



Vajra Yogini

LEVEL One EMPOWERMENT
WONGKUR

SADHANA for WONGKUR



Lama Lodro  lamalodro.ca



OM VAJRA MUH : May this sacred space be purified and all that hinders be expelled.

May all Beings be Free from Ill Will, Affliction, Anxiety; Free from the Three Root Poisons of Attachment, Aversion, 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** { **Truths Ennobled** by the nature of **Virtue** } which state:

Noble Truth 1: **Dukkha**. There is **Suffering**.

Noble Truth 2: **Samudaya**. There is a **Cause** for suffering.

Noble Truth 3: **Nirodha**. There is an **End** to suffering.

Noble Truth 4: **Marga**. There is a **Path** leading to the end of suffering.

Noble Truth 4 is the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** { **Ennobled** by **Virtue** } is Gautama Buddha's remedy for the down-going, and ultimately, the end of suffering caused by the Root Poisons. The Eightfold Path can help you awaken your inner Buddha nature and help you liberate yourself from blind uncontrollable rebirth in cycles of suffering in Samsara. The Noble Eightfold Path works sensibly 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 three groups and eight parts of the **Noble Eightfold Path** are:

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

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

DEDICATION and HISTORY

This wongkur for Level One of Vajra Yogini, the fierce laughing Sky Dancer, (*Sakya*: Dorje Naljorma; *Kargyu*: Vajra-Varahi, Dorje Phagmo) was designed, crafted, written by Chrys Antaya and edited by Lama Karma Tsundulp Lodro in Yukon, Canada. We dedicate the merit of our work on this wongkur sadhana to the memory of our great teacher, Venerable Namgyal Rinpoche.

Vajra Yogini teachings have several variations imparted through the centuries in many Buddhist lineages. Sources contributing to this sadhana, from the many researched resources, include:

Sakya Wongkurs, Sadhanas, and Commentary conferred on Lama Lodro.
Wongkurs and Commentary bestowed by Venerable Namgyal Rinpoche.
Sadhana and Commentary by Venerable Geshe Ngawang Dhargyey.

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 visualization of Vajra Yogini (Dorje Phagmo) is very important as it is particularly rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing 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?”

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

Radiant Vajra Yogini is a personification of Spirit, of vibrational energy, and the Intellect of Bodhi.

Her sadhana awakens the power of the mind and helps direct it. Energy becomes available to be put into use by the awakened intellect.

Vajra Yogini's colour, ruby-red, is the radiance of wisdom, dispelling ignorance by breaking down the illusion of ego.

One uses the colour of love to go beyond the senses and the ego, limited as they are to the realm of compounded phenomena.

The ego is dissolved in Vajra Yogini's red flames, but the supreme intelligence, which is non-compounded, remains present always.

Vajra Yogini's third eye is the eye of insight, represented in our bodies by the pineal gland.

It is the eye of direct seeing and clairvoyance, beyond the boundaries of the ego, the eye with which vibration is directly seen.

Vajra Yogini's knife represents the mind's power of discrimination, its power to put down its own unruliness. With her knife we cut off mind's continual wandering verbalization, allowing ourselves to see directly into the depths.

Her blood-filled skull symbolizes renunciation, which passes beyond material clinging to the spaces of our world: clinging to house, city, nation, and planet.

Dying to the greeds of the ego IS "renunciation of the world".

Her skull tiara emphasizes that the highest level of spiritual attainment cannot be reached without realization of non-clinging. The five dried skulls in the tiara are the five senses purified of the ego's clouds, transformed into a crown.

Her necklace of fifty freshly severed heads refers to the Bodhisattva's returning through different vibrations to different lifetimes of service, coming to the point of detachment and compassion.

Vajra Yogini has five of the six symbolic wrathful adornments: the skull tiara, the necklace of severed heads, the bracelets for arms, the anklets, and the mirror of karma.

Because of her involvement with life in this world, Vajra Yogini does not have the sixth wrathful adornment, the ointment made with cemetery dust, which symbolizes the conquest of the fear of death. These five ornaments represent the paramitas which are only attained by passing beyond the limits of the ego.

