

Vajrayogini Teachings Geshe Sonam Ngodrup

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So first of all, Tashi Delek, greetings to everybody. And Geshela hopes that everything that you practice in your life, that everything is going well and happy.

And so just as a reminder, if you're looking for some happiness, if you go through the self-generation sadhana practice with doing the visualizations and meditation with some knowledge, this is definitely a way to become happy.

And so in terms of the practice that we're doing, in terms of kind of its special aspects, what we're doing is in terms of our mind and body, we are tapping into those subtle energies and potentials. In fact, we are kind of tapping into the very subtlest of the subtle potentials of our body and mind and using those.

So we're tapping into, in terms of the body and mind, the very most subtle, the most extremely subtle, profound aspects of the extremely subtle wind and mind, as well as of the clear light. And it is those things which we are using in the practice.

And it's really important to understand that when we talk about the very most subtle of the subtle wind, mind, and clear light and things, we are tapping into things of which the causes and potentials are within us. We are not creating newly things that are not there.

So, when we look at the Buddha's teachings and we speak about the five or the six Dhyani Buddhas, the five Buddha families, and so forth, what we need to understand is that these are not things external to us, that we have all of the causes for the five Dhyani Buddhas, the five wisdoms and so forth within us. So our task is essentially to ripen what is already there.

So, often we mention something about the differences between the practices of sutra and tantra. So when we speak about the sutra practice and we talk about these ordinary aggregates and the body and so forth, this is spoken about as a raft that we need to use to cross the ocean of samsara and come to the shore of liberation, right? And we do that by mainly using the opportunity to tackle the ignorance grasping at the self.

So, and then in the sutra path, it means that the object of abandonment is really focused on one thing. So in the sutra presentation, the object of abandonment is solely that ignorance grasping at the self, whereas in tantra, we add to that, right? We talk about the objects of abandonment as being the ordinary appearance and the grasping or the clinging to that ordinary appearance.

Another thing to mention here, as a reminder, is that Lama Tsongkhapa said that when we do the practice of the self-generation, it's something that is kind of like arisen newly. And he compares it to a snake that sheds its old skin and gives rise to a beautiful new skin. We can't just merely kind of put the self-generation on the ordinary aggregates.

And the other thing, too, is that in the presentation of tantra, we don't speak of the mind basis of all or the alaya storehouse consciousness in that context. But other lineages will.

And so this is because according to our tradition, those who are really holding the mind basis of all or alaya storehouse consciousness are the proponents of the Chittamantra or mind-only school.

And so there's an example that Geshela would like to use to illustrate this.

Because one of the things that you'll find is that if you look at tantric texts and commentaries, the word *kunji*[], the word *alaya* consciousness, is going to be something that seems to appear and appear.

So in the mind-only or Chittamantra school, what they are saying is that this mind basis of all is what becomes the, - and I'm sorry, I'm going to use the jargon because that's what the word really means - It's *namkjen*[], the exalted knower of all aspects. Sometimes we state this as omniscience.

So that *alaya* consciousness - so upon enlightenment, it will become that omniscience or that exalted knower of all aspects.

So then there's a question, if we say that the *alaya* storehouse consciousness, this is something that is a functioning within *samsara*. So how can this become that state of omniscience, the exalted knower of all aspects? So the argument that is made is that when the practitioner is meditating correctly upon emptiness, the *alaya* consciousness, the mind basis of all is kind of cleared away or purified of all of its *samsaric* aspects.

And the kind of superior aspect of that mind basis of all - so the pure aspect of that *alaya* mind basis of all consciousness is what will become the *namkjen*[], the exalted knower of all aspects upon being buddhified, upon being enlightened.

So this is also when we talk about the apprehended aspect of emptiness arising as the deity, right, in the context of tantra, this discussion, this point about the *alaya* consciousness is useful.

Sorry, it's like disconnected for me, so I'm asking Geshela to explain the relevance. So when we are meditating on kind of purifying the aspects of - Okay, so I'm asking Geshela, what's the relationship between these two. So he explained the relationship. So I apologize, people, if you already sort of got it. I didn't, though, so I wanted to make sure I did.

So when we talk about this *alaya* consciousness, sort of through that meditation on emptiness, it's kind of sort of *samsaric* aspects being peeled away and then revealing that state of omniscience or the exalted knower in all aspects.

