

A SHORT SADHANA CONDENSING
THE ELEVEN YOGAS OF VAJRAYOGINI

According to the pure and unbroken lineage tradition
of the Indian Mahasiddha Naropa
(1016 – 1100 C.E.)

Composed by Kyabje Pabongka Rinpoche
(1878 – 1941 C.E.)

This sadhana practice is intended only for those people
who have received this Vajrayogini¹ Mahaanuttarayogatantra²
Initiation from a qualified Lama.

Gaden for the West

Version 4

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Table of Contents

Table of Contents	i
First Yoga: The Yoga of Sleep	1
Second Yoga: The Yoga of Arising.....	1
Third Yoga: The Yoga of Experiencing Nectar.....	1
Fourth Yoga: The Yoga of Immeasurables.....	1
Fifth Yoga: The Yoga of the Guru.....	2
Sixth Yoga: Yoga Of Generating Oneself As The Deity	3
Seventh Yoga: The Yoga of Purifying Living Beings.....	4
Eighth Yoga: The Yoga of Receiving the Blessings of the Heroes and Heroines.....	5
Ninth Yoga: The Yoga Of Verbal & Mental Mantra Recitation	5
Tenth Yoga: The Yoga of Inconceivability	5
Eleventh Yoga: The Yoga of Daily Activities.....	6
Dedication.....	6
The Torma Offering (<i>optional</i>)	7
Final Dedication.....	7
Gaden for the West Colophon	8
Endnotes	8

A SHORT SADHANA OF VAJRAYOGINI

First Yoga: The Yoga of Sleep

Second Yoga: The Yoga of Arising

Third Yoga: The Yoga of Experiencing Nectar

[These first 3 yogas are performed beforehand]

Fourth Yoga: The Yoga of Immeasurables

Taking Refuge

I and all living beings equal in number to the extent of space
From this time forth until the attainment of the essence of Enlightenment
Go for refuge to the glorious sacred Gurus,
We go for refuge to the fully Enlightened Bhagavan Buddhas
We go for refuge to the sacred Dharma teachings,
We go for refuge to the Sangha community of Arya Noble Ones. [3x]

Requesting Blessings from the Objects Of Refuge

I prostrate to and take refuge in the Gurus and Three Precious Gems
And request you please to bless my mindstream with waves of inspiring strength. [1x]

Generating Bodhicitta

Once I have attained the state of a fully Enlightened Buddha
I shall free all beings from the ocean of samsara's suffering.
I shall lead them all to the bliss of full Enlightenment.
It is for these purposes that I shall practice the stages of Vajrayogini's path.^{3,4} [3x]

Fifth Yoga: The Yoga of the Guru

Visualising The Merit Field

In the space before me, on a jewelled throne supported by eight lions, on a multicoloured lotus and moon-disc, is my root Guru in the aspect of Vira Vajradharma⁵. He has a red-coloured body, one face and two arms, with the right hand playing a damaru that reverberates with the sound of Bliss and Emptiness, and the left hand holding at his heart a skullcup filled with nectar. With his left elbow he supports a khatvanga. He sits with his legs crossed in the vajra position. Adorned with the six bone ornaments, he is vibrant in the prime of his youth.

He becomes the essence of all the Objects of Refuge.

Requesting Blessings from the Merit Field

"I make requests to you, precious Guru, you are the essence of all the Buddhas of the three times. I request you please to bestow on my mind-stream waves of inspiring strength." [3x]

Receiving the Blessings of the Merit Field

My Guru melts into the form of red light, which enters through the crown of my head.



[Dissolve into Dharmakaya
and contemplate]

