Buddha Families

*Recite three times:*

All Buddhas and your Sons
And all Heroes and Dakinis
Please listen to what I now say.
From this time forth
Until I reach the essence of enlightenment,
I, whose name is . . . . .
Shall generate the sacred, unsurpassed mind of enlightenment,
Just as all the Conquerors of the three times
Have assured themselves of enlightenment in this way.

From now on I shall maintain the vows
That come from Buddha [Vairochana],
The unsurpassed Three Jewels
Of Buddha, Dharma, and Sangha.
I shall also firmly maintain
The three types of moral discipline:
Training in pure discipline, gathering virtuous Dharmas,
And benefiting other living beings.

I shall perfectly maintain
The vajra, bell, and mudra
Of the great, supreme Vajra Family,
And shall rely on my Spiritual Guide.

I shall observe the pleasing commitments
Of the great Ratna Family,
Always performing the four types of giving
Six times every day.

Concerning the great, pure Päma Family,
Arisen from the great enlightenment,
I shall maintain individually the sacred Dharmas
Of the outer, the secret, and the three vehicles.

Concerning the great, supreme Karma Family,
I shall perfectly maintain individually
All the vows that I have taken
And make as many offerings as possible.

I shall generate the sacred, unsurpassed mind of enlightenment,
And for the sake of all living beings
I shall keep every one of my vows.

I shall deliver those not delivered,
Liberate those not liberated,
Give breath to those unable to breathe,
And lead all beings to a state beyond sorrow.

## Taking the uncommon vows of Mother Tantra

*Recite three times:*

Eternally I shall go for refuge
To Buddha, Dharma, and Sangha.
Eternally I shall go for refuge
To all three spiritual vehicles,
The Secret Mantra realizations,
The Dakinis, Heroes, Heroines, Empowering Deities,
And the great beings, the Bodhisattvas,
But most of all, to you my Spiritual Guide.

O glorious Heruka and all the Heroes,
And all you countless Bodhisattvas,
The Nangdzä Yoginis and so forth,
Please listen to what I now say.

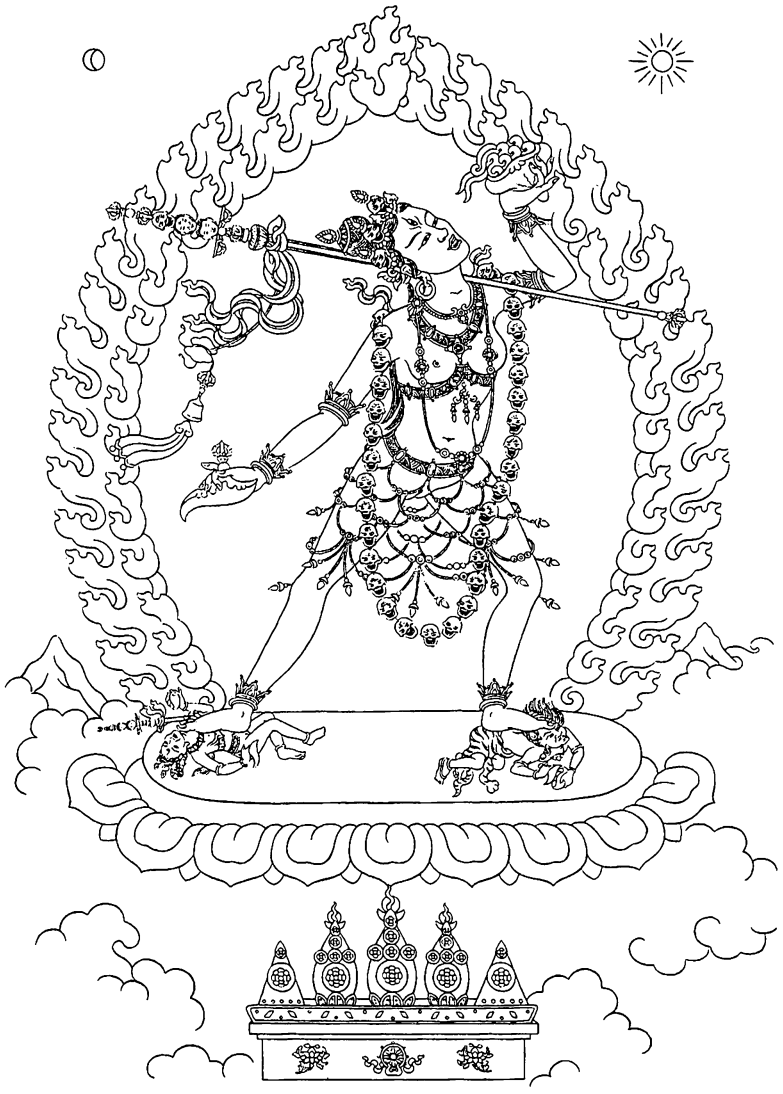
From this time forth
Until I abide in non-duality

I shall maintain perfectly
The twenty-two pure practices of non-duality.

## Visualizing the inner Yogini

Light rays radiate from the heart of Guru Vajrayogini and purify my negativities, obstructions, and their imprints together with my defiled body. They all become emptiness. From the state of emptiness, from EH EH comes a red phenomena-source, a double tetrahedron, inside which from AH comes a moon mandala, white with a shade of red. In the centre of this stands a red letter BAM encircled by OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA, a red-coloured mantra rosary circling counter-clockwise. From these, light rays radiate making offerings to the Superior beings and fulfilling the welfare of sentient beings. Gathering back, they transform into an eight-petalled lotus of various colours with a sun mandala at its centre. Upon this I arise in the form of Venerable Vajrayogini. My outstretched right leg treads on the breast of red Kalarati. My bent left leg treads on the head of black Bhairawa, which is bent backwards. I have a red-coloured body which shines with a brilliance like that of the fire of the aeon. I have one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. My right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. My left holds up a skullcup filled with blood which I partake of with my upturned mouth. My left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. My black hair hanging straight covers my back down to my waist. In the prime of my youth, my desirous breasts are full and I show the manner of generating bliss. My head is adorned with five human skulls and I wear a necklace of fifty human skulls. Naked, I am adorned with five mudras and stand in the centre of a blazing fire of exalted wisdom.

At my navel from EH EH comes a red phenomena-source, a double tetrahedron, inside which from AH comes a moon



*Vajrayogini*

mandala, in the centre of which is a red letter BAM. Except for the front and back, each of the other four corners is marked by a pink joy swirl whirling counter-clockwise.

*Now make requests by reciting three times:*

O precious Guru, please grant me the attainments of all the body, speech, mind, deeds, and qualities of all the Tathagatas as well as every single mundane and supramundane attainment. Please stabilize these attainments.

*Recite the three-OM mantra and swallow the tinglo.*

From the heart of the Venerable Lady before me there comes a similar Venerable Lady the size of only a thumb. She enters through my mouth and dances like lightning from the crown of my head to the soles of my feet. Finally she dissolves into the letter BAM at my navel. This completely transforms and there arises an eight-petalled lotus of various colours with a sun mandala at its centre. Upon this arises Venerable Vajrayogini. Her outstretched right leg treads on the breast of red Kalarati. Her bent left leg treads on the head of black Bhairawa, which is bent backwards. She has a red-coloured body which shines with a brilliance like that of the fire of the aeon. She has one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. Her right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. Her left holds up a skullcup filled with blood which she partakes of with her upturned mouth. Her left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. Her black hair hanging straight covers her back down to her waist. In the prime of her youth, her desirous breasts are full and she shows the manner of generating bliss. Her head is adorned with five human skulls and she wears a necklace of fifty human skulls. Naked, she is adorned with five mudras and stands in the centre of a blazing fire of exalted wisdom.

At places in my body arise moon mandalas upon which, at my navel, is red OM BAM, Vajravarahi; at my heart blue HAM YOM, Yamani; at my throat white HRIM MOM, Mohani; at my

forehead yellow HRIM HRIM, Sachalani; at my crown green HUM HUM, Samtrasani; at all my limbs smoke-coloured PHAT PHAT, essence of Chandika.

## Absorbing the outer Yoginis

*Contemplate:*

The Venerable Lady before me dances with delight and proclaims the sound of the mantra. Light rays radiate from her heart and invite all the Buddhas and Bodhisattvas of the ten directions in the aspect of Venerable Vajrayogini.

Together with countless similar Vajrayoginis who emerge from the heart of the Venerable Lady before me, they dissolve into the crown of my head.

*Recite the three-OM mantra, play the damaru and bell, and burn special incense.*

## Recognizing the secret Dakini

*Contemplate:*

My red central channel, the width of an arrow, goes from between my eyebrows to my secret place. At the lower tip is a white joy swirl the size of only a grain of barley. Spinning furiously counter-clockwise it ascends to my heart whereby my whole body and mind are pervaded by bliss.

At the upper tip is a red joy swirl the size of only a grain of barley. Spinning furiously counter-clockwise it descends to my heart whereby all appearance dissolves into emptiness. At my heart they mix inseparably and the now pink joy swirl spins furiously counter-clockwise. It becomes smaller and smaller until it dissolves into clear light emptiness.

DHU DHURA GUHYA SAMAYA, OM BAM, HAM YOM, HRIM MOM, HRIM HRIM, HUM HUM, PHAT PHAT

*Then, to stabilize, with the vajra touch your crown twice to form a cross and recite:*

TIKTRA VAJRA

*Now offer the flower:*

OM PRATITZA VAJRA HO

*Now place the flower on your crown:*

OM PRATI GRIHANA TÖN IMAM SATTÖ MAHABALA

'Today, O Glorious Yogini,
You have sought to open your eyes.
And by opening them you have achieved
Vajra eyes that can see everything.'

OM VAJRA NETRA APAHARA PATRA LAM SHI

*Remove the eye ribbon.*

HE VAJRA PASHÄ

*Thus you are exhorted to look. Think:*

I see clearly the entire supported and supporting mandala of Venerable Vajrayogini.

*This concludes entering the mandala.*

## Requesting the four empowerments

*Request your Guru for the blessings of the four empowerments by offering a mandala and then reciting three times:*

O Glorious Yogini, bestower of empowerments,
Radiant protector of all living beings,
Since you are the source of all good qualities
I request you now to grant me your blessings.

In an instant I arise as Venerable Vajrayogini in front of the mandala. I am standing on a lion throne, lotus, and sun, and tread on Kalarati and Bhairawa. Above me are parasols, to my

right are victory banners, to my left are other banners, and all around me are clouds of offerings.

## Receiving the vase empowerment

PHAIM
Light rays radiate from the letter BAM at the heart of Guru Vajrayogini and invite the empowering Deities, the supported and supporting mandala of Glorious Chakrasamvara.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways drive away hindrances, the Heroes recite auspicious verses, the Heroines sing vajra songs, and the Rupavajras and so forth make offerings. The Principal mentally resolves to grant the empowerment and the four Mothers together with Varahi, holding jewelled vases filled with the five nectars, confer the empowerment through the crown of my head.

*Now recite the auspicious verses:*

O Glorious Heruka with your blazing body,
You shake the three worlds with HA HA, the sound of your laughter,
And you confound all the demons with HUM HUM PHAT PHAT.
Please grant me now the auspiciousness of Chakrasamvara.

Your mantra body is conjoined with EVAM,
Your speech is the play of non-dual AHLIKALI,
Your mind has gone to the essence of ANG,
Please grant me now the auspiciousness of Vajravarahi.

Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM TSATRA BIRA TÖN ABHIKINTZA MAM, KAKASE, ULUKASE,

SHÖNASE, SHUKARASE, YAMADHATI, YAMADUTI, YAMADANGTRINI, YAMAMATANI BENZI BHAWA ABHIKINTZA HUM HUM

Saying this they grant the empowerment. My whole body is filled, all stains are purified, and the excess water remaining on my crown changes into Vairochana-Heruka together with the mother who adorn my crown.

DZA HUM BAM HO The empowering Deities dissolve through the crown of my head.

*So that they remain firm recite:*

OM SUPRA TIKTRA VAJRE SÖHA

## Transmission of the mantra

A rosary of the three-OM mantra rises from the letter BAM at the heart of Guru Vajrayogini. Leaving through her mouth, it enters my mouth and dissolves into the letter BAM at my heart.

*While contemplating this, recite the three-OM mantra three times.*

## Transmission of the promise

*Recite three times:*

O Guru Vajrayogini please listen to what I now say. I whose name is . . . . . from this time forth until I reach the essence of enlightenment, shall hold you, Venerable Vajrayogini, as my personal Deity for attaining the Dakini state. I shall recite the three-OM mantra . . . . times each day.

*When performing self-initiation it is not necessary to receive the transmission of the promise. It is sufficient to imagine strongly that you will hold the Venerable Lady as your personal Deity and then recite the following:*

## Transmission of the blessings

*Recite three times while scattering flowers or grains:*

O Blessed One, may I receive your blessings.
Please grant me your blessings.

*Your Guru also says:*

O Blessed One, may they receive your blessings. O Blessed One, please grant your blessings. May they receive all the blessings of the body, speech, and mind of Venerable Vajrayogini.

*Imagine that you place flowers on the crown of your head. Now take a little sindhura with your left ring finger, and touch your forehead, throat, and heart while reciting the three-OM mantra. This is the transmission of the blessings.*

*Now think that the Venerable Lady says:*

Thus you have received the vase empowerment in the heap mandala of body. All defilements of your body are purified, you are empowered to meditate on the eleven yogas of generation stage, and you will have the good fortune to attain the resultant Emanation Body.

## Receiving the secret empowerment

*Visualize as follows:*

All the Tathagatas of the ten directions enter into union with the Yogini and the drops of their bodhichitta fall into the skullcup. The Venerable Lady takes these and places them on my tongue.

*While reciting the three-OM mantra, take some nectar from the skullcup in front with your left ring finger and place it on your tongue. Contemplate:*

I experience these drops flowing through my throat. They mix inseparably and become of one taste with the bodhichitta in

the channels of my body, as if dissolving into commitment beings. The eighty conceptual thoughts dissolve into emptiness and I generate within my continuum a concentration held by great bliss and the clarity of emptiness.

*Now think that the Venerable Lady says:*

Thus you have received the secret empowerment in the nectar mandala of speech. All defilements of your speech are purified, you are empowered to meditate on the central channel path of completion stage, and you will have the good fortune to attain the resultant Complete Enjoyment Body.

## Receiving the wisdom-mudra empowerment

*Contemplate:*

All the Heroes of the ten directions merge into one and transform into Glorious Heruka standing in union with Venerable Vajrayogini. With the clarity of Vajrayogini I receive their drops into my secret place.

*Take some sindhura from the sindhura mandala with the tip of your left ring finger and place a drop at your navel, heart, throat, and forehead while reciting the three-OM mantra.*

The bodhichitta at my secret place is drawn up to my navel. The entire channel wheel at my navel is filled with bodhichitta and I experience the exalted wisdom of joy.

The bodhichitta is drawn up to my heart. The entire channel wheel at my heart is filled and I experience the exalted wisdom of supreme joy.

The bodhichitta is drawn up to my throat. The entire channel wheel at my throat is filled and I experience the exalted wisdom free from [the appearance of] joy.

The bodhichitta is drawn up to my crown. The entire channel wheel at my crown is filled. At this point my whole body is pervaded by channels, all the channels are pervaded by bodhichitta, the bodhichitta is pervaded by bliss, the bliss is

pervaded by emptiness, and I experience the spontaneously-born joy that is the union of bliss and emptiness.

*Now think that the Venerable Lady says:*

Thus you have received the wisdom-mudra empowerment in the sindhura mandala of mind. All defilements of your mind are purified, you are empowered to rely on the path of a messenger, and you will have the good fortune to attain the resultant Truth Body.

## Receiving the word empowerment

*The Venerable Lady in front of you says:*

The ultimate nature of phenomena has no thing;
Like space, it is without stain.
With the vajra of the exalted wisdom of emptiness,
Meditate perfectly on emptiness.

*Contemplate the meaning as follows:*

From the beginning the ultimate nature of phenomena has not been polluted by even the slightest truly-existent thing. It is like space, completely free from all elaborations of existence and non-existence, permanence and annihilation, samsara and nirvana. Necessarily from the beginning its entity has not been polluted by the elaborations of apprehender and apprehended; therefore it is without stain. Such is the object emptiness. With the object-possessor, the vajra of non-dual exalted wisdom in which all dualistic appearance has subsided, meditate perfectly on emptiness and you will generate Great Bliss Union in your continuum.

*Remain in meditative equipoise in this state for a while. Now think that the Venerable Lady says:*

Thus you have received the precious word empowerment in the mandala of ultimate bodhichitta. All defilements of your three doors are purified, you are empowered to meditate on the path of inconceivability, and you will have the good fortune to attain the resultant Nature Body.

## Receiving the commitment

*Now recite three times:*

I shall do everything
The Principal has said.

*And then recite the following three times:*

I offer myself to you
Henceforth to be your servant,
Please keep me as your disciple
And enjoy even my possessions.

## Thanking mandala

*Now offer a thanking mandala to thank your Guru for his kindness in granting the four empowerments:*

OM VAJRA BHUMI AH HUM
Great and powerful golden ground,
OM VAJRA REKHE AH HUM
At the edge the iron fence stands around the outer circle.
In the centre Mount Meru the king of mountains,
Around which are four continents:
In the east, Purvavideha, in the south, Jambudipa,
In the west, Aparagodaniya, in the north, Uttarakuru.
Each has two sub-continents:
Deha and Videha, Tsamara and Abatsamara,
Satha and Uttaramantrina, Kurava and Kaurava.
The mountain of jewels, the wish-granting tree,
The wish-granting cow, and the harvest unsown.
The precious wheel, the precious jewel,
The precious queen, the precious minister,
The precious elephant, the precious supreme horse,
The precious general, and the great treasure vase.
The goddess of beauty, the goddess of garlands,
The goddess of music, the goddess of dance,
The goddess of flowers, the goddess of incense,
The goddess of light, and the goddess of scent.

The sun and the moon, the precious umbrella,
The banner of victory in every direction.
In the centre all treasures of both gods and men,
An excellent collection with nothing left out.
I offer this to you my kind root Guru inseparable from the Venerable Lady,
And thank you for bestowing upon me the kindness of your profound blessings.
Please accept with compassion for migrating beings,
And, having accepted, please grant us your blessings.

The ground sprinkled with perfume and spread with flowers,
The Great Mountain, four lands, sun and moon,
Seen as a Buddhaland and offered thus,
May all beings enjoy such pure lands.

In short, may I never be parted from you, Venerable Guru Dakini,
But always come under your care,
And swiftly completing the grounds and paths
Attain the great Dakini state.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## CONCLUSION

*Thirdly, there are the concluding stages. First, the tormas:*

### Blessing the tormas

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

From the state of emptiness 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants standing one above the other transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Offering the tormas

From a HUM in the tongue of each guest there arises a three-pronged vajra through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

## Offering the principal torma

*Offer the torma while reciting three or seven times:*

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI SAMAYA TÖN TRISHAYA HO

## Offering the torma to the mundane dakinis

*Offer the torma while reciting twice:*

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA, BHUTA, TRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA, DAKI NÄDAYA, IMAM BALING GRIHANTU, SAMAYA RAKYANTU, MAMA SARWA SIDDHI METRA YATZANTU, YATIPAM, YATETAM, BHUDZATA, PIWATA, DZITRATA MATI TRAMATA, MAMA SARWA KATAYA, SÄDSUKHAM

BISHUDHAYE, SAHAYEKA BHAWÄNTU, HUM HUM PHAT PHAT SÖHA

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Prayer to behold the beautiful face of Vajrayogini

Bliss and emptiness of infinite Conquerors who, as if in a drama,
Appear as so many different visions in samsara and nirvana;
From among these you are now the beautiful, powerful Lady of Dakini Land,
I remember you from my heart, please care for me with your playful embrace.

You are the spontaneously-born Mother of the Conquerors in the land of Akanishta,

You are the field-born Dakinis in the Twenty-four Places;
You are the action-mudras covering the whole earth,
O Venerable Lady, you are the supreme refuge of myself, the Yogi.

You who are the manifestation of the emptiness of the mind itself
Are the actual BAM, the sphere of EH, in the city of the vajra.
In the land of illusion you show yourself as a fearsome cannibal,
And as a smiling, vibrant, fair young maiden.

But no matter how much I searched, O Noble Lady,
I could find no certainty of your being truly existent;
Then the youth of my mind, exhausted by its elaborations,
Came to rest in the forest hut which is beyond expression.

