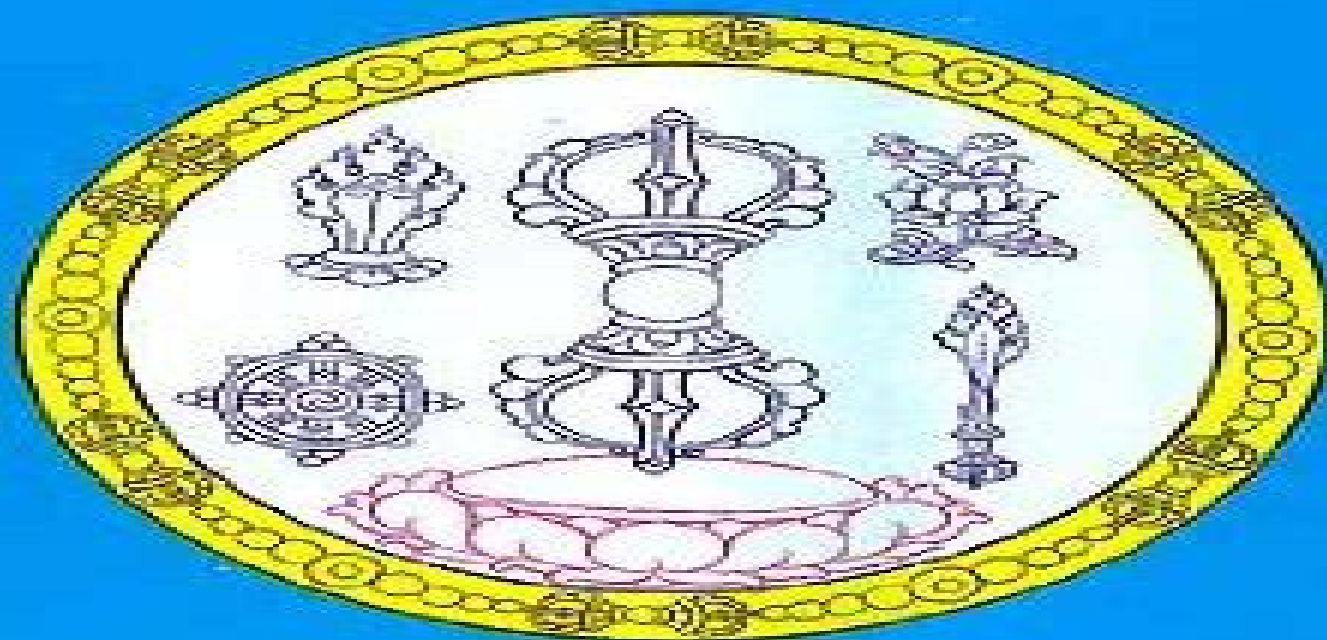




# SELF-INITIATION OF VAJRABHAIKAVA



Translated by  
**Sharpa Tulku**  
with  
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# Self Initiation Of Vajrabhairava

