



# VAJRAPANI

## Empowerment Wongkur

SADHANA for WONGKUR



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May all Beings be Free from Ill Will,  
Affliction, Anxiety, and the Three Root Poisons  
of Attachment, Aversion, and Delusion.

May all Beings Guide themselves to Awakening,  
Inner Liberation, Enlightenment.

Gautama Buddha's core teachings are summarized in a simple synthesis called the **Four Noble Truths** {**Ennobling Truths** by the nature of Virtue} which state:

- Noble Truth 1: **There is suffering.**
- Noble Truth 2: **There is a cause for suffering.**
- Noble Truth 3: **There is an end to suffering.**
- Noble Truth 4: **There is a path leading to the end of suffering.**

Noble Truth 4 refers to the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** {**Ennobled** by Virtue} is Gautama Buddha's remedy leading to the down-going and ending of personal suffering in this lifetime. It can ultimately help the complete awakening of your inner Buddha nature and liberation from the blind becoming of uncontrollable rebirth in cycles of suffering in Samsara.

The Noble Eightfold Path works with human nature to develop great human potential. It is a practical and humane process that nourishes and strengthens personal Wisdom, Ethical Behaviour, and Mental Cultivation.

The eight aspects of the Eightfold Path are:

<i>Wisdom</i>	<b>Right View</b> <b>Right Thought</b>
<i>Ethical Behaviour</i>	<b>Right Speech</b> <b>Right Action</b> <b>Right Livelihood</b>
<i>Mental Cultivation</i>	<b>Right Effort</b> <b>Right Mindfulness</b> <b>Right Concentration</b>

Meditation Techniques and meditative Tools of Mental Cultivation, such as this Sadhana, use and nurture Right Effort, Right Mindfulness, and Right Concentration.



## DEDICATION and HISTORY

This Sadhana for the Vajrapani Wongkur was compiled, revised, and edited by Lama Karma Tsundulp Lodro and Chrys Antaya in Yukon, Canada. We dedicate all merit arising from our work on this project to the memory of the Venerable Namgyal Rinpoche.

Vajrapani has several forms and aspects, and Vajrapani teachings have numerous variations imparted through the centuries in many Buddhist lineages. This Wongkur draws upon many sources including a short pith-essence wongkur compiled and edited by Lama Sonam Gyatso in 1999.

## Buddhist Tantric DEITY MOTIFS

Enlightened Mahāsattva deities (Yidams, Celestial Wisdom-beings) and saintly human Boddhisattvas featured in wongkurs are esoteric avatars of ourselves. They each reflect different facets of elevated spiritual potential we all have. All of them represent our ultimate Buddha-nature of transcendent awakened enlightenment. Every aspect of their posture and adornment is a mystical symbol with spiritual meaning. The avatars are depicted as either male or female, but all are of equal benefit to women and men.

## Venerable Namgyal Rinpoche re: Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

You should think consciously, as you are mind-building, “What does this symbol mean?”

Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.



# Introduction to VAJRAPANI

Vajrapani is a fierce dynamic aspect of Vajra Sattva and represents our own inherent ability to remove obstacles, both within us and outside, that block or restrict our inner freedom, wisdom, happiness, and spiritual liberation.

Known as the “Lord of Secrets” and the “Buddha of Skillful Means”, Vajrapani is the Caretaker and Guardian of Dharma Tantras. As Caretaker of the Tantras, Vajrapani represents our own potential to access and effectively use those teachings that help us fully achieve our own Buddha nature. This is emphasized by Vajrapani’s Drang Srong wisdom aspect in this sadhana.

In some lineages, Vajrapani meditations are a preliminary preparation for all meditation retreats because Vajrapani as Guardian of the Tantras helps remove obstacles that arise during meditation work, aids the transformation of any path into one of spiritual liberation, and quickens spiritual unfolding.

The immediate goal of Vajrapani meditations is to improve our ability to access and master every teaching that helps our personal unfolding and to help us activate the strength, will, clarity, and skill to clear our spiritual path. The ultimate goal is complete liberation from suffering.

The most important exercise in this sadhana is to visualize or imagine yourself as Vajrapani. Additionally, to strengthen your connection to the universe’s vast transformative energy, visualize or imagine a cosmic Vajrapani Wisdom-being who compassionately showers you with blessings and empowering, strengthening, illuminating gift waves.