How wonderful, please arise from the sphere of the Dharmakaya
And care for me by the truth of what it says
In the Glorious Heruka, King of Tantras,
That attainments come from reciting the supreme secondary essence mantra of the Vajra Queen.

In the isolated forest of Odivisha
You cared for Vajra Ghantapa, the powerful Siddha,
With the bliss of your kiss and embrace and he came to enjoy the supreme embrace;
O, please care for me in the same way.

Just as the Venerable Kusali was led directly
From an island in the Ganges to the sphere of space,
And just as you cared for the glorious Naropa,
Please lead me also to the city of the Joyful Dakini.

Through the force of the compassion of my supreme root and lineage Gurus,
The especially profound and quick path of the ultimate, secret, great Tantra,
And the pure superior intention of myself, the Yogi,
May I soon behold your smiling face, O Joyful Dakini Lady.

*Kinkara*

## Requesting fulfilment of wishes

O Venerable Vajrayogini, please lead me and all sentient beings to the Pure Land of the Dakinis. Please bestow on us every single mundane and supramundane attainment.

## Offering the torma to the Lord of the Charnel Grounds

*Now it is necessary to offer a torma to Father and Mother Lord of the Charnel Grounds (Kinkara). First bless the torma by reciting three times:*

OM AH HUM HA HO HRIH

Light rays radiate from the letter BAM at my heart and invite from Ogyän, the palace of the Dakinis in the west, the Glorious Father and Mother Lord of the Charnel Grounds, together with their retinues. They partake of all the essence of the torma by drawing it through their tongues which are straws of vajra light.

OM GIRANDZA GIRANDZA KUMA KUMA KHUMTI SÖHA SHRI SHAMASHANA ADHIPATI MAHA PISHATZI BALIMTA KHA KHA KHAHI KHAHI (3x)

OM SHRI SHAMASHANA ADHIPATI MAHA PISHATZI AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

OM GIRANDZA GIRANDZA KUMA KUMA KHUMTI SÖHA OM AH HUM

## Praise

HUM
I praise the Lord of the Charnel Grounds,
All the deeds of the Conquerors' minds
Assuming a terrifying form
To tame all spirits and fulfil all wishes.

By my praising and making offerings to you
Please fulfil your intended commitments,
And grant me all the attainments
Just as I have requested.

## Offering the torma to the general Dharma Protectors

OM AH HUM HA HO HRIH (3x)

HUM
From your pure palace of great bliss in Akanishta,
Great powerful one emanating from Vairochana's heart,
Dorje Gur, chief of all the Protectors of the doctrine,
O Glorious Mahakala come here please and partake of this offering and torma.

From Yongdui Tsäl and Yama's palace
And from the supreme place of Devikoti in Jambudipa,
Namdrü Remati, chief Lady of the desire realm,
O Palden Lhamo come here please and partake of this offering and torma.

From the mandala of the bhaga sphere of appearance and existence,
Mother Yingchugma, principal Lady of all samsara and nirvana,
Chief of Dakinis and demons, fierce female protector of the mantras,
O great Mother Ralchigma come here please and partake of this offering and torma.

From Silwa Tsäl and Haha Göpa,
From Singaling and the Ti Se snow mountain,
And from Darlungnä and Kaui Dragdzong,
O Zhingkyong Wangpo come here please and partake of this offering and torma.

From the eight charnel grounds and Risul in the south,
From Bodhgaya and glorious Samyä,
And from Nalatse and glorious Sakya,
O Lägön Pomo come here please and partake of this offering and torma.

From the charnel grounds of Marutse in the north-east,
From the red, rocky hills of Bangso in India,
And from the supreme places of Darlung Dagram and so forth,
O Yakya Chamdräl come here please and partake of this offering and torma.

Especially from Odiyana, Land of the Dakinis,
And from your natural abode,
Completely encircled by mundane and supramundane Dakinis,
O Father-Mother Lord of the Charnel Grounds come here please and partake of this offering and torma.

I request you, I make offerings to you, O host of Protectors of the Conqueror's doctrine,
I propitiate you and rely on you, O great Protectors of the Guru's words,
I cry out to you and beseech you, O host of destroyers of the obstructors of Yogis,
Please come here quickly and partake of this offering and torma.

I offer a torma adorned with red flesh and blood.
I offer drinks of alcohol, medicine-nectars, and blood.
I offer the sound of large drums, thigh-bone trumpets, and cymbals.
I offer large, black silk pennants that billow like clouds.

I offer breath-taking attractions equal to space.
I offer loud chants that are powerful and melodious.
I offer an ocean of outer, inner, and secret commitment substances.
I offer the play of the exalted wisdom of inseparable bliss and emptiness.

May you protect the precious doctrine of Buddha.
May you increase the renown of the Three Jewels.
May you further the deeds of the Glorious Gurus,
And may you fulfil whatever requests I make of you.

*At this point the tsog is offered in accordance with the rituals in the self-generation sadhana (pp 314–27).*

*Dorje Shugdän*

## Thanking offering

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## Eight lines of praise to the Mother

OM I prostrate to Vajravarahi, the Blessed Mother HUM HUM PHAT
OM To the Superior and powerful Knowledge Lady unconquered by the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your great vajra HUM HUM PHAT
OM To you with controlling eyes who remain as the vajra seat unconquered by others HUM HUM PHAT
OM To you whose wrathful fierce form desiccates Brahma HUM HUM PHAT
OM To you who terrify and dry up demons conquering those in other directions HUM HUM PHAT
OM To you who conquer all those who make us dull, rigid, and confused HUM HUM PHAT
OM I bow to Vajravarahi, the Great Mother, the Dakini consort who fulfils all desires HUM HUM PHAT

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Brief dedication

By this virtue may I quickly
Accomplish the actual Dakini,
And then lead every migrator
Without exception to that ground.

## Requesting fulfilment of wishes

*Now with palms pressed together recite:*

O Venerable Vajrayogini, please lead me and all sentient

beings to the Pure Land of the Dakinis. Please bestow on us every single mundane and supramundane attainment.

## Requesting forbearance

*Now recite the hundred-letter mantra of Heruka:*

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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTÖ AH HUM PHAT

*Request forbearance by reciting:*

Whatever mistakes I have made
Through not finding, not understanding,
Or not having the ability,
Please, O Protector, be patient with all of these.

## Extensive dedication

*Now with a single-pointed mind make the following traditional prayers to Guru Vajrayogini in the space before you:*

Thus, through the force of meditating correctly on the excellent ripening and liberating paths
Of the powerful Lady of Dakini Land, the Mother of the Conquerors,
May I always come under the loving care
Of the perfect Guru, the source of attainments.

In the great ship of leisure and endowment,
Flying the white sail of mindfulness of impermanence,
And blown by the favourable wind of accepting and abandoning actions and effects,
May I be delivered from the fearsome ocean of samsara.

Through putting on the armour of the great mind of enlightenment,
Out of compassion for living beings, my mothers,
May I enter into the ocean of the Bodhisattva's deeds
And thus become a suitable vessel for the ripening empowerments.

Through the kindness of the qualified Vajra Holder
I enjoy the nectar of the Highest Yoga Tantra empowerments
And the blessings of the Venerable Lady;
Thus may I become a suitable vessel for meditation on the liberating paths.

By protecting as I would my eyeballs
The vows and commitments taken at that time,
And through practising the yogas of sleeping, rising, and experiencing nectar,
May my three doors engage in the three joys.

Relying on the crown-jewel of the non-deceptive objects of refuge,
Taking to heart the great purpose of migrators, my mothers,
And cleansing my stains and faults with the nectar of Vajrasattva,
May I be cared for by the compassionate, venerable Gurus.

The beautiful Mother of the Conquerors is the outer Yogini,
The letter BAM is the supreme inner Vajra Queen,
The clarity and emptiness of the mind itself is the secret Dakini Mother;
May I enjoy the sport of seeing the self-nature of each.

May I complete the yoga of generating myself as the Deity,
The marvellous method for bringing into the path of the three bodies
The three bases of purification – death, bardo, and rebirth –
And the supreme method for ripening the realizations of the path and the result.

The worldly environment is the celestial mansion of the letter EH,

And its inhabitants, the sentient beings, are the Yoginis of the letter BAM;
Through the concentration of the great bliss of their union,
May whatever appearance arises be pure appearance.

Visualizing the inner channels and elements as the thirty-seven Deities,
Absorbing all phenomena of samsara and nirvana in the nature of the three messengers
And wearing the armour of the mantras,
May I never be disturbed by outer or inner obstacles.

Through verbal and mental recitation focused single-pointedly
On the mantra rosary at the emanation wheel and the dharma wheel,
And through the two completion stage messengers arising at that time,
May I generate the exalted wisdom of spontaneous bliss and emptiness.

When through the hooking lights radiating from the letter BAM and mantra rosary
All three realms and their beings melt into light and dissolve into me,
And I too dissolve by stages into emptiness,
May my mind remain in the sphere of bliss and emptiness.

When I arise from that state as the Deity marked by the armour,
Protected from all obstacles by the wrathful sound of the boundaries,
May all appearance arise as the three secrets of the Deity,
And may I complete the yoga of daily actions and its branches.

Thus, through the yogas [numbering] the directions and the moon,
May I eventually be led directly to the city of Knowledge Holders
By the coral-coloured Lady of joy
With freely-hanging vermilion hair and orange, darting eyes.

Having practised in a place of corpses with sindhura and a langali stem,
And having wandered throughout the land,
May the beautiful Lady to whom the swirl at my forehead transfers
Lead me to the land of the Dakinis.

And if I am not delivered in this life,
Then through the force of my single-pointed effort in meditation, recitation, and so on,
May the joyful Lady of Dakini Land take me into her care
Either in the bardo or within a few lives.

When, moved by powerful winds, my mind in the form of the letter BAM
Leaves my central channel through the door of Brahma,
May I attain instant deliverance through the transcending path
Of mixing with the mind of bliss and emptiness of the Mother of the Conquerors.

When the inner Varahi has destroyed the creeping vine of apprehender and apprehended,
And the dancing Lady residing in my supreme central channel
Has emerged through the door of Brahma into the sphere of the pathway of clouds,
May she embrace and sport with the Hero, Drinker of Blood.

Through the yoga of unifying [the two winds], meditating single-pointedly
On the tiny seed of the five winds at the lotus of my navel,
May my mental continuum be satiated by a supreme bliss
From the fragrant drops pervading the channels of my body-mind.

When, through the laughing and smiling play of the beautiful Lady
Of normal light tummo within my central channel,
The youthful letter HAM has been completely softened,
May I attain the ground of the great bliss of union.

When the reddish-black RAM residing in the centre of the three channels at my navel

Has been set ablaze by my upper and lower winds,
And its cleansing fire has burned away the seventy-two thousand impure elements,
May my central channel be completely filled with pure drops.

When the five-coloured drop between my eyebrows has gone to my crown,
And the stream of moon-liquid originating from it
Has reached the stamen of my secret lotus,
May I be satiated by the four joys of descending and ascending.

When, through being struck by the rays of five lights radiating from that drop,
All stable and moving phenomena, my body and so forth,
Have been transformed into a mass of brilliant, clear rainbows,
May I once again enter the natural abode, the sphere of bliss and emptiness.

When the Yogini of my own mind, the union beyond intellect,
The primordial state of inexpressible emptiness and clarity,
The original nature free from arising, ceasing, and abiding,
Recognizes its own entity, may I be forever nourished.

When my channels, winds and drops have dissolved into the sphere of EVAM,
And the mind itself has attained the glory of the Truth Body of great bliss,
May I care for these migrators as extensive as space
With immeasurable manifestations of countless Form Bodies.

In short, may I never be parted from you, Venerable Guru Dakini,
But always come under your care,
And swiftly completing the grounds and paths,
Attain the great Dakini state.

Through the blessings of the Conquerors and their marvellous Sons,
The truth of non-deceptive dependent relationship,
And the power and force of my pure, superior intention,
May all the points of my sincere prayers be fulfilled.

## Requesting the Deity to remain

*If you have an image such as a statue or a painting you should recite:*

Please remain here inseparable from this image
For the sake of all living beings;
Please grant us long, healthy, and prosperous lives,
And bestow the supreme attainments.
OM SUPRA TIKTRA VAJRE SÖHA

## Requesting the Deity to return in future

*If you have no image then recite:*

You who fulfil the welfare of all living beings
And bestow attainments as they are needed,
Please return to the land of the Buddhas,
And return here again in the future.

VAJRA MU The wisdom beings return to their natural abodes, the commitment beings dissolve into me, and the other guests return to their own places.

## Auspicious prayers

May there be the auspiciousness of swiftly receiving the blessings
Of the hosts of glorious, sacred Gurus,
Vajradhara, Pandit Naropa, and so forth,
The glorious Lords of all virtue and excellence.

May there be the auspiciousness of the Dakini Truth Body,
Perfection of wisdom, the supreme Mother of the Conquerors,
The natural clear light, free from elaboration from the beginning,
The Lady who emanates and gathers all things stable and moving.

May there be the auspiciousness of the Complete Enjoyment Body, spontaneously-born,
A body, radiant and beautiful, ablaze with the glory of the major and minor marks,
A speech proclaiming the supreme vehicle with sixty melodies,
And a mind of non-conceptual bliss and clarity, possessing the five exalted wisdoms.

May there be the auspiciousness of the Emanation Body, born from the places,
Ladies who with various Form Bodies, in various places,
Fulfil by various means the aims of various ones to be tamed
In accordance with their various wishes.

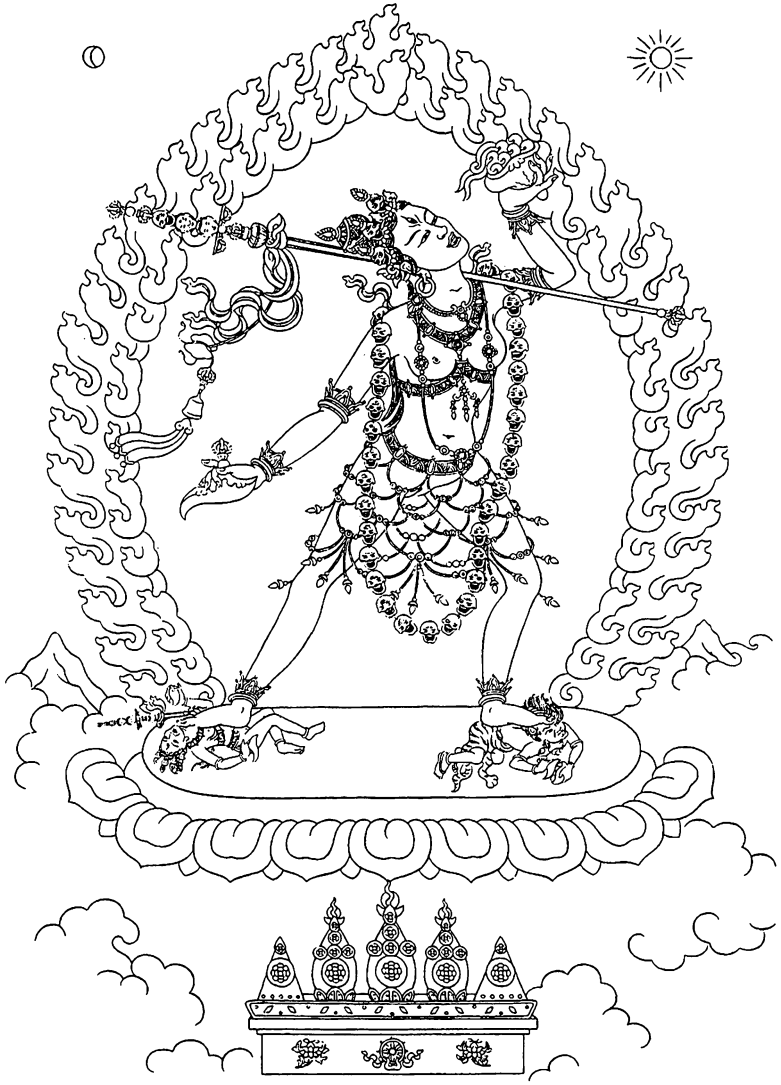
May there be the auspiciousness of the supreme Dakini, mantra-born,
A venerable Lady with a colour similar to that of a ruby,
With a smiling, wrathful manner, one face, two hands holding curved knife and skullcup,
And two legs in bent and outstretched positions.

May there be the auspiciousness of your countless millions of emanations,
And the hosts of the seventy-two thousand [Dakinis]
Eliminating all the obstructions of practitioners,
And bestowing the attainments that are longed for.

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Vajrayogini Retreat Preliminaries*

by
Je Phabongkhapa



*Vajrayogini*

# *Vajrayogini Retreat Preliminaries*

## GOING FOR REFUGE AND GENERATING BODHICHITTA

*Begin by going for refuge and generating bodhichitta briefly.*

## INSTANTANEOUS SELF-GENERATION

In an instant I become Venerable Vajrayogini.

## BLESSING THE INNER OFFERING

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and

Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## ACCOMPLISHING THE CLEANSING WATER

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

From the state of emptiness, from PAM there arises a white jewelled vase complete with all the essential features such as a large belly, a long neck, a down-turned lip and so forth.

OM DAB DE DAB DE MAHA DAB DE SÖHA.

The water of the vase and the divine Ganga water become inseparable. Upon this, from PAM, comes a lotus, sun, and corpse seat, and upon this, from PAM, comes a curved knife marked by a PAM. From this comes Khandarohi who is red with one face and two hands. Her right hand holds a curved knife and her left hand holds a skullcup. She grips a khatanga in the crook of her left arm. She is naked with bone ornaments and freely hanging hair. Her head is adorned with five human skulls and she wears a necklace of fifty human skulls. She has three eyes and stands with her right side outstretched.

At her crown is an OM, at her throat is an AH, and at her heart is a HUM. Light rays radiate from the HUM at her heart and invite from their natural abodes wisdom beings who are similar in appearance, together with the empowering Deities.

PHAIM
DZA HUM BAM HO They become non-dual.

The empowering Deities grant empowerment and her crown is adorned by Ratnasambhava.

## Blessing the offerings

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM 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 HUM

*This blesses the two waters, flowers, incense, light, perfume, food, and music.*

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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 KHANDAROHI HUM HUM PHAT OM AH HUM

## Praise

Benzarahi, element of fire,
By nature mindfulness of phenomena,
Principal Dakini of the Lotus Family,
To you, Khandarohi, I prostrate.

*Now take hold of the mantra thread and contemplate:*

The mantra rosary at my heart leaves by coiling around the mantra thread. It moves the mind of the Deity within the vase whereby light rays radiate from her heart. These invoke all the blessings of the body, speech, and mind of the Buddhas and Bodhisattvas of the ten directions in the aspect of light rays and nectars. These dissolve into the Deity in the vase and a stream of nectar flows from her body and fills the vase.

*Contemplating this, recite one hundred times:*

OM KHANDAROHI HUM HUM PHAT

*Recite the hundred-letter mantra to purify anything added or omitted.*

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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 KHANDAROHI HUM HUM PHAT OM AH HUM

## Praise

Benzarahi, element of fire,
By nature mindfulness of phenomena,
Principal Dakini of the Lotus Family,
To you, Khandarohi, I prostrate.

Through the fire of great bliss, the Deity within the vase melts into light and becomes of one taste with the water of the vase, which is the nature of bodhichitta.

*In this way the cleansing water is accomplished*

# OFFERING THE TORMA TO THE GENERAL DAKINIS

## Blessing the torma

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM

AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Inviting the guests of the torma

*Perform the blazing mudra and recite:*

PHAIM
Light rays from the letter BAM on the moon seat at my heart invite the directional guardians, regional guardians, nagas, and so forth who reside in the eight great charnel grounds. They come to the boundaries in the eight directions, instantly enter into the clear light, and arise in the form of Venerable Vajrayogini. From a white HUM in the tongue of each guest there arises a white, three-pronged vajra through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

## Offering the torma

*Recite two times:*

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

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA 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

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

## Requests

You the entire gathering of gods,
The entire gathering of nagas,
The entire gathering of givers of harm,
The entire gathering of cannibals,
The entire gathering of evil spirits,
The entire gathering of hungry ghosts,
The entire gathering of flesh-eaters,
The entire gathering of crazy-makers,
The entire gathering of forgetful-makers,
The entire gathering of dakas,
The entire gathering of female spirits,
All of you without exception
Please come here and listen to me.