Geshela is saying this is very similar to this practice of tantra, where we are having sort of our ordinary appearance and the appearance of inherent existence that goes along with that.

And then as we meditate upon emptiness, that appearance of inherent existence is cleared away.

But it's not that there is then no appearance at all, right? It is that appearance aspect of emptiness that the mind is apprehending, that is arising as the deity.

So the appearance of emptiness, Geshela said, is a little bit like an empty TV or computer screen. That appearance aspect is a little bit like an empty TV or computer screen can be kind of used as the basis for bringing forth all types of beautiful imagery, right? So in this case, the deities and so forth.

So these principles are something that are really sort of important to reflect upon if we want our practice of bringing the three bodies into the path to be really meaningful. And so this particular mode of explanation is the perspective of one particular scholar or commentator.

So the next thing that we kind of need to explain is that the - when we say that the mind apprehending emptiness, the mind apprehending emptiness cannot see itself.

It's a little bit like our eye sense and our eyeball, right? Our eye can be used to see all of the things around us, but we can't use our eye to see itself. And so some scholars make this point, that the mind apprehending emptiness, that's just like the eye that is looking towards those external objects because it cannot see itself, we can't say that it's the appearance of the mind apprehending emptiness that is arising as the deity. So this is a point that some scholars make.

So I know people are like, but wait, we said, but wait. So Geshela likes to present different perspectives. So that's what he's doing here. Don't panic.

So Geshela is clarifying, most scholars say that it is the mind, that appearance aspect that is arising as the deity, right? Most scholars do say that.

And so then - if we don't have a lot of time or maybe we want to emphasize other parts of the practice, we can sort of go along that line of reason and practice accordingly.

So what the other scholars are saying is that the mind's emptiness has an appearance.

The mind's emptiness itself has an appearance aspect and this is what arises as the deity.

So what we want to do is kind of take all of these conversations and our understanding of emptiness and use this to inform our practice so that we can take the basis of the three bodies, cultivate the paths of the three bodies, and achieve the result of the three kayas. This is the purpose.

Because for this to really work, we need to understand the relationship between the basis three bodies, ordinary death, intermediate state, and rebirth - we need to be able to relate that to the path aspect of the three bodies. And we need to be able to relate that path aspect of the three bodies to the resultant three kayas.

And because actually the base, path, and result are kind of interconnected and fit into each other, this is why it's called the practice of the three bodies and why we hear that phrase three bodies in these contexts.

So Geshela said, sorry, bit too long of an introduction, but now let us do the meditation.

Meditation

So just to begin, let us place our bodies and minds in a state of relaxation.

So imagine that in the space in front of us is our root teacher in the aspect of glorious Chakrasamvara father and mother, surrounded by a vast field of refuge of enlightened beings.

And then imagine that gazing up towards these figures of refuge, together with us, our father, mother, all six types of beings in human form gaze upon these objects of refuge with the causes of fear, faith, and compassion, the causes of uncommon Mahayana refuge endowed with wisdom.

Think, until I achieve the resultant state of venerable Vajrayogini, I will continuously go for refuge to glorious Heruka, Chakrasamvara, father and mother, and the assembly of mandala deities.

I want to be able to bring all sentient beings to the final state of happiness, all sentient beings to complete enlightenment. For this purpose, I must achieve the resultant state of Vajrayogini. In order to do that, bring forth this uncommon bodhicitta.

Imagine that from these motivations and requests, beautiful lights and nectars emanate from Chakrasamvara, father and mother, and pervade the ten directions of space, and then fall upon us like a rain, touching all sentient beings.

And so, imagine that from these light rays and nectars touching ourselves and the assembled sentient beings, all of our physical problems and difficulties, all of our mental problems and difficulties melt away just like snow touched by a warm rain.

Think in this way, myself and all of the assembled beings feel well in body and happy in mind.

We have been able to achieve this state of perfection, engage in this meditation. Think we are fortunate to do so.

So, Geshela said we should do the recitations, but we'll go through them at a good pace so that we can get to the teaching.

Prayers

So, in terms of actualizing the state of Vajrayogini as we wish to, then we must proceed along the practices of both the generation and completion stages. And the generation stage is expressed in terms of the eleven yogas.

And so then, when we speak of the eleven yogas of the Vajrayogini practice, the first, which are the preliminaries, not within the sadhana, are the yogas of sleeping, rising, and experiencing nectar. And so then, as we begin on the practice, and also included within this section many other important meditations as well, we have the fourth of the eleven yogas, the yogas of the immeasurables.