Guru Vira Vajradharma

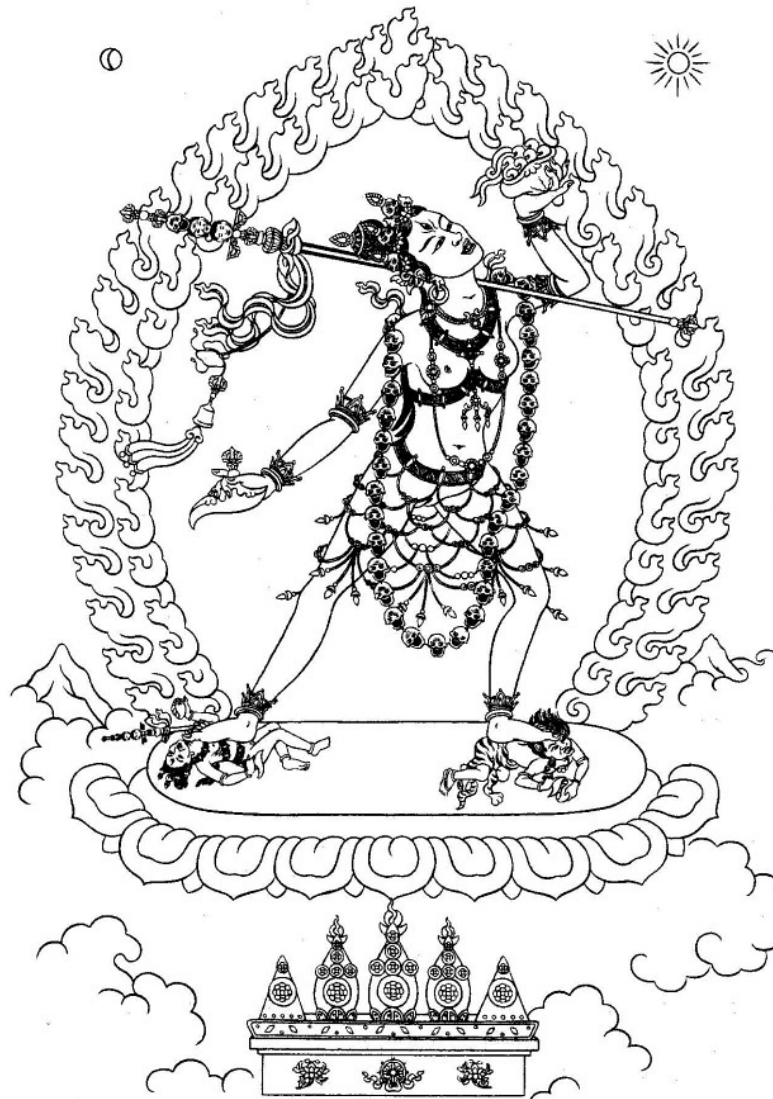
Sixth Yoga: Yoga Of Generating Oneself As The Deity

At my heart from E-E ཨི་ཨི comes a red chö-jung⁶, inside of which from an AH ཨ་ arises a white moon-disc. In the centre of the moon-disc is a red syllable BAM བ. Around the edge of the moon-disc, arranged counter-clockwise, stands the mantra:

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA

ཨོཾཨོཾཨོཾས་ཐ་བྱ་རྩྭ་ཀའི་ཡི་བཟླ་ཕྱ་རྩྭ་ཀའི་ཡི་བཟླ་བེ་རོ་ཅ་ཀའི་ཡི་རྩྭ་རྩྭ་རྩྭ་པཌ་པཌ་པཌ་སྒྲ་

Light-rays emanate from the surrounding mantra and fill my entire body. My body, speech and mind are purified of all sickness, harmful spirits, unwholesome karmas, and obscurations. My body completely transforms into a ball of red light⁷.



Vajrayogini

From that complete transformation, I arise in the bodily form of Venerable Vajrayogini. Standing on a lotus and sun-disc, my outstretched right leg treads on the breasts of red Kalarati. With my bent left leg I tread on the back of black Bhairava, who is on his stomach with his head facing backwards.

My body is red in colour, with a brilliance like the fire of an Aeon of Destruction. I have one face, two arms, and three eyes which look up towards Dakini-land.

With my right hand, I hold a downward-facing, outstretched curved knife marked with a vajra. With my left hand I hold up in the air a skullcup filled with nectar, which I partake of with my upturned mouth. With my left shoulder I support a khatvanga marked with a vajra, from which hang a damaru, bell and triple banner.

My glistening black hair covers my back down to my waist. In the prime of my youth, my desirous nipples erect, I experience ever-enhancing Bliss.

I have five dried human skulls adorning my head. I wear a long hanging necklace of fifty dried skulls.

Naked, I am adorned with the five mudra-ornaments, standing in the centre of a blazing fire of pristine awareness.

