

JOMA



SIPE

VISHVA-VAJRA

(The Double Thunderbolt Sceptre - The Diamond of Power)

According to H. P. Blavatsky on her 1892 Theosophical Glossary, she describes a VAJRA as

"diamond club" or sceptre. In the Hindu works, the sceptre of Indra, similar to the thunderbolts of Zeus, with which this deity, as the god of thunder, slays his enemies. But in mystical Buddhism, the magic sceptre of Priest-Initiates, exorcists and adepts-the symbol of the possession of Siddhis or superhuman powers, wielded during certain ceremonies by the priests and theurgists. It is also the symbol of Buddha's power over evil spirits or elementals. The possessors of this wand are called Vajrapini."

According to Hinduism, the VAJRA is considered one of the most powerful weapons in the universe. The earliest mention of the VAJRA is in the Rigveda, part of the four Vedas. It is described as the weapon of Indra, the chief among the devas. Indra is described as using the VAJRA to kill sinners and ignorant persons. The Rigveda states that the weapon was made for Indra by Tvaṣṭr, the maker of divine instruments.



Five Vajrayana ritual objects at Itsukushima Shrine.

In Buddhism, the VAJRA (in Tibetan, Dorje) is the symbol of Vajrayana, one of the three major schools of Buddhism. Vajrayana is translated as "Thunderbolt Way" or "Diamond Way" and can imply the thunderbolt experience of Buddhist enlightenment or bodhi. It also implies indestructibility, just as diamonds are harder than other gemstones.

In the tantric traditions of Buddhism, the VAJRA is a symbol for the nature of reality, or sunyata, indicating endless creativity, potency, and skillful activity. The VAJRA and bell are used in many rites by a lama or any Vajrayana practitioner of sadhana.

Original Art Work - Framed with Wood and Glass Frame

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The VAJRA is made up of several parts. In the center is a sphere which represents Sunyata, the primordial nature of the universe, the underlying unity of all things. Emerging from the sphere are two eight petaled lotus flowers. One represents the phenomenal world (or in Buddhist terms Samsara), the other represents the noumenal world (Nirvana).

Various figures in Tantric iconography are represented holding or wielding the vajra. Three of the most famous of these are Vajrasattva, Vajrapani, and Padmasambhava.



An ancient Vishva-Vajra

A representation of a Vajrasattva (he who embodies the purity of the enlightened mind, a "Diamond Being" in Sanskrit), holding a VAJRA and bell.



The representation of this year symbol is a Tibetan Buddhist VISHVA-VARJA (Double Dorje or Double VARJA).

The double VAJRA or crossed VAJRA is formed from four lotus-mounted vajra-heads that emanate from a central hub towards the four cardinal directions, and symbolizes the principle of absolute stability.

In the cosmographic description of Mount Meru a vast crossed VAJRA supports and underlies the entire physical universe.

It's also an emblem of the green buddha of the north, Amoghasiddhi, and represents his all-accomplishing wisdom as lord of the karma family of activity.

The raised throne upon which masters are seated when teaching is traditionally decorated on the front by a hanging square of brocade displaying the image of a crossed VAJRA in the centre. (1)

This is a mark often used as a seal or stamp and may be found impressed or incised on the plate at the base of a statue that protects and keeps prayers/relics inside.

The VISHVA-VAJRA cross is considered an emblem of Protection and Power.

(1) Robert Beer, The Handbook of Tibetan Buddhist Symbols.