**Aleksandra Wenta**



## **Self Initiation Of Vajrabhairava:**

**Meditation on Vajrabhairava** Pha-boñ-kha-pa Byams-pa-bstan-'dzin-'phrin-las-grya-mtsho,1990 On the procedures for doing the serviceable retreat of the glorious solitary hero Vajrabhairava with the sadhana victory over evil **The Vajrabhairava Tantra** Aleksandra Wenta,2025-09-02 This book is a study and translation of the Vajrabhairava Tantra henceforth VBhT a Buddhist tantric text in seven chapters that focuses on the means of attainment s dhana centered upon the wrathful tantric deity Vajrabhairava The VBhT composed in India in the eighth century and written in Sanskrit is attributed to Lalitavajra a k a L l vajra a Buddhist master c rya at N land Monastery who is said to have retrieved it from the land of O iy na It is a work of great importance to the development of tantric Buddhism in India as well as to the understanding of Tibetan Buddhist history more generally Like most tantras it is a ritual text dedicated in all of its seven chapters to the description of rites such as the drawing of the sacred diagram ma ala the ceremonies performed within it as well as the performance of various rituals such as magical rituals karmas fire offerings homa recitation of sacred spells mantras and so on The VBhT deals with what might have been the earliest form of Vajrabhairava the Solitary Hero ekav ra in the charnel ground surrounded by various mortuary objects weapons and eight zombies All of these gruesome symbols clearly reflect the transgressive character of the tantra associated with the tantric cult of the cremation ground and antinomian practices involving contact with impure places and substances as a means of attaining power In the subsequent centuries the pantheon of the Vajrabhairava ma ala grew giving rise to the Seventeen and the Thirteen Deity ma alas The latter was directly influenced by the pantheon of the Guhyasam ja Tantra and could be seen as its direct evolution Tanaka 2018 323 Indeed Thirteen Deity Vajrabhairava gained widespread popularity also outside India in Tibet Mongolia and China

*Homa Variations* Richard K. Payne,Michael Witzel,2016 Throughout human history and across many religious cultures offerings are made into fire The essays collected in *Homa Variations* provide detailed studies of this practice known in the tantric world as the homa from its inception up to the present *The Vajrabhairava Tantras* Bulcsu Siklós,1996

*Buddhism Between Tibet and China* Matthew Kapstein,2014-05-01 Exploring the long history of cultural exchange between the Roof of the World and the Middle Kingdom *Buddhism Between Tibet and China* features a collection of noteworthy essays that probe the nature of their relationship spanning from the Tang Dynasty 618 907 CE to the present day Annotated and contextualized by noted scholar Matthew Kapstein and others the historical accounts that comprise this volume display the rich dialogue between Tibet and China in the areas of scholarship the fine arts politics philosophy and religion This thoughtful book provides insight into the surprisingly complex history behind the relationship from a variety of geographical regions Includes contributions from Rob Linrothe Karl Debreczeny Elliot Sperling Paul Nietupski Carmen Meinert Gray Tuttle Zhihua Yao Ester Bianchi Fabienne Jagou Abraham Zablocki and Matthew Kapstein **Identity, Ritual and State in Tibetan Buddhism** Martin A. Mills,2013-11-05 This is a major anthropological study of contemporary Tibetan

Buddhist monasticism and tantric ritual in the Ladakh region of North West India and of the role of tantric ritual in the formation and maintenance of traditional forms of state structure and political consciousness in Tibet Containing detailed descriptions and analyses of monastic ritual the work builds up a picture of Tibetan tantric traditions as they interact with more localised understandings of bodily identity and territorial cosmology to produce a substantial re interpretation of the place of monks as ritual performers and peripheral householders in Ladakh The work also examines the central and indispensable role of incarnate lamas such as the Dalai Lama in the religious life of Tibetan Buddhists

**The Circle of Bliss** John C. Huntington, Dina Bangdel, 2003 This publication is issued in conjunction with the exhibition The circle of bliss Buddhist meditational art co organized by the Columbus Museum of Art and the Los Angeles County Museum of Art Los Angeles County Museum of Art October 5 January 11 2003 Columbus Museum of Art February 6 May 9 2004