Vajra Yogini holds the staff of the Divine Father, which represents the positive polarity aspect of the enlightenment force.

Vajra Yogini represents the negative polarity aspect of this power, the aspect of renunciation. She holds this staff to demonstrate that these two aspects are inseparably one.

Vajra Yogini is one of the Herukas – the unclad ones – for she is free of all clinging and lives unsullied by this world. This is her virginity.

She moves through the world pure and untouched by the ego drives of humanity, yet there is nothing that she lacks. She treads underfoot the human body of ignorance and illusion, the attachment to form.

The flames of Wisdom which are her aura consume all wrong views, uncertainty, and error, that stand in her way. The aura is purified and the Path cleared that leads her through the world.



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 Vajra Yogini. The mandala offering of our home in the cosmos is both a request for, and in 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.

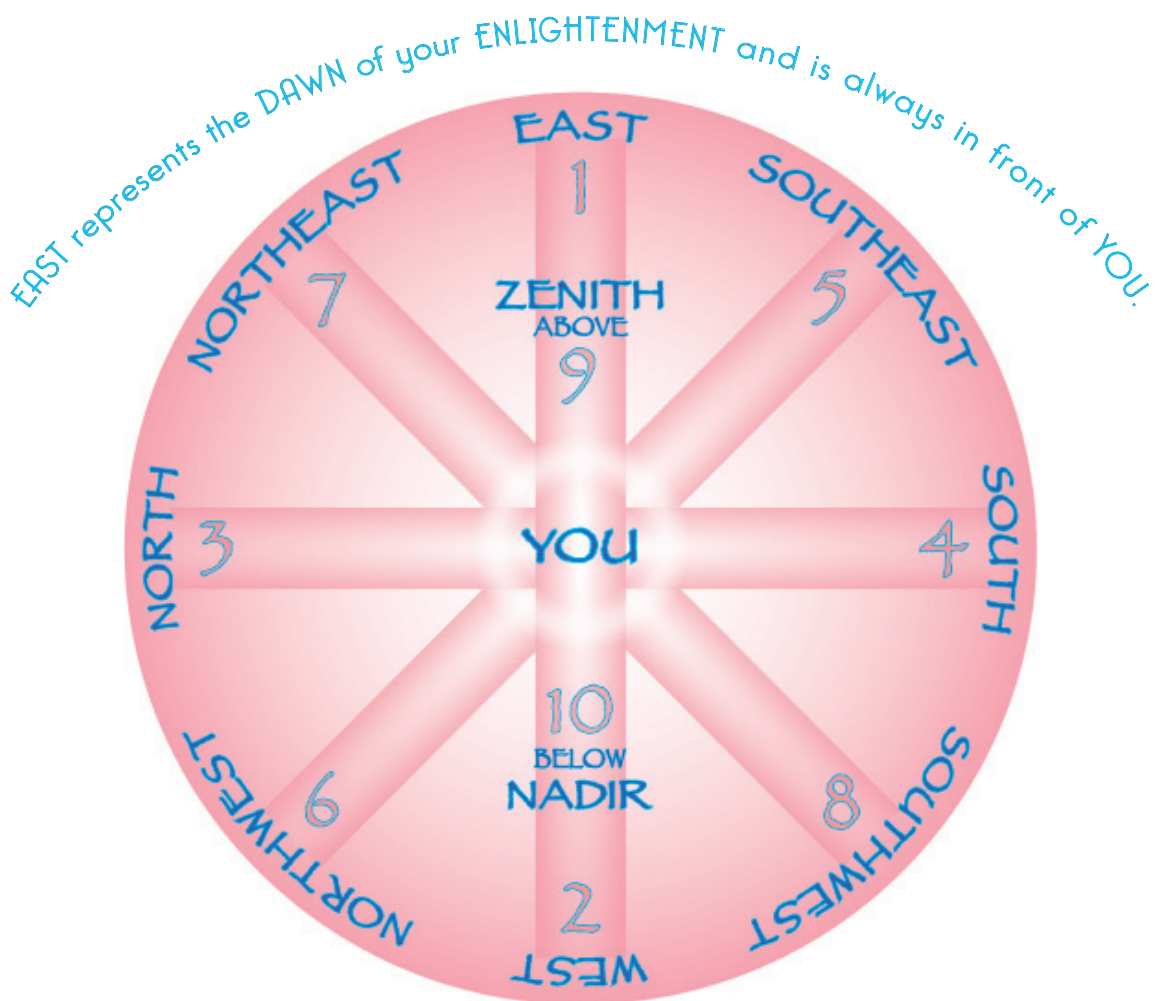
METTA (Strengthens the Heart; is one of the Four Brahma Viharas):

