

# Vajrayogini Teachings with Geshe Sonam Ngodrup

by Geshe Sonam Ngodrup

Translation: V. Khedrup

## **Second Vajrayogini teaching – 16.09.2023**

To all Dharma friends, wherever in the world you find yourself, Geshela hopes that you are well and he hopes that you are happy.

And so, our hoping in gathering today, is that by going through the self-generation text, the self-generation practice, slowly and methodically we can all come to a good understanding.

Geshela said, also we will go through a lot of details, so in a teaching like this there is necessarily a lot of details, and some of Geshela's students from the last session of the Chakrasamvara teaching they were saying, oh my gosh, there is so much there, like how can I possibly remember it all? And of course, Geshela does not expect you to remember it all, what he hopes that you take is the essential points so that you can keep kind a brief outline of the teaching of the deity practice within your mind. That is his hope.

Everything he says to you won't be able to actualize it in your practice right away, Geshela knows this, but what he hopes, is that you take the things that you can practice, and put those into use. And then slowly, when you are at home you might go over the teachings again, you might look at the commentaries and slowly slowly you will be able to incorporate more and more.

And also, to have a little bit of confidence, because remember when we approach the tantric teachings from the point of view of the empowerment, we kind of indicated that we indicated that we were a student of sharp faculties – because tantra is necessarily for students of sharp faculties.

Even in terms of the sutra, the paramitayana teachings that somebody that is very sharp faculty in those teachings, very advanced, you have to be able even more advanced than the advanced sutra practitioner to enter into the path of tantra.

Geshela says, he hopes that you realize that he is teasing you a little bit, but also, he wants you to understand that is doable, if we keep the basic points in our mind, slowly, slowly we will come to a understanding of the practice, this is for sure.

And it's the same for Geshela in his own practice, sometimes he will have learned something and as he is engaging in the meditation he is able to come into the mind very clearly. At other times he is not able to apply all of the points he has learned. So, he shares the same experience.

And also, these different yantras or vehicles are distinguished in part by the attitude that they take towards the afflictions. So for example in the sutra presentation, a practitioner of limited faculties, s/he has the advice to stay away from the person or the situation that is giving rise to the afflictions, so they keep their distance, that is the first way of dealing with the afflictions.

And so, if one is a shravakayana practitioner following the vinaya, the monastic discipline, emphasizing the cultivation of ethics in their training, the advice is to stay far away from potential sources of affliction.

Whereas when we go to the next level of sutra practice, the bodhisattvayana level of practice, we know that the bodhisattva, s/he confronts the affliction directly and applies an antidote. They confront the affliction directly.

Whereas the vajrayana, the tantric practitioners, s/he actually deliberately brings the source of the affliction closer, so that the affliction is arisen and they can then transform it through the methods of tantra. This is the vajrayana approach.

And also, another thing that we find in the sutra teachings, it talks about the main difficulties that sentient beings face. And it lists kind of 3 main ones: the difficulty of birth, intermediate state and death.

There are ways that the practitioner deals with these issues of death, intermediate state and rebirth, in both sutra and tantra, but the methods by which they deal with them are really quite different.

So to go back to the afflictions, the sutra practitioner wants to eliminate rebirth that is compelled by afflictions and karma. Correct? So, what they do is they cultivate the opposing factor, which is also called the antidote to that affliction, so that is their approach.

So, for example, when we speak of the afflictions, let's focus on ignorance, because ignorance is said to be the king of the afflictive emotions. So, the practitioner will then meditate on its direct opposite, which is the antidote of selflessness.

So, that's not to say that the vajrayana practitioner is not meditating on emptiness, certainly s/he is meditating on emptiness, but actually it's to say that the approach of dealing with this issue of death, intermediate state and rebirth is to practice meditations that are similar to death, intermediate state and rebirth.

And so, there are many beautiful examples to illustrate how that technology in vajrayana works, and we can come to a full discussion of those eventually.

So, the self-generation practice of any deity that you do, is necessarily - has as its main feature using meditations similar to death, intermediate state and rebirth to transform those into the 3 kayas. In order for those meditations on the 3 bringings to be successful you need many other factors, so those are branch practices, but you can really say that the heart of the practice of self-generation of any deity is really the 3 bringings.

And so, another thing that is important for us to keep in mind, the basis, 3 bodies, the path 3 bodies and the result, 3 bodies.

