

Vajrayogini Teachings Geshe Sonam Ngodrup

by Geshe Sonam Ngodrup

Translation: V. Khedrup

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Geshela says greeting, Tashi Delek everybody and he hopes that you are all well and happy and especially he hopes that for those of you who had time, you listened to some of the recorded teachings of Chakrasamvara that we made available over the summer break and that and that you found that useful - maybe listening again or listening for the first time.

So Lama Tsongkhapa mentions that having achieved this rebirth with all of the freedoms and richnesses, this precious human rebirth, one should recognize one's good fortune and so we should also feel fortunate that even if we don't have access to perfect instructions, or are able to practice in a perfect way, at least we've been able to listen a little bit to these instructions and try to practice.

So Geshela really hopes that these teachings are kind of like a foundation stone, a foundation stone for your practice of the vajrayana, and that on that basis you can improve and improve and the practice will flourish. And also for those of you who are practicing maybe one or the other of Chakrasamvara or Vajrayogini, just a reminder that for Vajrayogini practitioners there is much within the Chakrasamvara teachings that is going to be very useful for you, and similarly for those practicing in Chakrasamvara there is much within the Vajrayogini teachings that will be useful for you.

And so any teacher who is explaining really any practice of any deity of anuttara yoga or highest yoga tantra, you should begin to see some commonalities, specifically that the practice is really in essence methods to transform ordinary birth, ordinary intermediate state and ordinary death into the path.

Of course within samsara some of the main problems or difficulties we face within samsara are these experiences of birth, intermediate state and death, and similarly the problems that others experience, the experiences also that keep them rooted, cycling within samsara, are birth, intermediate state and death. And so we could say that this transforming ordinary birth, intermediate state and death into the path is the very essence practice of highest yoga tantra but of course along with that are many other methods and practices that are explained and these can be seen as like the water and the fertilizer through which we nourish the practice of the three bringings. And so slowly, slowly we will come to a further discussion of that.

So Geshela would like to begin with chanting the opening prayers, and then he will guide a brief motivation and we will get into the teaching. So what he'd like to do is recite the praise to the Buddha once at a good pace. We'll begin with this praise to the Buddha then we will do the prayers to the lineage gurus on page 26 and the top of page 33 then we'll do the mandala and the refuge.

Prayers

So bring forth at the beginning of the session that we will have this activity come, this activity today complete in the beginning, in the middle and in the end. So, of course, joyous effort is something that is very important, so think that we will proceed with these teachings with happiness and joy.

Meditation

And so any unhelpful thoughts or stress that may be disturbing you now just let go of those and think that they are like the waves that dissolve back into the surface of the ocean when the wind stops blowing.

The body is at ease, the mind is clear, and this makes it easy to bring forth what is wholesome in our consciousness.

So then imagine that from the empty space in front in the nature of Vajrayogini's great bliss wisdom there appears a beautiful ground or surface upon which stands her celestial palace.

This is surrounded by a pure land and all of the things within this pure land, the mountains, the inhabitants, the birds, the sentient beings, the lakes and so forth, all are in the nature of dharma and only give rise to uncontaminated bliss. There is no suffering in this space.

And then imagine that in the center of this pure land is a beautiful jeweled throne upon which sits your own root guru in the nature of Buddha Vajradharma. One face, two hands holding vajra and bell.

And so then surrounding him, kind of like a vast assembly in a circle, are all of the other lineage gurus also embodying yidams, the deities and these lineage gurus are in the form of hero Vajradharma with the katvanga and damaru.

And imagine that on the same level as us, we are surrounded by all six types of sentient beings but in human form endowed with wisdom they look up towards this field of accumulation with faith.

And think myself together with all sentient beings gazing up towards all of the root and lineage gurus in this holy aspect, with the mind of wisdom and faith we single-pointedly go for refuge.

And bring forth with this mind of refuge a wish of bodhicitta thinking, I will guide all of these sentient beings to the state of Vajrayogini. For this purpose, I will achieve her enlightenment. Bring forth the mind of bodhicitta.

And then think from radiating out to every corner of these three realms, the lights gather back in, they absorb into a central light which then dissolves into our body, into the extremely subtle wind and mind at our heart.