O glorious attendants, swift as thought,
Who have taken oaths and heart-commitments
To guard the doctrine and benefit living beings,
Who subdue the malevolent and destroy the dark forces
With terrifying forms and inexhaustible wrath,

Who grant results to yogic actions,
And who have inconceivable powers and blessings,
To you eight types of guest I prostrate.

I request all of you together with your consorts, children, and servants
To grant me the fortune of all the attainments.
May I and other practitioners
Have good health, long life, power,
Glory, fame, fortune,
And extensive enjoyments.
Please grant me the attainments
Of pacifying, increasing, controlling, and wrathful actions.
O guardians, always assist me.
Eradicate all untimely death, sicknesses,
Harm from spirits, and hindrances.
Eliminate bad dreams,
Ill omens, and bad actions.

May there be happiness in the world, may the years be good,
May crops increase, and may the Dharma flourish.
May all goodness and happiness come about,
And may all wishes be accomplished.

## GIVING THE TORMA TO THE LOCAL GUARDIANS

**Blessing the torma**

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

From the state of emptiness, from a DHRUM before me comes a broad and expansive jewelled vessel. Inside from OM comes a torma, a vast ocean of uncontaminated nectar of exalted wisdom, which is brilliant and pervasive.
OM AH HUM (3x)

## Offering the torma

*Recite three times:*

NAMA SARWA TATAGATA AWALOKITE OM SAMBHARA SAMBHARA HUM

## Praise

To the Tathagata Rinchen Mang I prostrate.
To the Tathagata Sug Dze Dampa I prostrate.
To the Tathagata Ku Jam Lä I prostrate.
To the Tathagata Jigpa Tamchä Dang Drälwa I prostrate.

## Request

I offer this torma, an ocean of nectar, possessing an excellent collection of the five objects of desire, to Denma, goddess of the earth, to all the regional guardians in the three thousand worlds, to the five long-life goddesses, to the guardians of the doctrine, to the local guardians, the lords of the sites throughout the land, and especially those who reside in this place. Please accept it, and without being jealous or annoyed with any of the actions performed by myself or any of my benefactors, create good conditions that suit our minds.

Through the force of my intention,
Through the force of the blessings of the Tathagatas,
And through the force of the truth of phenomena,
May any suitable purpose
That I wish to come about
Be accomplished without obstruction.

*With this recitation request the local guardians to engage in activities that destroy obstacles and accomplish favourable conditions for completing a close retreat.*

## GIVING AND SENDING OUT THE OBSTACLE-DISPELLING TORMA

### Invocation of the wrathful Deities

Light rays radiate from the letter BAM at my heart and invite the entire assembly of wrathful Deities to the space before me.
OM MAHA KRODHA RADZA SAPARIWARA VAJRA SAMADZA

HUM
O light of exalted wisdom blazing like the fire of the aeon,
Who burn away every trace of ignorance and the darkness of desire,
Who destroy all fears of the hateful Yama,
O great Hero who wear a tiger skin to display your courage,
You who suppress all misleading demons and subdue all foes,
O wrathful Knowledge King, I beseech you to come to this place.
I invite you to subdue those who mislead us;
Please come through the force of my offerings to help all living beings.

OM VAJRA MAHA KRODHA RADZA SAPARIWARA EH HÄ HI PRAVARA SÄKARAM AHRGHAM PARTITZA SÖHA

### Requesting the Deities to remain

PÄMA KA MA LA YE TÖN

### Outer offerings

OM VAJRA MAHA KRODHA RADZA SAPARIWARA PRAVARA SÄKARAM AHRGHAM PARTITZA SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA PRAVARA SÄKARAM PADÄM PARTITZA SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA PUPE PARTITZA AH HUM SÖHA

OM VAJRA MAHA KRODHA RADZA SAPARIWARA DHÜPE PARTITZA AH HUM SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA ALOKE PARTITZA AH HUM SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA GÄNDHE PARTITZA AH HUM SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA NEWIDE PARTITZA AH HUM SÖHA
OM VAJRA MAHA KRODHA RADZA SAPARIWARA SHAPTA PARTITZA AH HUM SÖHA

## Inner offering

OM VAJRA MAHA KRODHA RADZA SAPARIWARA OM AH HUM

## Praise and prostration

HUM
I prostrate to this assembly ablaze with great wrath;
Who from the non-dual state of emptiness, the nature of phenomena,
Display the form of Bhairawa skilled in means,
Never forsaking even worldly deeds.

Even though your exalted wisdom never moves from the state of peace,
Your bodily features display a wrathful, devouring manner,
And your voice resounds with the sound of a thousand thunderclaps;
I prostrate to you who subdue all [demons].

You display the sport of superior exalted wisdom,
And in your hands hold various sharp weapons
To root out and destroy the great poison of the delusions;
I prostrate to you adorned by a canopy of snakes.

I prostrate to you who stand with your legs drawn and outstretched in the manner of a Hero

In the midst of a vast blazing fire like the end of the aeon,
Who burn up obstructors and spirits with your fearful eyes,
Which blaze like the sun and the moon.

You are ablaze with a brilliance like the ferocious great fire at the end of time,
Your terrifying fangs flash like a thousand bolts of lightning,
Your wrathful voice resounds with the roar of a thousand thunderclaps;
O King of wrathful Deities who subdue the mass of obstructors, to you I prostrate.

HUM
You who proclaim the fearful sound of HUM,
And destroy every single obstacle,
O Deity who bestow all the attainments,
Enemy of obstructors, to you I prostrate.

## Blessing the torma

*Sprinkle the obstacle-dispelling torma with cleansing water from the action vase.*

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

From the state of emptiness, from DHRUM comes a vast and expansive precious vessel. Inside, from OM, comes an obstacle-dispelling torma, a vast ocean of uncontaminated nectar.
OM AH HUM (3x)

## Summoning the obstructing spirits

Light rays radiate from the letter BAM at my heart and summon the hosts of obstructors who interfere with the

performance of a profound close retreat as guests to receive this offering torma.
AH KARA KAYA DZA

## Offering the torma

*Rotate the torma clockwise while reciting three times:*

OM SARWA BIGNÄN NAMA: SARWA TATAGATO BAYO BISHO MUKE BHÄ: SARWA DÄ KANG UGATE PARANA IMAM GA GA NA KHANG GRIHANA DAM BALIMTAYE SÖHA

*Rotate the candles and finger-tormas counter-clockwise while reciting three times:*

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

## Ordering away the obstructing spirits

*Perform the mudra for driving out spirits and recite:*

HUM
All you obstructors, worldly gods, and so forth
Who inhabit the site of the great mandala, listen to what I now say.
I am going to perform a profound close retreat in this place
So you must go elsewhere.

If you act against what I say,
The blazing vajra of exalted wisdom
Will crack your heads into a hundred pieces,
And without doubt all you obstructors will be destroyed.

NAMO By the truth of the glorious, sacred Gurus, the venerable root and lineage Gurus, by the truth of Buddha, by the truth of Dharma, by the truth of Sangha, all those who are members of the Tathagata, Vajra, Ratna, Päma, and Karma

lineages, the different types of Deity of Essence, Mudra, Secret-mantra, and Knowledge-mantra, and especially by the truth of Venerable Vajrayogini and her retinue of Deities, and in dependence upon the power and potential of the blessings of the great truth, all you obstructors, whoever you may be, who are trying to hinder me in performing a profound close retreat in this place should be satisfied by this torma as extensive as space that I am offering to you. You should abandon all bad thoughts of inflicting harm and injury, and with a peaceful and beneficial mind, with a mind of enlightenment, each of you should now go back to your own places. If you do not go you will burn in blazing vajra fires of wrathful exalted wisdom and you will definitely be completely destroyed.

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

OM KHANDAROHI HUM HUM PHAT

*While reciting these mantras forcefully, burn special incense, throw white mustard seeds and, to the accompaniment of loud music, take the torma and place it a great distance away. Then think very strongly that, until the end of your close retreat, all interfering spirits have been banished to a great distance.*

## SETTING UP THE BOUNDARIES

*Near to your outer door place a boundary marker in a high place where no one will step over it. This is the boundary beyond which you must not go and inside which those not included within the retreat boundaries may not enter. Arrange offerings and tormas in front of the boundary marker and then sit facing it.*

## Blessing the outer offerings

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

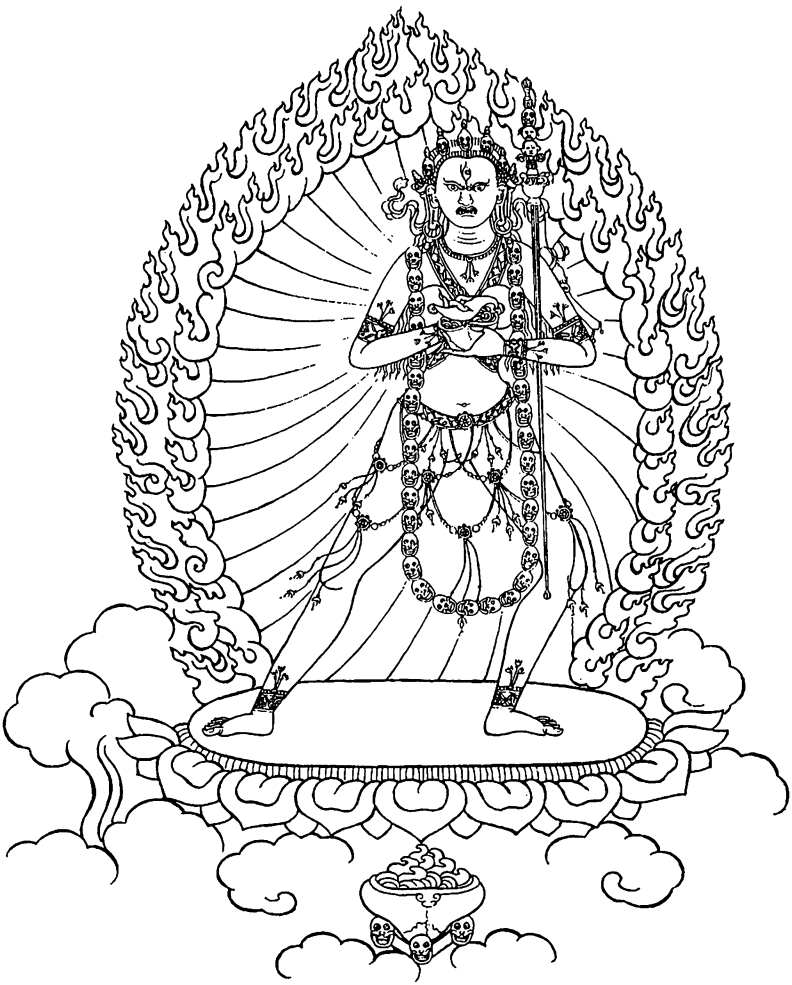
From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

## Blessing the torma

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and



*Khandarohi*

consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Generating the boundary marker as Khandarohi

*Sprinkle the boundary marker with water from the action vase and recite:*

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

From the state of emptiness, from PAM comes a lotus, sun, and corpse seat upon which, from PAM, comes a curved knife marked by a PAM. From this comes Khandarohi who is red with one face and two hands. Her right hand holds a curved knife and her left hand holds a skullcup. She grips a khatanga in the crook of her left arm. She is naked with bone ornaments and freely hanging hair. Her head is adorned with a crown of five human skulls and she wears a necklace of fifty human skulls. She has three eyes and stands with her right side outstretched.

At her crown is an OM, at her throat is an AH, and at her heart is a HUM. Light rays radiate from the HUM at her heart and invite from their natural abodes wisdom beings who are similar in appearance, together with the empowering Deities.

PHAIM
DZA HUM BAM HO They become non-dual.

The empowering Deities grant empowerment and her crown is adorned by Ratnasambhava.

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA ALOKE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

## Inner offering

OM KHANDAROHI HUM HUM PHAT OM AH HUM

## Praise

Benzarahi, element of fire,
By nature mindfulness of phenomena,
Principal Dakini of the Lotus Family,
To you, Khandarohi, I prostrate.

## Offering the torma

From a HUM in the tongue of Khandarohi there arises a three-pronged vajra through which she partakes of the essence of the torma by drawing it through a straw of light the thickness of only a grain of barley.

*Offer the torma by reciting three times:*

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI SAMAYA TÖN TRISHAYA HO

## Outer offerings

OM AHRGHAM PARTITZA SÖHA
OM PADÄM PARTITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA ALOKE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

## Inner offering

OM KHANDAROHI HUM HUM PHAT OM AH HUM

## Praise

Benzarahi, element of fire,
By nature mindfulness of phenomena,
Principal Dakini of the Lotus Family,
To you, Khandarohi, I prostrate.

## Request

*Scatter flowers while reciting:*

O Khandarohi, please remain firm in this place until I, the practitioner, have completed my close retreat. Do not allow any outer obstacles to enter and, for the sake of the inner attainments, please perform your deeds without wavering.

*Imagine that Khandarohi accepts and, until you have finished your practice, do not dissolve her into light but think that she remains in that place performing her deeds. Now recite the hundred-letter mantra, the mantra of the essence of dependent relationship for her to remain firm, and auspicious prayers.*

**The hundred-letter mantra of Heruka:**

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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA MAHA SAMAYA SATTÖ AH HUM PHAT

**The mantra of the essence of dependent relationship:**

OM YE DHARMA HETU TRABHAWA HETUN TEKÄN TATAGATO HÄWADÄ TEKÄNTSAYO NIRODHA EHWAMBADI MAHA SHRAMANIYE SÖHA

## MEDITATION ON THE PROTECTION CIRCLE

*Now return indoors and sprinkle the room with cleansing water and inner offering.*

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

*While snapping with the thumb and forefinger of the left hand recite:*

From the state of emptiness, in the east is the black mantra: OM SUMBHANI SUMBHA HUM HUM PHAT; in the north is the green mantra: OM GRIHANA GRIHANA HUM HUM PHAT; in the west is the red mantra: OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT; and in the south is the yellow mantra: OM ANAYA HO BHAGAWÄN BYÄ RADZA HUM HUM PHAT. These mantras radiate light rays in their respective colours, forming a mass of blazing light that reaches from the Brahma realm above to the golden base below. The mantras and lights

transform into a square vajra fence of various colours: black in the east, green in the north, red in the west, and yellow in the south. It reaches from the Brahma realm above to the golden base below. Simultaneous with the vajra fence, from a HUM there arises a vajra of various colours with a HUM marking its centre. Light radiates from the HUM and, descending to the golden base, transforms into the ground which is the nature of vajras of various colours. Light rays ascending from the HUM in the variegated vajra transform, outside the fence, into a hail of arrows in the aspect of five-pronged vajras covering all directions above and around. Below these is the vajra tent. Below the tent and upon the fence is the vajra canopy. Together they form one complete unit without even the slightest gap. On the outside they are encircled by the vajra fire, which is like the fire at the end of the world.

### Blessing the vajra ground

OM MEDINI VAJRA BHAWA VAJRA BÄNDHA 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

*Snapping the fingers as before, recite:*

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

Migrators are forever free from hindrances.

*This is the meditation on the protection circle. Now you should imagine that those who are included within the boundaries are actually here, within the protection circle. So that you will not forget them, make a note of their names and keep a record, or at least recall them mentally.*

## BLESSING THE MEDITATION SEAT

*Place your left hand in the mudra of meditative equipoise while holding the bell, and place your right hand in the earth-pressing mudra touching the meditation seat while holding the vajra.*

This meditation seat and everything beneath to the golden base is firm and solid, the nature of vajra.
OM AH: VAJRA AHSANA HUM SÖHA

*Reciting this just seven times, while contemplating the seat to have a vajra nature, blesses the seat.*

## PROTECTING THE DIRECTIONS

I have the clarity of the Deity. Innumerable light rays and hosts of wrathful Deities emanate from my body and banish all the obstructors who hinder the practices of hearing, contemplating, and meditating.

*While contemplating the meaning of this, recite each of the four mantras OM SUMBHANI etc. three times, and then recite OM KHANDAROHI many times while sprinkling inner offering over yourself, the room, and your implements, beginning in the east and circling counter-clockwise through all four directions, once again driving out obstructors and providing protection.*

## PROTECTING ONESELF

At my crown, from an OM there arises a white wheel marked by an OM at its centre. At my throat, from an AH there arises a red lotus marked by an AH at its centre. At my heart, from a HUM there arises a blue vajra marked by a HUM at its centre.

*Take some inner offering with the ring finger of your left hand and place a drop on your crown, throat, and heart. Recite three times:*

OM AH HUM

*Contemplate:*

Thus light rays radiate from the three letters and bring back all the blessings of the body, speech, and mind of the Buddhas and Bodhisattvas of the ten directions in the aspect of the Deities of the three vajras and rays of light. These all dissolve into my three places and my three doors are blessed in the nature of the three vajras.

*Contemplating the meaning of this protects you. At this point you should once again meditate on the protection circle. Together with the previous two, there are altogether three occasions when you should meditate on the protection circle. In the latter two it is not necessary to perform cleansing and purifying (with OM*

*KHANDAROHI . . . and OM SÖBHAWA . . .), rather it is sufficient to visualize it clearly as before with strong meditation.*

*Having performed all the sections of the preliminaries well you should take a short rest, have something to eat and drink, and refresh yourself. Then, when dusk falls, you should begin the actual session.*

## DISSOLVING THE BOUNDARY MARKER

*When the close retreat and the counting have been properly completed, do a brief dawn session and then set up offerings and tormas in front of the boundary marker as before and bless them in the same way. Then offer the tormas, outer offerings, inner offerings, and praise as before. After that recite:*

O Dakini Yingchug Khandarohi,
Just as you have perfectly performed your deeds
To help me in my virtuous actions,
So please return and help me again in the future.

*Then recite the hundred-letter mantra three times and request forbearance.*

### Dissolution

OM
You who fulfil the welfare of all living beings
And bestow attainments as they are needed,
Please return to the land of the Buddhas,
And return here again in the future.

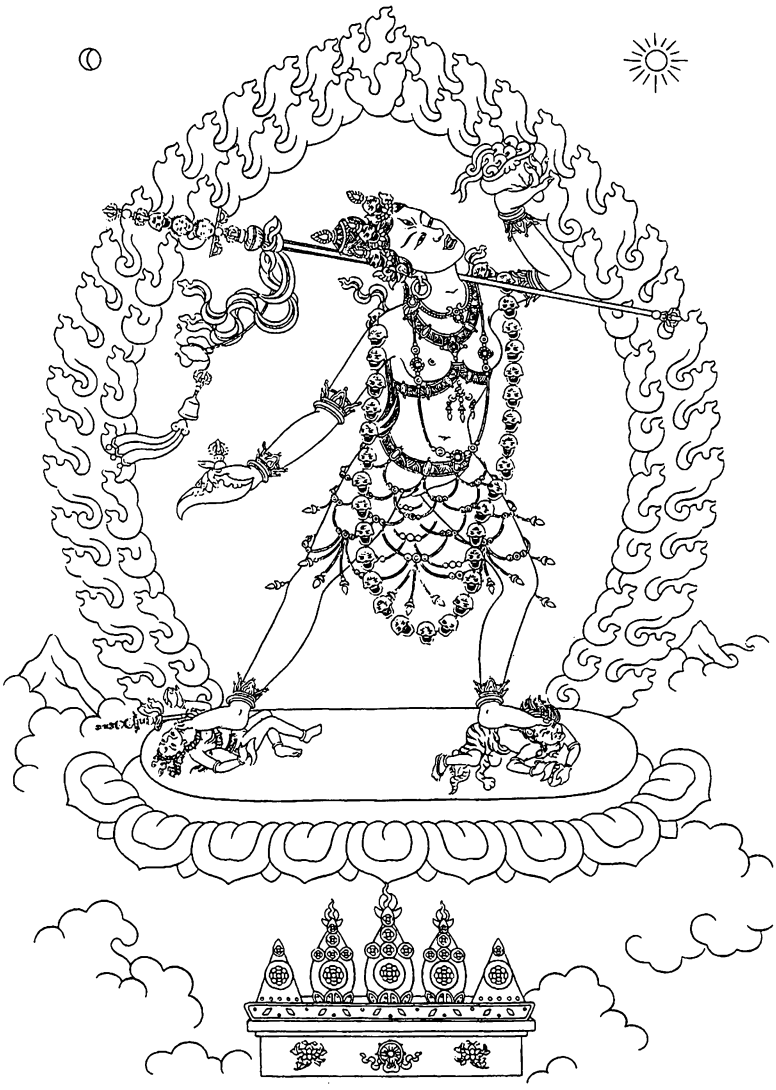
OM VAJRA MU The wisdom being of the boundary marker returns to her natural abode and the commitment being is delighted and dissolves into me.