So, then the basis of course is ordinary death, intermediate state and rebirth. That means that death, intermediate state and rebirth compelled by affliction and karma.

The path is the actual meditation on the 3 bringings, what you will find in the sadhana about death, intermediate state and rebirth.

Within the path presentation on death, intermediate state and rebirth, we find a presentation according to the generation stage and we find a presentation according to the completion stage.

The completion stage practitioner, if s/he is already able to effectively meditate on these 3 bringings according to completion stage, they are actually quite advanced along the path. But in order to be able to reach that advanced stage we first need to train in the meditations of the generation stage, of transforming death, intermediate state and rebirth into the 3 kayas, the 3 bodies of a Buddha.

So, really actually, the practitioner of completion stage, the ideal practitioner has already achieved the siddhis of the generation stage, can maintain their appearances of the deity etc. so they are already doing pretty well by the time they get to that point.

So then we come to the discussion of the resultant 3 bodies, and of course this is not something that is easy to come by, this is the result that comes from the cause of our cultivation.

Think about it in an encouraging way, instead think that that I call the I or the self, it can achieve these resultant 3 bodies of the truth body, Dharmakaya, the enjoyment body, Sambhogakaya and the emanation body, Nirmanakaya. If we think of it in that way, it's actually quite encouraging.

And so to achieve those results of the 3 bodies, there are actually many beautiful causes and conditions that we're going to cultivate by engaging in the practice. That is our topic of exploration today.

So hopefully you are determined because you have heard the benefits. Just as if somebody told you of the benefits of going to a certain country, about the benefits of buying a certain product for your home, to kind to give you an idea about why you would want to achieve that. That's been Geshela's approach here.

So, then we will proceed with the preliminary prayers.

Just in the interest of saving time, we do encourage folks – normally before a tantric session you want to recite a sutra prayer, so Geshela recommends the Foundation of all Good Qualities, but we also realized that people are probably eager to get into the session so we want to get right into the session. So we will keep the prayers brief today and we won't recite the Foundation of all Good Qualities.

But Geshela said, it's extremely important because we understand that the foundation stones of tantric practice is the practice of the lamrim, the stages of the path, so we need to have that in place.

And for those of you who are interested in Geshela's introductory remarks about the basis, path and resultant 3 bodies, he really recommends you to look at the tantric grounds and paths texts. Those will give you more information about that.

Without further ado, let's recite the praises to Shakyamuni Buddha. So we will recite the praises to Shakyamuni Buddha, then the mandala, and short refuge and bodhicitta. And then we will recite 2 verses of the Vajrayogini lineage prayer.

### *Prayers*

So having received this human rebirth, then in the best way possible we want to make use of it, so we should bring forth the motivation that we are going to study and practice in a stable way.

And what we want to do is practice in a way that with each step we cultivate we experience an increasing degree of mental peace and happiness.

Just some brief introductory remarks, before we get to the main topic.

So, we will do a brief meditation so just begin by placing your body and mind in a relaxed state.

### *Meditation*

*So whatever difficult feeling or thought maybe coming up, or stress, just imagine like waves in the ocean when the wind calms they dissolve gently back into the surface.*

*Self, others, objects like a fence, a house, a forest, all of these appear to have inherent existence but if we search for that pinpointable essence we will not be able to find it.*

*So imagine that from the sphere of emptiness a beautiful jeweled ground, smooth without obstruction arises. It is in the nature of voidness.*

*Everywhere we look we see only the feature of a pure land at the same time realizing neither of them have even a tiny bit of true existence.*

*And so then, upon that beautiful jeweled ground, in the space in front of us there is an ornamented throne held up by 8 snow lions.*

*And upon that, a beautiful lotus seat with full beautiful petals etc.*

*And then upon that seat in the centre appears your own root guru but in the aspect of the deity glorious Chakrasamvara, Heruka, together with the mother consort. And then in the space surrounding we can visualize the lamas of this lineage of yogini, in the aspect of Vajradharma*

*And then, so that's behind lama Heruka. And then in the space in front, we visualize a little bit higher, the principal figure, venerable Vajrayogini and then surrounding her all of the yiddam deities of the 4 classes of tantra.*

*So, I am just going to recap: behind we have the lineage figures in the form of Vajradharma. Principal figure of lama Heruka in front Vajrayogini and the deities of the 4 classes of tantra. Then to the space to the right, Buddha Shakyamuni, surrounded by Buddha Shakyamuni surrounded by other buddhas and bodhisattvas.*

