

# וג'ריוגיני

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וג'ריוגיני (שם) 18.00, **Vajrayogini - Meditation**, לקנות כעת · דזאמבאלה (Zambala - Wealth),

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וג'ריוגיני לדמיין חופשי. ... בצ'לור גם נחנך לטכניקות מיסטיות ומאגיות אזוטריות ביותר, ומוצא עצמו,

למשל, מדמיין את עצמו כל בוקר כ-**Vajrayogini**: "אלה מוארת, אדומה, בת שש-עשרה, ...

בדהיזם | לולאת האל

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**Vajrayogini**: "אלה מוארת, לדמיין חופשי. ... מדמיין את עצמו כל בוקר כ-**וג'ריוגיני** - Oct 11, 2010

אדומה, בת שש-עשרה, בזמן מחזורה החודשי", וכל זה בתוך היכל צבעוני של אורות.

## فاجر ايو غيني

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قبل أن يستقبل ميلاريبا تلاميذه المختلفين ظهر له هيئة بودا **فاجرايوغيني** في رؤيا، وتنبأت أنه في المستقبل غير البعيد

سيستقبل تلميذاً كالشمس، وآخر كالقمر. ...

صورة لتسنيشاب سيركونغ رينبوتشي - The Berzin Archives

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وذات مرة كان رينبوتشي يُدرّس في معهد **فاجرايوغيني** في لافاور بفرنسا، وكان لديه راحة لأيام قلائد قبل المغادرة إلى

باريس، فرغبت في الذهاب قبله لزيارة الأصدقاء. ...

## واجرايوغيني

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یکبار وقتی کہ رینپوچہ در انسٹیٹیو و اجرایوگینی (Vajrayogini Institute) در لاؤر فرانسه درس می‌داد، بیفتن از

عزیمت به پاریس چند روز وقت آزاد داشت. من ترجیح می‌دادم ...

بوستان فرهنگ امین - Amin,s culture garden - هنر هنری artistic ...

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... artistic art artist هنر هنری Vajrayogini with Wrathful Guardians and Great Adepts

و اجرایوگینی و ایرایوگینی و آزارایوگینی و اجرایوگینی و ایرایوگینی همراه با عشق و ...

## वज्रयोगिनी

VAJRAYOGINI (वज्रयोगिनी) - Shabdkosh - रफ़्तार

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Information about VAJRAYOGINI : Answer of: Meaning of VAJRAYOGINI (वज्रयोगिनी) in English? VAJRAYOGINI का अंग्रेजी अर्थ जाने.

Meaning of वज्रयोगिनी (Vajrayogini) in English ...

[shabdkosh.raftaar.in/Meaning-of-वज्रयोगिनी-in...](http://shabdkosh.raftaar.in/Meaning-of-वज्रयोगिनी-in...) - Translate this page

वज्रयोगिनी (Vajrayogini) का अंग्रेजी अर्थ जाने. वज्रयोगिनी ka Angrezi matalab. वज्रयोगिनी के अंग्रेजी अर्थ व शब्द.



वज्रयोगिनी

وجریوگینی

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ਵਜ਼ਯੋਗਿਨੀ ਵਜ਼ਯੋਗਿਨੀ

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Meaning of the name Vajrayogini (ਵਜ਼ਯੋਗਿਨੀ) : ‘Stern meditator’.

<http://astrology.raftaar.in/baby-name/girl/vajrayogini>

# Vajrayogini

From Wikipedia, the free encyclopedia

**Vajrayoginī** (Sanskrit: *Vajrayoginī*; Tibetan: རྫོག་མཁའ་འབྱུང་མ་, Wylie: *rdo rje rnal 'byor ma*, **Dorjé Nenjorma**; Mongolian: Огторгуйд Одогч, Нархажид, Chinese: 瑜伽空行母; pinyin: *Yújiā Kōngxíngmǔ*) is the vajra yoginī. She is an Anuttarayoga Tantra iṣṭadevatā and her includes methods for preventing ordinary death, intermediate state (bardo) and rebirth (by transforming them into paths to enlightenment), and for transforming all mundane daily experiences into higher spiritual paths.<sup>[1]</sup>

Vajrayoginī is a generic female iṣṭadevatā and although she is sometimes visualized as simply Vajrayoginī, in a collection of her sādhanās she is visualized in an alternate form in over two thirds of the practices.<sup>[2]</sup> Her other forms include *Vajravārāhī* (Dorje Pakmo, Wylie: *rdo-rje phag-mo* "Vajra Sow") and *Krodikali* (alt. *Krodhakali*, *Kālikā*, *Krodheśvarī*, *Krishna Krodhini*, Tibetan *Tröma Nakmo*; Wylie: *khros ma nag mo*, "Wrathful Lady", "Fierce Black One").<sup>[3][4]</sup> Vajrayoginī is a ḍākiṇī and a Vajrayana Buddhist iṣṭadevatā. As such, she is a female Buddha.

