

# Dodrupchen Jigme Tenpe Nyima Series



LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

# Advice for a Dying Practitioner

*by Dodrupchen Jigme Tenpe Nyima*

You will need to make preparations before the time comes to pass away. There are many aspects to this, but I will not go into too much detail here. Briefly, then, this is what you should do as you approach the time of death.

Think to yourself again and again: “Whether death comes sooner or later, ultimately there is no alternative but to give up this body and all my possessions. This is just how it is for the world as a whole.” Thinking along these lines, sever completely the bonds of desire and attachment. Confess all the harmful actions you have committed in this and all your other lives, as well as any downfalls or breakages of vows you may have incurred, wittingly or unwittingly, and make repeated pledges never to act in such a way in future.

Don't feel nervous or apprehensive about death. Try instead to raise your spirits and cultivate a clear sense of joy, bringing to mind all the positive, virtuous things you have done in the past. Without feeling any trace of pride or arrogance, celebrate your achievements over and over again. Dedicate all your merits and make repeated prayers of aspiration, so that in all your future lives you may be able to take to heart the complete path of the supreme vehicle, with the guidance of a virtuous spiritual friend, and with qualities such as faith, diligence, wisdom and conscientiousness—in other words, all the most perfect circumstances, both outer and inner. Pray too that you never fall under the influence of evil companions or destructive emotions.

The texts of the Vinaya explain that one of the principal causes for taking a supreme form of rebirth, as one who leads a disciplined life in the presence of the Buddha for example, is to make prayers and aspirations at the moment of death. This is why it is said that ‘whatever is the closest and whatever is the most familiar’ will have tremendous power.<sup>1</sup>

Any aspirations you make should be given additional impetus by making determined pledges such as this: “In all my lives, I will do all that I can to train on the path of emptiness with compassion as its very essence!” To appreciate the importance of this, consider how much more effective it is to say strongly to yourself, “I will wake up early in the morning!” than simply to make the aspiration “May I wake up early.”

In order to accomplish more easily whatever prayers you have made or intentions you have formed, it is profoundly beneficial to rely upon an embodiment of spiritual power. Bring to mind therefore the one for whom you have the greatest devotion, or to whom you feel the deepest connection through your practice, whether it is the great and glorious master of Oḍḍiyāna, Guru Rinpoche, or Noble Avalokiteśvara, the Lord of the World, and, with the confident trust that he or she is the embodiment of

all the precious sources of refuge, pray one-pointedly for the fulfilment of your aspirations.

At the actual moment of death it will be difficult to gather sufficient strength of mind to meditate on something new or unfamiliar, which is why you must choose an appropriate meditation beforehand and train until you are familiar with it. Then, as you pass away, you should devote your thoughts to the meditation as much as you possibly can, whether it is remembering the Buddha, focusing on the feeling of compassion, cultivating the view of *sūnyatā*, or remembering the Dharma or the Saṅgha. In order for this to happen successfully, it is also important that you train yourself beforehand to think, “From now on, as I pass through this critical juncture of the time of death, I will not allow any negative thoughts to enter my mind.”

The saints of the past had a saying: “Better than plenty of virtuous activity done with a dull and clouded mind is just a single day’s virtuous action done with mental clarity.” As this says, if you practise all this having first made every effort to develop a sense of inspiration and joy, it will be that much more effective.

Even though it is difficult for the likes of me to benefit others, I will recite the verses of refuge and pray that in all your future lives you may follow the Mahāyāna teachings.

*Written by the one called Fearless (Jigme).*

| Translated by Adam Pearcey, 2006. Dedicated to the memory of Ian Maxwell.

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1. In other words, the thoughts we have in the moments closest to death and those we have grown most accustomed to in life will have the greatest influence in determining our rebirth. ←

# Advice to the Dodrup Incarnation, Jigme Tenpe Nyima

*by Mipham Rinpoche*

With your sword you cut through the four mārās' hearts,  
And your youthfulness is that of the freshest flower,  
The thought of you brings bliss, O deity of wisdom speech,  
Be a protector now to this one who has good fortune!

Without knowing one's own situation, how can one speak of another's?  
And yet, like a foolish father  
Telling his son whatever comes to mind,  
Lovingly, I say this: may you consider it always!

The tradition of the lineage is like the banks of a divine river,  
Kept to by those of fortune, as they avoid the routes  
Suggested by the misleading words of the deceiving masses:  
Hold to your own place and position, and cast away conceit!

When cherished philosophical ideas enter your mind,  
They are hard to undermine, and you'll hold yourself in high regard.  
Eventually, with no result, you and others too will be like children<sup>1</sup> roaming in a  
desert.  
You might boast, but all will be clear in the faces of those you meet.<sup>2</sup>

If the blazing fire is not extinguished by the wind,  
At thirty-five hindrances will clear, and you'll uphold your own lineage tradition.<sup>3</sup>  
Let go of various thoughts and adopt the discipline of a mendicant,  
Following in the footsteps of the vidyādhara.

Let go of all reliance upon tired intellectual speculation,  
From the scriptural traditions of your own and others' explanations.  
And for five years meditate on instructions from the Expanse Class.  
Then hindrances will clear and the sun of mental bliss will dawn.

Let the light of spontaneous activity blaze forth,  
And let there be positive conviction in the secret of your mind,  
Theory would only invite further impurity, so look through instruction's eyes,  
And without relying upon anyone else, be utterly decisive.

Rely upon the blissful deliverance that the king of horses brings,  
Don't settle for confused philosophical notions of what is or is not,  
Born aloft at first by the noisy winds of fame and reputation.  
Let the domain of wisdom be what you seek.

To take a stance and cling to a position, thinking “This is it!”  
Might seem bright enough, but is like a fire of damp wood,  
It doesn't develop into the resolution of a great mind,  
But only stifles intelligence, without shedding much light.

The moon itself is pure, but can be as dim as the distant stars.  
All these statements come from the churning of thought.  
Leave behind the analogies of foolish minds and modes of speech,  
And look instead into the mind for which there can be no analogy.

When arriving at a firm decision from within,  
A hundred rainbow patterns appear effortlessly in the sky,  
Unconfused and precisely distinguished.

Mañjuśrī held in thought is conceptual, confused.  
But rest in a state of non-thought and Mañjuśrī you'll meet.

Now is the time to adopt the discipline of not speaking.  
Do not speak, and a hundred doors to speech will open.  
Say a lot and you'll be trapped in the den of malicious talk.

Not advancing your own system and not refuting those of others,  
With the discipline of an old shepherd bereft of sheep,  
Let go for a time and clarity will emerge.

Be uninhibited and free, as in a simpleton's soliloquy.

When you find yourself feeling confident about some lauded statement,  
It might yield a hundred empty explanations of supposed certainty,  
But when the great gateway opens in the dawning of naked wisdom,  
It is unstoppable, even if you try, and pours forth from within.

Don't tell anyone of this—that is a sacred pledge, a samaya.  
O child born as a follower of the lineage of vidyādhara!

Even though you possess the treasury of the wisdom essence,  
If you take a position wherein consciousness rides the karmic winds,  
It will create internal strife and struggle, and in the end  
You'll be without accomplishment, weary, and ensnared by Māra's emissaries.

But if you gain the warmth of bliss and awareness-wisdom,  
You'll be like the Lord of gods, victorious over all,  
Surveying your domain with a thousand eyes, and clear in speech.

At that time, teaching, debating and composing, and acting on behalf of the  
teachings and beings,  
Will be effortless, spontaneously accomplished, with no difficulty at all.

Rely on the reverend Tārā and Kīlaya  
To liberate temporary obstacles, hindrances and dangers.  
The horse's neigh of the mighty [Hayagrīva] will suppress opposition.  
And the quintessence of the peaceful and wrathful Mañjuśrī will dissolve into your  
heart.  
Certainly you should rely too on Sitachattrā.<sup>4</sup>  
Wishes will be fulfilled and you'll accomplish the twofold aim.

Do not show this to anyone else. *Maṅgalam*.

| Translated by Adam Pearcey, 2016. With many thanks to Alak Zenkar Rinpoche and Tulku Thondup Rinpoche for their kind assistance.

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## Notes

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1. Read *byes* as *byis* ([AZR](#)). ↩

2. The translation of this line is tentative. ↩
3. These two lines appear in Thondup 1996: 241 ↩
4. *Sita tshattram*, presumably a Tibetan transcription of the Sanskrit *Sitachattra*, meaning 'white parasol', an alternative name for the deity Sitātapatrā. ↩

# On Seeing the Guru as a Buddha

*by Dodrupchen Jigme Tenpe Nyima*

There are many ways of seeing the guru as a buddha, but the most important point is as follows. Whenever the guru explains the meaning of the Buddha's words, his or her wisdom mind is infused by the Buddha. After all, it is impossible to explain the Buddha's teachings without being inspired by the Buddha's blessings. Thus, irrespective of whether the guru is actually enlightened, the imparting of instructions is certainly buddha activity. In this respect, the guru is comparable to a medium and the Buddha to an oracle-deity who is channelled. It suffices to understand the principle in this way.

In addition however, on account of our negative temperament and ill fortune, we have been left behind by thousands upon thousands of buddhas in the past. Yet the guru, by explaining the Dharma and imparting instructions to us with great kindness, is like someone who brings in a dog from the wild to live among human beings.

A perfectly enlightened buddha is truly a friend to all the world, even if those with impure karma are incapable of perceiving him as such. Hence the famous expression, "the Teacher, an excellent friend." Yet gurus are exceptionally kind, because, just like someone who offers us food when we are hungry, they act as spiritual guides during the degenerate age.

Moreover, it is said: "For some who have this aim, I myself abide in their physical form." There are many such statements, which indicate that all the buddhas enter the body of the vajra master in order to receive offerings and so on. It is thus reasonable to treat the guru as a *yidam* deity in devotional guru yoga practice.