*Now you should make thanking offerings, make a tsog offering, perform the burning offering to fulfil the commitment, accomplish the mandala and make offerings, perform self-initiation, and finally dedicate your roots of virtue.*

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Preliminary Jewel: Condensed Vajrayogini Retreat Preliminaries*

Compiled by
Geshe Kelsang Gyatso



*Vajrayogini*

# *Introduction*

If you wish to engage in a short retreat on Vajrayogini, or if you do not have the resources or the necessary assistance to perform the more extensive preliminary practices, you may use these abbreviated rituals as your retreat preliminaries.

The following preparations should be carried out a day or so before the retreat is due to begin:

1 First clean the meditation room.
2 Set up a shrine with a statue or picture of Vajrayogini and representations of your Guru and any other Deities you wish, as well as a stupa and a text.
3 Set up a meditation seat facing the shrine. Make sure that it is firm and comfortable, with a slightly raised back.
4 In front of the meditation seat set up a small table covered with a clean cloth. On this arrange, from left to right, your inner offering, vajra, bell, damaru, and mala. In front of these place your sadhana texts.
5 Think about what restrictions you will want to place on your physical, verbal, and mental activities during your retreat so that you can clearly determine the physical, verbal, and mental boundaries of your retreat.

On the morning of the day that the retreat begins, the following should be set out on the shrine:

1 Five tormas on a slightly raised platform. If you cannot make tormas in the traditional manner, you can offer packets of biscuits, jars of honey or jam, or any other pure food as tormas. Remember that the tormas must

remain until the end of your retreat, so do not use substances that will deteriorate quickly.

2 At least two rows of outer offerings. If you set up two rows, the row immediately in front of the tormas is for the in-front generation and the row in front of that is for the self-generation. If possible, set up four rows. If you do this, the row immediately in front of the tormas is for the supramundane Deities, the next row is for the mundane dakas and dakinis, the next row is for the Dharma Protectors, and the row at the front is for the self-generation. All the rows should begin at the left hand of the Deity. Thus the offerings to the self-generation should start from our left and the others should start from the in-front Deities' left, that is from our right.

On the first day of a retreat, it is customary to perform the preliminaries at mid-afternoon, then to take a short break and do the first full session of the retreat in the evening.

# *Preliminary Jewel*

*Having set up all the offerings, sit on the meditation seat and recite:*

## Going for refuge

I and all sentient beings, until we achieve enlightenment,
Go for refuge to Buddha, Dharma, and Sangha. (3x)

## Generating bodhichitta

Through the virtues I collect, by giving and other perfections,
May I become a Buddha for the benefit of all. (3x)

## Instantaneous self-generation

In an instant I become Venerable Vajrayogini.

*Meditate briefly on divine pride.*

## Blessing the inner offering

*Remove the lid from the inner offering container and recite:*

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

From the state of emptiness, 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 skullcup. 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.

OM AH HUM (3x)

*With strong concentration, contemplate that the nectar before you possesses three qualities – it is a medicine-nectar that prevents all disease, it is a life-nectar that destroys death, and it is a wisdom-nectar that eradicates all delusions. Now taste the nectar and meditate briefly on bliss and emptiness.*

## Blessing the meditation room, the implements, and oneself

*Hold the inner offering container in your right hand and, with your left ring finger, sprinkle inner offering three times over your room, your seat, your implements, and your body, while reciting:*

OM AH HUM

*Contemplate that everything is blessed and purified.*

## Averting obstacles

*Imagine that wrathful red Khandarohi Goddesses emanate from your heart and drive away all obstructing spirits and other*

*hindrances from each of the ten directions. While imagining this, play the damaru and bell and recite many times:*

OM KHANDAROHI HUM HUM PHAT

*Think that, until your retreat is finished, all obstructing spirits and other hindrances have been banished to a great distance.*

## Meditation on the protection circle

*Visualize the protection circle. Below is the vajra ground, around is the vajra fence, above is the vajra tent and canopy. All are blue in colour, the nature of indestructible vajras. Outside there is a mass of five-coloured flames: red, white, yellow, green, and blue, which are the nature of the five exalted wisdoms. The flames all swirl counter-clockwise. Imagine this very strongly then recite:*

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT

*Generate a firm conviction that the protection circle actually exists and is completely effective in protecting you from harm and hindrances.*

## Establishing the retreat boundaries

*Now recollect your retreat boundaries of body, speech, and mind, and firmly resolve not to transgress them until your retreat is completed. Meditate on this determination for a while.*

## Blessing the meditation seat

*Hold the bell in your left hand at the level of your navel. Your hand should be palm upwards and the opening of the bell should face your navel. Hold the vajra in your right hand and place the*

*palm of your right hand on your right knee so that the tips of your fingers touch your meditation seat. Contemplate strongly that your meditation seat is the nature of vajra wisdom, indestructible and immovable. Then recite seven times:*

OM AH VAJRA AHSANA HUM SÖHA

## Blessing the mala

*With the divine pride of being Vajrayogini, hold your right hand palm upwards at the level of your heart and contemplate that it is the nature of bliss. Place the mala in your right hand and enclose it with your left hand, which is the nature of emptiness. Then, remembering that the nature of the mala is emptiness, recite three or seven times:*

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

*Now blow on the mala between your hands. With strong concentration, contemplate that your mala is the nature of vajra speech, inseparable from great bliss and emptiness.*

## Blessing the vajra and bell

*Hold the vajra in your right hand at the level of your heart and the bell in your left hand. Contemplate that the vajra is method and the bell is wisdom and then recite:*

The vajra is method and the bell is wisdom. Both together are the nature of ultimate bodhichitta.

OM VAJRA AH HUM

*Then play the bell while reciting:*

OM VAJRA GHANTA HUM

## Dedication

By this virtue may I quickly
Accomplish the actual Dakini,
And then lead every migrator
Without exception to that ground.

At my deathtime may the Protectors, Heroes, Heroines, and so forth,
Bearing flowers, parasols, and victory banners,
And offering the sweet music of cymbals and so forth,
Lead me to the Land of the Dakinis.

In short, may I never be parted from you, Venerable Guru Dakini,
But always come under your care;
And swiftly completing the grounds and paths
Attain the great Dakini state.

*Now take a short rest and, after dusk, begin the first full session of your retreat.*

**Colophon**: This sadhana was compiled from traditional sources by Geshe Kelsang Gyatso.

# *Vajrayogini Burning Offering Sadhana*

by
Je Phabongkhapa

# *Introduction*

In general, with regard to how to perform a burning offering to Venerable Vajrayogini there are many different types such as pacifying, increasing, controlling, and wrathful, but these are explained elsewhere. Here we are concerned solely with how to perform a burning offering to fulfil the commitment of a close retreat, for as it says in *Ornament of Vajra Essence Tantra,*

All faults of excess and omission in Secret Mantra
Are redressed by a burning offering.

In the place where the burning offering is to be performed, first examine the site, seek permission to use it, and then purify it [by means of the site ritual appended to this sadhana]. Then, on ground that is naturally white, or that has been coloured white, begin by determining the very centre, and from that draw lines in each of the cardinal and intermediate directions.

Take a piece of thread half a cubit in length, hold one end at the centre, and describe a circle. Then describe two more circles beyond that, each with a radius four finger-widths longer than the last. These are Murän and Kakyer respectively.

Now hold the thread at the point where the eastern line intersects the inner circle, measure off the distance to the centre, and then swing the thread to the left and right, marking the points where it intersects the inner circle. Then do the same from the western point. By drawing lines to connect these points the outline of a phenomena-source will emerge. Draw a second set of lines one finger-width inside these. Now, on the cardinal lines in each of the four directions, mark a point two finger-widths beyond the outer circle. From these, measure the distance to each of the four intermediate lines and join these to form a square. This is the fireplace.

At the heart of the phenomena-source in the centre of the

hearth, either draw a white vajra eight finger-widths in length or arrange a pile of red powder. In each of the four corners [of the phenomena-source], apart from the front and the back, draw a joy swirl. The inside of the phenomena-source is coloured red but its outline is white. The rest of the hearth and symbols should be only white in colour. Within Kakyer on the hearth draw a rosary of vajras and within Murän draw either a rosary of curved knives or fire. At each of the four corners of the hearth draw a half-moon marked by a vajra.

When the hearth is drawn, erect a circle of milk-wood and other similar, clean firewood around the inner circle, Murän.

Now you should arrange neatly to hand all the ritual substances, leaving nothing out. These include the burning substances, from milk-wood to the special pacifying substance, that are to be offered to both the mundane and supramundane Deities. These should be prepared according to the general system for pacifying. According to the words of the previous Lamas within this tradition, both alcohol and beef must be included. In addition there should be the tormas, two sets of outer offerings, two sets of garments, tambula tormas, the four waters, cleansing water, inner offering, a wind flag, a small pile of kusha grass, a ladle and a funnel, and materials for lighting the fire.

# *Vajrayogini Burning Offering Sadhana*

*There are three stages to the burning offering:*

1 *The preliminaries*
2 *The actual practice*
3 *Subsequent activities*

## THE PRELIMINARIES

*Begin by practising the stages of self-generation up to and including the yoga of inconceivability (pp 269–97). Then, you, Venerable Vajrayogini, radiate rays of white light from your body.*

*Now accomplish the cleansing water in an action vase by reciting one hundred Khandarohi mantras. After this you must stop talking.*

### Blessing the vajra and bell

The vajra is method and the bell is wisdom. Both together are the nature of ultimate bodhichitta.

*Hold this thought firmly. Now hold the vajra at your heart between the thumb and ring finger of your right hand and recite:*

OM SARWA TATHAGATA SIDDHI VAJRA SAMAYA TIKTA EKA TÖN DHARAYAMI VAJRA SATTÖ HI HI HI HI HI HUM HUM HUM PHAT SÖHA

*Now hold the bell between the thumb and ring finger of your left hand and hold it at your left hip while reciting:*

OM VAJRA GHANTA HUM

*Now contemplate:*

I delight Vajrasattva and the others.

*Hold up the vajra while reciting:*

HUM
It is excellent to hold the vajra
The Dharma activity of perfect liberation
That frees all living beings from confusion;
Therefore, with delight I hold the vajra.
HUM HUM HUM HO HO HO

*Hold the vajra at your right hip and play the bell by moving the clapper from the centre through the eight directions while reciting:*

OM VAJRA DHARMA RANITA, PARANITA, SAMPARANITA, SARWA BUDDHA KHYETRA PATZALINI PENJA PÁRAMITA NADA SÖBHAWA BENZA SATTÖ HRIDAYA, SANTO KHANI HUM HUM HUM HO HO HO SÖHA

*From now until the burning offering is completed, do not let either the vajra or the bell leave your hands.*

## Cleansing the hearth, the offerings, and oneself

*Now with cleansing water and inner offering sprinkle the hearth, the substances, and yourself three times counter-clockwise while reciting:*

OM KHANDAROHI HUM HUM PHAT

## Blessing the substances to be offered to mundane Fire Deity

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM ÄNTZAMANAM AH HUM
OM PROKYANAM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

*This generates and blesses the four waters and the offerings. Now hold both hands in the mudra for cleansing the substances: press together two vajra fists with the two middle fingers raised and touching each other at the tips. Recite:*

OM SÖHA
OM AH SÖHA
OM SHRI SÖHA
OM DZIM SÖHA
OM KURU KURU SÖHA

*Contemplate:*

The substances are purified of all faults of not possessing pure qualities, and they become the nature of the five inner nectars.

## Lighting the fire

*Set light to the torch while reciting three times:*

OM AH HUM

*and:*

OM KHANDAROHI HUM HUM PHAT

*Now purify it by sprinkling it three times with cleansing water and three times with inner offering while reciting:*

OM KHANDAROHI HUM HUM PHAT

*Place the torch in the centre of the fire and recite:*

OM DZÖ LA DZÖ LA HUM

*Now fan the fire with the wind flag while reciting:*

HUM

*Put seven ladles of butter on the fire while reciting:*

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

## Preparing the kusha grass seat

*Recite seven times:*

OM VAJRA SATTÖ AH

OM
This kusha grass is clean and virtuous,
The essence of all that grows in the earth.
It pleases the divine Brahmins,
And brings delight to all Three Jewels.
Please pacify all my obstacles,
And make everything auspicious.

*Once again recite five times:*

OM VAJRA SATTÖ AH

*and starting from your left, place four small bundles of kusha grass in the traditional manner around Kakyer on the hearth. Then arrange some kusha grass to resemble a cow's ear and place it in the very centre of the hearth with the tips pointing towards the east. Now, with your palms pressed together, recite:*

O Blessed One Vajrasattva, please pacify all obstacles and make everything auspicious.

## THE ACTUAL PRACTICE

*This has three parts:*

1 *Initial offering to mundane Fire Deity*
2 *Offering to the supramundane Fire Deity*
3 *Final offering to mundane Fire Deity*

### Initial offering to mundane Fire Deity

**Generating the commitment being**

*To purify the hearth, sprinkle cleansing water and recite:*

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

From the state of emptiness comes a white HUM which melts and there arises an exalted wisdom hearth. It is white in colour, circular in shape, and complete with Murän and Kakyer.

*If there are curved knives in Murän, recite 'Within Murän there is a rosary of curved knives' at this point.*

Within Kakyer there is a rosary of vajras. Within this from EH EH comes a red phenomena-source, a double tetrahedron. In each of the four corners there is a half-moon marked by a vajra. Everything is clear and unobstructed.

Within the hearth, from RAM, there arises a blazing fire triangle in the centre of which is a lotus of various colours and a moon seat. Upon this, from RAM, comes a mala marked by a RAM. This completely transforms into Fire Deity who is red in colour and mounted on a gelded goat. He has one face

*Fire Deity*

and four hands. His first right hand is in the mudra of supreme giving and his second holds a mala. His first left hand holds a trident and his second holds a round, long-necked vase brimming with nectar. His hair is tied up in a top-knot and he is adorned by a Brahmin's thread. He wears an upper garment of an antelope's skin and a lower garment of red silk. A radiance of white light emanates from his body. At his heart there is a fire triangle marked by a RAM.

## Inviting the wisdom being

Light rays radiate from the seed-letter at the heart of the commitment being and manifest as wrathful Dö Gyal who invites from the south-east Fire Deity, similar to the visualization, surrounded by a retinue of Rishis.

*Hold your right hand in the mudra of fearlessness and move the thumb while reciting:*

OM
O Great Being come here, come here please,
Supreme Brahmin, divine Rishi.
Please come to this place
To enjoy the food from the blazing ladle.

*Recite either:*

OM EH HAYE HI MAHA BHUTA DEWA RIKI DINDZA SATTÖ MAGI HITÖ MAHA ÄMINPANI HITO BHAWA AGNIYE EH HAYE HE: DZA HUM BAM HO

*or briefly:*

OM AGNIYE EH HAYE HI

Please remain on the seat of kusha grass within Kakyer on the hearth.

*Drive away obstacles by sprinkling cleansing water and reciting:*

OM KHANDAROHI HUM HUM PHAT

*If you wish you can offer the four waters at this point.*

DZA HUM BAM HO
The wisdom being becomes non-dual with the commitment being.

*Now offer water for sprinkling:*

OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA

*Likewise, with their individual mudras, offer water for the mouth, water for drinking, and water for the feet:*

OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM AHRGHAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM PADÄM PARTITZA HUM SÖHA

*Now offer the close offerings and music thus:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE PUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE DHUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE ALOKE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE GÄNDHE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE NEWIDE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE SHAPTA PARTITZA HUM SÖHA

*and the inner offering:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE OM AH HUM

## Praise

Lord of the world, Son of Brahma the powerful protector,
King of Fire Deities, empowered by Takki,
Who consume all delusions with your supreme wisdom,
To you, O Protector Fire Deity, I bow down.

*If you wish to make extensive praises, continue with:*

O son of Brahma, protector of the world,
King of Fire Deities, supreme Rishi,
You manifest this form out of compassion
To fully protect all living beings.

In the aspect of a Rishi accomplished in knowledge mantras,
With the light of wisdom consuming delusions,
And a blazing brilliance like the fire of the aeon,
You are endowed with clairvoyance and miracle powers.

Out of skilful means you ride an emanation vehicle.
Holding a mala you recite knowledge mantras.
You hold a vase of essential nectar,
And bring coolness to all with the nectar of Dharma.

You are free from faults and have perfected purity.
Though you abide in the world you have passed beyond sorrow;
Though you have attained peace you have great compassion;
Therefore I make praises and prostrations to you.

## Proclaiming the commitment

*With the mudra of the commitment of Fire Deity proclaim his commitment by reciting three times:*

OM VAJRA AHNALA MAHA BHUTA DZÖLA DZÖLAYA, SARWA

BHÄMI KURU, SARWA DUTRAM HUM PHAT, TIRSHA DZA HUM BAM HO: SAMAYA TÖN SAMAYA HO

## Making the offerings

*Now contemplate:*

The tongue of Fire Deity is in the aspect of a white vajra marked by a letter RAM, and the mouth of the funnel is marked by a letter HUM and rays of light.

## Initial offering of molten butter

*With the mudra of supreme enlightenment take hold of the funnel brimming with butter and make offerings while reciting seven times:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE SÖHA

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, and all faults of excess and omission in the rituals [be purified] SHÄNTING KURUYE SÖHA.

*At this point you should check to see whether or not there are any obstacles to the fire. If there are, sprinkle cleansing water and attach the words:* 'May Khandarohi [pacify] all obstacles SHÄNTING KURUYE SÖHA' *while offering seven ladles. Then again sprinkle cleansing water and offer seven, three, or just one ladle with the mantra OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE SÖHA. If there are no obstacles, this is not necessary.*

## Offering the milk-wood

*Contemplate:*

The milk-wood becomes nectar, the nature of the Bodhi Tree.
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM BODHI PIKYAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased vitality [be purified] SHÄNTING KURUYE SÖHA.

## Offering the molten butter

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM AGNIYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased wealth [be purified] SHÄNTING KURUYE SÖHA.

## Offering the sesame seeds

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM SARWA PAPAM DAHANA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues,

all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our negativities [be purified] SHÄNTING KURUYE SÖHA.

## Offering the couch grass

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM VAJRA AHYUKE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased lifespan [be purified] SHÄNTING KURUYE SÖHA.

## Offering the rice

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM VAJRA PUTRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased merit [be purified] SHÄNTING KURUYE SÖHA.

## Offering the flour and yoghurt

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
`OM SARWA SAMPA DE

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to supreme bliss [be purified] SHÄNTING KURUYE SÖHA.

## Offering the kusha grass

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM AHTRATI HATA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to supreme cleanliness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the white mustard seeds

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM SARWA AHRTA SIDDHA YE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our obstacles [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley with husks

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM VAJRA BINZAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to wealth and abundant harvests [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley without husks

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM MAHA BEGAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to excellent quick, mental powers [be purified] SHÄNTING KURUYE SÖHA.

## Offering the peas

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM MAHA BALAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the

rituals, and especially all obstacles to increased strength [be purified] SHÄNTING KURUYE SÖHA.