Number five is the yoga of the guru, and this is sort of one of the principal points of the path. And sort of within the yoga of the guru also, on the basis of cultivating pure causes, one amasses the two collections.

And on the basis of cultivating number four, the yoga of the immeasurables, and number five, the yoga of the guru, we have a really good basis for properly bringing forth yoga number six, generating oneself as the deity, and this is really taking the three bodies into the path.

And so, when we speak about Anuttara Yoga Tantra, the actual practice, and this is whatever deity system you're talking about, with the generation stage, it is really taking the three bodies into the path. So we understand that one of the principal things that keeps us cycling within samsara is ordinary death, intermediate state, and rebirth, and indeed this goes for others as well. Other beings within samsara, what keeps them cycling is ordinary death, intermediate state, and rebirth.

And so, there is a lot more to say, and a lot more that Geshela wants to explain, but he can say more or less we've covered up to this point, up to yoga number six. But he hopes to, in the future, come back and gloss and give kind of more information.

And so, if we have as the basis a kind of really solid foundation of bodhicitta and understanding of emptiness, and we engage in the meditations correctly, Geshela has no doubt in his mind that we can purify ordinary death, intermediate state, and rebirth through this practice.

And so, this brings us to yoga number seven, the yoga of purifying migrators. Geshela said also we didn't do it in such perfect detail, but we sort of more or less did go over that yoga number seven. And the yoga of purifying migrators, it's a little bit similar to the tonglen, the taking and giving practice, but it's considered more powerful.

And so, where we have left off and what we'll go into more detail on today is yoga number eight, the yoga of being blessed by heroes and heroines. And within this section number eight, yoga of being blessed by heroes and heroines, there are actually many, many, many important points.

And so, the first aspect of this is meditating upon the profound body mandala.

And the next is inviting the wisdom beings and the mixing of the three messengers.

And the third is known as donning the armor. So if English isn't your first language, and even if it is, donning means wearing, putting on, putting on the armor. That's number three.

And then there is again a presentation of the offerings of the inner offering, outer offering, secret offering, and suchness offering. So this is how the sadhana is structured.

And then there is also a recitation of the eight lines of praise. So many very nice things actually within this particular yoga.

So now we are going to turn to the discussion of the sadhana.

In terms of where we are, we are on page 42 in my version. And so this is section number eight, yoga of being blessed by heroes and heroines.

So reading from the sadhana as Geshela just did:

At the center of the phenomenal sources and moon cushion at my heart is the syllable BAM, which is a nature of the four elements.

It splits into the four letters YA, RA, LA, and VA, which are the seed syllables of the four elements. They abide as the nature of the four heart channel petals of the four directions, Kamini and so forth. So starting from the left, these totally transform into Lama, Kandarohi, Rupini, Dakini.

So just reciting this is obviously not going to be enough. So how do you actually meditate on this?

So it is a little bit like sort of a movie or an entertainment that we're going to put up on that screen.

You're the one who is going to make this movie, actually.

And the power of these meditations are evident. You'll remember the story of Lord Milarepa, who was able to put his body into the hollow ram's horn without the ram's horn becoming bigger or his body becoming smaller.

The first thing is to remember that we are Vajrayogini at this point.

And so we possess all of Vajrayogini's abilities. And don't think of yourself as being, as in an ordinary limited way.

And as we meditate on the body mandala, it's really important to have the divine pride and clear appearance of yourself as Vajrayogini. This is very important.

So what we need to really visualize is the, first of all - and we have to visualize at our heart, the phenomena source, along with the moon disc, the letter BAM sitting upon that, surrounded by the letters of the mantra. So, to be clear, the phenomena source is not standing up like this. It's like this, flat, horizontal.

And there is the surrounding three OM mantra of Vajrayogini. And then also at the heart level, we kind of have this awareness that there are the four cardinal directions and the four intermediate directions. So we imagine that at the channels, the channels in each of the four cardinal directions is the constituent, which transforms into the letters Ya, Ra, La, and Va.

And this is from which the four dakinis of the cardinal directions appear.

But if we want to do the meditation very precisely, what we imagine is these four letters Ya, Ra, La, and Va, and we imagine a replica emanation of the particular channel and constituent in the place of those four letters. This replica channel and constituent dissolves into the four letters. The four letters then arise in the form of the four lady dakinis of the cardinal directions. So these are the four heart yoginis, the four dakinis of the cardinal directions.