*By the one called Jigme.*

| Translated by Adam Pearcey, 2018.

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'jigs med bstan pa'i nyi ma. "bla ma la sangs rgyas su blta lugs/" in *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum*. 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 1: 442–443



# On Sleep<sup>1</sup>

*by Dodrupchen Jigme Tenpe Nyima*

*Sleeping but once can yield a hundred fault-filled dreams.  
O Mañjuśrī, in your perfect wisdom you have awakened entirely  
From the very heaviest of slumbers, long-acquainted ignorance,  
And now your eyes are forever open wide—let everything be auspicious!*

The unsurpassed Secret Mantra has its own uncommon methods for transforming sleep into virtuous activity, and even in the vehicle of transcendent perfections sleep can be made consistent with the path. Yet there are those who lack the skill to employ such methods and who still lose much of their time to sleep. Since this is a serious fault, proscribed by the Buddha, I will here offer some brief advice in two parts: 1) reflecting on the faults of sleep, and 2) having reflected, applying this in practice.

## 1. The Faults of Sleep

Glorious Śāntideva (*Bodhicaryāvatāra* VII, 14) says:

Take advantage of this boat, the human body,  
To free yourself from the great river of suffering.  
Since this boat will be hard to find again,  
Now is not the time for sleep, you fool!

The free and well-favoured human form we currently have at our disposal is difficult to obtain. We can appreciate this by thinking about its causes or reflecting using metaphors or numerical statistics. And when we consider that this unique situation in which we find ourselves will not last, but will soon come to an end, we must turn to the Dharma with all the urgency of someone whose hair has caught fire and who is desperately trying to douse the flames.

With half our lives spent during the day and half at night, if we waste not only the nighttime but even much of the daytime too in idle repose, we will never attain any real diligence. Yet if we *are* able to practise virtue, then, as is taught in detail in the sūtras, cultivating *bodhicitta* even for the brief time required to milk a cow can yield vast merit—as vast as the particles of the earth are numerous. *The Sūtra that Inspires Noble Intentions* (*Adhyāśayasañcodana*) tells us:

Sleep is the source of many muddled views,  
The squanderer of Dharma's noble virtues—  
Knowing that it robs them of their diligence,  
How could the wise ever take delight in it?

Once we have taken the bodhisattva vow, in particular, then, having pledged to lead innumerable beings to unsurpassable bliss, to spend time in sleep or idleness could only ever be a cause of shame before the victorious buddhas and their heirs. As *The Ornament of Sūtras* says:

When shouldering the destiny of all who live,  
How could sublime beings ever dally or delay?

When the Abhidharma explains the types and functions of the various mental states it says that sleep functions to disrupt activity. This is readily apparent: even short-term aims and minor projects are spoilt when we become overly fond of sleep.

To put it simply, then, the Buddha and his later representatives taught that all mundane and transcendental accomplishments come about through diligence, and there is no greater opponent of diligence than sleep. If we constantly fall under the influence of sleep, then, it will surely bring about all kinds of mental faults, and these, in turn, will bring even greater problems.

What is more, one who has grown so used to sleep as to be under its control might well be *physically* present at a Dharma gathering, but what will be the point of spending an entire session drowsy and befuddled? Carrying on in this way, you will not retain even so much as a single verse! It would be like attending a great feast only to get up and leave without even having so much as tasted anything at all. Even opening great sack-loads of texts and staring at them intently will not bring conviction as long as sleepiness clouds the mind—it will all be as futile as attempting to seduce a eunuch! And when seeking to focus the mind in order to develop the wisdom born of reflection and gain certainty about the real meaning, the onset of sleepiness will prevent even so much as a single profound insight. But that is not at all; as it is one of the five faults in samādhi, sleepiness also prevents the arising of the wisdom born of meditation. Over time sleep degrades consciousness and blunts the intellect, naturally weakening the wisdom that discerns things and events. It inhibits memory and increases forgetfulness. On the subject of these many faults, *The Sūtra that Inspires Noble Intentions* says:

Whoever takes delight in drowsiness and sleep  
Will find their intelligence thereby made weak.  
And with the diminishing of mind's capacity,  
Purest wisdom will remain forever out of reach.

And:

Whoever takes delight in drowsiness and sleep  
Will find mind enfeebled and memory impaired.  
Verses heard or recited will not be retained,  
And teaching too will prove a constant strain.

Both *The Sūtra that Inspires Noble Intentions* and the dedication chapter of *Introduction to the Bodhisattva's Way of Life* explain that those who are excessively weighed down by sleep prove easy prey for harsh, non-human forces, who would steal their vitality. There have been many cases of intrepid warriors who, overcome with sleep, fell easily at the hands of much weaker opponents—and this is something we can witness directly for ourselves. In addition, the way in which excessive sleep can prove harmful to longevity is explained in such texts as *The Staff of Wisdom*. It was with all this in mind that the Omniscient Drimé Özer (Longchenpa) wrote the following in his *Tale of the Rabbit*:

As you lie about in sleep your plans all come to naught;  
And, inattentive as you are, your enemies assemble,  
While demons too seize the chance to strike—  
Thus, without limit are the perils and pitfalls of slumber.  
And to succeed, therefore, cultivate a diligence beyond compare.

It is not only mental qualities that are affected by sleep; the body's functioning too is also impaired. As sleep causes a reduction in the fire element it becomes harder to digest food, and sleepiness also brings a loss of appetite. Somnolence can also cause phlegm-related illness, skin disease, chronic fatigue, and other ailments. And it is also said to contribute to many other problems, such as flabbiness of flesh and discolouration of the skin. For a more detailed description of these faults you should consult *The Compendium of Training* or the sūtras.

The fact that sleep is so irresistible to us in this life is, as the *Prajñāpti* treatises tell us, an effect similar to the cause. When we were born as snakes and other creatures in the past we grew highly accustomed to sleep and its cause, dimness of mind. Now, if we condition ourselves to sleep once again, it will not only bring problems in this life, but will also lead inexorably to effects similar to the cause in future lives. And this is why we must do all that we can to uproot this unhealthy tendency and eliminate it once and for all.

## 2. Applying the Remedies

You can counteract excessive sleepiness by reflecting on sources of inspiration, such as the advantages of diligence, or by contemplating signs of light. Alternatively, whenever sleepiness occurs, reflect on its faults. It says in *Introduction to the Bodhisattva's Way of Life* (VII, 72):

How hurriedly I would stand  
Should a snake fall into my lap.  
Likewise, whenever sleep or laziness occur,  
I shall avert them with due urgency and haste.

We must be alert as we put an end to sleepiness, and we must make strong aspirations that we shall not succumb to it again in future.

All these points can be applied in order to avert sleep before it occurs and just as you are beginning to feel sleepy. In the midst of heavy sleepiness however, you can dispel it by getting up and walking about, or by gazing at the stars, or by splashing cold water on your face. There are also other remedies in *Stages of the Śrāvakas* (*Śrāvakabhūmi*). And the means of contemplating death which appear in chapter seven of *Introduction to the Bodhisattva's Way of Life* are also very powerful.

*In response to a request from the virtuous ascetic Darlo, Jigme Tenpe Nyima wrote down in an instant whatever came to mind. May there be virtue!*

| Translated by Adam Pearcey, 2015. With gratitude to Alak Zenkar Rinpoche for his clarifications.

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1. The original text is untitled; this title has been added by the translator. ↩

# On the Ignorance of the Learned<sup>1</sup>

by *Dodrupchen Jikmé Tenpé Nyima*

In general, the precious teaching collections of the Omniscient Guide are to be learnt; they are the fundamental scriptures with which we should be acquainted. For bodhisattvas, studying these texts brings with it an increase in the causes of all-seeing wisdom and a mastery of the methods for bringing those of diverse inclinations to spiritual maturity.

Nevertheless, there are some these days who pursue study and yet the more they learn, the more arrogant they become. They think: “Now I have studied widely. I know the scriptural approach. I am learned in the various collections.” And when they see others who have not amassed comparable learning, regard them with contempt, thinking: “These people are fools, dullards, simpletons, befuddled and uneducated.” Even when reading texts by fellow scholars, they lack due reverence and devotion for the sacred Dharma, and no sooner have they opened the covers of the book than they are wondering, “What have we here? How is this written?” Unstable in their understanding, as if their intelligence were laid out on a bed of reeds, they point their fingers accusingly and gesticulate like drunkards. Encountering a particular claim, they think: “This doesn’t accord with the Pramāṇa texts on logic and epistemology.” Confronted with another assertion, they think: “This doesn’t fit with what is taught in the Abhidharma.” Reading of some further proposition: “Oh, this can be refuted by such and such a line of thinking.” Critiquing a text in this way, they reach the end with no clear idea of what it contains or maintains, no notion of what it asserts or posits.

Such scholars think: “When others debate with my own system, they will say such-and-such, so I must reply as follows...But then the opponent might counter with such-and-such a response, so what would be the best reply?” Constantly preoccupied with such thoughts, they feel no pleasure during the day, while sleep evades them at night. Even if sleep should come to them, as they are consumed by these matters even in their dreams, their minds will be perturbed from the very first moment of waking. Dismissing the works of the profound path, such as the progressive stages of meditation on *bodhicitta* and compassion, as too easy to understand, they prefer works of sophistry, and when they come across them think, “Oh, now this I must study!” Opening up a volume, they immediately muster all their intellect and inquire: “What is the meaning of this? Now this is a mere illustration. Is this a refutation? Is this a valid proof? Does this follow logically from the premise? Is there a logical contradiction here?” Scribbling notation about such hair-splitting points, they pass the best part of the afternoon, with pulse racing and breath uneven.