## Offering the wheat

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM VAJRA GHAMI RI
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all sickness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the alcohol

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM MADANA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

## Offering the beef

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
OM BALA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all

transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

*The previous Lamas of this tradition have said that we should offer only a small amount of beef.*

## Offering the special pacifying substance

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

*Now offer water for the mouth and sprinkling water thus:*

OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA

### Offerings to the supramundane Fire Deity

## Blessing the offering substances

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

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering

substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM ÄNTZAMANAM AH HUM
OM PROKYANAM 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 HUM

OM RUWA AH HUM
OM SHAPTA AH HUM
OM GÄNDHE AH HUM
OM RASE AH HUM
OM PARSHE AH HUM

*Now cleanse the substances as before:*

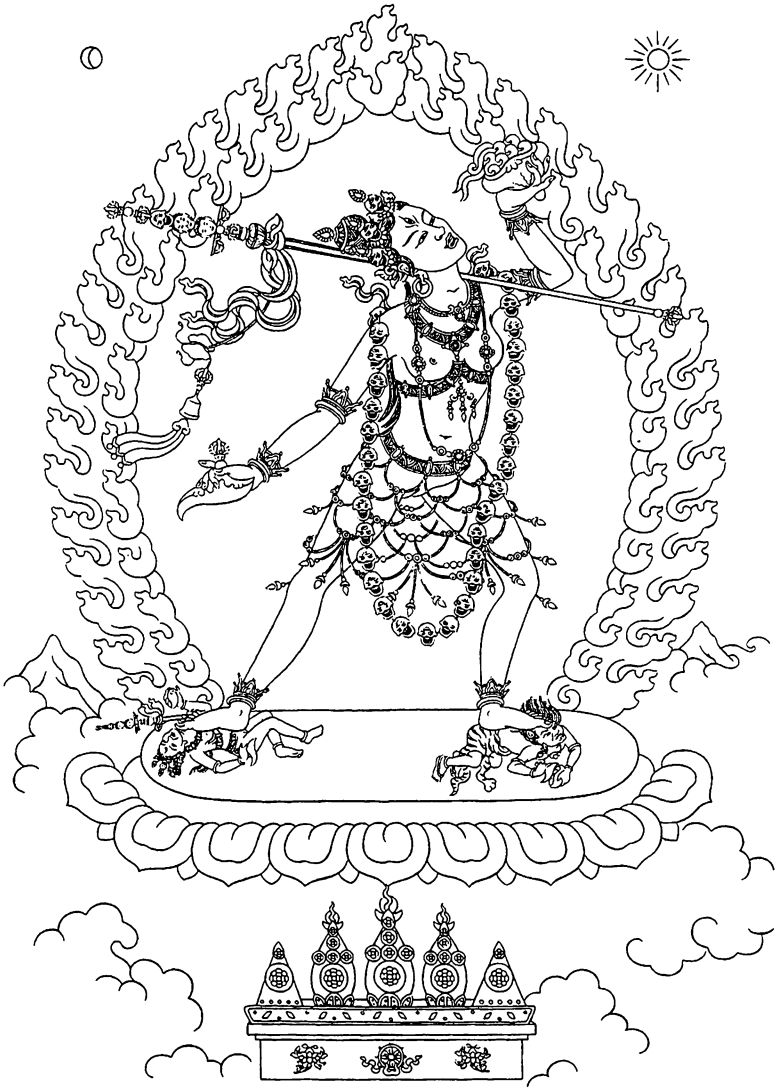
OM SÖHA
OM AH SÖHA
OM SHRI SÖHA
OM DZIM SÖHA
OM KURU KURU SÖHA

*Contemplate:*

The substances are purified of all faults of not possessing pure qualities, and they become the nature of the five inner nectars.

## Generating the supramundane Fire Deity

At the heart of Fire Deity is a blazing fire triangle. In the centre of this, from EH EH, comes a red phenomena-source, a double tetrahedron inside which, from AH, comes a moon mandala, white with a shade of red. In the centre of this stands a red letter BAM encircled by OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM



*Vajrayogini*

HUM HUM PHAT PHAT PHAT SÖHA, a red-coloured mantra rosary circling counter-clockwise. From these, light rays radiate making offerings to the Superior beings and fulfilling the welfare of sentient beings. Gathering back, they transform into an eight-petalled lotus of various colours with a sun mandala at its centre. Upon this arises Venerable Vajrayogini. Her outstretched right leg treads on the breast of red Kalarati. Her bent left leg treads on the head of black Bhairawa, which is bent backwards. She has a red-coloured body which shines with a brilliance like that of the fire of the aeon. She has one face, two hands, and three eyes looking towards the Pure Land of the Dakinis. Her right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. Her left holds up a skullcup filled with blood which she partakes of with her upturned mouth. Her left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell, and triple banner. Her black hair hanging straight covers her back down to her waist. In the prime of her youth, her desirous breasts are full and she shows the manner of generating bliss. Her head is adorned with five human skulls and she wears a necklace of fifty human skulls. Naked, she is adorned with five mudras and stands in the centre of a blazing fire of exalted wisdom. A mass of white light radiates from her body.

## Absorbing the wisdom beings

PHAIM
Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes, and Yoginis of the ten directions in the aspect of Vajrayogini.

DZA HUM BAM HO

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM

## Putting on the armour

At places in her body arise moon mandalas upon which, at her navel, is red OM BAM, Vajravarahi; at her heart blue HAM YOM, Yamani; at her throat white HRIM MOM, Mohani; at her forehead yellow HRIM HRIM, Sachalani; at her crown green HUM HUM, Samtrasani; at all her limbs smoke-coloured PHAT PHAT, essence of Chandika.

## Granting empowerment and adorning the crown

PHAIM
Light rays radiate from the letter BAM at my heart and invite the empowering Deities, the supported and supporting mandala of Glorious Chakrasamvara.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways drive away hindrances, the Heroes recite auspicious verses, the Heroines sing vajra songs, and the Rupavajras and so forth make offerings. The Principal mentally resolves to grant the empowerment and the four Mothers together with Varahi, holding jewelled vases filled with the five nectars, confer the empowerment through the crown of her head.

'Just as all the Tathagatas granted ablution
At the moment of [Buddha's] birth,
Likewise do we now grant ablution
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

Saying this they grant the empowerment. Her whole body is filled, all stains are purified, and the excess water remaining on her crown changes into Vairochana-Heruka, together with the Mother, who adorn her crown.

## Inviting the guests of the offerings

*With mudra, recite:*

PHAIM
Light rays radiate from the letter BAM at my heart and invite Venerable Vajrayogini surrounded by the assembly of Gurus, Yidams, Buddhas, Bodhisattvas, Heroes, Dakinis, and both Dharma and mundane Protectors to come from Akanishta to the space before me.

## Making offerings

Offering goddesses emanate from my heart and perform the offerings.

## Offering the four waters

OM AH HRIH PRAVARA SÄKARAM AHRGHAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM PADÄM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA

## Outer offerings

OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA PUPE PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM
OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA DHUPE PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM
OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA DIWE PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM

OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA GÄNDHE PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM
OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA NEWIDE PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM
OM SARWA TATHAGATA SARWA BIRA YOGENI SAPARIWARA SHAPTA PUNJA MEGHA SAMUDRA PARANA SAMAYE AH HUM

## Offering the sixteen knowledge-goddesses

OM VAJRA WINI HUM HUM PHAT
OM VAJRA WAMSHE HUM HUM PHAT
OM VAJRA MITAMGI HUM HUM PHAT
OM VAJRA MURANDZE HUM HUM PHAT

OM VAJRA HASÄ HUM HUM PHAT
OM VAJRA LASÄ HUM HUM PHAT
OM VAJRA GIRTI HUM HUM PHAT
OM VAJRA NIRTÄ HUM HUM PHAT

OM VAJRA PUPE HUM HUM PHAT
OM VAJRA DHUPE HUM HUM PHAT
OM VAJRA DIWE HUM HUM PHAT
OM VAJRA GÄNDHE HUM HUM PHAT

OM RUPA BENZ HUM HUM PHAT
OM RASA BENZ HUM HUM PHAT
OM PARSHE BENZ HUM HUM PHAT
OM DHARMA DHATU BENZ HUM HUM PHAT

## Inner offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM AH HUM

## Eight lines of praise to the Mother

OM I prostrate to Vajravarahi, the Blessed Mother HUM HUM PHAT
OM To the Superior and powerful Knowledge Lady unconquered by the three realms HUM HUM PHAT
OM To you who destroy all fears of evil spirits with your great vajra HUM HUM PHAT
OM To you with controlling eyes who remain as the vajra seat unconquered by others HUM HUM PHAT
OM To you whose wrathful fierce form desiccates Brahma HUM HUM PHAT
OM To you who terrify and dry up demons conquering those in other directions HUM HUM PHAT
OM To you who conquer all those who make us dull, rigid, and confused HUM HUM PHAT
OM I bow to Vajravarahi, the Great Mother, the Dakini consort who fulfils all desires HUM HUM PHAT

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

*If you wish to do these extensively, you can perform the garland of offerings, inner offerings, and praises as they occur in the section on the in-front generation in the self-initiation rituals, from offering the four waters up to and including the extensive praise (pp 347–62).*

## Offering the burning substances

*Now contemplate:*

The tongue of the Deity is in the aspect of a white vajra marked by a letter HUM.

## Initial offering of molten butter

*Offer three or seven ladles [of butter] while reciting the mantra and appended requests seven times:*

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals [be purified] SHÄNTING KURUYE SÖHA.

## Offering the milk-wood

*Contemplate:*

The milk-wood becomes nectar, the nature of the Bodhi Tree.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

OM BODHI PIKYAYE

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased vitality [be purified] SHÄNTING KURUYE SÖHA.

*Offer a suitable number.*

## Offering the molten butter

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM AGNIYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased wealth [be purified] SHÄNTING KURUYE SÖHA.

## Offering the sesame seeds

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM SARWA PAPAM DAHANA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our negativities [be purified] SHÄNTING KURUYE SÖHA.

## Offering the couch grass

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM VAJRA AHYUKE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues,

all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased lifespan [be purified] SHÄNTING KURUYE SÖHA.

## Offering the rice

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM VAJRA PUTRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased merit [be purified] SHÄNTING KURUYE SÖHA.

## Offering the flour and yoghurt

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT PHAT SÖHA
OM SARWA SAMPA DE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to supreme bliss [be purified] SHÄNTING KURUYE SÖHA.

## Offering the kusha grass

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM AHTRATI HATA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to supreme cleanliness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the white mustard seeds

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM SARWA AHRTA SIDDHA YE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our obstacles [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley with husks

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT PHAT SÖHA
OM VAJRA BINZAYÄ
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues,

all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to wealth and abundant harvests [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley without husks

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM MAHA BEGAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to excellent quick, mental powers [be purified] SHÄNTING KURUYE SÖHA.

## Offering the peas

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM MAHA BALAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased strength [be purified] SHÄNTING KURUYE SÖHA.

## Offering the wheat

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM VAJRA GHAMI RI
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all sickness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the alcohol

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM MADANA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

## Offering the beef

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM BALA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues,

all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

*Offer only a small amount of beef.*

## Offering the special pacifying substance

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

*When it comes to making many offerings of each substance, if possible you should recite all three – the Deity's mantra, the substance mantra, and the appended requests – with each offering of each burning substance. If this is not possible, then with each substance you should recite all three with the first offering and with subsequent offerings recite just the Deity's mantra and the requests. If this is not possible, then recite these with every seventh offering. If none of these is possible, then for the first and last offering [of each substance] you should recite all three – the Deity's mantra, the substance mantra, and the requests – and for the remainder you should recite the Deity's mantra with each offering. Since there is no separate mantra for the special pacifying substance it should be offered with the Deity's mantra.*

*Since the milk-wood and the molten butter are the principal offerings, each time one of these is offered it is counted as one burning offering. Here, on the occasion of fulfilling the commitment, it is good to offer many sesame seeds. The previous Lamas of this tradition have explained that we should offer one tenth of*

*the number [of mantras] we have recited. For example, for a close retreat of a hundred thousand [mantras] we should make ten thousand offerings of sesame seeds. This is known as a burning offering of ten per cent. It is very good if this can be done but it is not strictly necessary to count exactly ten per cent for the sesame seeds. More detailed reasons are explained elsewhere.*

## Ablution

*Now contemplate:*

From the Deities' hearts emanate Buddhas holding aloft white vases brimming with white nectar. I, or those for whom [the offering] is performed, are sitting on moon mandalas. We receive ablution whereby all our sickness, spirits, negativities, obstructions, and so forth are purified and our bodies become as clear as crystal.

*Offer three or seven ladles of butter with the three-OM mantra. Then offer drinking water by reciting:*

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA

*Now offer water for sprinkling and water for the mouth:*

OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA

## Offering the garments

OM VAJRA WASA SÄ SÖHA

## Offering the tambula torma

OM VAJRA TAMBULAYE SÖHA

## Outer offerings

OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA PUPE PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM
OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA DHUPE PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM
OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA DIWE PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM
OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA GÄNDHE PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM
OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA NEWIDE PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM
OM SARWA TATHAGATA SARWA BIRA YOGINI SAPARIWARA SHAPTA PUNJA MEGHA SAMUDRA PARANA SAMAYA SHRIYE HUM

## Offering the sixteen knowledge-goddesses

OM VAJRA WINI HUM HUM PHAT
OM VAJRA WAMSHE HUM HUM PHAT
OM VAJRA MITAMGI HUM HUM PHAT
OM VAJRA MURANDZE HUM HUM PHAT

OM VAJRA HASÄ HUM HUM PHAT
OM VAJRA LASÄ HUM HUM PHAT
OM VAJRA GIRTI HUM HUM PHAT
OM VAJRA NIRTÄ HUM HUM PHAT

OM VAJRA PUPE HUM HUM PHAT
OM VAJRA DHUPE HUM HUM PHAT
OM VAJRA DIWE HUM HUM PHAT
OM VAJRA GÄNDHE HUM HUM PHAT

OM RUPA BENZ HUM HUM PHAT
OM RASA BENZ HUM HUM PHAT
OM PARSHE BENZ HUM HUM PHAT
OM DHARMA DHATU BENZ HUM HUM PHAT

## Inner offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA
OM AH HUM

## Eight lines of praise to the Mother

OM NAMO BHAGAWATI VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI HUM HUM PHAT
OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM HUM PHAT
OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM KARANITRA HUM HUM PHAT
OM NAMO BHRAMANI SHOKANI ROKANI KROTE KARALENI HUM HUM PHAT
OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE HUM HUM PHAT
OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI HUM HUM PHAT
OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI KHAGE HUM HUM PHAT

## Blessing the tormas

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

From the state of emptiness 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x).

## Offering the principal torma

*Offer the torma while reciting three or seven times:*

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI SAMAYA TÖN TRISHAYA HO

## Offering the torma to the mundane dakinis

*Offer the torma while reciting twice:*

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA, BHUTA, TRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA, DAKI NÄDAYA, IMAM BALING GRIHANTU, SAMAYA

RAKYANTU, MAMA SARWA SIDDHI METRA YATZANTU, YATIPAM, YATETAM, BHUDZATA, PIWATA, DZITRATA MATI TRAMATA, MAMA SARWA KATAYA, SÄDSUKHAM BIṢHUDHAYE, SAHAYEKA BHAWÄNTU, HUM HUM PHAT PHAT SÖHA

## Outer offerings

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

## Inner offering

OM VAJRA YOGINI SAPARIWARA OM AH HUM

## Praise

O Glorious Vajrayogini,
Chakravatin Dakini Queen,
Who have five wisdoms and three bodies,
To you Saviour of all I prostrate.

To the many Vajra Dakinis,
Who as Ladies of worldly actions,
Cut our bondage to preconceptions,
To all of you Ladies I prostrate.

## Prostration

OM PARNA MAMI SARWA TATHAGATÄN

*Now offer drinking water:*

OM AH HRIH PRAVARA SÄKARAM AHRGHAM PARTITZA HUM SÖHA

## Requesting forbearance

Whatever has been done out of confusion,
Even the slightest faulty action,
O Protector, because you are the refuge of all beings,
It is fitting for you to be patient with these.

Whatever mistakes I have made
Through not finding, not understanding,
Or not having the ability,
Please, O Protector, be patient with all of these.

## Prayer to behold the beautiful face of Vajrayogini

Bliss and emptiness of infinite Conquerors who, as if in a drama,
Appear as so many different visions in samsara and nirvana;
From among these you are now the beautiful, powerful Lady of Dakini Land,
I remember you from my heart, please care for me with your playful embrace.

You are the spontaneously-born Mother of the Conquerors in the land of Akanishta,
You are the field-born Dakinis in the Twenty-four Places,
You are the action-mudras covering the whole earth,
O Venerable Lady, you are the supreme refuge of myself, the Yogi.

You who are the manifestation of the emptiness of the mind itself
Are the actual BAM, the sphere of EH, in the city of the vajra.
In the land of illusion you show yourself as a fearsome cannibal,
And as a smiling, vibrant, fair young maiden.

But no matter how much I searched, O Noble Lady,
I could find no certainty of your being truly existent;
Then the youth of my mind, exhausted by its elaborations,
Came to rest in the forest hut which is beyond expression.

How wonderful, please arise from the sphere of the Dharmakaya
And care for me by the truth of what it says
In the Glorious Heruka, King of Tantras,
That attainments come from reciting the supreme secondary essence mantra of the Vajra Queen.

In the isolated forest of Odivisha
You cared for Vajra Ghantapa, the powerful Siddha,
With the bliss of your kiss and embrace and he came to enjoy the supreme embrace;
O, please care for me in the same way.

Just as the Venerable Kusali was led directly
From an island in the Ganges to the sphere of space,
And just as you cared for the glorious Naropa,
Please lead me also to the city of the Joyful Dakini.

Through the force of the compassion of my supreme root and lineage Gurus,
The especially profound and quick path of the ultimate, secret, great Tantra,
And the pure superior intention of myself, the Yogi,
May I soon behold your smiling face, O Joyful Dakini Lady.

## Requesting fulfilment of wishes

O Blessed One Venerable Vajrayogini, for all of us disciples, our benefactors, and others, please completely pacify all our adverse circumstances and unfavourable conditions, our negativities, obstructions, sickness, spirits, obstacles, and so forth accumulated during beginningless lives in cyclic existence. Please increase further and further our lifespan, merit, glory, wealth, good qualities of scripture and realization, and so forth. Most especially, please bless us so that every single stage of the common and uncommon paths is generated within our mental continuum, and we quickly attain the state of Venerable Vajrayogini.

*Now recite seven times:*

OM VAJRA SATTÖ AH

*and then recite:*

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 BHAGAWÄN, VAJRA HERUKA MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTÖ AH HUM PHAT

## Departure of Vajrayogini

OM
You who fulfil the welfare of all living beings
And bestow attainments as they are needed,
Please return to the Land of the Buddhas
And return here again in the future.

*Contemplate:*

OM VAJRA MU The wisdom beings return to their natural abodes and the commitment beings dissolve into me.

### Final offering to mundane Fire Deity

*Now make offerings to mundane Fire Deity on the hearth:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA PUPE PARTITZA HUM SÖHA

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA DHUPE PARTITZA HUM SÖHA

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA ALOKE PARTITZA HUM SÖHA

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA GÄNDHE PARTITZA HUM SÖHA

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA NEWIDE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA SHAPTA PARTITZA HUM SÖHA

*and inner offering:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA OM AH HUM

*Now offer water for sprinkling and water for the mouth thus:*

OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM
OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM

## Offering the tambula torma

OM VAJRA TAMBULAYE SÖHA

## Offering the garments

OM VAJRA WASA SÄ SÖHA

## Offering the burning substances

*Now offer the remaining burning substances to mundane Fire Deity:*

## Offering the milk-wood

*Contemplate:*

The milk-wood becomes nectar, the nature of the Bodhi Tree.

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM BODHI PIKYAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased vitality [be purified] SHÄNTING KURUYE SÖHA.

## Offering the molten butter

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM AGNIYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased wealth [be purified] SHÄNTING KURUYE SÖHA.

## Offering the sesame seeds

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM SARWA PAPAM DAHANA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our negativities [be purified] SHÄNTING KURUYE SÖHA.

## Offering the couch grass

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM VAJRA AHYUKE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased lifespan [be purified] SHÄNTING KURUYE SÖHA.

## Offering the rice

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM VAJRA PUTRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased merit [be purified] SHÄNTING KURUYE SÖHA.

## Offering the flour and yoghurt

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM SARWA SAMPA DE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in

the rituals, and especially all obstacles to supreme bliss [be purified] SHÄNTING KURUYE SÖHA.

## Offering the kusha grass

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM AHTRATI HATA VAJRAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to supreme cleanliness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the white mustard seeds

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM SARWA AHRTA SIDDHA YE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all our obstacles [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley with husks

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM VAJRA BINZAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all

transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to wealth and abundant harvests [be purified] SHÄNTING KURUYE SÖHA.

## Offering the barley without husks

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM MAHA BEGAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to excellent quick, mental powers [be purified] SHÄNTING KURUYE SÖHA.

## Offering the peas

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM MAHA BALAYE
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to increased strength [be purified] SHÄNTING KURUYE SÖHA.

## Offering the wheat

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ

OM VAJRA GHAMI RI
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all sickness [be purified] SHÄNTING KURUYE SÖHA.