## PREPARE for INITIATION



### GESTURE of Appreciation and Gratitude:

*{ Bow your head or, those who wish, may do a prostration }*

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to create, record, preserve, and share teachings which assist the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which assist the down going of your own suffering.



## MANDALA OFFERING to Request the Wongkur Empowerment:

Mentally offer this planet and the solar system to the Lama, as a representation of Sage-green Vajrapani. The mandala offering is both a request for, and appreciation of, this precious teaching.

## REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening)

Imagine the sources of Refuge dissolve into light and absorb into you:

{ Recite Aloud \* Repeat after the Lama }

Like a hunted animal .... I go for Refuge .... to the Three Precious Jewels:  
the Buddha .... the Dharma .... and the Sangha.

Like a hunted animal .... I go for Refuge .... to the Three Precious Roots:  
the Lama .... the Yidams .... and the Protectors.

## Personal RESPONSIBILITY:

{ Recite Aloud \* }

I sincerely regret .... any mental or physical injury .... I may have caused ....  
to any sentient being .... and I aspire to cause .... no further injury ....  
to any sentient being.

## VAJRA SATTVA PURIFICATION:

{ Recite Aloud \* }

OM VAJRA SATTVA AH

## BODHISATTVA ASPIRATION:

{ Recite Aloud \* }

I strive to awaken .... to complete enlightenment .... to help all beings ....  
achieve buddhahood.

## BRAHMA VIHARAS (Four Divine Abodes):

{ Recite Aloud \* }

I strive to cultivate .... Friendliness .... Compassion .... Sympathetic Joy ....  
and Equanimity .... toward myself .... and all beings.

May all beings .... be happy ....

May all beings .... be free from sorrow ....

And in the supreme joy that arises ....

May all beings .... be established in perfect equanimity.



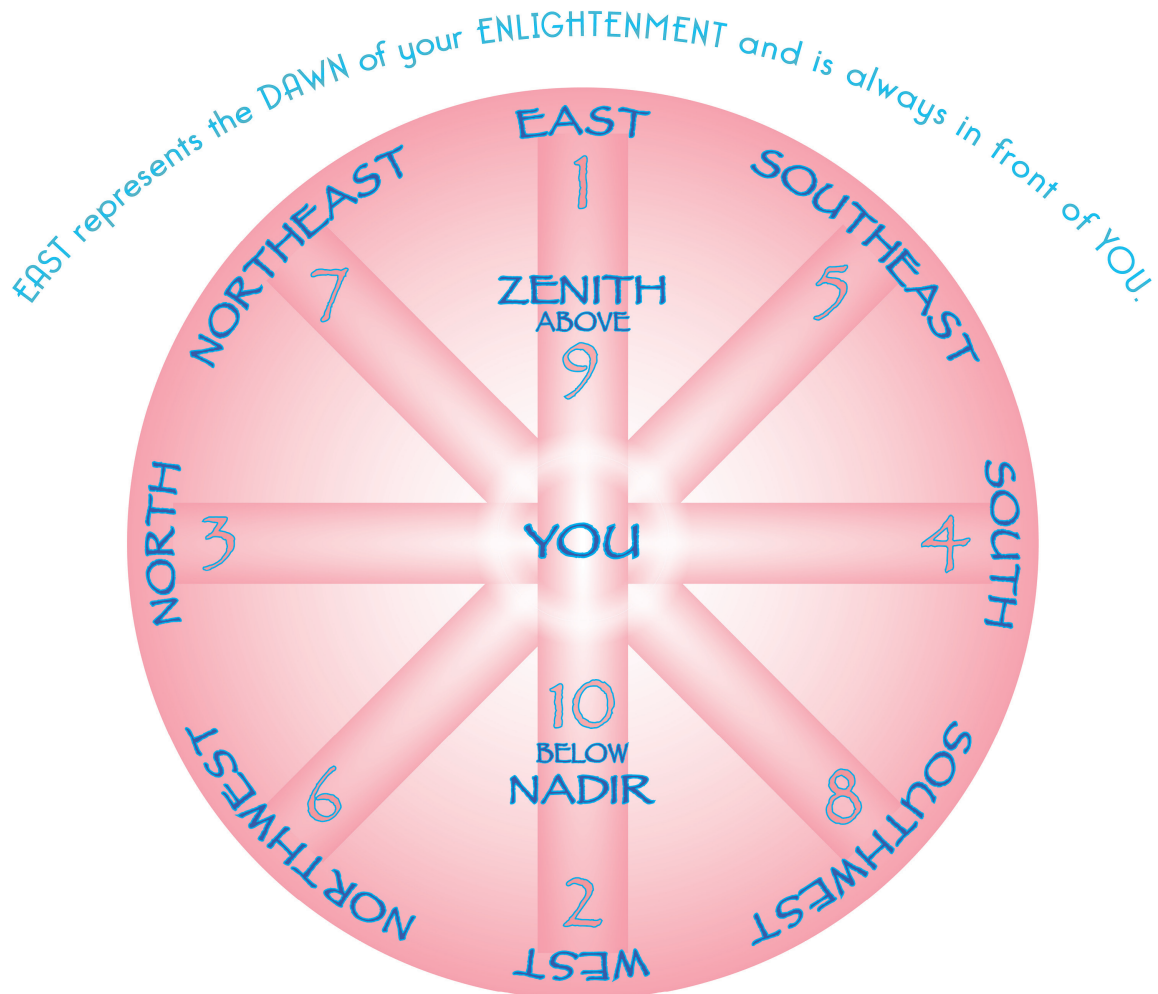
**METTA** (Strengthens the Heart; is one of the Four Brahma Viharas):