*And then to the left we have Manjushri, the Buddha of wisdom together with the bodhisattvas, solitary realizers, pratyekabuddhas, shravakas, hearers etc.*

*So, we also have the understanding that they appear in the form of hearers and solitary realizers, but they are actually emanations of fully enlightened beings appearing in that way for a specific purpose.*

*And we also imagine in front of the main deity are the root and explanatory tantras of Chakrasamvara, so appearing as texts but in the nature of light.*

*And then we imagine that a little bit below on the same level as us on either side of us are our father and mother and then behind all sentient beings of samsara.*

*And think, we are all in the best possible way going to bring forth the practice of refuge.*

*We think that as the result of this cause of going for refuge with a mind of faith, beautiful lights and nectars emanate from the figure of the field of accumulation; these dissolve into myself and all of the sentient beings completely purifying the afflictive and wisdom obscurations and leading them to pure dakins land.*

*Then having received that blessing we bring forth bodhicitta the wish to achieve enlightenment for all beings.*

*And think, until I achieve the resultant state of Vajrayogini for the benefit of all of the sentient beings I will study and practice this system in a stable way.*

*And then focus once again, but this time imagining that all of the deities in the field of accumulation melt into lights and nectars and dissolve into yourself.*

*Think that from this melting of light into oneself one experiences a sense of wellbeing and joy.*

So we will pause the meditation there.

So, of course as we engage in the practice of going for refuge etc. in relation to the field of accumulation, there are different ways to do this. The way that Geshela just presented was the vaster way of doing that. There are also middling and abbreviated ways.

And so this is kind of the vaster way of doing this visualization and in fact this visualization you will notice is pretty much in accord with the word of the sadhana quick path to great bliss.

so Geshela said, that he sometimes gets carried away and he is a big talker and he likes to talk but he doesn't want us to lose our place too much, so let us turn to our discussion of the sadhana.

So, Geshela – we actually mentioned this before, but then some other people have asked about it, so you will notice at the beginning of the sadhana it says, that one who has not received empowerment and also the full commentary – one who hasn't received the commentary is not allowed even to glance at the sadhana nearing path to great bliss. But Geshela wants to explain that actually this is not practiced, it's actually more open and this is according to the words of many holy beings.

But of course, in order to practice the sadhana, it is really advised to have received the initiation of Vajrayogini, certainly to practice.

And just a reminder that the basis of the practice of Vajrayogini is the practice of the 11 yogas, and in terms of the 11 yogas, the first 3 are not contained within the sadhana.

So, of these 11 yogas of Vajrayogini, the first 3 are sleeping, rising and experiencing nectar, so these first 3 of Vajrayogini's 11 yogas are not included in the sadhana.

So, of course, Geshela presented these 3 really briefly in his first Vajrayogini teaching, so he is just going to recap, we won't go in depth.

In terms of sleeping and rising there is a presentation of both these yogas according to generation stage and according to completion stage.

And so there is one, where one imagines receiving the blessings through the dissolving of the field of accumulation or the lama and then one focusses on the letter BAM and its dissolution: this is the yoga of sleeping according to the completion stage.

The other method is that one generates oneself as the deity Vajrayogini but Vajrayogini without the ornaments and one imagines falling asleep in the lap of the lama, as Vajradharma – this is the presentation of the generation stage yoga of sleeping.

And so, the rising Geshela says, is similar for both happens: you imagine that you are hearing beautiful instruments and voices of Vajrayogini and the dakinis awakening you from slumber.

It's a little bit like in the monastery where you are aroused with the sound of the dumchen[?] which is like that big trumpet and the gong, so in this case you imagine that it's Vajrayogini with the dakinis arousing you from sleep.

And so, during these yogas of sleeping, rising and experiencing nectar, one of the important things is that the practice should bring the arising of the 3 joys.

And so, these 3 joys are enumerated differently according to how they are emphasized. We give the easiest one here first. So, practicing the yoga of sleeping because it helps the mind become open and relaxed, practicing the yoga of sleeping should bring forth mental joy.

So we see that the feeling that one has when one is for example according to generation stage falling asleep in the lap of the lama, this should bring forth a feeling of security and wellbeing, so mental joy. And the with the completion stage is more like dissolving into emptiness which brings forth a feeling of great bliss and so that also definitely brings forth a mental kind of joy.