The Yogini's Eye, 2012 The Yogini s Eye Comprehensive Introduction to Buddhist Tantra Volume I Systemization and Interpretation introduces a new translation series Classics of the Early Sakya which will focus on the extensive literature of the Sakya Lamdre lineage of the Hevajra Tantra cycle of revelation This first volume of introduction is the earliest book of its type and comprehensive treatment of the subject matter to have been written and initiated the scholarly study of Tibetan Buddhist Tantra Subsequent studies in all lineages were built on the foundation established by this book The Yogini s Eye has served as the introductory textbook for the study of Sakya Tantra continuously for over 800 years Over the centuries the textbook has been supplemented by a total of fifteen commentaries and study guides written by the most learned scholars of the Sakya tradition including Lama Dampa Sonam Gyaltsen 1312 1375 Yeshe Gyaltsen 1300 s 1406 Ngorchen Kunga Zangpo 1382 1450 Lowo Khenchen Sonam Lhundrup 1456 1532 Ngorchen Konchok Lhundrup 1497 1547 Amezhap Ngawang Kunga Sonam 1597 1659 and Dezhung Chopel Jamyang Kunga Namgyal 1880 s mid 1950 s This first English edition contains the translation of thirteen of these study guides excluding all repetitive sections inserted into the original book in the appropriate context

*Consecration of Images and Stûpas in Indo-Tibetan Tantric Buddhism* Yael Bentor, 2023-08-14 The present work is an investigation of the Indo Tibetan ritual for consecrating images stûpas books and temples It is based on a thorough examination of the relevant Tibetan textual material contained in Tantras commentaries ritual manuals and explanatory works on consecration As rituals are meant to be performed this textual study is combined with observations of performances and interviews with performers The book opens with a general discussion of certain principles of tantric rituals and the foundations of Indo Tibetan consecration The main part focuses on a specific performance of the ritual in a Tibetan monastery located in the Kathmandu Valley This volume contributes to the often neglected field of Indo Tibetan Buddhist rituals It is concerned with the sacred nature of objects for worship as well as with the main Buddhist tantric transformation into a chosen tantric Buddha

**Buddhist Tantra: Methodology and Historiography** Pranshu Samdarshi, 2019-01-24 This book analyses our conventional ways of looking at Buddhism in general and Buddhist tantra in particular It investigates

how the frameworks and structures that were developed for European and Biblical studies have been deployed to interpret various facets of Buddhism. Many such models that still dominate the historical imagination of Buddhist studies have been examined in this book. This book also proposes an alternative approach towards the Buddhist studies and advocates incorporating the critical study of tantra texts from the perspective of traditional accounts. *Building a Religious Empire* Brenton Sullivan, 2020-11-13. The vast majority of monasteries in Tibet and nearly all of the monasteries in Mongolia belong to the Geluk school of Tibetan Buddhism, best known through its symbolic head, the Dalai Lama. Historically, these monasteries were some of the largest in the world and even today some Geluk monasteries house thousands of monks both in Tibet and in exile in India. In *Building a Religious Empire*, Brenton Sullivan examines the school's expansion and consolidation of power along the frontier with China and Mongolia from the mid-seventeenth through the mid-eighteenth centuries to chart how its rise to dominance took shape. In contrast to the practice in other schools of Tibetan Buddhism, Geluk lamas devoted an extraordinary amount of effort to establishing the institutional frameworks within which everyday aspects of monastic life, such as philosophizing, meditating, or conducting rituals, took place. In doing so, the lamas drew on administrative techniques usually associated with state-making: standardization, record-keeping, the conscription of young males, and the concentration of manpower in central cores, among others, thereby earning the moniker "lama official" or Buddhist bureaucrat. The deployment of these bureaucratic techniques to extend the Geluk liberating umbrella over increasing numbers of lands and peoples leads Sullivan to describe the result of this Geluk project as a religious empire. The Geluk lamas' privileging of the monastic institution, Sullivan argues, fostered a common religious identity that insulated it from factionalism and provided legitimacy to the Geluk project of conversion, conquest, and expansion. Ultimately, this system succeeded in establishing a relatively uniform and resilient network of thousands of monasteries stretching from Nepal to Lake Baikal, from Beijing to the Caspian Sea.