## Offering the alcohol

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM MADANA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

## Offering the beef

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ
OM BALA PÄNJA AMRITA AH HUM
For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

## Offering the special pacifying substance

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYÄ

For all of us disciples, our benefactors, and others, may all obstacles to attaining liberation and omniscience, all transgressions of the three vows, all natural non-virtues, all inauspiciousness, all unclear concentration, all impure recitation of mantras, all faults of excess and omission in the rituals, and especially all obstacles to accomplishing supreme attainments [be purified] SHÄNTING KURUYE SÖHA.

## Praise

Lord of the world, son of Brahma the powerful protector,
King of Fire Deities, empowered by Takki,
Who consume all delusions with your supreme wisdom,
To you, O Protector Fire Deity, I bow down.

*If you wish to make extensive praises, continue with:*

O son of Brahma, protector of the world,
King of Fire Deities, supreme Rishi,
You manifest this form out of compassion
To fully protect all living beings.

In the aspect of a Rishi accomplished in knowledge mantras,
With the light of wisdom consuming delusions,
And a blazing brilliance like the fire of the aeon,
You are endowed with clairvoyance and miracle powers.

Out of skilful means you ride an emanation vehicle.
Holding a mala you recite knowledge mantras.
You hold a vase of essential nectar,
And bring coolness to all with the nectar of Dharma.

You are free from faults and have perfected purity.
Though you abide in the world you have passed beyond sorrow;

Though you have attained peace you have great compassion;
Therefore I make praises and prostrations to you.

*Now offer water for the mouth and water for sprinkling thus:*

OM AH HRIH PRAVARA SÄKARAM ÄNTZAMANAM PARTITZA HUM SÖHA
OM AH HRIH PRAVARA SÄKARAM PROKYANAM PARTITZA HUM SÖHA

## Outer offerings

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE PUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE DHUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE ALOKE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE GÄNDHE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE NEWIDE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYE SHAPTA PARTITZA HUM SÖHA

## Blessing the torma

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

From the state of emptiness 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 the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes, and Yoginis of the ten directions. When this is added the contents increase and become vast.
OM AH HUM (3x)

## Offering the torma

*Offer the torma by reciting three times:*

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NAYA AHKAROMUKAM SARWA DHARMANÄN ADENUWATEN NADÖ DA OM AH HUM PHAT SÖHA

## Outer offerings

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NA PUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NA DHUPE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄE BAHA NA ALOKE PARTITZA HUM SÖHA

OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NA GÄNDHE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NA NEWIDE PARTITZA HUM SÖHA
OM AGNIYE AHDIBÄ AHDIBÄ AMBISHA AMBISHA MAHA SHRIYE HAMBÄ KABÄ BAHA NA SHAPTA PARTITZA HUM SÖHA

## Requesting assistance

O Deity who eat what is burned in the fire,
King of Rishis and Lord of the spirits,
Together with the hosts of Fire Deities from the south-east,
To you I make offerings, praises, and prostrations.
Please enjoy this torma that I offer to you.

May I and other practitioners
Have good health, long life, power,
Glory, fame, fortune,
And extensive enjoyments.
Please grant me the attainments
Of pacifying, increasing, controlling, and wrathful actions.
You who are bound by oaths please protect me
And help me to accomplish all the attainments.
Eradicate all untimely death, sicknesses,
Harm from spirits, and hindrances.
Eliminate bad dreams,
Ill omens, and bad actions.

May there be happiness in the world, may the years be good,
May crops increase, and may the Dharma flourish.
May all goodness and happiness come about
And may all wishes be accomplished.

*Now offer water for drinking:*

OM AH HRIH PRAVARA SÄKARAM AHRGHAM PARTITZA HUM SÖHA

## Requesting forbearance

Whatever has been done out of confusion,
Even the slightest faulty action,
O Protector, because you are the refuge of all beings,
It is fitting for you to be patient with these.

OM VAJRA SATTÖ AH

## Departure of mundane Fire Deity

O Eater of burning offerings
Who accomplish one's own and others' purposes,
Please depart and return at the appropriate time
To help me accomplish all the attainments.

*Contemplate:*

OM MU
The wisdom being, Fire Deity, returns to his natural abode and the commitment being assumes the aspect of a blazing fire.

## Putting on the armour

At places in my body arise moon mandalas upon which, at my navel, is red OM BAM, Vajravarahi; at my heart blue HAM YOM, Yamani; at my throat white HRIM MOM, Mohani; at my forehead yellow HRIM HRIM, Sachalani; at my crown green HUM HUM, Samtrasani; at all my limbs smoke-coloured PHAT PHAT, essence of Chandika.

*In order to protect the main directions and intermediate directions recite twice:*

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT

## Auspicious prayers

May there be the auspiciousness of swiftly receiving the blessings
Of the hosts of glorious, sacred Gurus,
Vajradhara, Pandit Naropa, and so forth,
The glorious Lords of all virtue and excellence.

May there be the auspiciousness of the Dakini Truth Body,
Perfection of wisdom, the supreme Mother of the Conquerors,
The natural clear light, free from elaboration from the beginning,
The Lady who emanates and gathers all things stable and moving.

May there be the auspiciousness of the Complete Enjoyment Body, spontaneously-born,
A body, radiant and beautiful, ablaze with the glory of the major and minor marks,
A speech proclaiming the supreme vehicle with sixty melodies,
And a mind of non-conceptual bliss and clarity, possessing the five exalted wisdoms.

May there be the auspiciousness of the Emanation Body, born from the places,
Ladies who with various Form Bodies, in various places,
Fulfil by various means the aims of various ones to be tamed
In accordance with their various wishes.

May there be the auspiciousness of the supreme Dakini, mantra-born,
A venerable Lady with a colour similar to that of a ruby,
With a smiling, wrathful manner, one face, two hands holding curved knife and skullcup,
And two legs in bent and outstretched positions.

May there be the auspiciousness of your countless millions of emanations,
And the hosts of the seventy-two thousand [Dakinis]
Eliminating all the obstructions of practitioners,
And bestowing the attainments that are longed for.

## A RITUAL FOR PURIFYING AND BLESSING THE SITE

*If a burning offering has already been performed on the site of the hearth, or if it is above ground level, there is no need to perform a site ritual. However, if neither is the case, and if a ritual has not already been performed in that place, the following site ritual should be performed there.*

*On the site where the hearth will be made, set out a torma for the local guardians, as well as outer offerings, and inner offering. Those who are to perform [the offering] should assemble and, if they have already performed self-generation on that day, should proceed with the ritual. If not, they should begin with:*

In an instant I become Venerable Vajrayogini.

*Now bless the inner offering, outer offerings, and torma. Then:*

Light rays radiate from my heart and invite the local guardians and their retinues.

### Outer offerings

OM KYETRA PALA SAPARIWARA AHRGHAM PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA PADÄM PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA PUPE PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA DHUPE PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA ALOKE PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA GÄNDHE PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA NEWIDE PARTITZA HUM SÖHA
OM KYETRA PALA SAPARIWARA SHAPTA PARTITZA HUM SÖHA

## Inner offering

OM KYETRA PALA SAPARIWARA OM AH HUM

## Offering the torma

*Recite three times:*

OM AHKAROMUKAM SARWA DHARMANÄN ADENUWATEN NADÖ DA OM AH HUM PHAT SÖHA (3x)

## Request

*Recite three times:*

All you who abide in this place,
Gods, nagas, givers of harm, cannibals, and others,
I request you to grant me permission
To make use of this site.

*Requested in this way:*

Having been requested, they gladly depart to their own places.

*Now, to purify the ground, with divine pride, sprinkle the site of the hearth with white mustard seeds, water, and ashes from a wood stove while reciting OM KHANDAROHI HUM HUM PHAT. With this mantra spread the ground with the five bovine substances, starting from the east, and then sprinkle scented water and cleansing water. Then sit in the vajra posture and with the earth-pressing mudra recite:*

OM BHUKE The ground becomes emptiness.

HUM LAM HUM The ground becomes the nature of atoms.

OM MEDINI BENZI BHAWA VAJRA BHÄNDHA HUM The ground becomes completely firm, the nature of vajra.

OM HANA HANA VAJRA KRODHA HUM PHAT Wrathful Vajra destroys all obstacles.

*Reciting this, while touching the ground with your hand, blesses the site. Now for the supreme purification contemplate:*

All phenomena, the ground and so forth, are of one taste with emptiness.

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Vajradaka Burning Offering Sadhana*

by
Ngulchu Dharmabhadra

*Vajradaka*

# *Vajradaka Burning Offering Sadhana*

## Going for refuge and generating bodhichitta

I go for refuge until I am enlightened
To Buddha, Dharma, and the Supreme Assembly.
Through the virtues I collect by giving and other perfections
May I become a Buddha for the benefit of all living beings.
(3x)

## Generating special bodhichitta

And especially for the sake of all mother sentient beings, I must attain the state of complete Buddhahood as quickly as possible. Therefore I shall engage in a burning offering to Vajradaka.

## Visualizing the commitment being

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM
The fire becomes emptiness.

From the state of emptiness there arises a fiercely-blazing fire of exalted wisdom. In the centre of this, from a HUM and a vajra, there arises wrathful Vajradaka, dark blue in colour. He has one face and two hands which are joined in the mudra of a Hungdzä and hold a vajra and bell. With his mouth wide open, he snarls into space, baring his four sharp fangs. His head is adorned with five dry skulls and he wears a long

necklace of fifty moist skulls. He wears a tiger's skin for a lower garment and is complete with all the features of a wrathful manifestation. He sits with his legs forming a circle, in the manner of a Hero destroying negativities and obstructions. At his crown is a white OM, at his throat a red AH, at his heart a blue HUM.

### Inviting and absorbing the wisdom beings

Light rays radiate from the HUM at his heart and invite from their natural abodes wisdom beings in the same aspect, together with the empowering Deities.

DZA HUM BAM HO They become non-dual.

### Granting empowerment

The empowering Deities grant empowerment and his crown is adorned by Akshobya.

### Offerings

OM VAJRADAKA SARARIWARA AHRGHAM PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA PADÄM PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA PUPE PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA DHUPE PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA ALOKE PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA GÄNDHE PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA NEWIDE PARTITZA HUM SÖHA
OM VAJRADAKA SARARIWARA SHAPTA PARTITZA HUM SÖHA

## Prostration

O Vajra Akshobya, great exalted wisdom,
Great skilful one from the vajra sphere,
Supreme among the three vajras and three mandalas,
To you Vajradaka I prostrate.

## Visualization for making the burning offering

I remain in my ordinary form. At my heart is a black letter PAM, the seed of negativity. At my navel, from RAM, comes a red fire mandala. On the soles of both my feet, from YAM, comes a blue wind mandala.

Light rays radiate from the letter PAM and draw back all the negativities and obstructions of my three doors in the aspect of black rays of light. These dissolve into the PAM.

Below, the wind blows and enters through the soles of my feet. The fire at my navel blazes and light rays from the fire drive the PAM out through my nostrils. My negativities take on the aspect of a scorpion which dissolves into the sesame seeds. I offer these to the mouth of Vajradaka.

OM VAJRA DAKA KHA KHA KHAHI KHAHI SARWA PAPAM DAHANA BHAKMI KURU SÖHA

May all the negativities, obstructions, and degenerated commitments I have accumulated during beginningless lives in cyclic existence [be purified] SHÄNTING KURUYE SÖHA

*Offer the sesame seeds to Vajradaka while reciting the mantra and the brief request prayer. Continue in this way until all the sesame seeds have been offered.*

## Thanking offering

OM VAJRADAKA SARARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA PARTITZA HUM SÖHA

## Prostration

Merely by our remembering your dark-blue form of a wrathful cannibal,
Amidst a blazing mass of exalted wisdom fire,
You destroy all maras, negativities, and obstructions;
To you Vajradaka I prostrate.

## Requesting forbearance

Whatever mistakes I have made
Through not finding, not understanding,
Or not having the ability,
Please, O Protector, be patient with all of these.

## Dissolution

The wisdom beings return to their natural abodes and the commitment being transforms into the aspect of a blazing fire.

## Dedication

By this virtue, throughout all my lives,
May I never be parted from the Mahayana Guru who reveals the unmistaken path,
And by always remaining under his care,
May I drink continuously from the nectar of his speech.

Due to this, may I and others complete the practices
Of renunciation, bodhichitta, correct view,
The six perfections, and the two stages,
And may we swiftly attain the state endowed with the ten powers.

Through the blessings of the non-deceptive Guru and Three Jewels,
And the power of the immutable nature of phenomena and non-deceptive dependent relationship,
May everything be auspicious for my excellent prayers to be accomplished
So that I may swiftly attain omniscient Buddhahood.

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Samayavajra Sadhana*

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by
Je Phabongkhapa

*Samayavajra*

# *Samayavajra Sadhana*

## Going for refuge and generating bodhichitta

I go for refuge until I am enlightened
To Buddha, Dharma, and the Supreme Assembly.
Through the virtues I collect by giving and other perfections
May I become a Buddha for the benefit of all living beings.
(3x)

## Visualizing the commitment being

I have the clarity of the Deity. At my heart, on a lotus of various colours and a moon mandala, there arises, from HA, a sword with its handle marked by a HA. This completely transforms into Samayavajra, who has a green-coloured body and three faces, one green, one black, and one white. He has six hands. The first two embrace his consort who is similar in appearance. The other two right hands hold a vajra and a sword, and the other two left hands hold a bell and a lotus. Both the Father and the Mother are adorned with various jewelled ornaments. At their crown is an OM, at their throat is an AH, at their heart is a HUM.

## Inviting and absorbing the wisdom beings

From the HUM at the heart, light rays radiate and invite from their natural abodes wisdom beings in the same aspect.

DZA HUM BAM HO
They become non-dual.

## Granting empowerment

Once again light rays radiate from the HUM at the heart and invite the five Families together with their retinues.

OM PÄNZA KULA SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA PARTITZA HUM SÖHA

O all you Tathagatas please grant him the empowerment.

Requested in this way, with vases brimming with the nectar of exalted wisdom, they grant the empowerment through the crown of my head.

'OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM'

The entire body of Samayavajra is filled and he experiences great bliss. All stains are purified. The excess water at the crown completely transforms and the Father's crown is adorned by Akshobya and the Mother's by Amoghasiddhi.

## Recitation of the mantra

On a moon at the heart of Samayavajra is a vajra of various colours. At its centre is a green HA from which flows a fine stream of nectar. This is encircled by OM AH PANGYA DHIKA HA HUM. A stream of nectar flows out through the points of the multi-coloured vajra, gradually filling my whole body. I experience uncontaminated bliss and all the stains of my degenerated commitments leave through the pores of my skin in the form of black liquid.

*While contemplating this, recite the mantra as many times as you wish.*

OM AH PANGYA DHIKA HA HUM

## Prayer of confession and resolve

Out of unknowing and confusion,
I have transgressed and broken my commitments.
O Guru Protector, please protect me.
Principal holder of the Vajra,
To you whose nature is great compassion,
Lord of all beings I go for refuge.

Samayavajra replies, 'Dear One, all your negativities, obstructions, and degenerated commitments are cleansed and purified.'

## Absorption

Having said this, he dissolves into me and my three doors become inseparable from the body, speech, and mind of Samayavajra.

## Dedication

By this virtue may I purify
All defilements and hindrances
That obstruct my progress on the spiritual paths,
And may I attain Buddhahood for the benefit of all.

**Colophon**: This sadhana was translated under the compassionate guidance of Geshe Kelsang Gyatso.

# *Appendix III*
# *Diagrams and Illustrations*

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**Hand Gestures** 511
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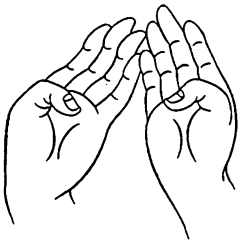
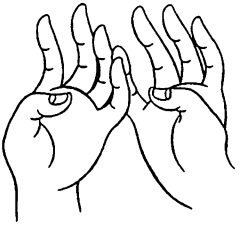
# *Hand Gestures*

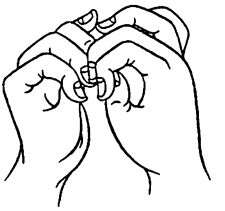


AHRGHAM

PADÄM



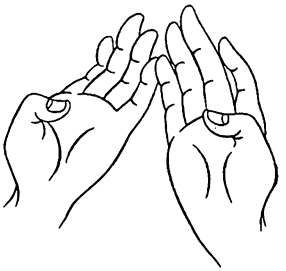
PUPE



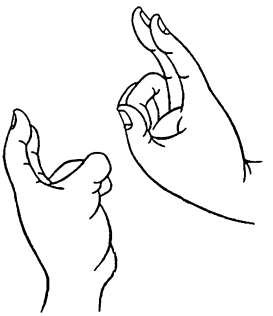
DHUPE

ALOKE/DIWE

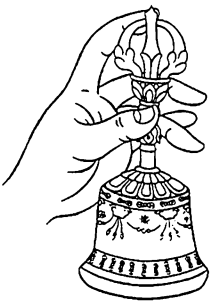
GÄNDHE



NEWIDE

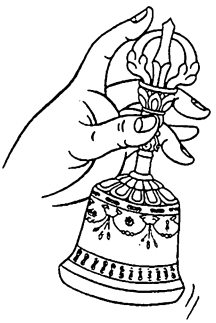


SHAPTA

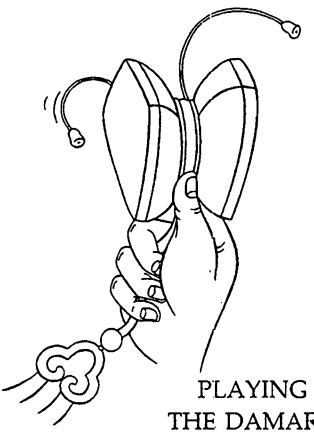


HOLDING THE BELL

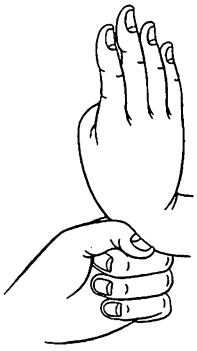
HOLDING THE VAJRA



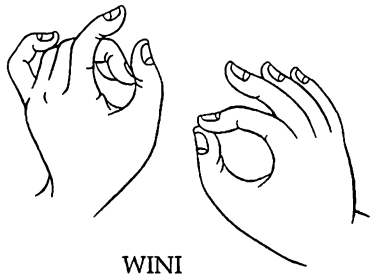
PLAYING THE BELL



PLAYING THE DAMARU

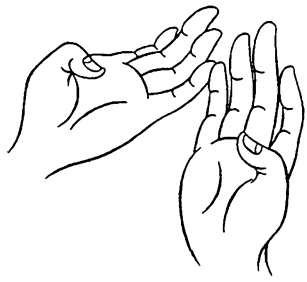


ADARSHE

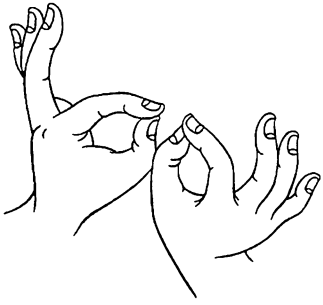


WINI

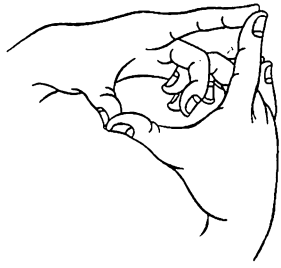
GÄNDHE



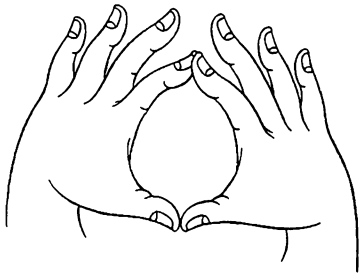
RASE



PARSHE



DHARME



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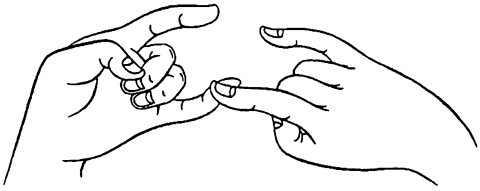
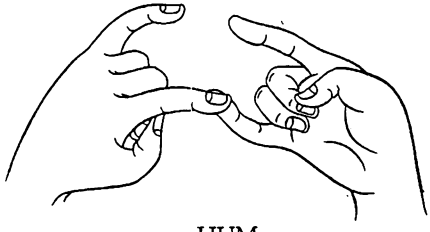
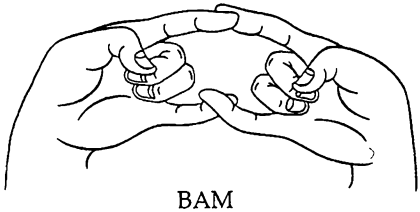