And then rising, rising is said to bring forth physical joy, the joy of the body.

Why is it said to be the joy of the body? Because one is rising to the sound of the dakinis and then remembers one's form as Vajrayogini. So when one's form is Vajrayogini one experiencing the body joy, the joy of being the body of the deity.

And then experiencing nectar, because it's put inside the mouth and then it absorbs into our throat where the source of our voice is, this is said to give rise to the bliss of the speech. So bliss of body, bliss of speech, and bliss of mind. Sorry, I mistranslated. I said bliss, I meant joy. My apology.

So, the joy of body, the joy of speech and the joy of mind; or mental joy, physical joy and verbal joy.

So Geshela is saying [Tibetan words] because the honorific words for body, speech and mind are different in Tibetan from the normal words, but in English it's just body, speech and mind.

So that's what we keep in mind as we practice the first 3 of Vajrayogini's 11 yogas.

Actually these yogas are something we should normally be using and practicing. So it's important to keep these points in mind.

And so, as we mention when we come to the actually beginning words of the sadhana, as you see on page 9, if you have the FPMT version, we are actually starting from the 4th of Vajrayogini's 11 yogas, the yoga of the immeasurables.

And so related to practicing this sadhana effectively, to help us keep all of the points in mind nicely, Geshela would propose 10 outlines for the 4th of the 11 yogas.

So Geshela can recite all of these very nicely from memory, I do have the paper in front of me, so let's go:

- 1) visualizing the objects of refuge
- 2) refuge
- 3) the mind generation (bodhicitta)
- 4) the 4 immeasurables
- 5) dissolving the refuge objects
- 6) the instantaneous self-generation
- 7) the blessing the vajra and bell
- 8) blessing the inner offering
- 9) blessing of the preliminary tormas
- 10) meditation recitation of Vajrasattva

So, all of these with the exception of the blessing of the vajra and bell you will find clearly enumerated within the words of the sadhana Nearing path to great bliss. How wonderful and encouraging to have all of these practices so clearly outlined.

Now we are going to turn our attention to the sadhana, Nearing path to great bliss itself.

*In the space before me are Guru Chakrasamvara father and mother, encircled by the assemblies of root and lineage gurus, yidams, the Three Sublime Ones, Dharma protectors, and guardians.*

Geshela said, that we are going over this taking refuge again, because he wants to give some additional explanation.

*I and all transmigratory beings, equaling the limits of space,  
from now until reaching the essence of enlightenment,  
Go for refuge to the glorious holy gurus;*

As you recite this first one, to the Gurus, remember you are visualizing in terms of that field of accumulation the root and lineage gurus. It's like you visualized all this and then you are focusing on different parts as you recite these lines. As you recite this, you are focusing on the root lama and the lineage lamas. And if you have a lot of time for your session, you can actually pause here and do a recitation on receiving the lights and nectars from lama Heruka as well as all of the root and lineage gurus.

So you will have noticed that when we receive the blessings, we receive the blessings on the basis of lights and nectar entering us. So there is actually a reason that is both lights and nectar and this is explained by the holy beings.

And the meaning of this is very deep as it is explained by the lineage lamas, so we know that by the time we come to completion stage we are focused on achieving 2 things: the resultant illusory body and clear light.

The nectar that we receive is said to represent the illusory body. The lights for the radiance that we receive in the blessing this creates the cause to achieve the resultant clear light in the future.

So that's one important meaning to highlight here.

*We go for refuge to the complete buddha-bhagavans;*

When we recite this line we can focus on the part of the field of accumulation to the right, Buddha Shakyamuni surrounded by various enlightened beings.

And when we say

*We go for refuge to the holy Dharma;*

we can focus on the visualized root tantras in the form of text in the nature of light that we mentioned.

And so, if we visualize the lights and nectars in relation to receiving the blessing of the dharma, you might think, we visualized those lights and nectars descending from the texts that we visualized. But actually no, we visualized the lights and nectars coming from the heart of the guru yiddam. Why is this? Because we imagine that they are the true cessations and true paths that the lama has realized. Those blessings are being conveyed to us which are really the ultimate, the actual dharma jewel.

*We go for refuge to the arya Sangha.*

Then we focus our attention to the left of the field of accumulation, with Manjushri and the various figures that we mentioned there.

And so, this is how we go for refuge, receive the blessings of the lights and nectar offer prostration and praise etc.