From the very moment you focus on such topics as the ‘conceptual isolate’ (*ldog pa*) of “buddha” or the ‘universal substance’ (*rdzas spyi*) of sentient beings, all faith and

renunciation diminish and disappear. Eventually, at the time of death, all that you have studied will be exposed as nothing more than dry and empty words; all the analysis and research as amounting to nothing more than hollow ideas; and all that you have read garnering little more than false suppositions—all on the basis of squandered opportunities. It will be plainly obvious that all this analysis and categorising into matter, consciousness and anomalous factors has been nothing more than casting stones in the dark.

If you really thought about it, you would see that the path of logic is intended to dispel incorrect patterns of thought. Yet once such patterns have been dispelled, it is necessary to set out upon the genuine path, and, having set out upon this path, to make manifest the wisdom of perfect liberation.

To be learned in the Dharma does not mean merely to have heard a lot of teachings. “The one who, on the basis of learning, feels disenchantment for the three realms—such a person is truly learned,” says the Abhidharma. One ought, therefore, to examine any pretensions of learning based on knowing a few words about this or that.

*The Sūtra Requested by Bhadramāyākāra* teaches that the essence of being learned is to practise whatever Dharma one has heard and to benefit others by explaining it to them well. So we must be wary of presuming to uphold the lifestyle of the learned while following only a limited, superficial approach to logical reasoning that does not espouse genuinely purposeful objectives.

Although my own education resembles nothing more than the watery traces of a silkworm upon a lotus, I have some experience in these matters, and so I, the crazy beggar Jigme, offer this mad talk for those who might be in a similar position.

| Translated by Adam Pearcey, 2014. With many thanks to Alak Zenkar Rinpoche, who kindly explained some difficult phrases.

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1. The original text is untitled; this title was added by the translator, with apologies to William Hazlitt. ↩

# Retreat Advice

*by Dodrupchen Jigme Tenpe Nyima*

*Namo guru!*

If your time in retreat is well spent, you will delight the buddhas and their heirs, help fulfil the vision of the Precious Guru of Oḍḍiyāna, and plant the seed of prosperity and success for this and future lives. This is especially true in this Dharma lineage of ours, in which the earlier and later omniscient ones<sup>1</sup> and the many vidyādhara who reached the bhūmis directed their wisdom minds and made powerful and prophetic prayers of aspiration. Even now the stream of their blessings has not diminished, and, as a result, it is said, your retreat will be infused with auspiciousness and blessings, and everything will turn out well.

If, by contrast, you do not put your time to good use, then what is the point of being in the mountains with only wild birds for neighbours?

Advise and admonish yourself then, correct your own conduct, and be resolutely determined to complete your retreat just as you originally intended. Don't speculate about future projects, planning this or that; nor concern yourself with happiness or suffering, prosperity or decline. Instead, let your mind be deeply relaxed and at ease, open, spacious and carefree.

Practising like this with diligence, consider that to check whether or not you are following in the footsteps of the buddhas of the past is a means of improvement rather than a burden. If you do so your desire to stay in retreat will only strengthen, your experience grow ever more cheerful, and your inspiration increase. In time, your practice will surely bear fruit.

| Translated by Adam Pearcey, 2007.

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1. i.e., Longchen Rabjam (1308–1364) and Jigme Lingpa (1730–1798). ↩



# Three Ways of Bringing Sickness onto the Path

*by Dodrupchen Jigme Tenpé Nyima*

There are three ways of bringing sickness onto the path: best, intermediate and inferior.

The best way is simply to leave any intense pain that accompanies your sickness just as it is, without seeking to remedy it, and by settling into it relaxedly, to allow the essence of the pain to arise as an experience of emptiness beyond conceptual elaboration.

The intermediate way is to consider that the suffering and harmful influences (*dön*) that afflict sentient beings are all included within the intense pain that accompanies your sickness. Then, by bringing this pain onto the path and eliminating it together with the mental afflictions, it can become a support for virtuous practice.

The inferior way is to recognise sickness as a repayment for past negative actions. Without employing any method to alleviate it, do not react with aversion, but understand that it arises through the compassion of the Three Jewels, and, in this way, you will purify harmful actions and obscurations.

| Translated by Adam Pearcey, 2018

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# Transforming Suffering and Happiness into Enlightenment

*by Dodrupchen Jigme Tenpe Nyima*

## Homage

*I pay homage to Noble Avalokiteśvara, recalling his qualities:  
Forever joyful at the happiness of others,  
And plunged into sorrow whenever they suffer,  
You have fully realized Great Compassion, with all its qualities,  
And abide, without a care for your own happiness or suffering!<sup>1</sup>*

## Statement of Intent

I am going to put down here a partial instruction on how to use both happiness and suffering as the path to enlightenment. This is indispensable for leading a spiritual life, a most needed tool of the Noble Ones, and quite the most priceless teaching in the world.

There are two parts:

- 1) how to use suffering as the path,
- 2) and how to use happiness as the path.

Each one is approached firstly through relative truth, and then through absolute truth.

## 1) How to Use Suffering as the Path to Enlightenment

### i. Through Relative Truth

Whenever we are harmed by sentient beings or anything else, if we make a habit out of perceiving only the suffering, then when even the smallest problem comes up, it will cause enormous anguish in our mind.

This is because the nature of any perception or idea, be it happiness or sorrow, is to grow stronger and stronger the more we become accustomed to it. So as the strength of this pattern gradually builds up, before long we'll find that just about everything we perceive becomes a cause for actually attracting unhappiness towards us, and happiness will never get a chance.

If we do not realize that it all depends on the way in which mind develops this habit, and instead we put the blame on external objects and situations alone, the flames of suffering, negative karma, aggression and so on will spread like wildfire, without

end. This is what is called: “all appearances arising as enemies.”

We should arrive at a very precise understanding that the whole reason why sentient beings in this degenerate age are plagued by so much suffering is because they have such feeble powers of discernment.

So not to be hurt by the obstacles created by enemies, illness or harmful influences, does not mean to say that things like sickness can be driven away, and that they will never occur again. Rather, it simply means that they will not be able to obstruct us from practising on the path.

In order for this to happen, we need: first, to get rid of the attitude of being entirely unwilling to face any suffering ourselves and, second, to cultivate the attitude of actually being joyful when suffering arises.

### **Dropping the Attitude of Being Entirely Unwilling to Suffer**

Think about all the depression, anxiety and irritation we put ourselves through by always seeing suffering as unfavourable, something to be avoided at all costs. Now, think about two things: how useless this is, and how much trouble it causes. Go on reflecting on this repeatedly, until you are absolutely convinced.

Then say to yourself: “From now on, whatever I have to suffer, I will never become anxious or irritated.” Go over this again and again in your mind, and summon all your courage and determination.

First, let’s look at how useless it is. If we can do something to solve a problem, then there is no need to worry or be unhappy about it; if we can’t, then it doesn’t help to worry or be unhappy about it either.

Then, the enormous trouble involved. As long as we don’t get anxious and irritated, then our strength of mind will enable us to bear even the hardest of sufferings easily; they’ll feel as flimsy and insubstantial as cotton wool. But while we are dominated by anxiety, even the tiniest problem becomes extremely difficult to cope with, because we have the additional burden of mental discomfort and unhappiness.

Imagine, for example, trying to get rid of desire and attachment for someone we find attractive while continuing to dwell all the while on their attractive qualities. It would all be in vain. In just the same way, if we concentrate only on the pain brought by suffering, we’ll never be able to develop endurance or the ability to bear it.<sup>2</sup> So, as in the instructions called ‘Sealing the Doors of the Senses’, don’t latch onto all kinds of mind-made concepts about your suffering. Learn instead to leave the mind undisturbed in its own natural state, bring the mind home, rest there, and let it find its own ground.

## **Cultivating the Attitude of Being Joyful when Suffering Arises**

Seeing suffering as an ally to help us on the path, we must learn to develop a sense of joy when it arises. Yet whenever suffering strikes, unless we have some kind of spiritual practice to bring to it, one which matches the capacity of our mind, no matter how many times we might say to ourselves: ‘Well, as long as I’ve got roughly the right method, I’ll be able to use suffering and obtain such and such a benefit’, it’s highly unlikely that we’ll succeed. We’ll be as far from our goal, the saying goes, as the earth is from the sky.

Therefore, use suffering as the basis for the following practices:

### **a. Using Suffering to Train in Renunciation**

Sometimes, then, use your suffering in order to train your mind in renunciation.

Say to yourself: “As long as I wander, powerless and without any freedom, in samsara, this kind of suffering is not something unjust or unwarranted. It’s simply the very nature of samsara.” At times, develop a deep sense of revulsion by thinking: “If it’s already so hard for me to bear even the little suffering and pain of the happy realms, then what about the suffering of the lower realms? Samsara is indeed an ocean of suffering, fathomless and without any end!” Then turn your mind towards liberation, and enlightenment.

### **b. Using Suffering to Train in Taking Refuge**

Say to yourself: “Life after life, again and again we are continuously plagued by these kind of fears, and the one and only protection that can never fail us is the precious guide, the Buddha, the precious path, the Dharma, and the precious companions on the way, the Saṅgha: the Three Jewels. So it is on them that I must rely, entirely. Whatever happens, I will never renounce them.” Let this become a firm conviction, and train in the practice of taking refuge.

### **c. Using Suffering to Overcome Arrogance**

As I explained before, [as long as we are in samsara] we are never independent or truly free or in control of our lives. On the contrary, we are always dependent on and at the mercy of suffering. So we must eliminate ‘the enemy that destroys anything that is wholesome and good’, which is arrogance and pride; and we must do away with the evil attitude of belittling others and considering them as inferior.

### **d. Using Suffering to Purify Harmful Actions**

Remind yourself and realize: “All this suffering which I’m going through, and suffering which is greater still—all the boundless suffering that there is—come from nothing but harmful, negative actions.”