So think from the lama yidam absorbing into me and their mind, their holy mind, becoming inseparable with my own mind, this gives rise to great bliss within my continuum, which allows me to single-pointedly meditate upon the emptiness of any object, any phenomena.

And think from absorbing these blessings, I have been able to establish profound imprints for the realizations of the four kayas, the four bodies of a Buddha within my continuum.

I have achieved the power to be able to completely dispel any hindrance, and to be able to bring forth any positive mental quality that I wish.

So we'll pause there.

Geshela said that normally when we are doing the self-generation, especially the instantaneous self-generation, this entails kind of imagining oneself as the enlightened being in the form of a BAM letter. But this is also a mode of bringing forth the bodies of a Buddha using this simple way of mixing the mind of the enlightened guru yidam inseparably with our own mind. So it's like an adapted self-generation practice, but not exactly a self-generation practice. It's where you absorb the lama, your

mind becomes inseparably mixed with the mind of the lama, and in this way you plant profound seeds for the four kayas within your mind stream.

So when the guru yidam dissolves into your body and you have that experience of great bliss, that experience of great bliss, we believe this is the enjoyment body. When from that space of great bliss you gaze at phenomena, comprehending their emptiness, this is the truth body or the dharmakaya. And we can take this further and think that within this space, all of the appearances that arise are the appearances of the enlightened mind. These are the nirmanakaya or emanation bodies. So at that visualization then you are seeing many auspicious appearances. You can imagine that these are the nirmanakaya or emanation bodies. And also that interaction with the visualization of benefiting the sentient beings in myriad ways, this is also an aspect of the nirmanakaya or emanation body.

And so at that point in the visualization, because the mind is completely purified - the adventitious stains, as well as the stains of inherent existence are completely purified.

And that, the absence of those two types of stains, we can see this as the nature truth body, the svabhavikakaya.

And so if you expand it in this way, that first, I guess, dharmakaya is more like the - sorry, I was not clear on how these two facets of the dharmakaya were functioning in this meditation.

So, there's two facets of the dharmakaya, the truth body, right? We have the nature truth body and the wisdom truth body. So the wisdom truth body, you imagine that that is gazing upon these phenomena and understanding their emptiness. The nature truth body, the svabhavikakaya, is gazing upon this and understanding that they are completely parted from these two stains that were mentioned.

And then so also, since when one gets to this point of the meditation that one has already sort of done the instantaneous self-generation - because that instantaneous self-generation has been done as a preliminary, by the time one gets to this meditation, it is said to be more powerful.

And then following this contemplation is the actual practice of the three bringings, death, intermediate state, rebirth into the path. So then in terms of what we actually need to be able to do, to be able to achieve the exalted state of venerable Vajrayogini - Sorry. dialect difficulty.

So we talk about, I'm really sorry. It happens sometimes. So we talk about Vajrayogini's pure land and we talk about this as a pure Dakini land. And this pure Dakini land has an inner pure Dakini land and an outer pure Dakini land.

So to achieve the outer pure Dakini land, this is done through relying on the instructions of the generation stage. To achieve the inner pure Dakini land, this is mainly achieved through relying on the practices of the completion stage.

So some lamas actually explain pure Dakini land in this way, that pure Dakini land is not sort of some external place that you need to think of going. That pure Dakini land is achieved when your own mind is purified through the practice of Vajrayogini. So this is one way to understand that.

But of course, you will also see these ideas of pure Dakini land, of Dapo Kachö, as being sort of a place where you will be guided by the deity. There's also some who have that understanding.

And so we also know that when we speak of the practice of highest yoga tantra, that the actualization practice is the completion stage. However, to establish the conditions for success in completion stage practice, training in the generation stage is extremely essential.

And so if we think about this particular sadhana, quick path of great bliss, then the generation stage is explained by way of the 11 Yogas. And so the first three of these 11 Yogas, actually, they are considered preliminaries. So they are not outlined specifically within the sadhana. And these are the Yogas of sleeping, rising, and experiencing nectar.