So, you really experience the sadhana differently, if you take your time with it, so for example going through this part, doing all those visualizations.

*I will attain the state of complete buddhahood*

*And then free all sentient beings from the ocean of samsara's suffering*

this is the wishing or aspiring bodhicitta. And by the time you get to therefore

*Therefore, I shall practice the stages of the path of Vajrayogini.*

this is engaging bodhicitta.

And so actually, if you want to do a practice of renewing your bodhisattva vows you could insert a verse for taking the bodhisattva vows here if you liked.

And if you remember from last session, you can also cultivate this verse thinking about the 4 immeasurables or the 4 boundless thoughts.

So then, when we cultivate thinking about all sentient beings, when it mentions all sentient beings in this verse we think of immeasurable equanimity, and when we think about the ocean of samsara's suffering we think about immeasurable compassion; and then when we think about placing them in bliss we think about immeasurable love and we think through the cultivation of these 3 we bring forth immeasurable joy.

*To the gurus and the precious Rare Sublime Ones, I prostrate and go for refuge. Please bless my continuum.*

This is a request.

Then from being pleased with the request all of the figures of the field of accumulation melt into light and nectars and absorb into us.

*The objects of refuge before me melt into the aspect of white, red, and dark blue rays of light and absorb into me, whereby I receive the blessings of the holy body, speech, and mind.*

As we imagine receiving the blessings of those lights and nectars there is analogy that can be given here because we can visualize all the assembled sentient beings that we imagine when we went for refuge, going to the pure land; and the way to imagine this is just as when a large bird like a hawk comes, all of the sparrows fly and scatter into the sky, in the same way, when these blessings are received, all of the beings fly to – and I am not sure how to pronounce this, we had a discussion with a friend of mine last night, if it's Keashra or Kechara. I will try a friend of mine who is good in Sanskrit and ask him. So you just imagine that all of those beings fly like the little sparrows to pure dakinis land, to the Kechara paradise.

And Geshela's just remarking that a friend of his who does the practice of Vajrayogini, he said that when he imagines that this is really happening, that all of those beings are kind of flying towards dakinis land, that a real kind of happiness comes to his mind.

And it might be a long time until we can actually practically help sentient beings, yes that's true but from imagining that actualization we accumulate a vast amount of merits, so it's very useful.

So we are able on this basis to accumulate a vast amount of merit, but in terms of actually being able to lead all of those sentient beings, this might take a long time, because we have to go through all of the perfections, get rid of our anger etc. but from imagining like this we accumulate a vast amount of merits. And we can see this right, like there is many beings who actually have completed all of the paramitas the perfections, and are Buddhas right now, but there are still difficult sentient beings, there are still beings that are getting angry at each other etc.

But from us imagining taking all of these sentient beings, working for their sake to achieve enlightenment, leading them to the great bliss of enlightenment we accumulate a great amount of merits.

So now we come, we are on page 11 to the instantaneous self-generation, which is also very important.

And actually instantaneously self-generation is supposed to be efficient in terms of like the generation of the deity happens suddenly, it happens right in that moment.

*Instantaneously I become Perfect Pure Vajrayogini.*

So, it's done instantaneously and very quickly and as we see there is only literally one sentence describing this practice. The trick is, that's is supposed to include taking all 3 death, intermediate state and rebirth into the path.

So that's not easy to do but what Geshela is going to do is giving a really brief meditation that will hopefully give you a taste of how to do this.

What we have done to this point, we have dissolved all of the objects of the field of accumulation and we imagine that in this way our body, speech and mind have been blessed. More than that, our ordinary body, speech and mind have become inseparably mixed with the holy body, holy speech and holy mind of these enlightened beings, the lama, yiddam etc. In this way then there is a great bliss voidness which is generated within the mind.

So from that great bliss arising in our mind then we imagine that like ice, the ordinary appearance we have of ourselves, the appearance we have of ourselves as an ordinary person slowly dissolves away just like when the sun comes out ice will begin to melt.

So all of this grasping and clinging at ordinary appearance, this grasping and clinging at inherent existence this is also cleared away.

And then we imagine that within this great bliss wisdom mind, we have been able to directly apprehend shunyata, emptiness. Just like we would be able to see a flower held directly in front of us.

And then we imagine that this is not an ordinary mind that is experiencing this, but this is the fundamental mind of innate clear light that is holding on to this.