Reflect, carefully and thoroughly, how:

1. karma is certain—cause and effect is infallible;
2. karma multiplies enormously;<sup>3</sup>
3. you will never face the effects of something you have not done;
4. whatever you have done will never go to waste.

Then say to yourself: “So, if I really don’t want to suffer any more, then I must give up the cause of suffering, which is negativity.”<sup>4</sup> With the help of ‘The Four Powers’, make an effort to acknowledge and purify all the negative actions you have accumulated in the past, and then firmly resolve to avoid doing them in the future.

#### **e. Using Suffering to Find Joy in Positive Action**

Say to yourself: “If I really want to find happiness, which is the opposite of suffering, then I have got to make an effort to practise its cause, which is positive action.” Think about this in detail, and from every angle, and dwell on the implications. Then in every way possible, do whatever you can to make your positive, beneficial actions increase.

#### **f. Using Suffering to Train in Compassion**

Say to yourself: “Just like me, others too are tormented by similar suffering, or even much worse...” Train yourself by thinking: “If only they could be free from all this suffering! How wonderful it would be!” This will also help you to understand how to practise loving kindness, where the focus of the practice is those who have no happiness.

#### **g. Using Suffering to Cherish Others More Than Yourself**

Train yourself to think: “The very reason why I am not free from suffering such as this is that from time immemorial I have cared only about myself. Now, from this moment onwards, I will only cherish others, as this is the source of all happiness and good.”

It is extremely difficult to use suffering as the path when it has already struck, and is staring us in the face. That is why it is crucial to become familiar in advance with the specific practices to be used when misfortune and difficulties befall us. It is also particularly helpful, and will really count, if we use the practice we know best, and of which we have a clear, personal experience.

With this, suffering and difficulties can become a help for our spiritual practice—but that alone is not enough. We need to gain a sense of real joy and enthusiasm, inspired by a thorough appreciation for our achievement, and then to reinforce this, and make it stable and continuous.

So, with each of the practices outlined above, say to yourself: “This suffering has been of tremendous assistance; it will help me to achieve the many wonderful kinds of happiness and bliss which are experienced in the higher realms and in liberation from samsara and which are extremely difficult to find. From now on too, I know that whatever suffering lies in store for me will have the same effect. So however tough, however difficult the suffering may be, it will always bring me the greatest joy and happiness, bitter and yet sweet, like those Indian cakes made of sugar mixed with cardamom and pepper.” Follow this line of thought over and over, and very thoroughly, and get used to the happy state of mind that it brings. By reflecting like this, our minds will be so suffused with happiness that the suffering we feel through the senses will become almost imperceptible and incapable of disturbing our minds. This is the point at which sickness can be overcome through forbearance. It’s worth noting that this is also an indication as to whether difficulties brought about by enemies, harmful spirits and so on can be overcome.

As we have already seen, reversing the attitude of not wanting to suffer is the whole basis for transforming suffering into our spiritual path. This is because we simply won’t be able to turn suffering into the path as long as anxiety and irritation continue to eat away at our confidence and disturb our mind.

The more we arrive at actually transforming suffering into the path, the more we will enhance and reinforce all our previous practice. This is because our courage and good humour will grow all the more, once we can see from our own experience how suffering causes our spiritual practice and qualities to blossom.

It is said that by training gradually with smaller sufferings, ‘step by step, in easy stages’, then in the end we’ll be able to handle big suffering and difficulties too. We must go about it like this, because it is extremely difficult to have an experience of something which is beyond our level or capacity.

In the breaks between sessions, pray to the Lama and the Three Jewels that you may be able to take suffering onto your path. When your mind has grown a little bit stronger, then make offerings to the Three Jewels and to negative forces and insist: “Please send me misfortune and obstacles, so I can work on developing the strength of my practice!” At the same time, always, always stay confident, cheerful and happy.

When you first begin this training, it is vital to distance yourself from ordinary social activities. Otherwise, caught up in everyday preoccupations and busyness, you will be influenced by all your misguided friends, asking questions like: “How can you bear to put up with so much suffering...so much humiliation...?”

Besides, the endless worrying about enemies, relatives and possessions will cloud our awareness, and upset our minds beyond all our control, so that we inevitably go astray, sliding into bad habits. Then, on top of this, we'll be swept away by all kinds of distracting objects and situations.

But in the solitude of a retreat environment, since none of these are present, your awareness is very lucid and clear, and so it's easy to make the mind do whatever you want it to do.

It is for this very reason that when practitioners of Chöd train in 'trampling right on top of suffering', at the beginning they put off doing the practice using the harm caused by human beings and amidst distraction, but instead make a point of working with the apparitions of gods and demons in cemeteries and other desolate and powerful places.<sup>5</sup>

To sum up: Not only so that your mind will not be affected by misfortune and suffering, but also to be able to draw happiness and peace of mind out of these things themselves, what we need to do is this: Do not see inner problems like illness, or outer troubles like rivals, spirits or scandalous gossip, as something undesirable and unpleasant, but instead simply get used to seeing them as something pleasing and delightful.

To accomplish this, we need to stop looking at harmful circumstances as problems and make every effort to view them as beneficial. After all, whether a thing is pleasant or unpleasant comes down to how it is perceived by the mind.

Take an example: someone who continually dwells on the futility of ordinary, mundane preoccupations will only get more and more fed up as their wealth or circle increase. On the other hand, someone who sees worldly affairs as meaningful and beneficial will seek, and even pray, to increase their power and influence.

With this kind of training then:

- our mind and character will become more peaceful and more gentle;
- we will become more open (and more flexible);
- we will be easier to get along with;
- we will be courageous and confident;
- we will be freed from obstacles that hinder our Dharma practice;
- we will be able to turn any negative circumstances to our advantage, meet with success, and bring glory and auspiciousness;
- and our mind will always be content, in the happiness born of inner peace.

To follow a spiritual path in this degenerate age, we cannot be without armour of this kind. Because if we're no longer tormented by the suffering of anxiety and irritation, not only will other kinds of suffering fade away, like soldiers who've lost

their weapons, but even misfortunes like illness will, as a rule, vanish on their own.

The saints of the past used to say:

“If you are not unhappy or discontented about anything, then your mind will not be disturbed. Since your mind is not disturbed, the subtle wind energy (Tib. *lung*) will not be disturbed. That means the other elements of the body will not be disturbed either. As a result, your mind will not be disturbed, and so it goes on, as the wheel of constant happiness turns.”

Also:

Horses and donkeys with sores on their backs  
Are an easy prey for scavenging birds.  
People who are prone to fear,  
Are easy victims to negative spirits.  
But not those whose character is stable and strong.

Thus it is that the wise, seeing that all happiness and suffering depend upon the mind, will seek their happiness and well-being within the mind. Since all the causes of happiness are entirely within themselves, they will not be dependent on anything external, which means that nothing whatsoever, be it sentient beings or anything else, can do them any harm. And even when they die, this attitude will follow, so that they will always, always be free and in control.

This is just how the bodhisattvas attain their meditative stabilization (*śamādhī*) called ‘overwhelming over all phenomena with bliss’.

However, foolish people chase after external objects and circumstances in the hope of finding happiness. But whatever happiness they do find, great or small, it always turns out like the saying:

You’re not in control; it’s all in others’ hands.  
As if your hair were caught up in a tree.

What you’d hoped for never comes to be; things never come together; or else you make misjudgments, and there is only one failure after another. Enemies and thieves have no trouble harming you, and even the slightest false accusation will separate you from your happiness. However much a crow looks after a baby cuckoo, it can never turn it into a baby crow. In the same way, if all your efforts are misguided and based on something unreliable, they will bring nothing but fatigue for the gods, negative emotions for the spirits, and suffering for yourself.

This ‘heart advice’ brings a hundred different essential instructions together, into one crucial point. There are many other pith instructions on accepting suffering and



hardships in order to practise the path, and on transforming illness and destructive forces into the path, as taught for example in the ‘Pacifying’ tradition. But here, in a way that’s easy to understand, I have given a general outline of how to accept suffering, based on the writings of the Noble Śāntideva, and his wise and learned followers.

## **ii. Through Absolute Truth**

By means of reasoning, such as ‘the refutation of production from the four extremes’,<sup>6</sup> the mind is drawn towards emptiness, the natural condition of things, a supreme state of peace, and there it rests. In this state, let alone harmful circumstances or suffering, not even their names can be found.

Even when you come out of this state, it’s not like before, when suffering arose in your mind and you would react with dread and lack of confidence. Now you can overcome it by viewing it as unreal and nothing but a label.

I have not gone into detail here.

## **2. How To Use Happiness as the Path to Enlightenment**

### **i. Through Relative Truth**

Whenever happiness and the various things that cause happiness appear, if we slip under their power, then we will grow increasingly conceited, smug and lazy, which will block our spiritual path and progress.

In fact it’s difficult not to be carried away by happiness, as Padampa Sangye pointed out:

We human beings can cope with a lot of suffering,  
But very little happiness.

That’s why we need to open our eyes, in whatever ways we can, to the fact that happiness and the things that cause happiness are all actually impermanent, and are by nature suffering.<sup>7</sup>

So try as best you can to arouse a deep sense of disillusionment, and to stop your mind indulging in its usual apathy and negligence. Say to yourself:

“Look: all the happiness and material wealth of this world is trifling and insignificant, and brings with it all kinds of problems and difficulties. Still, in a certain sense, it does have its good side. Buddha said that someone whose freedom is impaired by suffering will have great difficulty attaining enlightenment, but for someone who is happy, it is easier to attain.