*The Magical Play of Illusion* Trijang Rinpoche, 2018-10-02. The Dalai Lama's teacher's autobiography offers glimpses into the young Dalai Lama's spiritual upbringing and his escape from Tibet. Trijang Rinpoche was born to an aristocratic Tibetan family in 1901 and quickly recognized as the reincarnation of a very important high lama. Eventually appointed a mentor to the young Fourteenth Dalai Lama, Trijang became one of his most trusted confidants. His status gave him a front-row seat to many of the momentous historical events that befell Tibet. Rinpoche observes the workings of Tibetan high society and politics with an unvarnished frankness, including inside details of encounters between the Dalai Lama and Mao Tse Tung, Jawaharlal Nehru, Pope John Paul II, and Indira Gandhi. Most widely known as a yogi with deep and profound lifelong religious training, Trijang was also a statesman, a preserver of culture, a poet, writer, and artist. His autobiography is a beautifully written tour de force account of Tibetan life in the twentieth century, including intimate details about the upbringing of the Dalai Lama.

*The Life of My Teacher* Dalai Lama, 2017-07-11. The Dalai Lama tells the life story of his remarkable teacher, Ling Rinpoche, who remained a powerful anchor for him from childhood and into his emergence as a

global spiritual leader The Sixth Ling Rinpoche 1903-83 was a towering figure in Tibetan Buddhism. Combining great learning with great humility, he was ordained by the Thirteenth Dalai Lama and went on to serve as the head of the Geluk tradition and as the senior tutor to the present Dalai Lama. In temperament and wisdom, he had a profound influence on the Dalai Lama's spiritual development and he became a steady presence for His Holiness during the chaotic changes that defined the Tibetan experience of the twentieth century with the invasion of their country by Communist forces and the subsequent rebuilding of their culture in India. Ling Rinpoche's extensive travels among exiled communities abroad and across India buoyed the spirits of the Tibetan diaspora and the training and activities of this consummate Buddhist master, here told by the Dalai Lama in the traditional Tibetan style, will inspire and amaze. Over one hundred archival photos bring the text to life.

Unravelling Divine Secrets Rosemary Lancaster, 2021-01-22. The compilation of this book originates from my interest in the unique process of vetting, identifying, recognizing, and confirmation of Dorje Pawo Tsal of Kirti Monastery as a State protector of the Gadhen Phodrang and Ven Lobsang Tashi as its authentic medium by Dharmaraja Nechung, His Holiness the Fourteenth Dalai Lama HHDL, and His Eminence the Eleventh Kirti Rinpoche. In the year 2000, Dorje Pawo Tsal, in the form of Ven Lobsang Tashi, the medium, came calling in Dharamsala, claiming to have been summoned by Palden Lhamo and Nechung Chogyal, the two principal State protector deities of Tibet. Through a unique process of vetting, Dorje Pawo Tsal was officially promoted and confirmed as a State protector based on various transcendental communications, portents, signs, and actual communication with other officiating State oracles like the Nechung Pehar Gyalpo Lha chen Tshangpa Lhamo Yudron ma, as well as acknowledged masters such as His Eminence the Eleventh Kirti Rinpoche and His Holiness the Dalai Lama.

Vajrabhairava Annegret Hahn, 2020-10-21. The practice of Vajrabhairava is a practice of the Supreme Yogatantra. The word Yoga means exercise, and with Tantra is meant a tissue of different parts of practice that are recited and meditated continuously. That is daily. When initial progress has been made, exercises are added which take place through imaginations and breathing exercises. So this kind of tantra has nothing to do with common concepts of tantra that focus on sexual practices. These are absolutely not to be found here. The pictorial world encountered in this exercise text cannot be understood without instruction. Symbols and images are intended to facilitate a change in your own consciousness. These, however, seem extremely strange to you when you deal with such a text without any help. This requires a qualified teacher who initiates the practice and then gives instructions. All this can be obtained in a Buddhist center of Tibetan Buddhism. If one is generally interested in Buddhism, to attend first introductory courses as well as courses with Sutra Trainings, Tantra is a practice exclusively for the advanced. **The Tibet Journal**, 1998. The Crystal Mirror of Philosophical Systems Blo-bzang-chos-kyi-nyi-ma (Thu'u-bkwan III), 2009-04. The Crystal Mirror of Philosophical Systems by Thukten Losang Chokyi Nyima 1737-1802 is probably the widest ranging account of religious philosophies ever written in pre-modern Tibet. Thukten was a cosmopolitan Buddhist monk from Amdo, Mongol by heritage, Tibetan in education, and equally comfortable in a central