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: { Recite Aloud * }

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


ROOT INITIATION

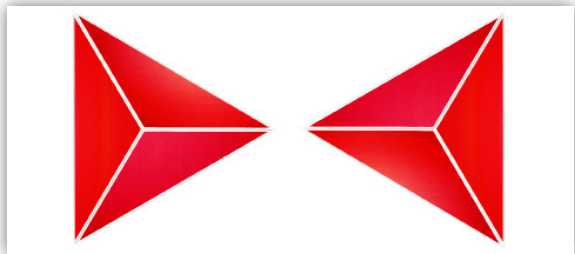
OM SVABHĀVA ŚUDDHA SARVA DHARMA
SVABHĀVA ŚUDDHA HŪM

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.

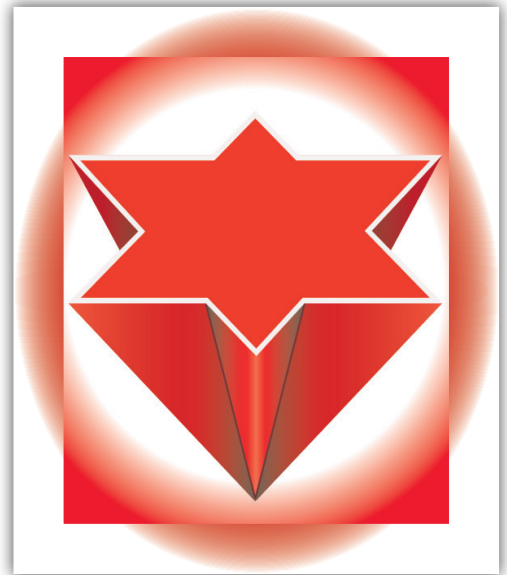
From the vast peaceful depths of the pure bliss void of Sunyata a shimmer of energy emerges and fills you like pure, warm air gently inflating a transparent balloon.

The energy shimmer coalesces within you into two luminous red bija seed syllables **EE**, lying flat, like two people lying head to head.

 The two reclining red syllables transform into two red tetrahedrons [triangular pyramids] . . .



. . . which merge together to form one inverted red pyramid with one point at the base and a flat surface at the top in the shape of a hexagram [star with six points].



The double-tetrahedron inverted pyramid is Vajra Yogini's pedestal and throne. A bright red bija seed syllable **ĀḤ** forms, standing upright and centred above the pedestal throne.

From the **ĀḤ** arises a sun disk lying flat, in the centre of which the bija seed syllable **BAM** stands upright.

TRANSFORMATION

Circling counterclockwise around the **BAM** syllable is a mantra garland shining with red light that fills and purifies your body, speech, and mind.

The red light transforms you first into a hollow bubble filled with red light and then into Vajra Yogini, the perfect form of the body of truth.

Your Vajra Yogini body is ruby red, the blazing colour of illuminated wisdom and love, as splendid as purifying fire at the end of the aeon.

You stand with regal splendour on a flat sun disk that rests on an open many-coloured lotus on top of your red double-tetrahedron pedestal throne.

A miniature red double-tetrahedron pedestal throne is glowing in your heart.

You have one face, two hands, and three eyes. Your third eye is the sublime Wisdom eye of insight, direct seeing, and clairvoyance and is at the chakra centre in the middle of your forehead.

