

The Profound Essence of Vajravarahi

A terma of Dudjom Rinpoche, Jigdrel Yeshe Dorje

The root of all accomplishments, the ultimate secret path, is the wisdom dhatu of the great mother – the accomplishment of Vajravarahi

In an instant everything is realized as empty, illusory, and magical; it appears as the buddha-field of Odiyana. My body is the inestimable, interlocking and inverted pyramids. At their center the pure nature of mind appears as Vajravarahi. I'm the epitome of youth, a naked sixteen year-old girl, red in color, and my radiance as brilliant as the sun; my breasts are perky and my lotus full. I smile, laughing with an intense passion; a sow's face protrudes from the right side of my head, a turning swastika marking its brow. My right hand brandishes a vajra flaying-knife, and the left holds a blood-filled skull cup at my heart; a kadvanka rests in the crook of my left arm, its little drum, streamers, and silken tassels moving as if caught in a breeze. My glossy black hair is tied with varja threads and bound in a tiara boasting five dried skulls; the remaining loose hair falls across my back. A garland of thirty-two fresh heads and one of tinkling golden bells beautify me, as do ornaments of bone: a wheel shaped hair piece, anklets, armllets, bangles, choker, earrings, and necklace.

I dance, my left foot standing upon a lotus, sun and corpse and my right drawn up, amidst a conflagration of wisdom fire as intense as that to come at the end of the age.

Samaya and wisdom beings inseparable, I control the three realms in their entity!

At the navel of the double inverted and intersecting pyramids at my heart is a sun disc. The syllable **Bam** sits upon it surrounded by a mantra garland that moves like a rotating firebrand. Its brilliance is an offering to the buddhas and a purification for beings. It gathers the essence of the animate and inanimate throughout space, which dissolves into me causing great bliss, which in turn educes the supreme mastery of wisdom.

Om Vajravarahi Hrim Hung Phat Soha

Exert yourself in mantra repetition using the techniques of mental, verbal, and silent or cessation repetition. Should you wish to experience bliss, clarity, and non-thought change the position of the mantra garland from the heart to the navel and secret place; continue the repetition as before to induce great results. During post meditation offer tormas, and appeasement. To elaborate: offer the secret ganachakra to increase the great bliss of the four joys.

All appearances, sounds, and mental experience are, by their very nature, the ultimate expression of Vajravarahi – innate, primordial wisdom. To recognize this and render it evident is to perfect Varahi. **Samaya**

*I, Garwong Drodul Lingpa, Dorje Draktsal, offer this practice, the very life-blood of my heart, in a single lineage to those karmically destined to this woman of wisdom. **Ithi***

Om Sawsti to facilitate the practice of the Profound Essence of Vajravarahi, the preliminaries: Setting the boundary and protection enclosure are as follows

I instantaneously arise as Vajravarahi. My eyes have vajras at their center and blaze like the sun and moon; their brilliance annihilates all obstacle and interference.

Om Vajra Raksha Raksha Hung Their radiance permeates above, below, and in every direction, becoming a lattice of interlocking vajras – the vajra ground, surround, and canopy, all of which is enveloped in a mass of adamantine fire; the protection enclosure.

Refuge, the pledge of bodhicitta, and the seven-branch accumulation

My root guru, embodiment of all objects of refuge, Heruka indivisible with Vajrayogini, sits upon the crown of my head.

The guru is buddha, the guru is dharma,
And likewise he is the sangha too.
The guru is glorious vajradhara –
I pray to you, please bless me. X3

I turn to you for refuge to guru Vajrayogini,
embodiment of the three jewels.
Bodhicitta, the highest of attitudes –
I pledge to develop it.
I prostrate to my guru, Vajradakini, embodiment of the three jewels.
The exhaustion of the five poisons renders evident five dakinis.
May the results of my actions of pacification, increase, magnetizing, wrath and annihilation be realized right now; I dedicate all my merit to the welfare of all.
I rejoice in any effort made toward dharma practice –
I pray the path of the supreme secret mantra will become stable in me. X3

*The collection of merit is hereby accumulated and subsequently the merit field dissolves into me. Recite **Om Subhawa Shuddha Sarva Dharma Swabhava Shuddho Nyaho** and meditate that everything – be it animate, inanimate, the aggregates, elements, etc. – dissolves into non-conceptual emptiness, and perfect the accumulation of wisdom.*

[Insert the sadhana here]

*Should you wish to offer a tormo during the post-meditation, initially cleanse it by burning, scattering and washing **Ram Yam Kham** and bless it by reciting **Om Ah Hung** three times.*

Invite the guests:

The noble dakini of both samsara and nirvana appears in the space before me surrounded by her entourage of hundreds of thousands of dakinis. **Phem!**

They draw up and enjoy the torma through straws of light emanated from their tongues

Om Vajravarahi Hrim Hung Phat Soha Eh Aralari Om Ah Hung Balimta Khahi Khahi

Recite the mantra three or seven times to offer the torma.

*Make the outer offerings **Argam** through **Shapta** and the inner offering by reciting the three syllables **Om Ah Hung**.*

Praise with:

Essence of the three realms,
You are compassion and emptiness conjoined
And blaze like the fire at the end of the age –
Vajravarahi, I praise you!

Having accepted this sacred torma, bestow the common and supreme accomplishments.

Make amends for any mistakes by reciting the hundred-syllable mantra.

Vajra Mu the guests depart.

At the conclusion of your session dissolve the mandala and deity with:

All sights and sounds are deity and mantra – cloudbanks of wisdom,
They are gathered within the vast and great expanse of basic space.

Reappearing with:

The unimpeded dance of the illusory net, the essence of Vajravarahi,
Om Ah Hung

Dedicate your merit and pray:

Through this merit may I swiftly actualize Vajravarahi,
And lead each and every being to that same state.

Goddess, given your nature and through my constant meditation upon you,
Should I fall to the lower realms pray reveal your face and liberate me –
Bliss, may it become stable, may it become me.

It would be good to recite other verses of auspiciousness here.

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