So you know how the words go in the sadhana, right? This is how you visualize as you recite the words. And so there's also a difference of opinion as we engage in these visualizations.

Some commentators state that the letter BAM dissolves once the letters Ya, Ra, La, and Va arise. Other commentators say that as those four letters arise, the letter Bam remains present in the center. So, Geshela thinks it's not a big difference, you can do what you like.

The crescent, moon, drop, and nada of the central syllable BAM, the nature of the most subtle spring drop union, totally transform into venerable Vajra yogini.

So when we do this visualization as the meditator, a really important thing to draw our attention to is the tummo, the inner fire that is at about our navel level. Where that tummo fire abides is a red drop. That red drop makes a replica of itself, and this red drop mentally rise it up, ascend it up to the level of the white drop at your heart. So these red and white drops at the heart that we're focusing on mentally, these dissolve into the BAM letter and its squiggle. They become, by nature, inseparable. And from that mixing and inseparability, the BAM melts into light and arises in the form of venerable Vajra yogini.

She is the main figure within the body, mandala, and the dakinis of the various colors of the four directions are her principal entourage.

So at these four cardinal directions are four channel intersections, and these four channel intersections are known as the channels of the four elements. These four channel intersections of the four elements are known as the channels of offerings, or the chakras of offerings. So the four cardinal directions, I'm sorry, so I made a mistake.

So the four cardinal directions are what arise in the form of these four dakinis, right? And then we have the four intermediate directions.

And the four intermediate directions are a sort of channel places. And these are known as the channels of offerings.

And so we can't make all of the six sense offerings. So in these four intermediate directions are offerings of form, sound, taste, and touch.

So, at the four cardinal and four intermediate directions are a total of eight channels.

So each of those eight cardinal and eight intermediate directions has with it associated a component of body, speech, and mind. So of course, if we take eight times three, this is a total of 24. And this adds up to a total of 24 places within the body.

So 24 channels and 24 points of abiding within the body.

So this is really important to understand how these channels sort of manifest and are counted. And so in terms of these 24 places, in terms of these aspects of body, speech, and mind, how are they counted?

And so within these 24 places, there are again, three of body, speech, and mind. This takes us to a total of 72. And within each of those 72 counted places, are 1,000 within each of those.

So this comes to a total of 72,000 subtle channel points.

And so this accounts for all of the channels within the body. 72,000 - this is the total count of all of the various channels within the body.

But in the Vajrayogini practice, it's a little bit simplified and it's very beautiful. We don't need to worry about all of those 72,000. We just worry about the eight principles. These are manifested into body, speech, and mind. And that takes us to a total of 24 channels and abodes that we cultivate in this practice.

So let us turn back to the sadhana.

Outside these are the twenty-four seed syllables of the mantra, OM OM and so forth, circling counterclockwise from the east.

They are inseparable in nature from the energy channels and constituents, which are, in sequence:

- *the channels—abheda and so forth—of the twenty-four places of the body—the hairline, the crown, and so forth,*
- *and the twenty-four constituents—nails, teeth, and so forth.*

These totally transform into:

• *The eight heroines of the mind family—Prachanda, Chandakshi, Prabhavati, Mahanasa, Viramati, Kharvari, Lankeshvari, and Drumacchhaya;*

So Geshela said a very good Dharma friend of his has prepared a chart with the place of the body, the associated holy place, and the particular deity of each of these 24. So the last column, so the first two columns actually have like the Tibetan and the Roman. The last column is the Tibetan only. I translated these, but I only translated them last night. So I will put all of these into a typed out chart, and I will send to Dave so that he can get it up. And I will do that today because it's almost done.

So the first eight syllables of the mantra OM OM OM SARVA BUDDHA DA, these manifest as the eight heroines of the mind family. And what are the eight places within our body that we need to think about here? The hairline, crown of the head, right ear, nape of the neck, left ear, spot between the eyes, the eyes themselves, and the shoulders. And these eight places within the body, which of the eight tirtha's, the eight holy places in India, are they associated with? They are associated with Puliramalaya, Jalandhara, Oddiyana, Arbuda, Godavari, Rameshvari, Devikotra, and Malava.