Your right leg is straight and extended out. Your right foot stands on the supine body of red female Kalaratni.

Your left leg is bent at the knee. Your left foot stands on the prone body of black male Bhairava. Thus do you stamp out the root poisons of greed and hatred.

You look upward at your home in the pure Buddha realm of Khechari. Your long black hair flows down in loose strands to your waist.

Your right hand is stretched down and holds a curved Vajra blade, symbolizing discernment and the mind's power to remove obstacles.

Your left hand is raised aloft and holds out a blood-filled skull cup of renunciation at the level of your Wisdom eye in the centre of your forehead.

As you gaze upward at the pure Buddha realm of Khechari with your head tilted back, you sip drops of your own blood that spills to you from the blood-filled skull-cup, showing your renunciation of the greed of the ego.

With the masculine Khatvanga staff balanced on your left shoulder, you integrate all the powers of liberation and demonstrate your freedom from rebirth in the three worlds of desire, form, and formlessness.

Emblems of liberation and illumination decorate your Khatvanga staff. At the top is a single upright vajra. In a column below the vajra is a skull, then a putrefying head, then a freshly severed head, then a crossed double-vajra (dorje) followed by a consecration vase. A damaru drum is fastened to flowing streamers decorating the staff.

You have no clothing, showing that you live unsullied by this world. You wear the Mirror of Karma and are adorned with the golden jewelled necklaces, bracelets, armlets, and anklets of a celestial Wisdom-being.

Draped around your neck and hips are elaborate strands of intricate ornaments made of clean white dry bones, symbolizing your freedom from all clinging, greed, and attachment.

The five clean white dry skulls on your crown symbolize the purification of the five senses and their release from the clouds of ego. Your necklace of 50 clean white dry skulls represents purification of impure mental factors and cycles of rebirth through different lifetimes.

Your very nature is purity. Youthful and perfect in your strength, vitality, and fierce beauty, you are in the bliss-inspiring mood.

You are orbited by a counterclockwise whirling nimbus blazing with the purifying flames of transcendental wisdom that illuminates three thousand worlds throughout the three times of past, present, and future.

BODY BLESSING

{ Lama Blesses Heads and Hands with Vajra Yogini IMAGE }

KAYA ABHIṢIÑCA HŪṂ

STABILIZING

{ Lama blesses Top of Heads with a VAJRA }

TIṢṬHA VAJRA

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.
HŪṂ Vajra family bija seed syllable of Blue Aksobhaya in the east.
TRĀṂ Ratna family bija seed syllable of Yellow Ratnasambava in the south.
HRĪḤ Padma family bija seed syllable of Red Amitabha in the west.
ĀḤ Karma family bija seed syllable of Green Amoghasiddhi in the north.

{ Lama Blesses Tops of Heads with VASE and pours
Saffron Water into the right hands }

ॐ HŪṂ TRĀṂ HRĪḤ ĀḤ ABHIṢIÑCA HŪṂ

ARMOUR of Guardian Dakinis

These radiant mantra syllables are the ethereal essence of the Armour of the Guardian Dakinis and appear standing upright on very small luminous moon discs glowing in your body just below the surface of your skin:

In your navel is red	ॐ BAM
In your heart is blue	HAM YAM
In your throat is white	HRIM MOM
In your forehead is yellow	HRIM HRIM
At the top of your head is green	HUM HUM
In your shoulders, elbows, hips, and knees is brown	PHAT PHAT

The colours of the mantras expand into bands that cover your entire body with energy armour and protect you from harmful influences.

Inside your glowing energy armour, your body fills and overflows with Vajra Yogini's powerful red light which streams out through your skin and all your pores and touches all sentient beings in the six realms of the Gods, Titans, Humans, Animals, Hungry Ghosts, and Hells.

Your red Vajra Yogini light purifies the sins and impurities of all beings in the six realms, who all become Vajra Yogini.

INVOCATION

The rays of red light streaming from you reach Wisdom-being Vajra Yogini in her home in the pure Buddha realm of Khechari.