Tibetan monastery or at the imperial court in Beijing Like most texts on philosophical systems his Crystal Mirror covers the major schools of India both non Buddhist and Buddhist but then goes on to discuss in detail the entire range of Tibetan traditions as well with separate chapters on the Nyingma Kadam Kagy Shij Sakya Jonang Geluk and B n Not resting there Thuken goes on to describe the major traditions of China Confucian Daoist and Buddhist as well as those of Mongolia Khotan and Shambhala The Crystal Mirror is unusual too in its concern not just to describe and analyze doctrines but to trace the historical development of the various traditions All this makes the Crystal Mirror an eloquent erudite and informative textbook on the religious history and philosophical systems of an array of Asian cultures and provides evidence that serious and sympathetic study of the history of religions has not been a monopoly of Western scholarship

*The Self Possessed*  
 Frederick M. Smith, 2006 The Self Possessed is a multifaceted diachronic study reconsidering the very nature of religion in South Asia the culmination of years of intensive research Frederick M Smith proposes that positive oracular or ecstatic possession is the most common form of spiritual expression in India and that it has been linguistically distinguished from negative disease producing possession for thousands of years In South Asia possession has always been broader and more diverse than in the West where it has been almost entirely characterized as demonic At best spirit possession has been regarded as a medically treatable psychological ailment and at worst as a condition that requires exorcism or punishment In South and East Asia ecstatic or oracular possession has been widely practiced throughout history occupying a position of respect in early and recent Hinduism and in certain forms of Buddhism Smith analyzes Indic literature from all ages the earliest Vedic texts the Mahabharata Buddhist Jain Yogic Ayurvedic and Tantric texts Hindu devotional literature Sanskrit drama and narrative literature and more than a hundred ethnographies He identifies several forms of possession including festival initiatory oracular and devotional and demonstrates their multivocality within a wide range of sects and religious identities Possession is common among both men and women and is practiced by members of all social and caste strata Smith theorizes on notions of embodiment disembodiment selfhood personal identity and other key issues through the prism of possession redefining the relationship between Sanskrit and vernacular culture and between elite and popular religion Smith's study is also comparative introducing considerable material from Tibet classical China modern America and elsewhere Brilliant and persuasive The Self Possessed provides careful new translations of rare material and is the most comprehensive study in any language on this subject

**The Crystal Mirror of Philosophical Systems** Thuken Losang Chokyi Nyima, 2017-06-06 The Crystal Mirror of Philosophical Systems by Thuken Losang Chokyi Nyima 1737 1802 is arguably the widest ranging account of religious philosophies ever written in pre modern Tibet Like most Tibetan texts on philosophical systems this work covers the major schools of India both Buddhist and non Buddhist but then goes on to discuss in detail the entire range of Tibetan traditions as well with separate chapters on the Nyingma Kadam Kagyu Shije Sakya Jonang Geluk and Bon schools Not resting there Thuken goes on to describe the major traditions of China Confucian Daoist

and the multiple varieties of Buddhist as well as those of Mongolia Khotan and even Shambhala The Crystal Mirror of Philosophical Systems is unusual too in its concern not just to describe and analyze doctrines but to trace the historical development of the various traditions The Crystal Mirror of Philosophical Systems is an eloquent and erudite presentation exploring the religious history and philosophical systems of an array of Asian Cultures and offering evidence that the serious and sympathetic study of the history of religions has not been a monopoly of Western scholarship **Indian Books in Print**,2003



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