And so the Yoga of sleeping, Geshela already explained this in a previous session, and also how we could use two different ways of meditating on the Yoga of sleeping, connected with the generation

and completion stage. So, you know, if he gives a more lengthy commentary in the future, maybe we go into that again. And then the Yoga of rising, there's one meditation that we can do where we can imagine lights radiating at the heart, lights of the five colors and so forth. This is a very profound meditation on the Yoga of rising or waking.

So it's said actually, too, that if you can fall asleep, visualizing a five-colored radiance or light at the heart, this makes kind of lucid dreaming and also contemplation of emptiness during the sleep time a lot easier.

So then we have experiencing nectar. Now we come to the Yogas contained within the sadhana itself.

So number four, the Yoga of the immeasurables. And so there are the immeasurables and also the visualization of the field of accumulation, going for refuge and so forth. So these have all been explained. The fifth is the Yoga of the Guru. And so visualizing the Guru and then accumulating merit connected with guru Yoga through the practices similar to the seven limbs and so forth. So that can be contained in there.

Geshela says that his hope, is maybe some people weren't able to attend from the beginning, but especially by going through these outlines and having himself received the instruction from holy beings, you get sort of the blessing of the essential instructions, by going over them. Number six is the Yoga of generating oneself as the deity. And in fact, this is the point where we are now within the commentary on the sadhana.

And so the Yoga of generating oneself as the deity, this is the essential within the 11 Yogas, because it contains the root practice of transforming ordinary death, intermediate state, and rebirth into the three kayas or body of a Buddha. So we can think of the basis three bodies, the path three bodies, and the result three bodies.

And the path three bodies can further be divided into two. The path three bodies according to the stage of generation, and the path three bodies according to the stage of completion. And actually, what really is able to defeat ordinary death, intermediate state, and rebirth is the practice of the completion stage.

But in order to be able to be successful in that, it's absolutely essential to train into the practice of the three bringings according to the generation stage. So when we speak in particular of the first of these three bringings, bringing death into the path of the dharmakaya, then we can speak of four characteristics which are considered extremely important. So then without these four characteristics, it is said that our practice of taking death into the path of dharmakaya as it relates to Vajrayogini will not be complete.

So I'll give these four and I'll read them out twice.

- 1) Appearances are empty.
- 2) From the ascertainment factor, they are devoid of intrinsic nature.
- 3) The object to be experienced is great bliss.
- 4) The yogini is actual great bliss.

So I'll read those again. Appearances are empty. From the ascertainment factor, they are devoid of intrinsic nature. The object of experience, the object to be experienced is great bliss. And the yogini herself is actual great bliss.

And so the first one, appearance are empty: this is something that is also understood in the sutra path. So seeing appearances as empty of inherent existence is not particularly a tantric practice, it's practiced in both sutra and tantra.

And the ascertainment factor being devoid of intrinsic nature, you can also find elements of this in the sutra teachings as well, so we could say, the first two of these four are common to both sutra and tantra.

The object of experience is great bliss. You can find these in all systems of tantra, including the three lower systems of tantra. So, action tantra, performance tantra and yoga tantra, the three lower systems of tantra – action tantra, performance tantra, and yoga tantra as well as highest yoga tantra: so the object of experience is great bliss and is found in all of these.

Think of it in this way: the first two points are found in both sutra and tantra. The first three points are found in all systems of tantra.

The last one, the yogini is actual great bliss: this is the practice of the resultant truth body, which is found only within highest yoga tantra.

Thinking that the Dharmakaya of venerable Vajrayogini has actually been experienced, experiencing great bliss, this is a practice unique to highest yoga tantra.

And so this practice of the resultant truth body, the yogini is actual great bliss, this is the actual antidote to ordinary death. This is very important for the practice of that first bringing.

These four points, another important thing here, these four points we don't think of as four steps that we contemplate individually, we should actually have an awareness of all four of these things in the same moment, in our meditation.

And actually, holding these four together, in one awareness is another unique feature of highest yoga tantra.

And another thing that is extremely important for the practitioner who is meditating on the three bringings is to establish a motivation at the beginning of the unfolding of this practice; to think – so the first step is to think that I must be able to achieve enlightenment for the sake of all sentient beings, for this purpose I must defeat ordinary death, and in order to do this, I must meditate on the first of these three bringings, taking death into the path of Dharmakaya.