Donning the Body Armour

At my bodily places there arise moon-discs. On top of these:

at my navel is a red	OM BAM	ཨོཾ་བ	in the nature of Vajra-Varahi;
at my heart a blue	HAM YAM	ཧཱུཾ་ཡཾ	as Yamani;
at my throat a white	HRIM MOM	ཧྲིཾ་མོཾ	as Mohani;
at my forehead a yellow	HRIM HRIM	ཧྲིཾ་ཧྲིཾ	as Sachalani;
at the crown of my head a green	HUM HUM	ཧཱུཾ་ཧཱུཾ	as Samtrasani;
and at all my limbs smoke-coloured [shoulders, wrists, hips and ankles]	PHAT PHAT	ཕཌཌ་ཕཌཌ	in the nature of Chandika

[Contemplate on the clear appearance of oneself as Nirmanakaya Vajrayogini]

Seventh Yoga: The Yoga of Purifying Living Beings

From the mantra at my heart light-rays emanate, radiating out from the pores of my skin. Reaching all living beings of the six realms, the light-rays purify them of both their unwholesome karmas and delusions, together with their imprints, and transform them all into Vajrayoginis.

Eighth Yoga: The Yoga of Receiving the Blessings of the Heroes and Heroines

[Do flaming mudra] PHAIM! ॐ Light rays emanate from the syllable BAM ॐ at my heart, and from the Akanishta Buddhafield bring forth Vajrayogini, encircled by all the viras and yoginis of the ten directions, and all living beings transformed into Vajrayoginis. They dissolve into myself.

DZA HUM BAM HO

OM YOGA SHUDDHA SARVA DHARMA YOGA SHUDDHO HAM

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

[Stabilize pure vajra pride of oneself as a fully Enlightened Vajrayogini]

Ninth Yoga: The Yoga Of Verbal & Mental Mantra Recitation

Verbal Mantra Recitation

Inside the chö-jung at my heart is a moon-disc, in the centre of which is a syllable BAM བ encircled with a red mantra-mala standing counter-clockwise.

From these, immeasurable rays of red light emanate, cleansing all living beings of their unwholesome karmas and delusions, and making offerings to all the Buddhas.

They bring back the Buddhas' blessings in the form of rays of red light, which dissolve into the syllable BAM 𑖀 together with the mantra-mala, thus blessing my mindstream with waves of inspiring strength.

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA

ཨོྭ་ཨོྭ་ཨོྭ་སངས་བདག་པོ་རྒྱལ་ཁབ་ཀྱི་ཡོན་ཏན་མེད་ཅུ་ཆེན་གྱི་ཕྱོད་ཕྱོད་ཐུག་ཐུག་ཐུག་ཐུག་

[Recite 21x or more]

Mental Mantra Recitation *[Optional]*

First and Second Tangential Completion Stage Practices [Optional]⁸

Tenth Yoga: The Yoga of Inconceivability

Light rays emanate from the syllable BAM ॐ together with the mantra-mala at my heart and pervade all the three realms. The formless realm dissolves into the upper part of my body⁹ in the form of rays of blue light. The form realm dissolves into the middle part of my body¹⁰ in the form of rays of red light. The desire realm dissolves into the lower part of my body¹¹ in the form of rays of white light.

I, as well, melt into light in stages from above and below and dissolve into the chö-jung.
That dissolves into the moon-disc.

That dissolves into the mantra-mala.

That dissolves into the syllable BAM and that dissolves into the head of the BAM

That dissolves into the crescent moon¹² and that dissolves into the thigh¹³

That dissolves into the nandaḥ and that as well, growing smaller and smaller, dissolves into the Clear Light Emptiness.

[Contemplate¹⁴]

Eleventh Yoga: The Yoga of Daily Activities

Instant Self-Generation as the Deity

Within the sphere of Emptiness I instantly arise as the Venerable Vajrayogini.