And when you are meditating upon the body mandala, thinking that these eight places within the body are in actuality, these eight holy tirtha's, these eight holy places in India, this is said to be very important to keep in mind. And to think that they are the goddess, the Dakini of each of those places is actually present within the body. This is also very important.

So the names of the eight goddesses are Patsandi, Sandriyakiya, Parvatiya, Mahansa, Birmatiya, Kavariya, Lamakshoriya, Drumataya [unsure about these names].

So Geshela said that he's not going to go through all of the 24 because there's more that he wants to share with you today, but this shows you the principle, right? The eight places within the body, the eight tirtha's or holy places within India, and then the eight goddess Dakini's of those eight places. So I am going to just plug in that last column, the English words, sorry, the English names of each of those goddesses and then I will send this chart to Dave and he can post that up.

And the first eight Dakini's are known as the ones that are called from the sky. And the names you might ask, how did the names of these eight Dakini's come about? There were eight harming kind of beings that were abiding in the sky, that were transformed by glorious Chakrasamvara and brought to enlightenment. They kept the names that they had as worldly deities upon their enlightenment. So Ishvara, he was creating a lot of problems using these worldly deities. And there were said to be 24, 24 who abided in the sky, sorry, eight who abided in the sky, eight who abided on the earth and eight who abided under the earth for a total of 24.

And so they were kind of fighting day and night, causing harm to all of these beings. But glorious Chakrasamvara brought them to enlightenment and transformed them, subdued them, brought them to enlightenment and transformed them. So Chakrasamvara was able to defeat these worldly deities, but they reached enlightenment and they kept their original name upon their enlightenment.

So it is said that if one can really engage in the body mandala practice, there is no superior meditation for overcoming harmers and interference.

Yeah, so we don't want to take up too much time. So we'll continue reading down in the sadhana.

The eight heroines of the speech family—Airavati, Mahabhairava, Vayuvega, Surabhakshi, Shyamadevi, Subhadra, Hayakarna, and Khaganana; and

The eight heroines of the body family—Chakravega, Khandaroha, Shaundini, Chakravarmini, Suvira, Mahabala, Chakravartini, and Mahavirya.

These are actual yoginis who are nondual with the heroes of the twenty-four external places such as Pulliramalaya and so forth.

And so now how do we visualize this? Let's talk a little bit about that. So as we mentioned, you are in the self-generation in the form of venerable Vajrayogini. So think you are in the form of venerable Vajrayogini, at these 24 places within your body are those channels and constituents. These channels and constituents give rise to a replica channel constituent, which transforms into the letters of the mantra. And this is all at heart level. So what we are visualizing here is inseparable with the mantra garland.

So these replica channels and elements that we have visualized have absorbed into the 24 letters of the mantra, and these arise in the form of the holy yoginis of the body, speech, and mind. So all of these figures of the body mandala are gazing inward towards the center. And the nice thing about these 24 are that they are said to be in exactly the same aspect as venerable Vajrayogini. So we can visualize them as the same aspect and also red in color, just like she is.

And then, we come to the channels and constituents of the eight doors. So we're on the bottom of page 44. So, the channels and constituents of the eight doors, when these transform into eight deities, they are also of the same color and appearance as the principle Vajrayogini.

So for those of you who are practicing Chakrasamvara, there is, you know, a body mandala practice that is similar, but the different deities have different colors and so forth, right? So it's more complicated to visualize.

The channels and constituents of the eight doors, the mouth and so forth—inseparable in nature from the eight seed syllables, HŪṂ HŪṂ and so forth, totally transform into: Kakasya, Ulukasya, Shvanasya, Shukarasya, Yamadadhi, Yamaduti, Yamadanshtrini, and Yamamathani.

So I said to Geshela, we haven't said what these eight doors are, which is probably important for people, because what he says is that you have to imagine a replica of the eight doors manifest, just as a replica of the channel and constituents manifested. So these doors are, and these are all counted as one: mouth, navel, secret place, anus, between the eyes, ears, eyes, nostrils. For a total of eight.

So think that from each of these doors there is a channel and constituent that gives rise to a replica and this absorbs into the final eight letters of the mantra at the heart. And these arise as the eight deities of the doors.

And so in this way, oh yeah, and so Geshela said that this brings us to a total of 37. So how is this? I asked if I could count it out for you so it'll be clear. So you have the 24, right? And then you have the eight of these doors. That brings us to 32, right? Then you have the four dakinis of the cardinal directions. That brings us to 36. And then you have the principal dakini, Venerable Vajrayogini herself. That brings us to 37. And these 37 dakinis are associated with the 37 branches of enlightenment.