“What good fortune then to be able to practise the Dharma in a state of happiness like this! So, from now on, in whatever way I can, I must convert this happiness into Dharma, and then from the Dharma, happiness and well-being will continuously arise. That’s how I can train in making Dharma and happiness support one another. Otherwise, I’ll always end up where I started—like trying to boil water in a wooden saucepan.”

The main point to get here is that whatever happiness, whatever well-being, comes our way, we must unite it with Dharma practice. This is the whole vision behind Nāgārjuna’s *Garland of Jewels*.<sup>8</sup>

Even though we may be happy, if we don’t recognize it, we will never be able to make use of that happiness as an opportunity for practising the Dharma. Instead we’ll be forever hoping that some extra happiness will come our way, and we’ll waste our lives on countless projects and actions. The antidote to this is to apply the practice wherever it is appropriate, and, above all, to savour the nectar of contentment.

There are other ways of turning happiness into the path, especially those based on recalling the kindness of the Buddha, Dharma and Saṅgha, and on the instructions for training in *bodhicitta*, but this will do for now. As with using suffering as the path, so with happiness too, you need to go to a solitary retreat environment and combine this with practices of purification and accumulating merit and wisdom.

## **ii. The Absolute Dimension**

This is the same as for turning suffering into the path.

### **What this Training Brings**

If we cannot practise when we’re suffering because of all the anxiety we go through, and we cannot practise when we’re happy because of our attachment to happiness, then that rules out any chance of our practising Dharma at all. That is why there is nothing more crucial for a practitioner than this training in turning happiness and suffering into the path.

And if you do have this training, no matter where you live, in a solitary place or in the middle of a city; whatever the people around you are like, good or bad; whether you’re rich or poor, happy or distressed; whatever you have to listen to, praise or condemnation, good words or bad; you’ll never feel the slightest fear that it could bring you down in any way. No wonder this training is called the ‘Lion-Like Yoga’.

Whatever you do, your mind will be happy, peaceful, spacious and relaxed. Your whole attitude will be pure, and everything will turn out excellently. Your body might be living in this impure world of ours, but your mind will experience the splendour of an unimaginable bliss, like the bodhisattvas in their pure realms.

It'll be just as the precious Kadampa masters used to say:

Keep happiness under control;  
Put an end to suffering.  
With happiness under control  
And suffering brought to an end:  
When you're all alone,  
This training will be your true friend;  
When you are sick,  
It will be your nurse.

Goldsmiths first remove the impurities from gold by melting it in fire, and then make it malleable by rinsing it over and over again in water. It is just the same with the mind. If by using happiness as the path, you become weary and disgusted with it, and by taking suffering as the path, you make your mind clear and cheerful, then you will easily attain the extraordinary *samādhi* which makes mind and body capable of doing anything you wish.

This instruction, I feel, is the most profound of all, for it perfects discipline, the source of everything positive and wholesome. This is because not being attached to happiness creates the basis of the extraordinary discipline of renunciation, and not being afraid of suffering makes this discipline completely pure.

As they say:

Generosity forms the basis for discipline;  
And patience is what purifies it.

By training in this practice now, then when you attain the higher stages of the path, this is what it will be like:

You will realize that all phenomena are like an illusion, and  
To be born again is just like walking into a lovely garden.  
Whether you face prosperity or ruin,  
You'll have no fear of negative emotions or suffering.<sup>9</sup>

Here are some illustrations from the life of the Buddha. Before he attained enlightenment, he abandoned the kingdom of a universal monarch as if it were straw and lived by the river Nairāñjanā without a care for the harshness of the austerities he was practising. What he showed was that in order to accomplish our own ultimate benefit, the nectar of realization, we must have mastered the one taste of happiness and suffering.

Then after he attained enlightenment, the chiefs of humans and gods, as far as the highest realms, showed him the greatest reverence, placing his feet on the crown of

their heads, and offering to serve and honour him with all manner of delights. However, a brahmin called Bhāradvāja abused him and criticized him a hundred times; he was accused of sexual misconduct with the impudent daughter of another brahmin; he lived off rotten horse fodder for three months in the land of King Agnidatta, and so on. But he remained without the slightest fluctuation in his mind, neither elated nor downcast, like Mount Meru unshaken by the wind. He showed that in order to accomplish the benefit of sentient beings, again we have to have mastered that equal taste of happiness and suffering.

## Afterword

A teaching like this should really be taught by the Kadampa masters, whose very lives enacted their saying:

“No complaints when there’s suffering,  
Great renunciation when there’s happiness.”

But if it’s someone like me who explains it, then I’m sure that even my own tongue is going to get fed up and cringe with embarrassment. Still, with the sole aim of making one taste of all the worldly preoccupations<sup>10</sup> my second nature, I, the old beggar Tenpe Nyima, have written this, here in the forest of many birds.

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1. By Candragomin. ↩
  2. *bzod sran*: the ability to bear suffering—forbearance, endurance, patience, fortitude, and stability. ↩

3. Alak Zenkar Rinpoche: “You might complain: ‘I didn’t do anything bad, or very little, in this life, so why do I go through such suffering?’ It’s easy for karma to increase. Just as how from a tiny seed in the earth, a lot of fruit can grow. The results of one action (*karma*) can multiply enormously, as they themselves spawn further consequences, like a family tree.” ↩
4. What is the difference between harmful actions (*sdig pa*) and negativity (*mi dge ba*)? ‘Negativity’ is a general term to denote the unvirtuous and immoral. ‘Harmful action’ is more intense; not only are such actions unvirtuous, but they are destructive and cause harm. To have an unvirtuous thought is only in the mind, and it is not necessarily acted out. In general ‘harmful action’ is connected to physical action. ↩
5. *gnyen sa*: the eerie places in Tibet, where people would be afraid to cause any kind of disturbance. For example, on top of a high mountain, where you would not dare make a noise for fear of offending the spirits of the place. ↩
6. Things are not produced from themselves, from something other than themselves, from both or without causes. See Mipham Rinpoche, *The Four Great Logical Arguments of the Middle Way*. ↩
7. This is a reference to the ‘suffering of change’. When a pleasant situation changes, it becomes a source of suffering. Consider, for example, the sorrow caused by the death of a child. It is because we were so happy when the child was alive that his or her death causes us such pain. ↩
8. Nāgārjuna wrote the *Garland of Jewels (Ratnāvalī)* as advice for his friend who was a king living in great luxury, so he suggested how to use his situation and turn it into the path of Dharma. ↩
9. Maitreya, *Ornament of Mahāyāna Sūtras (Mahāyānasūtrālaṅkāra)*. The first line is connected with wisdom, the second with compassion. ↩
10. The ‘eight worldly concerns’ of happiness and suffering, praise and blame, gain and loss, fame and insignificance. ↩

# ༄༅། །བདེ་བ་ཅན་དུ་སྐྱེ་བའི་སྒོན་ལམ་བཞུགས།

## Aspiration for Rebirth in Sukhāvātī

by Dodrupchen Jigme Tenpe Nyima

བཅོམ་ལྷན་འདས་འོད་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ། །

chomdendé öpakmé la chaktsal lo

Homage to the bhagavan Amitābha!

ཡང་ཡང་དྲན་ལོ་ཞིང་ཁམས་བདེ་བ་ཅན། །

yang yang dren no zhingkhām dewachen

Again and again I reflect on the Sukhāvātī realm.

སྙིང་ནས་དྲན་ལོ་འདྲེན་པ་འོད་དཔག་མེད། །

nying né dren no drenpa öpakmé

With all my heart I recollect the guide Amitābha.

ཅེ་གཅིག་དྲན་ལོ་རྒྱལ་སྐྱུ་མཆོའི་འཁོར། །

tsechik dren no gyalsé gyatsö khor

Single-pointedly I recall the oceanic retinue of bodhisattvas.

བྱིན་གྱིས་སྒྲོབས་ཤིག་སྐྱབས་མེད་སྐྱོབ་པའི་ཚོགས། །

jingyi lob shik kyabmé kyobpé tsok

Grant your blessings, assembled guardians of the refugeless,

སྐྱགས་ཇེའི་བདག་ཉིད་མགོན་པོ་བྱེད་རྣམས་ལ། །

tukjé daknyi gönpo khyé nam la

Before you all, protectors and embodiments of compassion,

གྲུས་པས་ཕྱག་འཚལ་མཆོད་སྤྲིན་རྒྱ་མཆོས་མཆོད། །

güpe chaktsal chötrin gyatsö chö

I prostrate in devotion and present oceans of offering-clouds;

སྤྲིག་ལྟར་ཀྱན་བཤགས་དགེ་ལ་ཇེས་ཡི་རང་། །

diktung kün shak gé la jé yi rang

I confess all my misdeeds and downfalls and rejoice in virtue;

ཆོས་འཁོར་བསྐྱོར་བཞིན་མུ་ངན་མི་འདའ་གསོལ། །

chökhör kor zhin nya ngen mi da sol

And I implore you to turn the Dharma Wheel, not pass into nirvāṇa.

བདག་གིས་མཁའ་མཉམ་འགྲོ་བའི་དོན་སྤང་བ། །

dak gi khanyam drowé dön ledu

So that I might accomplish complete and perfect awakening,

ཡང་དག་ཇོགས་པའི་བྱང་ཆུབ་བསྐྱབ་བྱའི་ཕྱིར། །

yangdak dzokpé changchub drubjé chir

For the sake of beings as infinite in number as space is vast,

སངས་རྒྱལ་ཞིང་ཁམས་ཡོངས་སུ་སྤྱོད་བ་ཡི། །

sangye zhingkhām yongsu jongwa yi

May I fulfil an ocean of aspirations towards liberation

ནམ་ཐར་སློན་ལམ་རྒྱ་མཚོ་ཇོགས་གྱུར་ཅིག །

namtar mönlam gyatso dzok gyur chik

With my perfected training in cultivating pure realms.

