

Hail to the Vagina - Robert Thurman

The famous Indian Buddhist Esoteric Scripture, *The Glorious Esoteric Community Royal Tantra (Shri Guhyasamaja Tantraraja)*, is presented as a revelation granted by the Primordial Buddha Vajradhara, who gives the teaching while said to be residing in “the Vaginas of the Diamond (Vajra) Female Buddhas” (*vajrayoshidbhageshu vijahara*).”

This extraordinary setting essentially reveals the most profound nature of the infinity of reality, as perceived by enlightened beings, as the most sensitive, delicate, adamant matrix of life and bliss. This most advanced esoteric text of the Buddhist inner science, then, describes the deepest absolute reality discovered by all fully enlightened beings, not as atoms or subatomic particles whirling dizzily about, not as a dark space of nothingness, not as inconceivable strings vibrating away in the eleventh dimension, but as “voidness the womb of compassion” (*shunyata-karuna-garbham*), “bliss-void-indivisible” (*sukhashunyaadvaya*), i.e., as a delicate but ecstatically invincible envelope perfectly capable of holding all life in freedom from suffering, while nurturing it for blissful evolutionary fulfillment. It is utterly beyond all violence. A root Tantric vow is to never perceive any woman as unenlightened.

In Buddhist Tantric symbolism, the Victorious Vagina is represented as a (usually) red equilateral triangle with apex downward. It is called the Dharmodaya—Source of Truth, or Reality-Source. In Buddhist insight, there are two kinds of truth, absolute, ultimate, or actual truth or reality, and relative, conventional, or illusory truths or realities.

As the source of relative realities, the Dharmodaya Vagina gives birth to the world and all its beings and things, since things’ freedom from fixated essence allows them to be created, develop, and flourish. This inexhaustible fount of creativity, when misunderstood, can be feared and hated as the source of suffering, since an alienated consciousness trapped in a fixated separated identity perceives the vast diversity of things as an overwhelming, uncontrollable opponent that cannot be either consumed or destroyed. But the real source of suffering is the misunderstanding, the ignorance, the misknowledge, not the Dharmodaya Vagina. When you have achieved transcendent wisdom, you emerge from the Vagina triangle, coming forward into the world and enjoying the magnificent diversity as the endless play of blissful energy. Only then do you truly *vive la différence!*

As the source of truth on the absolute level, we enter into the Dharmodaya Vagina triangle, go through it into the most profound transcendent reality of bliss-freedom indivisible. In this context, the triangle’s corners represent the “three doors of liberation,” three ways to approach the absolute freedom that is the ultimate reality of all things. These three are

voidness, signlessness, and wishlessness, the visceral understanding of which leads to the enlightened realizations of freedom, peacefulness, and blissful satisfaction, respectively. When you realize you are devoid of absolute, fixated, alienated essence, you discover the blissful freedom of infinite interconnection with all beings and things, a freedom that allows you to play harmoniously with all other relational things. When you realize that each thing, just as it inconceivably is, is whole within itself as flowing nexus of interconnection with everything else, you are released from the compulsive drive to push it into processes of signification and causation, and you discover the unexcelled peacefulness of the reconciliation of all dichotomies and the adamantine tolerance of all cognitive dissonances that is enlightenment.

And when you realize that all beings and things are ultimately and primordially essentially fulfilled in their freedom and peacefulness, you discover the superbliss energy that is the actual reality of all things, and you effortlessly enjoy the wisdom of innermost, supreme, realistic satisfaction that transcends all suffering of both yourself and all others.

Within the sphere of the Victorious Dharmodaya Vagina, you live and die and live again endlessly without deviation from the Parinirvana play. As the great Kanhapa said, "I wander through the town adorned with my necklace of Parinirvana pearls!" This is utterly nondual and expresses the adept's experience that all of reality is a reliable matrix for the blissful communion of orgasmic bliss and peaceful freedom.

The two levels of truth or reality are only "levels," that is, different, on the relative, illusory level of conventional expressions. Ultimately, in their inexpressible actuality, they are indivisible, nondual. Thus relative superbliss and ultimate void freedom are indivisible in fact. The passionate red triangle represents this nonduality in that it can be entered into and emerged from simultaneously. This can also be symbolized by adding a second triangle, sometimes white, sometimes red, with apex upward. The nonduality then is represented as two intersecting triangles, which is familiar in India as Shiva and Shakti (God and Goddess, Peace and Power) in union, or as the domain of Chakrasamvara and Vajrayogini (Superbliss Machine and Diamond Unifier) in union, and in the West as the Seal of Solomon, or the Star of David.

However exactly we interpret the symbolism, however we rhapsodize about the Victorious Vagina, we cannot only adore its earthiness, we must celebrate its holiness, redolent with awesomeness and sacredness. Nothing profane or prosaic about it. Source of all happiness, violence can never reach it. The Buddhist tradition is not mainly religion, however, does not mainly require belief, especially not belief in some fantasy world to be fabricated by suspending reason and straining the imagination. It is more science, encouraging reason, knowledge,

and wisdom, considering that the more realistic you can be, the more genuinely happy and the more effectively benevolent you can be. So to truly enjoy the Victorious Dharmodaya Vagina, you need to know it deeply, to appreciate its magnificence and its profundity.

Hail to the Dharmodaya, Source of Truth and Mother of Bliss!

From *A Memory, a Monologue, a Rant, and a Prayer* by Eve Ensler (Editor) and Mollie Doyle (Editor), 2007. Recommended to me by one of my students, Wieteke Holthuijzen March 2011.