Imagine, visualize, or feel a gentle warmth of Friendliness and Kindness in your Heart chakra that overflows to fill your body, and streams out through your skin. Guide your heart radiance out into infinite space in the ten directions while reciting this prayer for all beings. Repeat after the Lama:

May all beings have happiness .... and the cause of happiness.

May all beings be apart from sorrow .... and the causes of sorrow.

May all beings not be separated .... from the bliss that is sorrow-less.



**WISH for Long Life for the Lamas:** { Recite Aloud, Repeat after the Lama }

May Lamas and all beings .... who help reduce .... the suffering of others  
.... live long .... healthy .... happy .... productive .... lives of equanimity.  
.... May all their compassionate aspirations .... be speedily achieved.

**ASPIRATION of Merit:**

May the merit of these aspirations ....and our right actions ....remove ....  
all disease .... all injury .... all obstacles .... and all dangers .... from us.





## ROOT INITIATION



OM SVABHĀVA ŚUDDHA SARVA  
DHARMA SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure deathless bliss void of Sunyata. Attachment to ordinary appearance and clinging to your corporeal form subsides.

All feelings, sights, sounds, and thoughts are now emptiness moving in emptiness. From the emptiness of Sunyata appears a great eight-petalled lotus in full bloom which supports a radiant moon disk lying flat.

Standing on the glowing moon disk is the essence of your mind in the form of a luminous dark blue bija seed syllable **HŪM**.

Deep blue rays of light stream out from the glowing **HŪM** syllable to the pure Buddha realms and render homage to all the Buddhas and Bodhisattvas of the Ten Directions.

## TRANSFORMATION

The light rays return with blessings of the Buddhas and flow into the glowing deep blue **HŪM** syllable which instantly transforms you into Vajrapani in the Drang Srong wisdom form.

Your Drang Srong form is Vajrapani's dynamic wisdom aspect as a venerable sage or a meditating hermit, related to mystic sages of legend who preformed miracles to speed people to inner liberation.

Vajrapani conquers the forces of harm and negativity without mercy, so Vajrapani is wrathful.

Your Vajrapani body is sage green (light grayish-green) in colour. You have a single face, two arms, two feet, and three eyes.

One of your eyes is a wisdom eye of sublime insight at the chakra centre in your forehead. All three of your eyes are wide open and staring fiercely, watching intently for new treasures of Dharma wisdom and on guard against inner and outer dangers.



Your snow-white hair is braided in long strands wrapped around your head. Your eyebrows, fragments of beard, and moustache are white and flicker with small dancing orange flames of purification and illumination.

On your brow is a crown with five small, clean, smiling human skulls showing that your five senses are purified and released from the clouds of ego.

Your expression is intense and wrathful. Your fierce laughing grin reveals the sharp bright fangs of your four canine teeth, two upper and two lower, which symbolize the subjugation of the four Mara demons of Illness, Obstacles to Dharma, Death, and Unwholesome Mind States.