And from that experience we think that this mind of great bliss meditating on emptiness, the fundamental innate clear light that is this the Dharmakaya, the truth body of venerable Vajrayogini.

So this is taking ordinary death into the path of the truth body, the Dharmakaya. This is the first of these 3 bringings.

So then, we think OK, we have brought forth this resultant time Dharmakaya, truth body - but yet if I remain in meditative equipoise upon the Dharmakaya other beings will not be able to see me. So therefore, I will not be able to benefit beings in the best possible way. And then we imagine that just like a fish suddenly jumping out of the water we bring forth the Sambhogakaya, the enjoyment body, and in this meditation here it is visualized as a cubit, almost like a rectangle of beautiful red light.

So it's like pillar, or a long rectangle of red light which is a little bit ambiguous but it shows maybe some of the rough features of Vajrayogini, that's how to meditate here.

So just as a reminder here, when we are meditating on the truth body, Dharmakaya, that's transforming death, and here when we are meditating on the Sambhogakaya, the enjoyment body, that's transforming bardo, the intermediate state.



That's why Geshela said that in tantra we meditate on death, intermediate state and rebirth using similar methods, in tantra. That's an example of that.

Through practicing like this, there is also another major benefit which is that the yogi or the yogini if s/he has not been able to realize emptiness in that lifetime, through practicing with this method, it becomes possible for them to – at the time of death – when the subtle mind is manifest to realize emptiness at that moment.

But it's also possible to even realize the practice completely before death happens, and we see that with the example of the great yogi Milarepa, Gyelwa Ensapa, Losang Gyatso etc.

So, if we don't realize in that life then at that moment when the process of death is manifest with the very subtle mind, before that kind of final moment, then one has the opportunity again to realize emptiness.

But then we think, going back to this visualization of the instantaneous self-generation, then we think, if I remain in this form of the Sambhogakaya, only beings of realization will be able to perceive me, not all sentient beings.

Then we think just like when the Buddha came into this world, and all of the beings of this world were able to see him so I must appear in the Nirmanakaya, the emanation form so all beings can perceive me and it is at that moment that one takes on the complete form and aspect of venerable Vajrayogini. At this moment we have that appearance of venerable Vajrayogini like we see in the depictions.

I was saying it jokingly, people don't see it as disrespectful, but just teasing, I was saying to Geshela, this instantaneous self-generation does not feel so instantaneous. Geshela said it does not feel so instantaneous because I had to ask back for clarifications. Sorry. If it doesn't feel so instantaneous it's my fault.

So actually this is like really important point and we have to have this clear when we engage in this particular meditation, Geshela wasn't able to explain actually everything that we need to know but we want to keep these main points in mind.

So if having done the self-generation properly we are able to maintain a stable divine pride of the deity, this means that we will be able to bless the inner offerings, the outer offerings and engage in all of the subsequent meditations very successfully. So it's really important here.

Then having generated ourselves as the deity we are still on page 11, we come to the time to bless the inner offering. And so, blessing the inner offering it is very important to be clear on when we do this, that although it's not mentioned in the sadhana, the blessing of the inner offering happens on the basis of 4 points.

So what are those 4 points of blessing the inner offering?

1. Cleansing
2. Purifying
3. Generating
4. Blessing

So, cleansing means doing the meditation to dispel all of the obstacles and interferers that could possibly create problems for blessing the inner offering.

Geshela forgot to mention one thing: before this practice of inner offering, if you can take a moment to bless the vajra and bell, even if it's not included in the sadhana this is very useful.

And also, it lets Geshela share another point with you, as a practitioner of this system we should have a vajra, bell and an inner offering. This is also important.

If you don't have or are not able to get an actual vajra and bell and inner offering, you can print a picture of this and keep it and that allows you to maintain the respect.

And in terms of the inner offering substance, having an inner offering pill, a nectar pill is the very best, but even if you are not able to have a nectar pill, having a little bit of tea, even a little bit of water or a tiny bit of alcohol and imagine this to be blessed, you can do like that.

So, as we begin the practice of the inner offering, we have our inner offering kit sort in front of us and we imagine before doing this we need to clear away all of the interferers, so that's the first of these 4 which is cleansing.

*OM KHANDAROHI HUM HUM PHAT*

is where this is done. This is the mantra of cleansing.

So oneself as Vajrayogini at one's heart there is red letter BAM. So countless light rays emanate from that BAM at the heart. On the end of each light ray is a wrathful Kandarohi goddess who scares away interferes once again like that [?] and scatter away all of the sparrows.