The second one is, thinking that just achieving the Dharmakaya I am not able to benefit beings, and then on that basis, taking the intermediate state into the path of the enjoyment body. The third awareness that one has to have is, in the Sambhogakaya form only some beings are able to see me, therefore I cannot completely benefit all beings, so then one thinks, I must take rebirth into the path of Nirmanakaya. This is important to understand.

And also, as we embark on each of the meditations of the three bringings, it would be really excellent if you could recall what the benefit of that particular bringing is, what it is the antidote to.

And then, in previous classes, Geshela already explained taking death into the path of the Nirmanakaya and also explained something about the eight dissolutions etc. so we won't go into that again.

And so then, the first of four of these eight signs, they have both an outer sign and an inner sign, please remember that.

And the second set of four within the eight they only have an inner sign, those dissolutions only have an inner sign, no outer sign.

When we say those holy beings are in a state of tukdam, that sort of deathless state of meditation it's actually partly a meditation on those dissolutions. And there are sort of points of debate and doubt about that, then we explain more about that later.

And so when we talk about, we also touched a little bit in the teachings already on taking the intermediate state into the path of the Sambhogakaya and as you remember this is done using the meditation on the BAM syllable. And remember that when you manifest as the BAM letter, it's very important to have the correct divine pride conjoined with that; the divine pride thinking during that visualization, I am the actual enjoyment body of venerable Vajrayogini.

For beings with realizations of that path, they say that this BAM letter actually has two tige, two squiggly lines at the top. So people who have really experienced that taste of the practice, they

actually say that there are two. If you count those two tige, those two squiggly lines at the top of the BAM, and the BAM itself, this takes you to a number of three, and this number of three is said to represent the body, speech and mind of the intermediate state or bardo being.

And if you think about this visualization from the resultant state, the two tige, these two squiggly lines, and the body of the BAM itself can be considered as the holy body, holy speech and holy mind of the enjoyment body of the venerable Vajrayogini.

Another way to understand these three is as representing the sun, the moon and Rahu. So Rahu is the being responsible for eclipses. And if you consider related to the inner subtle body, you can think that this number three represents the central channel and the channels to the left and right to that.

The channels to the left and right are the sun and the moon respectively, and the central channel is represented by Rahu, so that eclipse causing deity.

This is important to know, because when you see sun, moon, and Rahu in the commentaries, this has been sometimes talking about the three channels etc.

This commentary was a way of just glossing and enriching was we have covered before.

I believe, if you have the same edition of the sadhana that I have, we are bring birth into the path of the Nirmanakaya, this is page 37 in my edition. Geshela said, please if you have the sadhana in front of you, take a look, taking birth into the path of Nirmanakaya.

*From within emptiness, from E E come the red phenomena
sources—two intersecting tetrahedrons—inside of which,
from A comes a moon disc, white tinged with red.*

*On top of it, arranged counterclockwise, is the mantra: OM OM
OM SARVA BUDDHA DAKINYE VAJRA VARNANIYE VAJRA
VAIROCHANĪYE HUM HUM HUM PHAT PHAT PHAT SVAHA*

So, at the time just before this meditation, remember who you are as the meditator. Who you are as the meditator, you are that BAM letter which is the embodiment of the enjoyment body.

What is happening for the practitioner at this point? Well, we said that you were resting in the divine pride of actually being the Sambhogakaya, but in the preliminaries to this meditation on taking intermediate state into the Sambhogakaya you also were meditating upon the emptiness of the self. So that awareness of the emptiness of the self or “I” is still present. We recall that awareness again, kind of refresh it, and that is how we can think of the first lines of this part, from within emptiness, unfold.

So we can think of the E E that give rise to the phenomena sources, the E E are the appearance aspect of that mind meditating on the emptiness of the self.

The E E, fine part of the E is facing yourself, the broader part outwards, and the second one underneath that fine part facing away from yourself, the broader part inwards.¹

So E E, these two syllables E E, kind of intersecting, this is a visual image but it is representative of the mind meditating on emptiness, this is important to know.