Donning the Body Armour

At my bodily places arise moon-discs. On these:

at my navel is a red	OM BAM	ཨོཾ་བཙུང་	in the nature of Vajra- Varahi;
at my heart a blue	HAM YAM	ཧཱུཾ་ཡཾ་	as Yamani;
at my throat a white	HRIM MOM	ཧྲིཾ་མཾ་	as Mohani;
at my forehead a yellow	HRIM HRIM	ཧྲིཾ་ཧྲིཾ་	as Sachalani;
at the crown of my head a green	HUM HUM	ཧཱུཾ་ཧཱུཾ་	as Samtrasani;
and at all my limbs smoke-coloured <i>[shoulders, wrists, hips and ankles]</i>	PHAT PHAT	ཕཌཌ་ཕཌཌ་	in the nature of Chandika

Protection Field

[With mudras]

OM SUMBHA NI SUMBHA HUM HUM PHAT
OM GRIHNA GRIHNA HUM HUM PHAT
OM GRIHNA-PAYA GRIHNA-PAYA HUM HUM PHAT
OM ANAYAHO BHAGAVAN VAJRA HUM HUM PHAT

[2x]

Dedication

By the merit of this practice may I quickly achieve the Dakini powerful attainment and may I lead all living beings, without exception, to this state.

At the time of my death, may I be offered flowers, upheld umbrellas and banners, the music of cymbals and voices and so forth, by Dharma Protectors, Vira-heroes, Virini-heroines and so forth, and be led to reside in Dakini-land.

The Torma Offering (*optional*)

Consecrating the Torma Offering

Within the sphere of Emptiness appear the five nectars and five meats inside a skullcup. They transform into a great ocean of nectar of pristine awareness.

OM AH HUM HA HO HRI

[3x]

Inviting the Guests of the Torma Offering

[Do flaming mudra] PHAIM! ཨྐ From Akanishta Buddha-field I invite Vajrayogini encircled by all the Gurus, Yidams, Buddhas, Bodhisattvas, Vira-heroes, Dakinis, Dharma Protectors and worldly protectors.

Offering The Torma

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA

[3x]

OM AH KARO MUKHAM SARVA DHARMA NAM ADE NUT PEN NA TVATA
OM AH HUM PHAT SOHA

[3x]

Presenting Outer and Inner Offerings

OM VAJRAYOGINI SAPARIWARA ARGHAM, PADYAM, PUSHPE, DHUPE, DHIPE, GANDHE,
NAIVIDYA, SHABDA, AH HUM

OM VAJRAYOGINI SAPARIWARA OM AH HUM

[Sprinkle nectar]

Praise to Vajrayogini

I prostrate to you, Glorious Vajrayogini. You have complete control over your mandala circles and their Dakinis. Possessing the five pristine awarenesses and the three Buddhakayas, you protect living beings. I prostrate to as many Vajra Dakinis as you manifest, who, as ladies engaged in worldly affairs, cut off our bondage to preconceptions.

Inviting Guests to Return to their Respective Places

OM VAJRA MU

[With mudra]

The wisdom-being guests for the torma return to their own abodes.
The commitment beings dissolve into me.

Final Dedication

By the merit of this may I quickly achieve the Dakini powerful attainment and may I lead all living beings, without exception, to this state.

By remembering Vajrayogini, sufferings of the heart are eliminated. If one meditates with perseverance, the great state of Enlightenment, Mahamudra, will be easily bestowed in this life. May all be auspicious for achieving the supreme and mundane attainments of the ruler of Kachö.

Gaden for the West Colophon

This English translation of Kyabje Pabongka Rinpoche's short Vajrayogini sadhana is compiled from a variety of sources. Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version has been edited by Chuck Damov (with particular thanks to Julia Milton) and formatted by Peter Lewis.

Please forward editing suggestions / corrections to chuckdamov@yahoo.ca , and formatting suggestions / corrections to peterl@netidea.com .

Updated versions will be available on the web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

Endnotes

¹ Dorje Neljorma, Tibetan

² Highest Yoga Tantra

³ Commentary (Zasep Rinpoche): Do instant self-generation as Vajrayogini here.

⁴ Commentary (Zasep Rinpoche): Optional: Heruka Vajrasattva practice here.

⁵ Pawo Dorje Chö, Tibetan

⁶ Inverted double-tetrahedral reality source or upside down double pyramid

⁷ nature of Sambhogakaya

⁸ Commentary (Zasep Rinpoche): recite Heruka Vajrasattva mantra 1x while ringing bell, to purify any impure concentration during recitation

⁹ crown to neck

¹⁰ neck to heart

¹¹ heart to feet

¹² da.chey, Tibetan

¹³ drop; bindhu, Sanskrit

¹⁴ If you have received the teaching, do the extraordinary inconceivable yoga at this point.