འདིས་མཚོན་དགེ་བས་བདག་སོགས་ཡིད་ཅན་ཀུན། །

di tsön gewé dak sok yichen kün

Through the virtue represented here, may I and all who possess a mind

བྱི་མ་དག་པའི་ཞིང་ཁམས་བདེ་བ་ཅན། །

chima dakpé zhingkhām dewachen

Take birth in our next lives in that pure realm of Sukhāvātī,

མད་བྱང་འོ་མཚར་བཞེད་པས་རབ་མཛེས་པར། །

mejung ngotsar köpé rab dzepar

Which is so sublime and wondrous in its features and design,

སྤྱིས་ནས་ཐེག་མཆོག་དགའ་སྟོན་ཐུང་བར་ཤོག །

kyé né tek chok gatön nyongwar shok

And there may we feast upon the teachings of the supreme vehicle.

ཅེས་པའང་དགེ་བའི་བཤེས་གཉེན་ཨ་ཁྱེ་ཡ་ནའི་ངོར་འཇིགས་མེད་པས་སོ།།

*Jigme wrote this for a spiritual friend named Oḍḍiyāna.*

| Translated by Adam Pearcey, 2020.

Source: 'jigs med bstan pa'i nyi ma. *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum*. 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 6: 90–91



## ༄༅། །སྒྲིན་ལམ་ཚུལ་ལ་བཏབ་པ།

### Aspirations in Accordance with the Dharma

by Dodrupchen Jigme Tenpe Nyima

སྒྲིན་ན་བསྟན་བཀྱར་བའི་ནིང་། །

kyi na nyenkur jawé zhing

When I am happy, it is you whom I honour and revere,

སྤྱག་ན་ཡུས་ཀྱིས་འཛོད་པའི་ཡུལ། །

duk na yü kyi böpé yul

When I suffer, it is you whom I call upon for help,

ཚེ་འདིའི་རེ་ས་ཕྱི་མའི་སྐབས། །

tsé di resa chimé kyab

You are my source of hope for this life, and protection for the next—

པདྨ་འབྲུང་གནས་སྤྱན་རས་གཟིགས། །

pema jungné chenrezig

Padmasambhava, Avalokiteśvara,

དྷིན་ཆེན་ཙ་བའི་བླ་མ་གསུམ། །

drinchen tsawé lama sum

And my kind root teacher.

མཚན་དང་རྣམ་འགྱུར་ཐ་དད་ཀྱང་། །

tсен dang namgyur tadé kyang

Although you assume these different names and forms,

དགོངས་གྲོང་མཛད་པ་དབྱེར་མེད་ཕྱིར། །

gong long dzepa yermé chir

In the expanse of your wisdom and in your deeds, you are no different,

སོ་སོར་མི་འཇོན་གཅིག་ཏུ་བསྟུ། །

sosor mi dzin chik tu du

So without considering you as separate, but fused together as one—

གསོལ་བ་འདེབས་སོ་བྱུགས་རྗེས་བྱུངས། །

solwa deb so tukjé zung

I pray to you: hold me with your compassion!

དུས་ནས་ཀུན་ཏུ་བྱིན་གྱིས་སྒོ་བས། །

dü nam kuntu jingyi lob

At all times and in all situations, inspire me with your blessings!

དལ་འབྱོར་མི་ལུས་ཐོབ་དུས་སུ། །

daljor milü tob dü su

Now that I have found this human existence, with its freedoms and advantages,

སྙིང་པོའི་ལྷ་ཆོས་འགྲུབ་པར་ཤོག། །

nyingpö lha chö drubpar shok

Let me accomplish the most essential teachings!

ཆེ་སྤང་དགུན་ཉི་འདྲ་བ་འདི། །

tsé tung gün nyi drawa di

Life, like a winter's day, lasts but a short while,

དོན་ལྡན་ཆོས་ལ་འདྲིལ་བར་ཤོག། །

dönden chö la drilwar shok

So let me devote it to what is meaningful: the Dharma.

གཤོང་ཐུག་འཆི་བ་བྱུང་ཅ་ན། །

dong tuk chiwa jung tsana

If I should face death all of a sudden,

ཆོས་ཀྱི་ར་མདའ་སླེབ་པར་ཤོག། །

chö kyi rada lebpar shok

Let the teachings come swiftly to my aid!

ཐག་རིང་ཕྱི་མར་འགོ་བའི་ཆེ། །

takring chimar drowé tsé

When setting out upon the long journey to the next life,

ཆོས་ཀྱི་ལམ་རྒྱགས་མང་བར་ཤོག། །

chö kyi lam gyak mangwar shok

Let my provisions of Dharma be plentiful!

ཆེ་འདིར་ཆོས་ཀྱི་ས་བོན་བྲེབ། །

tsé dir chö kyi sabön teb

By planting the seed of Dharma in this life,

ཕྱི་མ་ལོ་ཐོག་ལེགས་པར་ཤོག། །

chima lo tok lekpar shok

May I reap an abundant harvest in the next!

གར་སྐྱེས་གང་དུ་སོང་ན་ཡང་། །

gar kyé gangdu song na yang

Wherever I am born, wheresoever is my destination,

ཆོས་ཀྱི་བག་ཆགས་སད་པར་ཤོག། །

chö kyi bakchak separ shok

Let my propensity for the Dharma be awakened!

སྐྱིད་སྡུག་ལེགས་ཉེས་ཅི་བྱུང་ཡང་། །

kyiduk leknyé chi jung yang

Happiness or suffering, good or bad—no matter what occurs,

ལྷོ་གཏང་ཆོས་ལ་བྱེད་པར་ཤོག། །

lo té chö la jepar shok

May I always place my trust in the Dharma!

ཆོས་ཀྱི་འཇུག་སློ་མ་ལོར་བ། །

chö kyi jukgo manorwa

Since it is the infallible entry to the Dharma,

དད་པའི་རྩ་བ་བརྟན་པར་ཤོག། །

depé tsawa tenpar shok

Let the roots of my faith be strong!

ཆོས་ཀྱི་གཞི་མ་མ་འཆུགས་པ། །

chö kyi zhima machukpa

Since it is the definite foundation of the Dharma,

མི་འཆོའི་བརྟུལ་ཁྱེས་བསྐྱིང་བར་ཤོག །

mi tsé tulzhuk lingwar shok

Let my training in nonviolence be secure!

ཆོས་ཀྱི་སློག་ཤིང་མ་ཡོ་བ། །

chö kyi sokshing mayowa

Since it is the vital axis of the Dharma,

བདེན་པའི་གཞུང་ལམ་སློང་བར་ཤོག །

denpé zhunglam songwar shok

May I follow the way that accords with how things truly are!

ཆོས་ཀྱི་ཉིང་ཁུ་མ་བསྐྱེད་པ། །

chö kyi nyingkhu malepa

Since it is the pure quintessence of the Dharma,

བྱང་ཆུབ་སེམས་གཉིས་འབྱོངས་པར་ཤོག །

changchub sem nyi jongwar shok

Let me master bodhicitta in both its aspects!

དམ་ཆོས་རྒྱལ་པོ་ཡི་གེ་དྲུག །

damchö gyalpo yigé druk

Since the six-syllable mantra is the sovereign of practices,

གཡེལ་མེད་བཟླས་སྒྲིམ་བྱེད་པར་ཤོག །

yelmé dé gom jepar shok

May I recite it and meditate unwaveringly!

ཆོས་བཞིན་སྐྱབ་ལ་བར་ཆད་མེད། །

chö zhin drub la barché mé

May I accomplish the Dharma authentically and without obstacle,

མཐུན་རྒྱུན་ཡིད་བཞིན་འཛོམ་པར་ཤོག །

tünkyen yizhin dzompar shok

And find favourable conditions in abundance, just as I desire!

ལྷ་མ་ལྷ་ལ་དཔང་བཙེལ་ནས། །

lama lha la pang chol né

Taking the teachers and the deities as my witness,

སྟོན་ལམ་ཚོས་ལ་བཏབ་པ་འདི། །

mönlam chö la tabpa di

May these, my prayers of aspiration towards the Dharma,

བཏབ་སར་ཐེབས་ཤིན་ཕྱིར་མི་ལྷོག། །

tab sar teb shin chir mi dok

Take seed in fertile ground, and without ever failing,

ཚུད་ཟོས་མེད་པར་འགྲུབ་པར་ཤོག། །

chüzö mepar drubpar shok

May they be accomplished, and never go to waste!

དད་ལྷན་དག་ལྷ་འཕམ་དར་གྱི་ངོར་བསྟན་ཉིས་བྲིས། །

*Written by Tenpé Nyima for the devoted Drala Pendar.*

| Translated by Adam Pearcey, 2008. Revised 2012 & 2016.

Source: 'jigs med bstan pa'i nyi ma. "dgra bla phan dar gyi ngor bris pa/" in *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum*. 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 1: 477–478

# Benedictory Verses<sup>1</sup>

by Jamyang Khyentse Chökyi Lodrö

Oṃ svasti.

This razor that severs the tongues of those whose discourse is unsound,  
Who are as if infected by *jungpo* demons, and whose meagre intellects  
Cannot comprehend the peerless tradition of the Jonangpas,  
Which skilfully reveals the ultimate,<sup>2</sup> natural state of the Middle Way,  
This excellent explanation by Dodrup Tenpai Nyima,  
Has now been printed as a gift of Dharma  
Under the auspices of Gerab Nyerchen Sokmo.  
Through this, may all set out upon the genuine path.  
*Sarva maṅgalam.*

| Translated by Adam Pearcey with the generous support of the Khyentse Foundation and Tertön  
Sogyal Trust, 2022.