As we visualize these E E, and the other parts of the visualization it's very important to realize that they are in the nature of great bliss wisdom, they are not ordinary things.

And why do we need to understand that they are in the nature of emptiness and great bliss? Because they need to act as the antidotes.

Those E E, these dissolve into these two kinds of triangles that form that double tetrahedron of the phenomena source. The sort of top of the first triangle of that phenomena source which is resting above, that faces towards yourself; the top of the triangle of the part of the phenomena source below, this faces outward. So it's really almost like a star of David, with that first triangle, the tip facing towards you and the triangle underneath, the tip facing outward.

¹ Checked with Khedrup.

They are kind of intertwined. And so, this sort shape upon which the phenomena source is sitting, it is aid to be like the bottom of the torma which is offered during the Drugchuma ritual, which is offered during the sixty-four offerings to Kalarupa.

So if you were turn that upside down, that sort of base or bottom of the torma it looks something like that.

The Drugchuma torma is kind of very heavy on the bottom and very slight towards the top, so if you think that it could possibly slip away, you can imagine a dorje, a vajra at the bottom.

So we imagine also a vajra fence surrounding the double tetrahedron of the phenomena source: this is kind of solidity, but Geshela also said you can imagine almost – if you were afraid that the phenomena source is going to float away, that the vajras are holding it down.

Then, in terms of the colour of these two triangles that make up the phenomena source, the outside is white and the inside is red.

And so this represents the red and white reproductive constituents of one's mother and father.

And if you understand it from the resultant point of view, you can understand it as the red and white bodhicitta of the father and mother enlightened beings.

And there is also another way that understands the two triangles that make up the phenomena source as representing the father and mother, one's father and mother through which one took rebirth.

So the father and mother as the basis on which one takes rebirth.

The three sides of each triangle that make up the phenomena source, these are said to represent the three doors of liberation.

And so then, within that, there is a letter A, this A is once again arising from that meditation upon emptiness. And then from that A, and remember this is within the phenomena source, from that A there arises a moon disk. And it is like a white coloured infused with a tinge of red. Then going counter clockwise around this moon disk is the three OM mantra of Vajrayogini. When one gazes upon this phenomena source with the moon and the mantra garland in it, one is supposed to feel great joy, thinking that this represents the result of the thirty-two marks and eighty signs of the fully enlightened Vajrayogini, I myself will achieve this.

An important thing, so there's lots of details, I am not trying to slow Geshela down, but I want to make sure that I get it right – in terms of this three OM mantra, there are two ways of counting it. The first is thirty-two syllables, and the second is counting it as forty. Geshela actually counted these himself, and by unpacking some of the stacked letters you come to forty. If you leave them as one unit, you come to thirty-two. So he is convinced of this counting of thirty-two and forty.

You come to the count of thirty-two when you think – the thirty-two are when you look just at the shape of the letter itself. The forty are when you consider the A, that is embedded is some of those letters.

So we could say that these are forty bodies of the mantra letters. Then within those letters there are letters A's. I will go slowly because it is complicated. Each letter has the body of the letter, which is the physical shape of the letter you see itself, together with that is the *srog* the life of the letter and in some instances this is counted. So with the letter KA for example, KA would be considered the body of the letter, and the A, that we add to the K, the A sound that we add to the K, this is the life force of the letter. So the life force is necessary for these letters to be able to make their sounds, just as the life force is necessary for our body to engage in the various activities.

If you count the forty letters, together with the forty life forces of those letters, this brings you to eighty. So I want to ask Geshela, I clear about the forty becomes the eighty, but I am still not clear how the thirty-two ... So the thirty-two can be counted with embellishments to the letter to come to a total of forty, but Geshela will explain more about that next time.

So we will continue with the sadhana – we will explain more next time.

Then we imagine, its very important as we come,

As the syllable BAM in space, upon seeing the moon, I develop

the intention to take rebirth in its center, whereby I descend there.

So we imagine here the BAM descends into the moon.

What do you think is the BAM, the enjoyment body is descending there, one thinks, in order to be able to really connect and benefit with sentient beings I cannot remain as the Sambhogakaya, I must transform into the Nirmanakaya.