Vajrayoginī is often described with the epithet *sarva-buddha-dakinī*, meaning "the ḍākiṇī who is the Essence of all Buddhas".<sup>[5]</sup>



Painting of Vajrayoginī

Vajrayogini's sādhanā originated in India between the tenth and twelfth centuries. It evolved from the Cakrasaṃvara Tantra, where Vajrayoginī appears as his Yab-Yum consort,<sup>[6][7]</sup> to become a stand-alone practice of Anuttarayoga Tantra in its own right.<sup>[8]</sup> The practice of Vajrayoginī belongs to the Mother Tantra (Wylie: *ma rgyud*) class of Anuttarayoga Tantras along with other tantras such as the Cakrasaṃvara and Hevajra Tantras.

According to scholar Miranda Shaw, Vajrayoginī is "inarguably the supreme deity of the Tantric pantheon. No male Buddha, including her divine consort, Heruka-Cakrasaṃvara, approaches her in metaphysical or practical import."<sup>[9]</sup>

## Contents

- 1 Origin and Lineage
- 2 Iconography
  - 2.1 Vajravārāhī
  - 2.2 Chinnamasta
- 3 Practices
- 4 Emanations
  - 4.1 Samding Dorje Phagmo
- 5 See also
- 6 References

- 7 Further reading
- 8 External links

## Origin and Lineage

Vajrayana teaches that the two stages of the practice of Vajrayoginī (generation stage and completion stage) were originally taught by Vajradhara. He manifested in the form of Heruka to expound the *Root Tantra of Chakrasaṃvara*, and it was in this tantra that he explained the practice of Vajrayoginī. All the many lineages of instructions on Vajrayoginī can be traced back to this original revelation. Of these lineages, there are three that are most commonly practiced: the Narokhachö lineage, which was transmitted from Vajrayoginī to Naropa; the Maitrikhachö lineage, which was transmitted from Vajrayoginī to Maitripa; and the Indrakhachö lineage, which was transmitted from Vajrayoginī to Indrabodhi.<sup>[10]</sup>

## Iconography

Vajrayoginī is visualized as the translucent, deep red form of a 16 year old female with the third eye of wisdom set vertically on her forehead. Vajrayoginī is generally depicted with the traditional accoutrements of a *ḍākiṇī* including a cleaver (Tib. *drigug*, Skt. *karṭṛī*) marked with a vajra in her right hand and a kapala (skull cup) in her left hand which is filled with blood that she partakes of with her upturned mouth. Her consort Chakrasaṃvara is often symbolically depicted as a *khaṭvāṅga* on Vajrayoginī's left shoulder, when she is in 'solitary hero' form. Vajrayoginī's *khatvanga* is marked with a vajra and from it hang a damaru drum, a bell, and a triple banner. Her extended right leg treads on the chest of red Kālarātri, while her bent left leg treads on the forehead of black Bhairava, bending his head backward and pressing it into his back at the level of his heart. Her head is adorned with a crown of five human skulls and she wears a necklace of fifty human skulls. She is depicted as standing in the center of a blazing fire of exalted wisdom.

Each aspect of Vajrayoginī's form and mandala is designed to convey a spiritual meaning. For example, her brilliant red-colored body symbolizes the blazing of her inner fire (Tib. *tummo*). Her single face symbolizes that she has realized that all phenomena are of one nature in emptiness. Her two arms symbolize her realization of the two truths. Her three eyes symbolize her ability to see everything in the past, present and future. She looks upward toward the Pure *Dākiṇī* Land (Skt. *Kechara*), demonstrating her attainment of outer and inner Pure *Dākiṇī* Land, and indicating that she leads her followers to these attainments. The curved *drigug* knife in her right hand shows her power to cut the continuum of the delusions and obstacles of her followers and of all living beings. Drinking the nectar of blood from the *kapala* in her left hand symbolizes her experience of the clear light of bliss.<sup>[11]</sup>

### Vajravārāhī

In her form as Vajravārāhī, when she is known as 'the Vajra Sow' she is often pictured with a sow's head on the side of her own as an ornament and in one form has the head of a sow herself. Vajrayoginī is often associated



Vajravārāhī, with a sow's head on the side

with triumph over ignorance, the pig being associated with ignorance in Buddhism. This sow head relates to the origins of Vajravārāhī from the Hindu sow-faced goddess Vārāhī.<sup>[12]</sup>

## Chinnamasta

The severed-headed form of Vajrayoginī is similar to the Indian goddess Chinnamasta who is recognized by both Hindus and Buddhists.<sup>[13]</sup>

## Practices

Vajrayoginī acts as a meditation deity, or the yab-yum consort of such a deity, in Vajrayāna Buddhism. She appears in a maṇḍala that is visualized by the practitioner according to a sādhana describing the practice of the particular tantra. There are several collections containing sādhana associated with Vajrayoginī including one collection, the *Guhyasamayāsādhanamālā*, containing only Vajrayoginī sādhana and comprising forty-six works by various authors.