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'Jam dbyangs chos kyi blo gros. *'Jam dbyangs chos kyi blo gros kyi gsung 'bum* 12  
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1. The original is untitled; this title has been added by the translator. ↩
  2. Reading *mthar thugs* as *mthar thug* ↩

# A Guide to Sang Practice<sup>1</sup>

*by Dodrupchen Jigme Tenpe Nyima*

*Namo guru padmākarāya!*

Embodiment of all the buddhas of the past, present and future, protector of all living beings,  
Consider us, the beings of this degenerate age, and care for us with your compassion!  
Lord of Oḍḍiyāna, crowning ornament of the teachings and beings in this Land of Snows,  
With unwavering devotion, and respectful body, speech and mind, I bow before you and offer you the crown of my head!

Now, the topic of discussion is as follows: it is by making illusory offerings through illusory practice that we can complete the gathering of illusory accumulations. Through this cause—namely the accumulation of merit—we can gain the result, which is the perfection of wisdom. Four such methods which involve very little difficulty and yet are exceptionally meaningful and beneficial are the offerings of *sang*, water tormas,<sup>2</sup> *sur*<sup>3</sup> and one's own body. The individual who practises these regularly and diligently will gather the accumulations, purify the obscurations, and, in particular, will pacify any obstacles and factors that prevent the accomplishment of the Dharma and awakening in the present lifetime, becoming free of them like the sun emerging from the clouds. Since they also support our progress along the path leading to the supreme attainment of Dzogpachenpo, it makes sense for us to put our energy into practising them.

Firstly, let us consider the practice of sang. The offerings for the sang should be 'of noble origin, fine substance and beautifully arranged'. This means that they should be untainted by wrong livelihood and stinginess. The five styles of wrong livelihood<sup>4</sup> and stinginess in particular are causes for rebirth as a hungry ghost. If we are as stingy with the offering substances as we would be in cutting off pieces of our own flesh then that will not result in our gathering the accumulations, so we should thoroughly avoid it. 'Fine substances' means that we should offer the first portion or the very best parts of the things we consume ourselves, not the things we would never touch because they have turned bad or rotten, or are too bitter, or are just the final dregs. That would not do at all. The buddhas do not have any dualistic concepts of good and bad, or clean and dirty, but everything must be clean and hygienic, as in the saying, "Since it is to gather the accumulations, it should be clean and then made even cleaner." The crucial point is that the offering substances should be extremely clean and then made pure.

'Beautifully arranged' means that it is important the sang burner and so on, as well as the place where the offerings are arranged, be neatly put together and uniform.

They should not be crooked or messy simply because we are keen not to over-exert ourselves and therefore disregard whatever instructions we have heard.

Furthermore, no matter what we are doing, we must co-ordinate the actions of our body, speech and mind, or we will never accomplish much of any value. If we are content simply to recite the words of the practice without any thought of what we are doing, as if our heads were wooden masks with paper tongues fluttering inside them, we will only tire ourselves out to very little effect. In fact, there is no practice at all which is to be done only by recitation without the need for visualization. Here too, the practice is based on generation-stage (*kyerim*) and visualization.

In brief, we begin by reciting the verses of refuge and bodhicitta, taking refuge in the Three Jewels with stable faith and trust, and generating the bodhicitta of aspiration, which is the motivation of wishing that all sentient beings, ourselves and all others, attain perfect awakening. If these two are not done as a preliminary, the practice will be like shooting an arrow without first focusing on the target, and so we must begin with refuge and bodhicitta. Then, unless we visualize ourselves in the form of the yidam deity, whichever one it might be, we will not be able to bless the offering substances, so we must visualize ourselves as the yidam. From the syllable HŪṂ in our heart appears a dark red syllable RAṂ which burns the substances of the sang offering. From the syllable YAṂ comes wind which scatters them, and from KHAṂ comes water which cleanses them. With this, they are purified within the emptiness of the absolute space of great primordial purity, the dharmadhātu beyond any conceptualization.

Then, once again visualizing ourselves as the yidam deity, from our heart emanates a white OM ornamented with circles (*tiklé*) of light to become the precious vessel, deep and vast in size, spreading out to fill the whole universe. Inside, white OM syllables, representing the essence of the enlightened body of all the buddhas, red ĀḤ syllables, the essence of their enlightened speech, and dark blue HŪṂ syllables, the essence of their enlightened mind, rain down from the absolute sphere. Having been blessed, the sang offerings, which in essence are emptiness and the immaculate wisdom nectar which liberates upon taste, take on different forms in the perception of the various guests. They appear as forms to stimulate the sense of vision, sounds to stimulate the sense of hearing, fragrances to stimulate the sense of smell, flavours to stimulate the sense of taste and tactile sensations to stimulate the sense of touch, as well as all kinds of other riches and enjoyments, all of them complete, with nothing whatsoever lacking—a vast treasure that is inexhaustible, just like the offering clouds of the noble bodhisattva Samantabhadra. Through the mantra and the mudrā of the ‘treasury of space’ they are increased and multiplied. Then from the HŪṂ syllable at our heart—the heart of the yidam deity—come boundless rays of light, and, we consider that the Three Jewels, who are the guests invited out of respect, the protectors who are the guests invited on account of their qualities, the beings of the six classes who are the guests invited out of compassion, and the



obstacle-making guests to whom we owe karmic debt all manifest in physical forms out of the absolute space of the dharmadhātu, like bubbles suddenly appearing in water or lightning flashing in the sky. At the same time as we recite the lines for inviting the guests, we consider that they appear there before us in a single instant, directly perceptible to our own senses, and we request that they take their places.

## The Four Types of Guest

The rare and supreme ones, the ‘Jewels’, who are the guests invited out of respect, consist of the dharmakaya, sambhogakāya and nirmāṇakāya buddhas, as well as the Dharma and the saṅgha, and all the gurus, yidam deities, ḍākinīs and so on. They all appear vividly like clusters of stars in the sky above.

The protectors, who are the guests invited on account of their qualities, are the eight mahādevas, the eight great nāgas, the eight great rāhus, the four great kings, the nine great terrifying ones, the ten guardians of the directions, the twenty-eight constellations, and the seventy-five glorious protectors of pure abodes, together with their retinues, their attendants, attendants’ attendants, and families, and all positive forces, local deities and guardians. All of them gather like billowing clouds in the sky.

The six classes of beings, who are the guests invited out of compassion, consist of the gods, human beings, demi-gods, animals, pretas, hell-beings and so on, all gathered together like a dense mist in the air.

Obstructing forces, who are the guests to whom we owe karmic debts, include all karmic creditors, such as the 80,000 types of obstructing forces, headed by Vināyaka, king of obstacle makers, as well as the fifteen great dōns who strike children, and Hārītī with her five hundred children. All of them are assembled on the ground, as if a huge crowd of men and gods were gathered there.

## Visualization for the Offering

Imagine that the deities to whom we offer all receive the substances of the sang in the form of rays of light, like sunbeams striking water, imbibing them with the hollow vajras of their tongues. Alternatively, you could consider that offering goddesses, as numerous as specks of dust in a sunbeam, emanate from the offering smoke, each of them holding a vase of purifying nectar in their right hands, and a container filled with medicine in their left, and that they spread the sweet-smelling smoke throughout the entire world. From the tips of the smoke, emanate inconceivably vast ocean-like clouds of offerings, consisting of the eight auspicious symbols, seven emblems of royalty and so on.

## Benefits of the Offering

By offering to the rare and precious ones, the guests invited out of respect, all sentient beings, including ourselves, complete the gathering of the two accumulations, purify the two kinds of obscuration, and attain the two kinds of siddhi during this very lifetime.

By offering to the protectors, the guests invited on account of their qualities, their minds become intoxicated by the taste of bliss and emptiness, and they help us to pacify all illness, destructive influences, adversity and obstacles, and to bring about every kind of virtuous and positive circumstance and favourable condition, effortlessly and spontaneously, just as we desire, and to accomplish whatever activity we choose.

By offering to the six classes of beings, the guests invited out of compassion, they are freed from their karmic vision, their sufferings and the habitual tendencies of their respective realms. In the short term, they come to possess all the riches and enjoyments of the gods of Mastery over Others' Emanations.<sup>5</sup> Ultimately, they become buddhas, awakening spontaneously in the realm of the great, naturally appearing ultimate Akaniṣṭha.

By offering to the obstructing forces, the guests to whom we owe karmic debt, all the debts that we and all other beings have accumulated throughout our infinite lives without beginning, even during our current lifetime in our present bodies, are repaid. These include debts that shorten our lives because we have killed; debts that plague us with illness because we have attacked and beaten others; debts that make us poor because we have stolen; debts to overlords and underlings;<sup>6</sup> and debts from accidentally killing men and horses. Our debts are repaid; we are freed from our karmic obligations, and delivered from the deadly vengeance of the karmic creditors. They are freed from their karmic vision and all their suffering, and, in particular, they are freed from their malicious intentions and tendencies to harm others, and they gain loving kindness, compassion and precious bodhicitta.

It is extremely important that we seal the practice in this way, bringing to mind the visualization as we recite the words of the text.

## Visualization for the Dissolution

As we recite the text for the dissolution, we consider that the one who makes the offering, the offering substances and the recipients of the offering, are all absorbed into the infinite expanse of great primordial purity and timeless freedom, the dharmadhātu in which there is no conceptualization and which is beyond the limitations of ideas. Then, to conclude, we dedicate the sources of our merit towards perfect enlightenment and recite appropriate verses of auspiciousness.

Since the visualizations for the practices of offering water tormas, sur and offering the body are almost identical, they can be understood by applying reasoning.