Your right hand is flung up toward the sky in a warrior mudra and holds aloft a vajra thunderbolt sceptre, the symbol of skill and the subduing of all obstacles, in the manner of a brilliant lightning bolt which can illuminate the darkest night and penetrate the heaviest storm to destroy any obstacle.

Your left hand is at the level of your heart and holds a bell, the symbol of wisdom, merit, prosperity, and increasing longevity.

You stand strong and valiant in the advancing posture ready to step forward against all hindrances and eager to find new treasures of Dharma wisdom.

Powerful of body, sturdy of limb, and strong of muscle, you are invincible against everything that obstructs the path of inner liberation, and you trample the corpses of demon enemies under your feet.

Silken scarves drape your shoulders symbolizing the inner riches of spiritual attainment. Your tiger-striped kilt is an emblem of your courage and victory over anger and hatred.

You wear mystical adornments of pristine bone decorated with glowing gold and rare jewels: earrings, necklaces, bracelets, armlets, and anklets – all symbolizing the complete liberation of all the Wisdom-beings.

You as Vajrapani stand victorious upon a glowing moon disk, splendid in your strength, inner power, clarity, wisdom, skill, compassion, motivation, and dedication to the complete awakening of your ultimate Buddha nature.

Around you swirls a radiant whirling nimbus of fire that blazes with the flames of transcendent wisdom. All wrong views, uncertainty, and error are consumed by the flames of wisdom, which purify the aura and clear the path of awakening to lead you without hindrance through the world.

{ MUSIC } { Lama Rings Bell }

## BODY BLESSING

{ Lama blesses Heads and Hands with IMAGE  
of Vajrapani }

KAYA VAJRA ABHIṢIÑCA HŪṂ

## STABILIZING

{ Lama blesses top of Heads with a VAJRA }

TIṢṬHA VAJRA

## MIND BLESSING

On your forehead blazes a white OM

On your throat blazes a red ĀḤ

On your heart blazes a deep blue HŪṂ

From all these blazing seed syllables emanate rays of light in many colours, shining out to the Buddhas in the Pure Land and inviting them to descend.

From the Infinite Celestial Palace of Great Bliss, the Celestial Wisdom-being Vajrapanis descend in countless numbers and countless sizes of luminous energy forms – some large as mountains, others as tiny as mustard seeds.

The glowing Vajrapani Wisdom-beings gently dissolve into your Vajrapani body like snowflakes softly melting into a bubbling spring of warm water.

{ Lama blesses Heads and Hands with a TORMA }

OM VAJRA SAMAJA : JAH HŪṂ BAṂ HOH!



## VASE BLESSING

The Buddhas of the Five Transcendent Families and Five Directions represent the pure illuminated potential of your body, speech, and mind.

Lights rays from our hearts shine out as offerings to the Five Consecration Buddhas inviting them to bestow empowerment blessing on us with luminous rays of purifying transformative light through the nectar in the Lama's vase.

Visualize, imagine, sense, or feel that the five Buddhas of Consecration pour purifying nectar into you, filling your body and cleaning all delusion, obscurations, errors, and defilements from your body, speech, and mind.

ॐ Buddha family bija seed syllable of White Vairocana in the centre.

हूं Vajra family bija seed syllable of Blue Aksobhaya in the east.

त्रां Ratna family bija seed syllable of Yellow Ratnasambava in the south.

ह्रीं Padma family bija seed syllable of Red Amitabha in the west.

अं Karma family bija seed syllable of Green Amoghasiddhi in the north.

{ Lama blesses top of Heads with VASE and pours  
Saffron Water into the Right Hands }

ॐ हूं त्रां ह्रीं अं वाज्रिभवा अभिषिञ्चा हूं

## RESPECT and ASPIRATIONS

Vajrapani, holder of the diamond thunderbolt,

The very sight of you chases away all dangers.

Formerly I have not heeded your words nor followed your example,

But now I see many terrors all around and I fly to you for safety.

To you I come for help and advice, and ask that you

Teach me how I may swiftly save myself from these fears and dangers.

To the Lord of Sacred Secrets, I extend my gratitude and respect.

We ask benevolent and always-victorious Vajrapani to shower us with great blessings and to bestow the supreme empowerment on those here in this sacred space who are sincere and respect this teaching.