The yidam that a meditator identifies with when practicing the Six Yogas of Nāropa is Vajrayoginī and she is an important deity for tantric initiation, especially for new initiates as Vajrayoginī's practice is said to be well-suited to those with strong desirous attachment, and to those living in the current "degenerate age". As Vajravārāhī, her consort is Chakrasaṃvara (Tib. Khorlo Demchog), who is often depicted symbolically as a khaṭvāṅga on her left shoulder. In this form she is also the consort of Jinasagara (Tib. Gyalwa Gyatso), the red Avalokiteśvara (Tib. Chenrezig).



Painted 19th century Tibetan maṇḍala of the Nāropa tradition, Vajrayoginī stands in the center of a red hexagram, Rubin Museum of Art

Vajrayoginī is a key figure in the advanced Tibetan Buddhist practice of *Chöd*, where she appears in her Kālikā (Standard Tibetan: *Khros ma nag mo*) or Vajravārāhī (Tibetan: *rDo rje phag mo*) forms.

Vajrayoginī also appears in versions of Guru yoga in the Kagyu school of Tibetan Buddhism. In one popular system the practitioner worships their guru in the form of Milarepa, whilst visualizing themselves as Vajrayoginī.<sup>[14]</sup>

The purpose of visualizing Vajrayoginī is to gain realizations of generation stage tantra, in which the practitioner mentally visualises themselves as their yidam or meditational deity and their surroundings as the Deity's maṇḍala. The purpose of generation stage is to overcome so-called ordinary appearances and ordinary conceptions, which are said in Vajrayana Buddhism to be the obstructions to liberation (Skt. *nirvāṇa*) and enlightenment.<sup>[15]</sup>

According to most commentaries associated with the deity, the practices of Vajrayoginī are relatively easy compared to those of other Highest Yoga Tantra yidams and particularly suited to practitioners in modern times:

The instructions on the practice of Vajrayoginī contain concise and clearly presented meditations that are relatively easy to practice. The mantra is short and easy to recite, and the visualizations of the maṇḍala, the Deity, and the body maṇḍala are simple compared with those of other Highest Yoga Tantra Deities. Even practitioners with limited abilities and little wisdom can engage in these

practices without great difficulty. The practice of Vajrayoginī quickly brings blessings, especially during this spiritually degenerate age. It is said that as the general level of spirituality decreases, it becomes increasingly difficult for practitioners to receive the blessings of other Deities; but the opposite is the case with Heruka and Vajrayoginī – the more times degenerate, the more easily practitioners can receive their blessings.<sup>[16]</sup>

## Emanations

### Samding Dorje Phagmo

The female tulku who was the abbess of Samding Monastery, on the shores of the Yamdrok Tso Lake, near Gyantse, Tibet was traditionally a *nirmāṇakāya* emanation of Vajravārāhī (Tibetan: *Dorje Phagmo*).<sup>[17]</sup> The lineage started in the 15th century with the princess of Gungthang, Chokyi Dronma (Wylie: *Chos-kyi sgron-me*)(1422–1455).<sup>[18]</sup> She became known as Samding Dorje Pagmo (Wylie:*bSam-lding rDo-rje phag-mo*) and began a line of female tulkus, reincarnate lamas. Charles Alfred Bell met the tulku in 1920 and took photographs of her, calling her *Dorje Pamo* in his book.<sup>[19][20]</sup> The current incarnation, the 12th of this line,<sup>[21]</sup> resides in Lhasa.<sup>[22]</sup> where she is known as *Female Living Buddha Dorje Palma* by the Chinese.<sup>[23]</sup>

## See also

- Dorje Pakmo
- Machig Labdrön
- Mandarava
- Narodakini
- Prajnaparamita
- Yeshe Tsogyal

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## Further reading

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- : Vajrayogini The Trauma Goddess (<http://www.buddhanature.com/buddha/vajrayogini.html>)
- <http://www.sacred-texts.com/bud/btg/btg41.htm> Name and Form - from Sacred Texts Buddhism

## External links

- Vajravarahi entry on Yoniversum.nl (<http://www.yoniversum.nl/dakini/vajravarahi.html>)
- Red Vajravarahi on himalayanart.org (<http://www.himalayanart.org/image.cfm/839.html>)
- Vajravarahi Mandala on asianart.com (<http://www.asianart.com/exhibitions/svision/i20.html>)
- Desire and Devotion: Exhibit on Asian Art - Vajravarahi with Retinue (<http://www.asianart.com/exhibitions/desire/vajravar.html>)
- Extract: *When a Woman Becomes a Religious Dynasty - The Samding Dorje Phagmo of Tibet* (<http://www.wisdom-books.com/ProductExtract.asp?PID=17403>)

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