Your radiant light invokes the presence of the celestial Wisdom-being Vajra Yogini, who appears here glowing in space in front of you, surrounded by all the Daks and Dakinis of the ten directions.

{ Lama makes the MUDRA of FIRE }

PHEM

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 both the Vajra Yogini within us and to the celestial Wisdom-being Vajra Yogini in space in front of 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 Vajra Yogini within us and to celestial Wisdom-being Vajra Yogini in space in front of 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 Vajra Yogini within us and to the celestial Wisdom-being Vajra Yogini in space in front of us, we now offer a mandala of the world, with Mount Meru, which represents the entire multiverse and all its contents.

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

RESPECT and ASPIRATIONS

Glorious Vajra Yogini of infinite blessings, you bring wonder and joy. Your pure radiance illuminates all time and space.

You are the pure blazing union of Compassion and Wisdom. You show us how to defeat the root poisons of greed, hatred, and ignorance.

Grant us your grace and blessings. Safeguard us with your invincible strength, victorious skill, and benevolent care.

Guide us with your wisdom and help us free ourselves from the blind becoming of cyclic existence. Teach us your skill and attainments so we may more quickly find our way to freedom for the sake of all beings.

We ask Vajra Yogini to bestow the supreme empowerment on those here in this sacred space who are worthy.

MIND BLESSING

{ Everyone recite aloud repeating after the Lama }

Radiant Vajra Yogini please remove my obstacles
..... and quickly grant my excellent aspirations.

In response to our sincere aspirations, celestial Wisdom-being Vajra Yogini dissolves into pure light and is absorbed into us like a warming, healing, purifying, brain boosting, strengthening tonic.

JĀḤ HŪḤ BAḤ HOḤ

{ Lama Blesses Heads and Hands with a TORMA }

OM YOGA ŚUDDHĀ SARVA DHARMA YOGA ŚUDDHO 'HAḤ

In the transcendental knowledge of great bliss in which wisdom and method are non-dual, we are now perfectly pure.

SPEECH BLESSING

Infinite rays of red light now stream forth from the red **BAḤ** and the circling mantra garland glowing in our hearts, purifying all impurities and sins of all beings.

The red light streaming from our hearts renders offerings to all the enlightened ones, whose blessings flow to us and are absorbed into the red **BAḤ** and mantra garland in our hearts.

*{ Everyone rub their mālā rosaries between their hands
while reciting the following mantra. }*

OM RURCHI RAMANA PRAVARTYA HŪḤ

{ Blow on the rosary three times at the end. }

MANTRA of Vajra Yogini

{ Lama Blesses Throats with a MĀLĀ Rosary }

OM OM OM SARVA BUDDHA ḌĀKINĪ YE
VAJRA VARṆANĪ YE VAJRA VAIROCANĪ YE
HŪṀ HŪṀ HŪṀ PHAṬ PHAṬ PHAṬ SVĀHA

{ Everyone say Vajra Yogini's mantra while visualizing, imagining, or sensing waves of radiant lights generated by the vibration of its sound }

{ Everyone recite aloud, repeating after the Lama }

May the wise and revered Guru Vajra Yogini
Lead us and all beings to liberation
From the cycles of blind becoming.

The DISSOLVING

Light now streams forth from the red seed syllable **BAM** glowing in your Vajra Yogini heart and dissolves the Formless Realm (Arupadhatu) into pure blue light which is absorbed into your luminous Vajra Yogini head.

The Realm of Form (Rupadhatu) dissolves into pure red light which is absorbed into your luminous Vajra Yogini heart.

The Realm of Desire (Karmadhatu) dissolves into pure white light which is absorbed into the lower part of your luminous Vajra Yogini body.

Your red Vajra Yogini body, the flat sun disk, lotus, and pedestal throne under your feet dissolve into pure light and are absorbed into the small red double-tetrahedron pedestal throne glowing in your heart.

The miniature red pedestal throne glowing in your heart is absorbed into the whirling mantra garland shining in your heart.

The mantra garland spins like a water-wheel sending cascades of light shimmering into space in the ten directions. The mantra garland then dissolves into the glowing red **BAM** syllable in your heart.