## OFFERINGS

These offerings symbolize the purification and enrichment of our senses, of our outer and inner being, and also symbolize the spiritual treasures we offer to our aspect as Vajrapani and to the celestial Wisdom-being Vajrapanis in the pure Buddha Realms and absorbed within us.

These offerings help us to accumulate and perfect the Paramis of generosity, virtue, moral discipline, wisdom, diligence, patience, honesty, concentration, kindness, and equanimity.

In outer form, the substances are physical offerings.

Inwardly, they function as sensory objects evoking transcendental joy.

They symbolize our depth aspiration and the activity of awakening.

Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

To our aspect as Vajrapani and to the celestial Wisdom-being Vajrapanis in the pure Buddha Realms and absorbed within us, we now present the eight traditional offerings for honoured guests, which include pleasant things for the five senses:

Water for washing, which also symbolizes removing negativity.

Water for drinking, which also symbolizes going for refuge.

Flowers for sight, which also symbolize unfolding and enlightenment.

Incense for fragrance, which also symbolizes aspiration.

Light for the mind, which also symbolizes purification through wisdom.

Scented water for touch, which also symbolizes becoming the deity.

Food for taste, which also symbolizes abundance and sharing.

Music for hearing, which also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

To our aspect as Vajrapani, to the celestial Wisdom-being Vajrapanis in the Buddha Realms and within us, we now offer a mandala of the world which represents the entire multiverse and all its contents.

May all beings perfect the two accumulations of merit and wisdom.



## SPEECH BLESSING

In the centre of your Vajrapani heart, a blazing dark blue **HŪṂ** syllable stands upright on a glowing moon disk. A luminous mantra rosary orbits clockwise in a circle around the radiant **HŪṂ** syllable in your heart.

{ Lama blesses throats with a MĀLĀ Rosary }

## MANTRA of Vajrapani

OM VAJRAPĀṆI NAMĀḤ HŪṂ

## The DISSOLVING

The syllables of the luminous mantra rosary orbiting in your heart dissolve into light which is absorbed into the blazing dark blue **HŪṂ** syllable standing upright in the centre of your heart.

Your Vajrapani arms, legs, and body now dissolve into light and are absorbed into the dark blue **HŪṂ** syllable blazing in your heart. The dark blue **HŪṂ** dissolves from the bottom to the top and shrinks down to a small, intensely glowing blue dot, which ignites into a small dancing blue flame.

The small blue flame gently shrinks and fades, becoming increasingly transparent until it dissolves completely into the natural peaceful emptiness of the Sunyata radiant bliss void of primordial purity.

{ Lama Rings BELL to start the silent meditation }

*{ Everyone sits in quiet meditation }*

{ Lama Rings BELL to end silent meditation }

From out of the peacefulness of meditation in the Sunyata radiant bliss void of primordial purity, a vibration emerges like waves stirred by a breeze on a calm pond, and you reappear.

Whatever now appears to you is the face of Vajrapani. All manifestation is the realm of Vajrapani. All sound is Vajrapani's mantra.

Food should be taken as if it is the nectar of transcendent wisdom. At night, first purify everything in the realm of Clear Light and then sleep.

Rising in the dawn, you should be possessed of the dignity of yourself as Vajrapani.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do these Vajrapani meditations.

## DEDICATION of MERIT

*{ Everyone Recite Aloud Repeating after the Lama }*

I regret all wrongs and downfalls .... I dedicate all virtue and merit .... gained from this practise .... to the awakening of all beings.

May all beings be free from sickness .... free from harmful spirits .... free from obstacles .... free from dangers .... and free from suffering.

May the merit we gain thereby .... become the cause for all beings .... to fully attain the awakened state of Vajrapani .... in this very life.

{ MUSIC } { Lama Rings Bell }

**MAY ALL BE WELL AND HAPPY**

*{ Everyone Give their white Kata scarf to the Lama  
and Receive a Blessing Cord }*



## END of WONGKUR



## Commitment PRECEPTS (Samaya Vows)

Samaya precepts are a support for your highest aspirations.

Samaya precepts are a commitment you make to yourself to seek wisdom and liberation, to escape the blind becoming of painful cyclic existence, and to increase the happiness, good health, and inner freedom of all beings, including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate or insult the words of the Buddha.
6. I will not physically harm or slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