And so we want to think of the body mandala practice in this way. So the Vajrayogini body mandala is easier to meditate on than other body mandala practices. And it is also said to be more profound.

This is because everything is taken and visualized at the heart level. Everything is taken and visualized at the heart level. And this makes it much easier.

So in the Chakrasamvara practice, we don't do this. We have all of those various places within the body. We don't bring them to heart level. They remain in the various places. And then we have to meditate upon the diverse deities in each of those places. So it's more complex practice to do.

But we can't say that it is any more profound because the basis of the body mandala is the same, which is the channels and constituents of each of those places within the body. The Guhyasamaja body mandala is said to be less profound than Heruka or Vajrayogini because it's not meditated upon using the subtle channels and constituents of the body. It's done based upon the coarser parts of the body itself.

So what are the benefits of meditating on a body mandala practice? Because we are meditating using our body as the basis, this provides blessings which are going to help us arise great bliss.

So, Kyabje Pabongkha, who composed this sadhana, he said that although the mandala practice is part of the Vajrayogini system, it is not outlined in detail in many texts. So he has put everything in detail within the sadhana here. So please meditate upon it well.

So this is the way to meditate on the body mandala.

So now we are going to continue. We are halfway down page 45 and we are going to go to inviting the wisdom [beings]. So this is the section of causing the exalted wisdom beings to absorb into oneself as the deity and the mixing of the three messengers. And so when we speak of the three messengers, we should have a little bit of an idea about what these messengers are.

We can speak of three outer messengers, three inner messengers, and three secret messengers. So the three outer messengers are that meditation on Vajrayogini herself. So we meditate as Vajrayogini and on the various deities. These outer appearances of the deities are associated with the three outer messengers. The three inner messengers are the inner messengers related to the internal channels and constituents. So what is a messenger? A messenger is like a delivery person or an attendant to an important person. So we can look at it as kind of something like that.

So the three outer messengers are called to mix with the three inner messengers of our bodies, blessing our channels and constituents. So ideally, what you want to do is imagine that those three outer messengers and three inner messengers become inseparable of one nature.

So on the basis of those outer messengers mixing within the inner messengers, the channels and constituents are blessed, giving rise to spontaneously arising great bliss.

And then from this, we have inseparable great bliss, wisdom.

And so in the exalted wisdom of inseparable bliss and emptiness is the ultimate expression of the third type of messengers, the three secret messengers.

So if we can keep these kind of three components in mind, then mixing the three messengers practice, this will be quite easy to contemplate.

So Geshela explained it like this way, kind of like sort of a roadmap so that you understand how the outer messengers relate to the inner messengers relate to the secret messengers.

So Geshela is showing you the mudra for PHAIM. So this PHAIM, the flaming or the blazing mudra, is done twice and kind of rotating in the way that you see Geshela. It's called the blazing mudra.

So when you shout out PHAIM, it has to be loud enough that if there's pigeons sitting on your roof, they fly into the sky. That's how loud you want it to be. So it's enough to scare off the birds that are sitting on your roof.

And this PHAIM syllable is said to be the combination of three letters.

So this PHAIM is calling upon Venerable Vajrayogini and all of her associated deities, and it's asking them to sort of come forth, but it's doing it in almost like an explicitly wrathful way. It's sort of saying like, if you don't come here as I've requested, this is a breaking of your commitments, your promises.

So Geshela said that, if we kind of think about it in this way with this mindset, maybe for people like us, it's not good to think about it in this way. But for, you know, those yogis and yoginis who have higher levels of realization, then it would be acceptable. So there was actually a very famous Sakya lama, Geshela can't remember who he is, but to kind of do some protection, every time he got on the airplane, he would do this PHAIM with the blazing mudra, and it kind of freaked out people a little bit. But the point is, if we really have that inner realization, then we can be confident that when we do things like that, that there's not going to be a problem. But until we reach that high level of attainment, of like a knowledge holder, then we want our behavior to more be kind of ordinary in the ordinary way of things.