So just like you know that abbot or the other personalities at the monastery have all of the different monks who have different tasks to keep the institution running, so is the same with Vajrayogini and her attending deities, so Vajrayogini's attendant deities Kandarohis their task is to clear away all of the obstacles.

So the next one we recite is:

*OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM*

and this is – out of the 4 – purifying.

And at this moment when we recite OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM we think that the inner offering that we have in front of us as well as its contents completely are empty of inherent existence.

So now we have to generate, right, because we visualize the inner offering dissolving into emptiness, so now the 3rd point we have to generate the inner offering.

And so we have to generate both the container of the inner offering as well as the contents.

In terms of the point about purifying, we can think about it from 2 points: from a purifying the clinging and grasping at ordinary appearance, as well as purifying the clinging and grasping at inherent existence.

And so, in terms of the next point generation, we need to have the container first. So we first generate the container and then the contents.

Geshela said, also in terms of the meditation that people following are doing, so for those of you who follow the Chakrasamvara, where we already covered the inner offering, you are going to meditate on patience because we have to cover this inner offering again to go fully through the Vajrayogini sadhana, especially for the new folks.

But it is said that there is nothing that does not become clear or easy through the power of familiarity so hopefully by going through this again, we become even more familiar and we experience benefit in the practice.

Geshela is just sharing a story about his teacher, Kensur Delek, so one of Kensur Delek's teachers was calling him to come to a lot of the classes, not just the classes of his particular level in the studies but he wanted him to attend a lot of the other classes as well. And his teacher noticed that Kensur Delek looked at different times, bored, sometimes even a little bit agitated during the class and he said, if you can bring forth a mind of joy for Dharma at least maintain a mind of equanimity. So that was his advice to Kensur Delek at that time. So Geshela actually wondered about this, because Kensur Delek understood those topics well, so why would his teacher call him to all of those extra classes; and he said maybe it was to kind of work on that like mental blockages or something.

So [?] when something feels like repetitive or we have heard it before, it's maybe not new for us but it is a chance to maintain a mind of equanimity.

*[Everything becomes emptiness.] From within emptiness, from YAM comes wind, from RAM, fire, and from AHs, three hearthstones of human heads. Upon these, from AH comes a wide and expansive skullcup.*

So, this is the generation of the container.

If we are doing a really extensive meditation here, we can imagine that there is from that sphere of emptiness this YAM appears and that from that YAM comes a kind of blowing wind.

And on the basis of that wind a RAM letter appears and from the wind continuing to blow that RAM sort of heats up and gives rise to fire.

So then we developed the wind mandala, the fire mandala and upon that is AH. And upon AH, like hearthstone holding up the offering cup are 3 human heads.

And then that AH transforms into the container, the vast skull cup where we are going to imagine the inner offering. And Geshela said really we don't imagine it as something small, we want this container to be inconceivable vast.

It said we have to visualize the skull cup so big that mount Meru and the 4 continents etc. could all fit inside of it. Now we do the generation of the contents.

*In it, from OM, KHAM, AM, TRAM, and HUM come the five nectars*

In the Vajrayogini sadhana, this is only enumerated very briefly. But actually, we want to meditate upon it vastly. The shar, the eastern direction no matter where we are sitting, we imagine that the eastern direction is facing us, where we are sitting. And in the eastern direction there is an OM, a white letter OM.

And this is in the nature – sorry, within it there are feces. As we generate these nectars, also don't forget within mother tantra, as we are generating these we are first going to the right.

In the northern direction there is a green letter KHAM and this is giving rise to brain matter or marrow. Then in the western direction there is a red AM and it is in the nature of white bodhicitta.

So we covered OM, KHAM, and AM so far. So now, in terms of the principle direction we are only left with south.

And so, then from a yellow TRAM then red bodhicitta or bone marrow arises. And then in the centre from a blue HUM then urine arises. So Geshela said he is doing his hand motions to help you visualize and he is wondering why I am not following this motion, because I am reading my book. So he is doing it so we know where everything is placed.

And so, because Vajrayogini is a mother tantra then we understand that the nectars are considered principle, so the nectars are put in the 4 cardinal directions. In father tantra that's not the case.

Because within Guhyasamaja or Vajrabhairava for example, it's within these cardinal directions and the center that you see the 5 meats are placed.