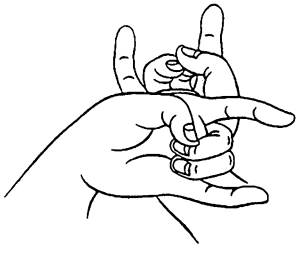
DZA



HUM

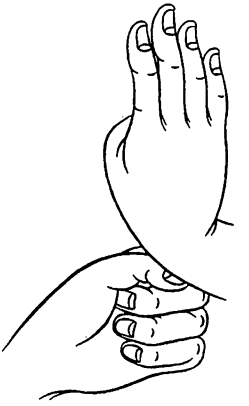


BAM

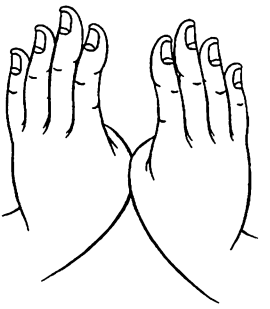


HO

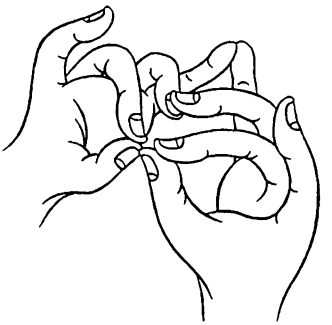
OM



AH

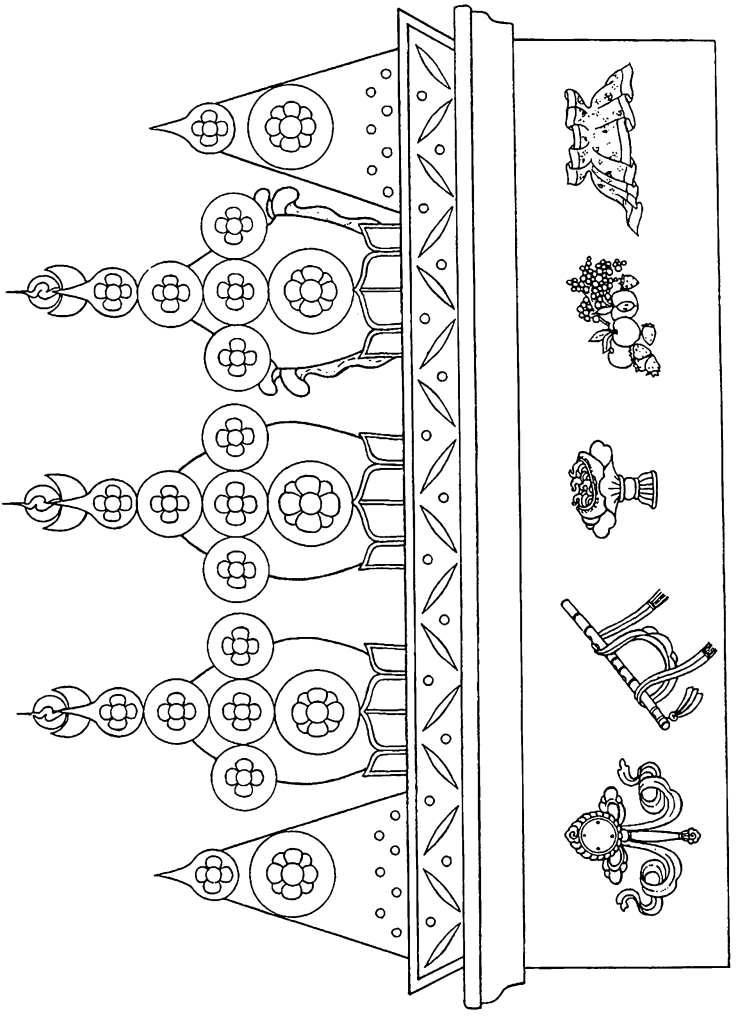


HUM



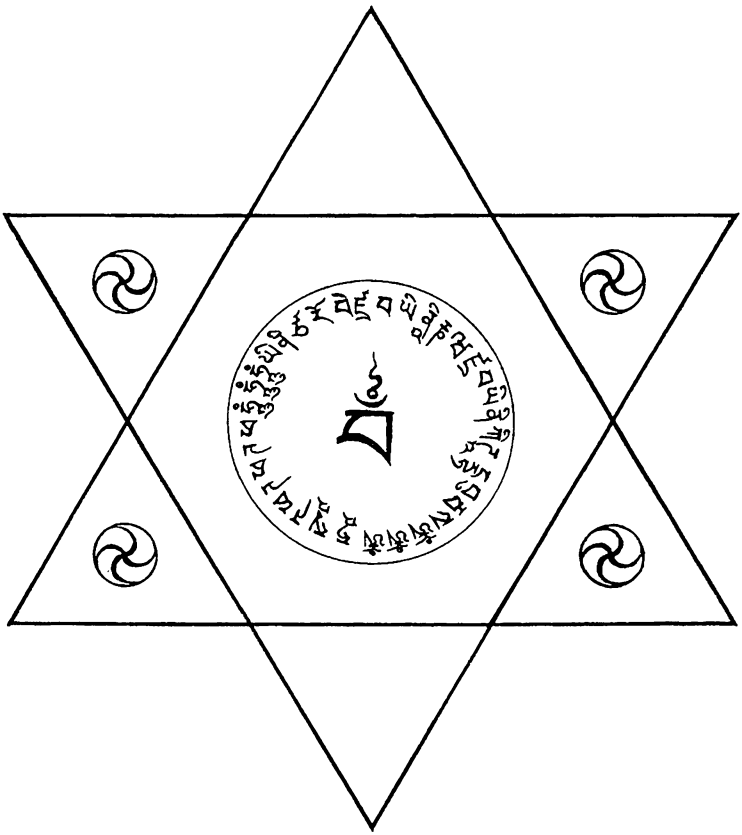
HA HO HRIH

# *Ritual Objects*



*Tormas*

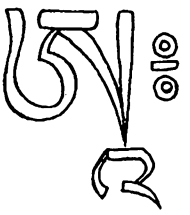
*Inner offering in skull cup, vajra, bell, damaru, action vase, mala*



*Letter BAM and mantra rosary on a moon disc inside the phenomena-source*

RAM

OM



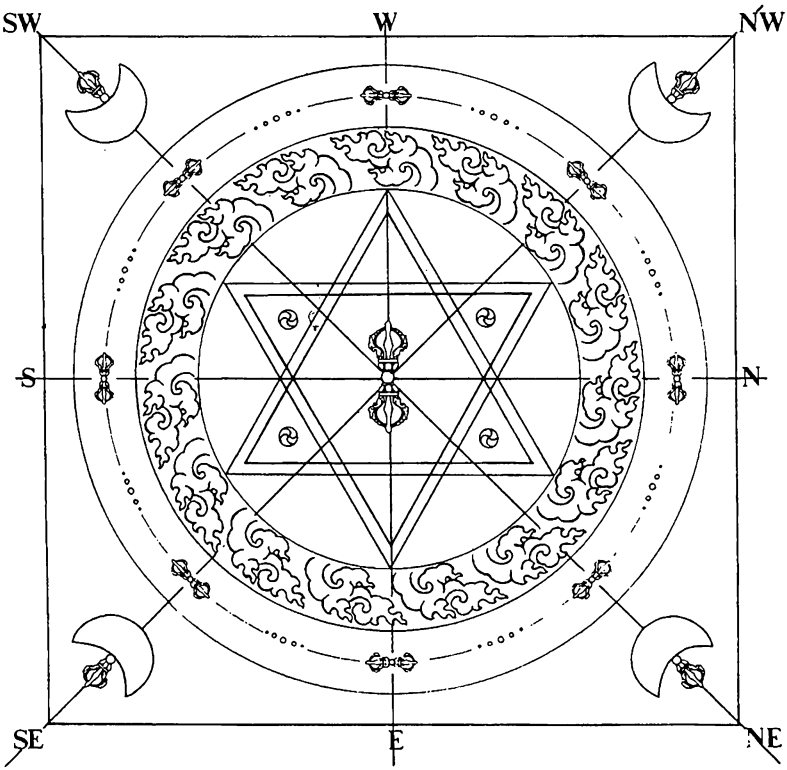
AH

HUM

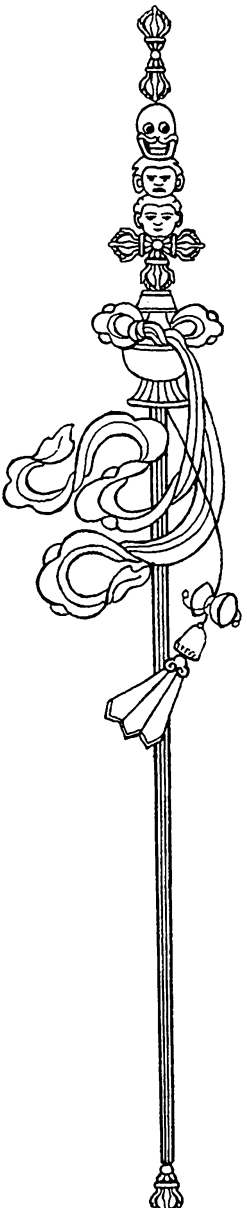
HA

HO

HRIH

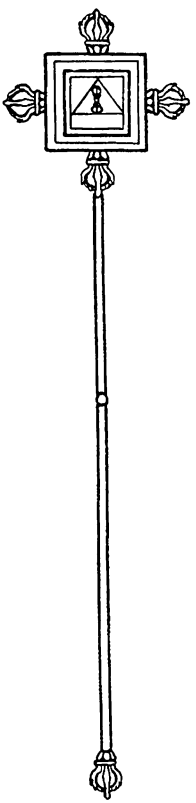



*Fire puja mandala*

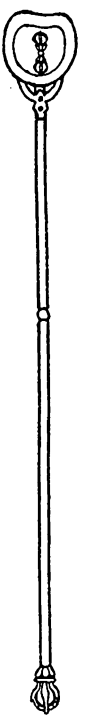


*Khatanga*

*Nam gyäl vase*



*Fire puja funnel*



*Fire puja ladle*

# *Glossary*

***Action mudra*** A Highest Yoga Tantra consort who assists in developing great bliss.

***Aggregate*** In general, all functioning things are aggregates because they are an aggregation of their own parts. In particular, a person of the desire or form realm has five aggregates: the aggregates of form, feeling, discrimination, compositional factors, and consciousness. A being of the formless realm lacks the aggregate of form but has the other four. A person's form aggregate is his or her body. The remaining four aggregates are aspects of his or her mind.

***Akshobya*** The manifestation of the consciousness aggregate of all Buddhas. He has a blue-coloured body.

***Amitabha*** The manifestation of the aggregate of discrimination of all Buddhas. He has a red-coloured body.

***Amoghasiddhi*** The manifestation of the aggregate of compositional factors of all Buddhas. He has a green-coloured body.

***Arya*** See *Superior being*.

***Aspiring bodhichitta*** A bodhichitta that is a mere wish to achieve enlightenment for the benefit of all sentient beings.

***Bardo*** See *Intermediate state*.

***Benzarahi*** A female Buddha who is the manifestation of the fire element of all Buddhas. The consort of Buddha Amitabha.

***Bodhichitta*** Sanskrit word for 'mind of enlightenment'. 'Bodhi' means enlightenment, and 'chitta' means mind. There are two types of bodhichitta: conventional bodhichitta and ultimate bodhichitta. Generally speaking, the term 'bodhichitta' refers to conventional bodhichitta, which is a primary mind motivated by great compassion that spontaneously seeks enlightenment to benefit all

sentient beings. Conventional bodhichitta is of two types: aspiring bodhichitta and engaging bodhichitta. Ultimate bodhichitta is a wisdom motivated by conventional bodhichitta that directly realizes emptiness, the ultimate nature of phenomena.

***Bodhisattva*** A person who has generated spontaneous bodhichitta. From the first moment a practitioner generates a non-artificial, or spontaneous, bodhichitta he or she becomes a Bodhisattva and enters the first Mahayana path, the path of accumulation. An ordinary Bodhisattva is one who has not realized emptiness directly, and a Superior Bodhisattva is one who has achieved a direct realization of emptiness.

***Body mandala*** The transformation into a Deity of any part of the body of oneself generated as a Deity.

***Buddha*** A being who has completely abandoned all delusions and their imprints.

***Buddhadharma*** Buddha's teachings and the inner realizations achieved by practising them.

***Buddha lineage*** The root mind of a sentient being and its ultimate nature. Buddha lineage, Buddha nature, and Buddha seed are synonymous. All sentient beings have Buddha lineage and therefore have the potential to achieve Buddhahood.

***Buddha Shakyamuni*** The fourth of the thousand Buddhas who will appear in this world. The first three were Kraccuchanda, Kanakamuni, and Kashyapa. The fifth Buddha will be Maitreya. From among the thousand Buddhas only three, Buddha Shakyamuni, the eleventh Buddha, and the last Buddha, will teach the path of Secret Mantra.

***Buddha Vajradhara*** The Enjoyment Body aspect of Buddha Shakyamuni. Buddha Vajradhara is the founder of Vajrayana.

***Central channel*** The principal channel at the very centre of the body where the channel wheels are located.

***Channels*** Subtle inner passageways of the body through which flow subtle drops moved by inner winds.

***Channel wheel*** 'Chakra' in Sanskrit. A focal centre where secondary channels branch out from the central channel. Meditating on these points can cause the winds to enter the central channel.

***Clear light*** A very subtle mind which, when manifest, perceives everything as clear, empty space.

***Commitments*** Promises and pledges taken when engaging in certain spiritual practices.

***Commitment being*** A visualized Buddha or ourself visualized as a Buddha. A wisdom being is an actual Buddha who is invited to unite with the commitment being. A commitment being is so called because in general it is the commitment of all Buddhists to visualize or remember Buddha, and in particular it is a commitment of those who have received an empowerment into Highest Yoga Tantra to generate themselves as a Deity.

***Completion stage*** The Highest Yoga Tantra realizations that are achieved through completing a special method that causes the winds to enter, abide, and dissolve within the central channel.

***Conventional truth*** Any phenomenon other than emptiness.

***Cyclic existence*** See *Samsara*.

***Dakinis and Dakas*** All the female Tantric Buddhas and those women who have achieved the realization of meaning clear light are known as Dakinis. Dakas are the male equivalent.

***Dakini Land*** The Pure Land of Vajrayogini. In Sanskrit it is called 'Keajra' and in Tibetan 'Dagpa Khachö'.

***Damaru*** A small hand-drum used in Tantric rituals. Playing the damaru symbolizes the gathering of the outer Dakinis into our body and the manifestation of the inner Dakini (the mind of clear light) within our mind through the blazing of the inner fire. It is also used as a music offering to the Buddhas.

***Deity*** A Tantric enlightened being.

***Delusion*** A mental factor that functions to disturb our peace of mind. There are three root delusions: ignorance, attachment, and hatred. From these all other delusions such as jealousy, pride, deluded doubt, and so forth, arise.

***Demon*** See *Mara*.

***Desire realm*** The environment of humans, animals, hungry spirits, hell beings, and the gods who enjoy the five desirable objects.

***Dharma*** Buddha's teachings and the inner realizations achieved by practising them.

***Dharma Protectors*** Manifestations of Buddhas or Bodhisattvas whose main function is to eliminate obstacles and to gather all necessary conditions for pure Dharma practitioners.

***Divine pride*** A non-deluded pride that regards oneself as a Deity and one's environment and enjoyments as those of the Deity. It is the antidote to ordinary conceptions.

***Drops*** The essence of blood and sperm. When the drops melt and flow through the inner channels they give rise to the experience of bliss.

***Emanation Body*** 'Nirmanakaya' in Sanskrit. A Buddha's Form Body which can be perceived by ordinary beings.

***Empowerment*** A special potential power to achieve any of the four Buddha bodies which is received by a Tantric practitioner from his or her Guru or from other holy beings by means of Tantric ritual. It is the gateway to the Vajrayana path.

***Emptiness*** The ultimate nature of all phenomena, phenomena's lack of inherent existence.

***Engaging bodhichitta*** A bodhichitta held by the Bodhisattva vows.

***Enjoyment Body*** 'Sambhogakaya' in Sanskrit. A Buddha's subtle Form Body which can be perceived only by Mahayana Superiors.

***Enlightenment*** Buddhahood, a state of mind that is completely free from delusions and their imprints.

***Example clear light*** A mind of clear light that realizes emptiness by means of a generic image.

***Field for Accumulating Merit*** The Three Jewels. Just as external seeds grow in a field of soil, so the wholesome internal seeds produced by virtuous actions grow in dependence upon Buddha, Dharma, and Sangha.

***Five Buddha Families*** The five aggregates of all Buddhas appear as the five Buddha Families. All Buddhas are included within these five Families. The Family of Vairochana is the form aggregate of all Buddhas and also their Mirror-like Wisdom. The Family of Ratnasambhava is the feeling aggregate of all Buddhas and also their Wisdom of Equality. The Family of Amitabha is the aggregate of discrimination of all Buddhas and also their Wisdom of Indi-

vidual Realization. The Family of Amoghasiddhi is the manifestation of the aggregate of compositional factors of all Buddhas and also their Wisdom of Accomplishing Activities. The Family of Akshobya is the consciousness aggregate of all Buddhas and also their Dharmadhatu Wisdom.

***Five contaminated aggregates*** The aggregates of form, feeling, discrimination, compositional factors, and consciousness in a samsaric being.

***Five delusions*** In the context of blessing the inner offerings, the five delusions are self-grasping, attachment, miserliness, jealousy, and confusion.

***Five elements*** Earth, water, fire, wind, and space.

***Five omniscient wisdoms*** The five wisdoms of a Buddha: Mirror-like Wisdom, Wisdom of Equality, Wisdom of Individual Realization, Wisdom of Accomplishing Activities, and Dharmadhatu Wisdom.

***Five stages of completion stage*** Isolated speech, isolated mind, illusory body, meaning clear light, and Union.

***Foe Destroyer*** 'Arhat' in Sanskrit. Someone who has attained liberation by destroying their enemy, the delusions. Such a person will never again be reborn in cyclic existence.

***Form realm*** The environment of those upper realm gods who possess form.

***Formless realm*** The environment of those upper realm gods who do not possess form.

***Fortunate aeon*** The name given to this world age. It is so called because one thousand Buddhas will appear during this aeon. Buddha Shakyamuni was the fourth and Buddha Maitreya will be the fifth.

***Four bodies of a Buddha*** The four bodies of a Buddha are: the Wisdom Truth Body, the Nature Body, the Complete Enjoyment Body, and the Emanation Body. The Wisdom Truth Body and the Nature Body constitute the Truth Body of a Buddha, and the Complete Enjoyment Body and the Emanation Body constitute the Form Body of a Buddha.

***Four complete purities*** A Tantric practice is one that possesses

the four complete purities: (1) complete purity of place: the environment is seen as the mandala of the Deity; (2) complete purity of body: ordinary appearance of the body is prevented and the practitioner imagines that he or she possesses the body of a Deity; (3) complete purity of enjoyments: sense enjoyments are transformed into offerings to the Deity; (4) complete purity of action: the practitioner regards all his or her actions as the actions of the Deity.

***Four Mothers*** Lochana, Mamaki, Benzarahi, and Tara.

***Four Noble Truths*** True sufferings, true sources, true cessations, and true paths. They are called 'noble' truths because they are supreme objects of meditation. Through meditating on these four objects we can realize ultimate truth directly and thus become a noble, or Superior being. Sometimes referred to as the 'Four Truths of Superiors'.

***Generation stage*** A realization of a creative yoga achieved as a result of pure concentration on bringing the three bodies into the path in which one mentally generates oneself as a Tantric Deity and one's surroundings as the Deity's mandala. Meditation on generation stage is called a 'creative yoga' because its object is created by correct imagination.

***Geshe*** A title given by the Kadampa Monasteries to accomplished Buddhist scholars.

***Gändhavajra*** The emptiness of smell appearing in the form of an offering goddess.

***God*** A being who belongs to the god realm, the highest of the six realms of samsara. There are many different types of god. Some belong to the desire realm and others to the form and formless realms.

***Great compassion*** The wish to protect all sentient beings from suffering.

***Great scope practitioner*** A spiritual practitioner who emphasizes attaining enlightenment for the benefit of others.