And so, we then think that that bardo being who is transformed the aspect of the Sambhogakaya, this then takes rebirth in the form of the Nirmanakaya by the BAM entering the centre of that moon.

And remember that this BAM is written as VAM in the sadhana, so don't be confused, so this BAM that is descending there, remember that it is the very essence of the Sambhogakaya, the enjoyment body.

So once the BAM enters that moon, we imagine that from the moon and the mantra garland light radiates out and transforms all beings in all realms into the nature of venerable Vajrayogini. This is very important. The light rays radiate out, they are able to purify completely all environments, they are able to purify all beings and establish them in the state of Vajrayogini; and then once environments are completely purified and all beings are liberated, those light rays dissolve back into the BAM.

And from establishing those purposes of purifying beings and their environments, when they absorb back into the BAM, they contain - all of those beings that were enlightened, the supporting mandala – the phenomena source and the BAM - they become imbued with that power.

And then we imagine that these kind of gather together – one imagines that on the basis of these phenomena sources etc. that one then arises in the form of venerable Vajrayogini.

When one arises upon the phenomena source and that sort of support in the form of Vajrayogini, at that time one really possesses the pride of being the nirmanakaya.

That kind of divine pride of actually being the nirmanakaya, just as the divine pride in the previous two instances, it is very important.

And so then this body of Vajrayogini that appears it is said to possess a five special characteristics which are known as the five manifest enlightenments.

And so actually these five manifest enlightenment, they are explained differently in different types of practices; so if we think of those five manifest enlightenments in terms of Vajrabhairava and so forth we think of

- the moon as mirror-like wisdom,
- the sun as the wisdom of equality
- the seed syllables as the wisdom of discrimination
- the combination of sun, moon and seed syllable as wisdom of accomplishment
- and the complete body of the buddha as the wisdom of reality or dharmadhatu

However, of course Vajrabhairava is a father tantra; Vajrayogini on the other hand is a mother tantra so because mother tantra emphasizes wisdom rather than method we understand the five manifest enlightenments in Vajrayogini simply as the five wisdoms

- mirror-like
- wisdom of equality
- wisdom of discrimination
- wisdom of accomplishment
- and the wisdom of reality or dharmadhatu

So, the first of these mirror-like wisdoms, in terms of the visualization, it is represented by the moon at the center of the phenomena source.

And so, the slight red tinge, along with the three OM mantras surrounding that moon, these are said to represent the wisdom of equality.

The letter BAM descending into that moon within the phenomena source, this is said to represent the wisdom of discrimination.

And then, once that BAM has descended, then the visualization that we did of those lights pervading the three realms and purifying all beings and so forth, this is said to represent the wisdom of accomplishment.

Then, at this point, one has benefited all those beings with that visualization. So, that is the wisdom of accomplishment, the wisdom that benefits all those beings.

So, then, on the basis of all of that visualization, of the moon and the red color with the mantras and the lights going out and so forth, on the basis of all of those, then one arises in the form of Vajrayogini, this actual arising upon that phenomena source in the form of Vajrayogini is said to be the wisdom of the dharmadhatu.

So, we can say, actually, that taking the nirmanakaya body of Vajrayogini, bringing that forth, is actually a manifestation of these five manifest enlightenments.

So, there is a difference of opinion here between the Sakya and Gelug traditions on how this visualization is supposed to be visualized. So, according to the Gelug presentation, it is said that, , visualizing the moon and then having the BAM descend into that, this is the Gelug understanding. The Sakya understanding says, first, you arise the BAM letter and then, on the basis of that BAM letter, the moon, the phenomena source, and so forth. Pabongka Rinpoche criticized the Sakya angle on this. Pabongka's argument is that, actually, the BAM is representing - of course, it's the enjoyment body, but it's also the bardo being. But the bardo being needs a womb, needs a place in which to be reborn. So, that's why you have to visualize the moon and so forth, and then the BAM descending into that, to show the bardo being's destination.

So, Geshela says that he is not going to offer an opinion. It's not his style to say who is correct and who is not. He encourages you to look into both the Gelug and the Sakya commentaries on this, and determine which one of those makes sense for you and your own practice.