And meditating on these 5 nectars is considered the most important in mother tantra, because the 5 nectars are associated with the arising of clear light, and the arising of clear light is the main attainment of mother tantra.

So, why do we posit these 5 substances as nectar and transform them into nectar? Because these are said to be the 5 sort of liquids that are associated with us as a human being when we first come to the world.

So by purifying these 5 liquids that are associated with us when we first come to the world, by purifying them and offering them, on this basis we achieve the cause to achieve a state of deathlessness.

When we speak about these 5 nectars, when we speak about them from the point of view of attainment, we talk about the nectar of being free from illness, the nectar of deathlessness and the nectar of uncontaminated wisdom.

So, OM, KHAM, AM, TRAM, and HUM those are the 5 nectars. So OM, KHAM, AM, TRAM in the cardinal directions, and remember HUM in the middle.

*and from LAM, MAM, PAM, TAM, and BAM come the five meats, each marked by its syllable.*

And so when we do these 5 meats in the intermediate directions, we go around the circle in the opposite way.

In the south-eastern direction which is also known as the abode of the fire deity, we imagine a white LAM.

The abode of the fire deity, it's important to know this, because Geshela said when you look at many tantric commentaries it's not going say the south-eastern direction, it will say abode of fire deity. It's called the abode of the fire deity because that's where Agni the deity of fire is said to reside.

Then, in the south-western direction, from the letter MAM dogs flesh arises. And this south-western direction is known as separated from truth. In the text you'll see, in terms in where it is direction wise it's in the south-western direction, but it's not referred to as south-west in the text, it's referred to as separated from truth. Why is this? Because the south-west is said to be the abode of Rakshasas, it's a kind of demon. The Rakshas are demons and they are always telling lies, therefore their abode is known as separated from truth.

And then in the north-western direction a letter PAM arises from which elephant flesh appears. And this north-western intermediate direction is known as vayu, wind place because this is the abode of the wind deities.

So, in the north-eastern direction from letter TAM horse flesh arises and this direction is known as damsing drolma[?] samaya Tara. I apologize, it's not known as samaya Tara, it's known as Onedeng[?]. Onedeng[?] is the abode of Indra. And so in the center, beside the urine, there is from a letter BAM human flesh. And it's actually said that the BAM arising in the human flesh doesn't necessarily need to be visualized here. So we could actually visualize only 4 meats. Why is this the case? Because the KHAM is the brain matter which is a nectar as well as human flesh.

And so then from this point we have finished the discussion of the offering of the inner offering which brings us next to the discussion of the guru yoga.

So, then on the basis of the guru yoga practice, we then cultivate what is the 7 limbed practice, but remember the tantric version of this 7 parts practice.

And so we have outlined actually the important parts of the guru yoga practice, so let us just end with enumerating those.

There are 6 points of the guru yoga practice and we will give you these before we end for the day.

- 1) Visualizing the field of accumulation  
(it's a bit different from the one we did at the beginning of the sadhana).
- 2) Amassing merit through the 7 purities  
(remember the 7 purities is the tantric version of the 7 limbs)
- 3) The Kusali accumulation
- 4) Offering the mandala
- 5) Visualizing the lineage gurus
- 6) Receiving the blessings of the 4 empowerments.

I will read that again very quickly: visualizing the field of accumulation, accumulating merit through the 7 purities, the Kusali accumulation, offering the mandala, visualizing the lineage gurus, receiving the blessings of the 4 empowerments.

And so this was just a brief outline of the guru yoga practice within Vajrayogini and so needed we will come to more explanation next time.

And what about the guru yoga practice of the Vajrayogini sadhana is exceptional as compared to that of other deities. Specifically the inclusion of the Kusali accumulation, you will not find this in any other practices.

And there is also a special way of receiving the 4 empowerments. So then, in the future of course if aren't able to actualize the path, we want to be able to become a good person, continue with our practice in future lifetimes, the guru yoga allows us to establish the cause of that, which is the accumulatio of the vast merits.

And then after the guru yoga section, we actually come to the self-generation and bringing the bodies into the path, which is the main part of the Vajrayogini sadhana.

So, in this way, we covered briefly out topics for today, so remember where we left off we are just at the start of the guru yoga.

Geshela said, he knows it was a lot of information today again, but don't get overwhelmed thinking it's too much, we only do as much as we can.

Let us end with a joyful mind and a very brief dedication.