From the syllable BAM my heart light rays radiate emerging from between my eyebrows, they go to the ten directions and invite all the tathagatas, heroes and yoginis in the aspect of Vajrayogini.
JAH HUM BAM HOH

So Geshela said, when you come to the next mantra,

OM YOGA SHUDDHAḤ SARVA DHARMAḤ YOGA SHUDDHO HAM

you are supposed to do a lotus mudra. Some people say you should do it three times. Some people say you should do it five times.

So most of you know the JAH HUM BAM HOH mudra and the meaning of that, so we won't go into a lot of detail. The JAH is descending, the HUM is kind of dissolving, the BAM is becoming one with, and the HO is the inseparability.

So let's do that again. So the JAH is inviting them to the crown. The HUM is them descending.

The BAM is them becoming inseparable, like milk and water mixed together. HO is that complete inseparability so that they can never be pulled apart.

So Geshela said that this lotus mudra is a little bit complicated and he's not completely certain about it, but he thinks the first one, you're using both hands to make sort of that lotus movement and shape. So then one to the left. So center, left, right. So that's the three.

So if you do the three, remember there was three or five. If you do the three, it's like that center, left, right.

So if you actually look at the tantra itself, it talks about the lotus mudra in three places, but when you look at the commentaries, there can be a lotus mudra in five places.

With the five, you start in the center, go to the left, go to the center, go to the right, and go to the center. So it's like the left, the right, and then going into the center in between. So that adds to five.

OM YOGA SHUDDHAḤ SARVA DHARMAḤ YOGA SHUDDHO HAM

I am the nature of the yoga of the complete purity of all phenomena.

So we are going to go back to our discussion now of the three messengers.

So there is an actual messenger or dakini deity, and there is also the messenger, the dakini deity that we visualize.

So the three outer messengers, the first of the three is known as the lesser messenger. So the lesser messenger has achieved the generation stage practice for arising as the deity for the sake of self and others, but they have not achieved the completion stage. She is also known as the mantra born one. The middling outer messenger has realized the completion stage, but not yet achieved the state of union. She is known as field born.

So the one who has achieved the state of union present in Akanishta, this is the great of the three outer messengers known as simultaneously born.

And so it says achieve the state of union present in Akanishta, but Geshela said actually any dakini who has achieved the state of union can be known as the great. And once again, simultaneously born.

So lesser, mantra born; middling, field born; great, simultaneously born.

So those are the three outer messengers. So now the three inner messengers.

So the three inner messengers, again, lesser, middling and great; the lesser inner messenger is the eight doors and the channels and constituents within them.

The middling is the 24 places within the body and their associated channels and constituents.

The great of the inner messengers is the four channels within the central channel and their associated constituents.

So now we come to the discussion of the three secret messengers. So the first is an imagination meditation, thinking I have realized emptiness. That imagination meditation. That's the lesser.

So the lesser is imagining I have realized emptiness. The middling is an actual realization of great bliss, exalted wisdom, realizing emptiness. And that can also be said, the middling can also be said to be the example, clear light.

And then the third one, which is the great of the three secret messengers can be known as the meaning clear light. The meaning clear light actually fully realizing emptiness. And so that would be the tantric path of seeing.

So based upon the blessings of the three outer messengers, the potentiality of the three inner messengers is ripened; from the potentiality of the three inner messengers being ripened one achieves the three secret messengers.

So this is the mixing of the three messengers practice.

So in that way, we have covered everything that Geshela had planned today. Geshela said he wanted also to cover donning the armor, but actually we'll just get to that next time. And it's quite a short section, so no worries. We'll definitely get there.

We really kind of clarified and went over two really important things, right? The blessing of the body mandala and the mixing of the three messengers. These are very important parts of the practice.

And so the presentation of these various channels and constituents, remember when we counted up to 72,000, this is something that you'll find across the various Anuttara Yoga Tantra, Highest Yoga Tantra systems. Actually, a good Dharma friend in this class is friends with Professor Bob Thurman. And Professor Bob Thurman was saying Highest Yoga Tantra is a really poor translation of Anuttara Yoga Tantra. So I'm going to start saying Unexcelled Yoga Tantra to translate this.

And another thing for the practitioner of Anuttara Yoga, unexcelled Yoga Tantra, that's really important to understand, is to understand how the channels arise, how the constituents arise, how the winds arise, and how the drops arise. This is going to be very useful.

So Geshela said that, you know, as we continue with our discussions on the unexcelled Yoga Tantra, he will describe all about these as well.

So thank you very much. With a mind brought forth in joy, let us dedicate the merits.