And, as a caveat, we all know that the Gelug has basically stole the Vajrayogini practice from the Sakyas, right? So, Geshela said, here, their opinion is actually quite important. So, some of them are not so happy about that. But anyway, it's really useful to learn both of the perspectives.

Another difference between the Sakya and the Gelug presentations is that the Sakya presentation, the BAM sort of newly arises, right? That's not the case in the Gelug presentation. The BAM is the same one from the previous meditation descending into the womb, represented by that phenomena source. And so, Pabongka Rinpoche, once again, critiques that particular approach.

But Geshela encourages you to learn about both. And Geshela also says, as a caveat, you know, we have to check what every Lama says, no matter how exalted. And he's found a few - there's a few mistakes, even within Kyabje Pabongka's commentary, if you check it against other commentaries. So, the moral of the story is, you have to check it.

So, especially as it relates to the explanation of the coarse mind, the subtle mind, and the extremely subtle mind, there's a couple of things there that Geshela identified as misunderstandings, according to other commentaries by realized beings. And he will share those with you in future sessions.

So, that particular point or error, in Geshela's opinion, an error, is actually quite significant. So, Geshela said he will explain his perspective on all of these in further classes. So, today, in terms of the absolutely new material, we went further down into taking rebirth as the path of the nirmanakaya of Vajrayogini. And we also talked about how taking rebirth as the path of the nirmanakaya of Vajrayogini could be connected to an unfolding of the five manifest enlightenments. So, those are the important points from today.

So, you have all, up until this point, meditated a lot on emptiness throughout the sadhana, then unfolded the practice of the three bringings, until you finally come to this point now, where you yourself are arising as venerable Vajrayogini.

The most important point is the divine pride, really believing you're Vajrayogini. So, how does this visualization and arising actually transform rebirth into the nirmanakaya of a Buddha?

So, there are three reasons that illustrate this. The first one, the first congruence, which is the congruence with the basis to be purified. So, these are explained as three points. The first congruence with the basis of purification. The second congruence with the path, the purifier. And the third congruence with the purified results.

So, the congruence with the basis of purification is explained this way. The basis of purification is consciousness of the intermediate state that enters the center of the red and white substances of the father and mother, and takes rebirth, which is similar to taking and purifying one's own rebirth.

So, that's number one. And so, the object of abandonment of this meditation that is congruent with the basis of purification is actually abandoning ordinary compelled rebirth.

So, the next one is the congruence with the path, the purifier. So, then congruence with the path, the purifier, this relates to the pure and impure illusory bodies. And that corresponds to the coarse aggregates that are purified.

And so, during the path of the completion stage, the pure and impure illusory body correspond to the coarse aggregates that are apprehended, and it ripens the roots of virtue for the arising of the realizations of the completion stage. So, the visualization here is clear because the illusory body arises on the basis of the extremely subtle wind and mind, and also the form of Vajrayogini that arises in this meditation is also in the nature of extremely subtle wind and mind. And so, then the next one congruence with the purified results, the results in buddhahood level sambhogakaya for the welfare of others is analogous to the coarse nirmanakaya.

So, thinking that I have arisen myself, that divine pride, thinking I have arisen myself as the nirmanakaya in order to benefit all sentient beings, that establishes a profound imprint to accomplish the resultant nirmanakaya of Vajrayogini.

So, the congruencies of the basis, path, and result, Geshela has presented these for each of the three bringings: bringing death into the path of dharmakaya, bringing intermediate states into the path of sambhogakaya, and finally bringing rebirth into the path of nirmanakaya. So, these three points are something that you need to understand with each of those.

And it's accomplished mainly, of course, by the great bliss of single-pointed realization of emptiness.

So, this great bliss wisdom is really what underpins it all. And so, we have now arisen as Venerable Vajrayogini, but her holy body, Venerable Vajrayogini's holy body, has many profound meanings in that imagery. Geshela didn't have time to explain the meanings of all those holy bodies, so that is where we will pick up next time.

So, according to the best of your ability, please try to remember the essential points of what was presented today. So then, with a happy mind, let us dedicate the merits.