The red **BAM** syllable slowly shrinks into a small, intensely glowing red dot, which ignites into a small dancing red flame.

The small brilliant red flame gently shrinks and fades, becomes increasingly transparent until it dissolves completely into the natural emptiness and primordial purity of the radiant pure deathless bliss void of Sunyata.

{ Lama Rings BELL to start silent meditation }

{ *Everyone sits in quiet meditation* }

{ Lama Rings BELL to end silent meditation }

From out of the natural peaceful emptiness of the Sunyata radiant bliss void of primordial purity, you reappear as Vajra Yogini, as spontaneously as waves appearing on the surface of water, but with no ornaments and without your ritual implements in your hands.

Mentally review your worthy aspirations and put on again the glowing mantra armour of the Guardian Dakinis.

These radiant mantra syllables are the ethereal essence of the Armour of the Guardian Dakinis and appear standing upright on very small luminous moon discs glowing in your body just below the surface of your skin:

In your navel is red **OM BAM**

In your heart is blue **HAM YAM**

In your throat is white **HRIM MOM**

In your forehead is yellow **HRIM HRIM**

At the top of your head is green **HUM HUM**

In shoulders, elbows, hips, and knees is brown **PHAT PHAT**

The colours of the mantras expand into bands that cover your entire body with energy armour and protect you from harmful influences.

All appearances are now perceived purely as the body of Vajra Yogini, sounds as Vajra Yogini's mantra, and thoughts as the mind of Vajra Yogini.

All activity of mind is the essential luminous emptiness of Dharmakaya. Carry this thought with you through the day and your daily life.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do Level One of the Vajra Yogini 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 practice 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 I and all beings be blessed to spontaneously achieve Freedom
.... from the cycles of blind becoming.

May I and all beings fully attain in this very life the awakened state
..... of Vajra Yogini, the great Khadoma and remove all the defects
of Samsara and Nirvana.

{ MUSIC } { Lama Rings BELL }

MAY ALL BE WELL AND HAPPY

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



END of WONGKUR



METTA (Friendliness and Kindness) is the first of the four Bhrama-Viharas (the Divine Abodes, Four Immeasurables). One of the first stages of Metta practice is simply to read and reflect on the Metta Sutta, a process which cultivates the pleasant emotions of friendliness and kindness to all sentient beings and helps stabilize and strengthen Metta radiance.

METTA SUTTA

The Buddha's Words on Kindness

This is what should be done
by one who is skilled in goodness and who knows the path of peace:
Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful, not proud and demanding in nature.
Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety
May all beings be at ease whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease!

Let none deceive another, or despise any being in any state.
Let none through anger or ill-will wish harm upon another.
Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

Basic PRECEPTS (Pancha Sila)

Precepts are a commitment of Right Action you make to yourself in support of your highest aspirations of personal integrity, honour, and humane behavior.

Precepts uphold your ethical choices, smooth inner turmoil, reduce outer turbulence, elevate other people's opinion of you, and earn respect.

Precepts help do the heavy lifting for you as a support for your path to Enlightenment and the development of your greater potential.

You choose the scale of precepts that you can add to your life and sustain.

The five recommendations for the humane choices of Right Action in Buddha Gautama's Noble Eightfold Path are used as basic precepts in daily life by lay people in Buddhist cultures and are known as Pancha Sila.

The Humane Virtue of Right ACTION aka. Right CONDUCT

Right Action has five recommendations from the Buddha for personal life choices you select for yourself that help extinguish the Root Poisons, help cultivate compassion for other sentient beings, help enhance current situations, and help improve future outcomes.

You chose for yourself to :

- refuse to kill,
- refuse to steal,
- refuse to deceive,
- refuse to commit sexual misconduct,
- and refuse to indulge in damaging intoxication.

Commitment PRECEPTS (Samaya Vows)

Precepts are a support for your highest aspirations.

Samaya precepts are a more determined level of commitment to which you dedicate yourself to diligently seek wisdom and liberation, to speedily 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.