***Guhyasamaja*** A Highest Yoga Tantra Deity.

***Guru*** The Sanskrit word for Spiritual Guide. See also *Spiritual Guide*.

***Hearer*** One of two types of Hinayana practitioner. Both Hearers and Solitary Conquerors are Hinayanists, but they differ in their motivation, behaviour, merit, and wisdom. In all these respects Solitary Conquerors are superior to Hearers.

***Hell realm*** The lowest of the three lower realms.

***Heroes and Heroines*** A Hero is a male Tantric Deity embodying method. A Heroine is a female Tantric Deity embodying wisdom.

***Heruka*** A principal Deity of Mother Tantra. He has a blue-coloured body, four faces, and twelve arms, and embraces his consort Vajravarahi.

***Highest Yoga Tantra*** A Tantric instruction which contains the method to transform sexual experience into the spiritual path.

***Hinayana*** Sanskrit term for 'Lesser Vehicle' The Hinayana goal is to achieve merely one's own liberation from suffering by completely abandoning delusions.

***Illusory body*** When a practitioner of Highest Yoga Tantra arises from the meditation of the isolated mind of ultimate example clear light, he or she will take a body that is not the same as his or her ordinary physical body. This new body has the same appearance as the body of the personal Deity of generation stage except that it is white in colour. This is the illusory body. It can be perceived only by those who have already attained an illusory body.

***Imprint*** There are two types of imprint: imprints of action and imprints of delusion. Every action leaves an imprint on the mind. These imprints are karmic potentialities to experience certain effects in the future. The imprints of delusion remain even after the delusions themselves have been abandoned. Imprints of delusion are obstructions to ominiscience. They are completely abandoned only by Buddhas.

***Indestructible drop*** The most subtle drop, which is located at the heart. It is formed from the essence of the white and red drops received from our parents at conception. It does not melt until the time of death, when it opens and allows the very subtle mind and its mounted wind to travel to the next life. A detailed explanation is given in *Clear Light of Bliss*.

***Inherent existence*** An imagined mode of existence whereby phenomena are held to exist from their own side, independent of

other phenomena. In reality all phenomena are empty of inherent existence because they depend upon their parts.

***Initial scope practitioner*** A spiritual practitioner who seeks the happiness of humans or gods.

***Inner Dakini Land*** A mind of clear light that realizes emptiness directly. Synonymous with meaning clear light.

***Inner fire*** 'Tummo' in Tibetan. An inner heat located at the centre of the navel channel wheel.

***Inner offering*** A Highest Yoga Tantra offering that is produced by transforming ten bodily substances into nectar.

***Inner winds*** Special winds related to the mind that flow through the channels of our body. Our mind cannot function without these winds.

***Intermediate scope practitioner*** A spiritual practitioner who emphasizes the attainment of his or her liberation from samsara.

***Intermediate state*** 'Bardo' in Tibetan. The state between death and the next rebirth.

***Ishvara*** A god who abides in the Land of Controlling Others' Emanations, the highest state of existence within the desire realm. Ishvara has limited, contaminated miracle powers which make him more powerful than other beings in the desire realm. If we entrust ourselves to Ishvara we may receive some temporary benefit in this life, such as an increase in wealth or possessions, but wrathful Ishvara is the enemy of those seeking liberation and he interferes with their spiritual progress. He is therefore said to be a type of Devaputra demon.

***Je Phabongkhapa*** *(1878–1941)* A great Tibetan Lama of the late nineteenth and early twentieth centuries, and an emanation of Heruka. Phabongkha Rinpoche was the holder of many lineages of Sutra and Secret Mantra. He composed the Vajrayogini self-generation, self-initiation, retreat preliminaries, and burning offering sadhanas that are translated in this book.

***Je Tsongkhapa*** *(1357–1419)* An emanation of Manjushri who manifested as a monk in fourteenth-century Tibet. He restored the purity of Buddha's doctrine and demonstrated how to practise pure Dharma during degenerate times. As an emanation of Manjushri he embodies the wisdom of all the Buddhas; as an emanation of

Avalokiteshvara he embodies the compassion of all the Buddhas; and as an emantion of Vajrapani he embodies the power of all the Buddhas.

***Kadampa*** A follower of the Kadam tradition. The Kadam tradition of Tibetan Buddhism is the tradition passed down from Atisha and his disciple Dromtönpa. Up to the time of Je Tsongkhapa the tradition is known as Old Kadam and after the time of Je Tsongkhapa it is known as New Kadam.

***Kalachakra*** A Highest Yoga Tantric Deity manifested by Buddha Vajradhara.

***Kalarupa*** A Dharma Protector who is an emanation of Manjushri.

***Kangyur*** The collection of all the Sutras and Tantras that have been translated from Sanskrit into Tibetan. See also *Tengyur*.

***Karma*** Sanskrit term referring to actions and their effects. Through the force of intention we create actions with our body, speech, and mind, and all of these actions produce effects. The effect of virtuous actions is happiness and the effect of negative actions is suffering.

***Khandarohi*** One of the eight Goddesses of the body wheel of the Heruka Mandala. Her main function is to dispel the obstacles of practitioners.

***Khatanga*** A ritual object symbolizing the sixty-two Deities of Heruka.

***Kusali*** Literally, 'Possessor of Virtue'. It is a name given to great meditators who practise secretly while outwardly appearing as ordinary people.

***Liberation*** Complete freedom from samsara and its cause, the delusions.

***Lochana*** A female Buddha who is the manifestation of the earth element of all Buddhas. The consort of Buddha Vairochana.

***Lord of Death*** Although the demon of uncontrolled death is not a sentient being it is personified as the Lord of Death, or Yama. The Lord of Death is depicted in the diagram of the wheel of life clutching the wheel between his claws and teeth.

***Mahakala*** A Dharma Protector who appears in many different aspects: four-armed, six-armed, four-faced, etc.

***Mahakaruna*** Great Compassionate One: Avalokiteshvara.

***Mahamudra*** Literally, 'Great Seal'. According to Sutra this refers to the profound view of emptiness, and according to Tantra it is the union of great bliss and emptiness.

***Mahasiddha*** Sanskrit term for 'greatly accomplished one'. Used to refer to Yogis with high attainments.

***Mahayana*** Sanskrit term for 'great vehicle', the spiritual path to great enlightenment.

***Mamaki*** A female Buddha who is the manifestation of the water element of all Buddhas. The consort of Buddha Ratnasambhava.

***Mandala*** A celestial mansion in which a Tantric Deity abides.

***Mandala offering*** An offering of the entire universe visualized as a Pure Land with all the inhabitants as pure beings.

***Mantra*** Literally, 'mind protection'. Mantra protects the mind from ordinary appearances and conceptions.

***Mara*** Sanskrit term for 'demon'. Anything that interrupts our attainment of liberation or full enlightenment. Since there are four principal hindrances to these attainments, there are said to be four types of demon: the demons of Devaputra, the demon of death, the demon of delusions, and the demon of the contaminated aggregates. Amongst these, only the demons of Devaputra are actual sentient beings. The main Devaputra demon is wrathful Ishvara who abides in the Land of Controlling Others' Emanations, the highest level of gods of the desire realm. Buddha is called a Conqueror because he has conquered these four types of demon or mara. See also *Ishvara.*

***Meaning clear light*** A mind of clear light that realizes emptiness directly. Synonymous with inner Dakini Land.

***Meditation*** Analytical meditation is the mental process of investigating a virtuous object by analyzing its nature, function, characteristics, and other aspects. Placement meditation is a single-pointed concentration on a virtuous object.

***Merit*** Merit is the good fortune created by virtuous actions. It is the potential power to increase one's good qualities and produce happiness.

***Method*** Any spiritual path that functions to ripen our Buddha

lineage. Training in renunciation, compassion, and bodhichitta are examples of method practices. Wisdom is any spiritual path that functions to release our mind from delusions or their imprints. An example of wisdom is a correct view of emptiness.

***Naga*** A type of spirit living mainly in oceans, lakes, or rivers. They are usually depicted as having a serpent's body.

***Nagarjuna*** An Indian Buddhist Master who revived the Mahayana in the first century AD after its virtual disappearance by bringing to light the teachings on the *Perfection of Wisdom*.

***Naropa*** An Indian Buddhist Mahasiddha who founded the Narokhachö lineage of Vajrayogini.

***Nature Body*** The ultimate nature of a Buddha's mind.

***Negative phenomenon*** An object that is realized by means of the explicit elimination of an object of negation. Emptiness is an example of a negative phenomenon because it is realized by a mind that directly negates inherent existence, which is its object of negation. There are two types of negative phenomena, affirming negatives and non-affirming negatives.

***Obstructions to liberation*** Obstructions that prevent the attainment of liberation. All delusions, such as ignorance, attachment, and anger, are obstructions to liberation. Also called 'delusion-obstructions'.

***Obstructions to omniscience*** The imprints of delusions that prevent simultaneous, direct realization of all phenomena. Only Buddhas have overcome these obstructions.

***Ordinary appearance*** Any perception that is due to an impure mind. According to the teachings of Secret Mantra, ordinary appearance is the main cause of samsara.

***Ordinary being*** A being who has not realized emptiness directly.

***Ordinary conception*** Any mind that conceives things as ordinary.

***Outer Dakini Land*** The Pure Land of Vajrayogini.

***Parshavajra*** The emptiness of tangible objects appearing in the form of an offering goddess.

***Phabongkha Rinpoche*** See *Je Phabongkhapa*.

***Phenomena-source*** Emptiness, the source of all phenomena, symbolized as a single or double tetrahedron.

***Primary mind*** A mind that cognizes mainly the general character of its object.

***Pure Land*** A pure environment in which there is no true suffering. There are many Pure Lands. For example, Sukhavati is the Pure Land of Buddha Amitabha, and Dakini Land, or Keajra, is the Pure Land of Buddha Vajrayogini.

***Rasavajra*** The emptiness of taste appearing in the form of an offering goddess.

***Ratnasambhava*** The manifestation of the feeling aggregate of all Buddhas. He has a yellow body.

***Refuge*** Actual protection.

***Renunciation*** The wish to be released from samsara.

***Root Guru*** The main Spiritual Guide from whom we have received the empowerments, instructions, and oral transmissions of our main practice.

***Rupavajra*** The emptiness of form appearing in the form of an offering goddess.

***Sadhana*** A method for attainment associated with a Tantric Deity.

***Samsara*** Sanskrit term for 'cyclic existence'. Uninterrupted rebirth without freedom or control. A samsaric being is any being who is not free from uncontrolled rebirth. Such rebirths follow one another in uninterrupted succession like the spokes of a wheel spinning rapidly. It is for this reason that samsara is often depicted as a circle or a wheel.

***Sangha*** According to the Vinaya tradition, any community of four or more fully ordained monks. In general, ordained or lay people who take Bodhisattva vows or Tantric vows can also be said to be Sangha.

***Secret Mantra*** Synonymous with Tantra. Secret Mantra teachings are distinguished from Sutra teachings because they reveal methods for training the mind by bringing the future result, or Buddhahood, into the present path. Secret Mantra is the supreme path to full enlightenment. The term 'Mantra' indicates that it is Buddha's special instruction for protecting our mind from ordinary appearances and conceptions. Practitioners of Secret Mantra overcome ordinary appearances and conceptions by visualizing their

body, environment, enjoyments, and deeds as those of a Buddha. The term 'Secret' indicates that the practices are to be done in private, and that they can be practised only by those who have received Tantric empowerment.

***Seed-letter*** The sacred letter from which a Deity is generated. Each Deity has a particular seed-letter. For example, the seed-letter of Vajrayogini is BAM, and the seed-letter of Heruka is HUM.

***Self-grasping*** A conceptual mind that holds any phenomenon to be inherently existent. The mind of self-grasping gives rise to all other delusions such as anger and attachment. It is the root cause of all suffering and dissatisfaction.

***Sentient being*** Any being who possesses a mind that is contaminated by delusions or their imprints. 'Sentient being' and 'living being' are terms used to distinguish beings whose minds are contaminated by any of the two obstructions from Buddhas, whose minds are completely free from these obstructions.

***Shaptavajra*** The emptiness of sound appearing in the form of an offering goddess.

***Sindhura*** A red powder from any of the Twenty-four Auspicious Places of Heruka.

***Six perfections*** The perfections of giving, moral discipline, patience, joyous effort, mental stabilization, and wisdom. They are called perfections because they are motivated by bodhichitta.

***Six realms of samsara*** There are three higher, or fortunate, realms: the realms of gods, demi-gods, and humans; and three lower, or unfortunate, realms: the realms of animals, hungry spirits, and hell beings.

***Sixty-two Deities of Heruka*** There are sixty-two Deities in Heruka's mandala: six Deities of the Great Bliss Wheel, sixteen Deities of the Heart Wheel, sixteen Deities of the Speech Wheel, sixteen Deities of the Body Wheel, and eight Deities of the Commitment Wheel.

***Solitary Conqueror*** See *Hearer*.

***Spiritual Guide*** Any Teacher who guides us along the spiritual path.

***Spontaneous great bliss*** A special bliss that is produced by the

bodhichittas, or drops, melting inside the central channel. It is achieved by gaining control over the inner winds.

***Stupa*** A religious object symbolizing Buddha's mind.

***Sukhavati*** Pure Land of Buddha Amitabha.

***Superior being*** 'Arya' in Sanskrit. A being who has a direct realization of emptiness. There are Hinayana Superiors and Mahayana Superiors.

***Sutra*** The teachings of Buddha that are open to everyone to practise. These include Buddha's teachings of the three turnings of the Wheel of Dharma.

***Tantra*** See *Secret Mantra*.

***Tara*** A female Buddha who is the manifestation of the wind element of all Buddhas. The consort of Buddha Amoghasiddhi.

***Tengyur*** The collection of commentaries to Buddha's teachings that have been translated from Sanskrit into Tibetan.

***Three Jewels*** Buddha, Dharma, and Sangha.

***Three principal aspects of the path*** The realizations of renunciation, bodhichitta, and wisdom realizing emptiness.

***Three realms*** The desire realm, the form realm, and the formless realms. The desire realm includes the realms of hell beings, hungry spirits, animals, humans, demi-gods, and some gods. Some environments of gods are included in the desire realm, some in the form realm, and some in the formless realm. The desire realm is so called because its inhabitants have very strong desirous attachment.

***Torma offering*** A special food offering made according to either Sutric or Tantric rituals.

***True cessation*** The ultimate nature of the mind freed from any obstruction by means of a true path.

***True path*** A spiritual path held by a wisdom directly realizing emptiness.

***True source*** An action or delusion which is the main cause of true suffering.

***True suffering*** A contaminated object produced by delusions and karma.

***Tsog offering*** An offering made by an assembly of Heroes and Heroines.

***Tsongkhapa*** See *Je Tsongkhapa*.

***Tummo*** See *Inner fire*.

***Tushita*** The Joyful Land, the Pure Land of Buddha Maitreya. This is also the Pure Land where Je Tsongkhapa abides. Known in Tibetan as 'Ganden'.

***Twenty-four Holy Places*** Puliramalaya, Dzalandhara, Odyana, Arbuta, Godawari, Rameshöri, Dewikoti, Malawa, Kamarupa, Ote, Trishakune, Kosala, Kalinga, Lampaka, Kanchra, Himalaya, Pretapuri, Grihadewata, Shaurashtra, Suwanadvipa, Nagara, Sindhura, Maru, and Kuluta.

***Ultimate bodhichitta*** A wisdom motivated by conventional bodhichitta that directly realizes emptiness.

***Ultimate truth*** Emptiness.

***Union of method and wisdom*** Training in conventional bodhichitta is the method to ripen our Buddha seed, while ultimate bodhichitta is the wisdom that releases our mind from obstructions. We need to practise both bodhichittas, thus uniting method and wisdom.

***Union that Needs Learning*** A union of the illusory body and meaning clear light that has not yet abandoned the obstructions to omniscience.

***Union of No More Learning*** A union of the illusory body and meaning clear light that has abandoned the obstructions to omniscience.

***Vairochana*** The manifestation of the form aggregate of all Buddhas. He is white in colour.

***Vajra and bell*** The vajra is a ritual sceptre symbolizing great bliss and the bell is a ritual hand-bell symbolizing emptiness.

***Vajra brothers/sisters*** Practitioners who have received any Highest Yoga Tantra empowerment from the same Tantric Master, either at the same time or at different times.

***Wisdom*** See *Method*.

***Wisdom being*** See *Commitment being*.

***Wisdom Truth Body*** Buddha's omniscient mind.

***Yama*** See *Lord of Death*.

***Yamantaka*** A Highest Yoga Tantra Deity who is a wrathful manifestation of Manjushri.

***Yidam*** A Tantric Enlightened Being.

***Yoga*** A term used for various spiritual practices such as Guru yoga and the yogas of eating, sleeping, dreaming, and waking. 'Yoga' also refers to union, such as the union of tranquil abiding and superior seeing.

# *Bibliography*

Geshe Kelsang Gyatso is a highly respected meditation master and scholar from the Mahayana Buddhist tradition founded by Je Tsongkhapa. Since arriving in the UK in 1977, Geshe Kelsang has worked tirelessly to establish pure Buddhadharma in the West. Over this period he has given extensive teachings on the major scriptures of the Mahayana. These teachings are currently being published and will provide a comprehensive presentation of the essential Sutra and Tantra practices of Mahayana Buddhism.

## Books in print

*The Bodhisattva Vow*. The essential practices of Mahayana Buddhism. (Tharpa, 1991.)

*Buddhism in the Tibetan Tradition: A Guide*. An introduction to Tibetan Buddhism. (Penguin, 1990.)

*Clear Light of Bliss*. Mahamudra in Vajrayana Buddhism. (2nd. edn. Tharpa, 1991.)

*Heart Jewel*. A commentary to the *Heart Jewel* Sadhana, the essential practice of the New Kadam Tradition of Mahayana Buddhism.

*Heart of Wisdom*. A commentary to the *Heart Sutra*. (3rd. edn. Tharpa, 1990.)

*Joyful Path of Good Fortune*. The stages of the path to enlightenment. (Tharpa, 1990.)

*Meaningful to Behold*. A commentary to Shantideva's *Guide to the Bodhisattva's Way of Life*. (3rd. edn. Tharpa, 1990.)

*A Meditation Handbook*. A practical guide to Buddhist meditation. (Tharpa, 1990.)

*Universal Compassion*. A commentary to Bodhisattva Chekhawa's *Training the Mind in Seven Points*. (Tharpa, 1988.)

## Forthcoming books

*Great Treasury of Merit*. A commentary to *Offering to the Spiritual Guide* (*Lama Chöpa*).
*Types of Mind*. An explanation of the nature, types, and functions of mind.
*Ocean of Nectar*. A commentary to Chandrakirti's *Guide to the Middle Way*.
*Great Mother of the Conquerors*. A commentary to the *Perfection of Wisdom Sutras*.
*Tantric Grounds and Paths*. An explanation of the grounds and paths of the four classes of Tantra.
*Going for Refuge*. An introduction to the practice of Buddhist refuge.
*Essence of the Vajrayana*. A commentary to the Highest Yoga Tantra practice of Glorious Heruka.

## Sadhanas

Geshe Kelsang is also supervising the translation of a collection of essential sadhanas. Those already in print include:

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*Great Mother*
A method for averting obstacles in conjunction with the *Heart Sutra*.

*Heart Jewel*
The Guru Yoga of Je Tsongkhapa combined with the practice of his Dharma Protector.

*Medicine Guru Sadhana*
Prayers and requests to the Assembly of Seven Medicine Buddhas.

*Dakini Yoga: Vajrayogini Six Session Sadhana*
Six-session Guru Yoga combined with self-generation as Vajrayogini.

*Wishfulfilling Jewel*
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# *Study Programmes*

Geshe Kelsang has prepared three study programmes based on his books, the General Programme, the Foundation Programme, and the Teacher Training Programme. These are designed to fulfil the wishes of those who wish to study Buddhism systematically and thereby deepen their experience of the essential practices.

The *General Programme* provides a basic introduction to Mahayana Buddhism with the emphasis on the Stages of the Path, Training the Mind, and Tantric Mahamudra, the three pillars of Je Tsong-khapa's tradition.

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In recent years, Geshe Kelsang has received many requests to found Centres where these programmes can be studied, and there are now a number of such Centres in the UK, Spain, the US, Canada, and Mexico.

The addresses of the Centres are as follows:

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**Asociacion Vajradharma**
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**Sheffield Buddhist Centre**
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