*Although I am not sure of this meaning in my own mind,  
I have remained true to the oral lineage of masters who are beyond compare,  
Without displaying any scholarly pride or introducing ideas of my own.  
Thus, in response to repeated requests from my Dharma friend,  
I have composed this brief guide to the visualization for the practice of sang.  
If I have made any errors, I confess them now before the hosts of wisdom deities.  
Through this merit, for myself and others—all who see this—  
May all obstacles to our accomplishing enlightenment be thoroughly pacified,  
And may all our wishes that accord with the Dharma be fulfilled without any  
hindrance,  
And may all be auspicious so that we accomplish our own and others' well-being, just as  
we desire!*

*When the monk Acho, who has made meaningful the freedoms and advantages, and has  
visited several times all the great sacred places throughout Jambudvīpa, requested this  
again and again, saying that he needed a brief guide to the visualization for the practice  
of sang, I, the beggar of Domé called Ten, wrote this in an isolated hermitage on the  
slopes of Dorje Drak.*

*Virtue! Virtue! Virtue!*

| Translated by Adam Pearcey, 2006. Many thanks to Tulku Thondup Rinpoche for his gracious clarifications.

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1. The original text is untitled; this title has been added by the translator. ↩
  2. An offering made with water, milk and grains. ↩
  3. *Sur* (*gsur*) means burnt offering: “An offering made by burning food on coals. It is offered to the buddhas, the protectors, all beings in general and in particular to wandering spirits and those towards whom we have karmic debts.” *The Words of My Perfect Teacher*, p. 407. ↩
  4. Five styles of wrong livelihood (*log 'tsho lnga*): 1) hypocrisy; 2) flattery; 3) soliciting; 4) expropriating; and 5) calculated generosity. ↩
  5. The highest of the six god realms within the Desire Realm. ↩
  6. “Literally, debts of pulling down the castles of the high (upper classes) and taking land from the poor.” Tulku Thondup. ↩

# A Simple Visualization for the Seven-Line Prayer

*by Dodrupchen Jigme Tenpai Nyima*

*Homage to the guru!*

Here is an extremely brief and simple visualisation for reciting the Seven-Line Prayer to the Precious Guru of Oḍḍiyāna.

Arrange whatever offerings you can afford before an image of Guru Rinpoche or other representations of the three kinds.<sup>1</sup> Then, while facing south-west, recite the prayer concentratedly and melodiously, as described in the following lines from the Prayer in Seven Chapters

A tune of longing, poignant as an infant calling to its parents,  
A sound as sweet as a guitar or flute—  
Pray six times like this during day and night!

If we now refer to the individual words of the Seven Lines and gloss them simply, then:

"Hūṃ" here is the opening, a calling out in request.

The prayer continues:

In the north-west of Oḍḍiyāna, on an island in the great lake of Dhanakośa, you were born miraculously upon the vast bed of a great lotus flower. And the moment of your birth was accompanied by marvellous, wondrous events as all the buddhas empowered you, and the ḍākinīs presented their offerings and offered you praise. Given that you are in essence Buddha Amitābha, you had already gained the supreme accomplishment in the past, but then you manifested in nirmāṇakāya form in the lotus family in order to tame disciples throughout this world of Jambudvīpa, and as you were born from a lotus, you are renowned throughout the realms of vīras and ḍākinīs as the 'Lotus Born'. At first, in India, you benefitted countless disciples, including kings such as Indrabodhi, yogis such as Lord Dampa Sangye, and noble women such as Princess Mandāravā. Then, in Tibet, you established the teachings of Buddha in their entirety, bringing unnumbered human and non-human disciples to spiritual maturity and liberation. To pacify the ills of this degenerate age you concealed millions of treasures—so numerous as to defy the imagination. Finally, in Dravira through miraculous powers and instructions you bound the *tramen* under oath, and worked for the welfare of many human beings, before appearing in the inconceivable pure realm upon the Copper-Coloured Mountain of Glory, in the centre of a vast blue lake in the heart of Cāmara, island of rākṣasas. There, in the glittering celestial palace of Lotus Light, surrounded by many wisdom and worldly sky-farers—both vīras and ḍākinīs—you remain even now in your vajra-like form,

beyond birth and death and immune to decline and decay.

Contemplating these exceptional qualities in detail, our minds will surely be captivated by faith and devotion.

Then, the prayer continues:

I will follow in your footsteps, Guru Rinpoche, and even if for the time being I don't practise the advanced path of the generation and perfection stages, still I pray one-pointedly with intense, fervent devotion. Although your form is in the land of rākṣasas, your compassion knows no bounds, and your wisdom is unobstructed, so come now, through your great miraculous power as swift as thought. Grant your blessings, so that here and now, at this very instant, all forms of illness, obstructing forces, harmful actions and obscurations, which affect our body, speech and mind, and all that stands between us and the magnificence of the higher realms and definitive goodness is pacified, and we may effortlessly gain all that is favourable, including long-life, merit, prosperity and the qualities of scriptural transmission and realization.

Pray fervently, invoking the guru's compassion and inviting him to fulfil your aim.

Then, what follows is like a summary of the prayer. Since he is 'heavy' with the burden of unsurpassed qualities, 'guru' refers to the one who has special qualities as a teacher. Then, as a sign that he belongs to the padma family and was born from a lotus, we call out to 'Padma' and pray: 'Grant me all the supreme and common siddhis (attainments) without exception, Hūṃ!' You can recite this mantra several thousand times in each session, purely and clearly, never mixing it with ordinary speech.

As Orgyen Rinpoche resides in the Copper-Coloured Mountain of Glory even now, when we take him as the field of merit there is no need to conclude the practice with a dissolution of the visualisation. At the end of the session, recite the *Prayer for the Swift Fulfilment of Wishes (sampa nyurdrup)* and dedicate the merit.

The benefits of practising in this way are described in the treasure text itself:

For children of mine who pray like this,  
It goes without saying that they will have my protection,  
For they will be the sons and daughters of the buddhas of past, present and future.

We can be confident about this as the Guru never lies, and it is vital that we practise without any doubt in our minds.

*Matibhadra wrote down Tenpe Nyima's words as a reminder for Sonam Palden.*

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1. i.e., Representations of enlightened body, speech and mind. ↔

# Brief Explanation of Taking Refuge<sup>1</sup>

*by Dodrupchen Jigme Tenpai Nyima*

*To you who, with non-referential compassion,  
Protect beings of the infinite realms of existence,  
Lord of Sages together with your heirs, I pay homage.  
Let me succinctly present the principles of taking refuge.*

This has five parts: 1) the objects of refuge, 2) its essence, 3) its literal meaning, 4) its divisions, and 5) the benefits of taking refuge.

## 1. The Objects of Refuge

As *Introduction to the Bodhisattva's Way of Life* indicates, there are three such objects:

Until I realize the essence of enlightenment,  
I take refuge in the buddhas.  
And likewise in the Dharma,  
And the assembly of bodhisattvas.<sup>2</sup>

The first is the jewel of the Buddha, the ultimate source of refuge, who possesses the *svabhāvikāya*, which is the ultimate truth of cessation, and the wisdom *dharmakāya*, which is the ultimate truth of the path. Here, the *svabhāvikakāya* is the emptiness nature of the tathāgata's wisdom, free from adventitious stains. Wisdom *dharmakāya* is the omniscience present within the continuum of a noble buddha's enlightened mind. These themselves and the noble buddhas who possess such qualities constitute the jewel of the Buddha.

The jewel of the Dharma includes the two truths of cessation and the path. The wisdom in the enlightened continua of the noble ones is the true path, and these noble ones' lack of any obscuration is true cessation. Such absence should also be understood as the noble ones' higher emptiness that is free from stains.

The jewel of the Saṅgha includes noble beings such as the four types of noble one (*ārya*). Noble beings are those who have obtained uncontaminated wisdom. The four types of noble one include the trio of śrāvakas, pratyekabuddhas, and bodhisattvas, plus the noble buddhas. Alternatively it could refer only to the set of three noble ones.



## 2. The Essence of Refuge

The essence of refuge is to place great hope in the Three Jewels with the thought that they are one's aids and protectors. This corresponds to the mental state of intention (*cetanā*; *sems pa*). By virtue of being accompanied by such an intention, all other mental states take on the same aspect.

## 3. Literal Meaning

Since the mind is drawn to and proceeds towards the Three Jewels as a refuge it is known as taking (or 'going for') refuge. This is akin to movement based on the intention to drink water. To put it simply, it means being drawn towards the objects of refuge through intention that is combined with hope.

## 4. Divisions

The two divisions are:

- Causal refuge-taking involves placing one's hope in the Three Jewels that have manifest in others as aids and protectors who can bring freedom from the terrors of this and future lives.
- Resultant refuge-taking involves placing one's hope in the resultant sources of refuge as attainable aids and protectors, with an attitude of seeking to manifest or attain the Three Jewels in one's own mindstream.

## 5. Benefits

Taking refuge in the Three Jewels brings the immediate benefits of the qualities of the higher realms, such as longevity, closing the door to the lower realms, and so on. Ultimately it establishes the foundation for the qualities of definitive goodness.

*This distilled account of taking refuge,  
Expressed in concise and simple form,  
Was written by the foolish youth called Jigme  
At the behest of one named Losal Wangdrak.*

*May virtue abound!*

| Translated by Adam Pearcey, 2022.

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1. The original is untitled; this title has been added by the translator. ↩
2. *Bodhicaryāvatāra* II, 26 ↩

# Garland of Night-Blooming Water Lilies<sup>1</sup>

A Commentary on the Guru Siddhi Mantra

by *Jigmé Tenpé Nyima*

*Homage to Padmasambhava, Glorious Great Bliss!*

*Wisdom-kāya, unity beyond all training,  
Your dazzling smile is the play of immortal empty bliss.  
A resplendent moon new-birthered from a lotus,  
Arising in the city of the wheel of enjoyment,<sup>2</sup>  
You are the epitome of whatever brings joy!*

There are many ways to discuss this king of secret mantras. Now everyone—starting with young monks, barely able to fasten their belts, who perform ritual services for even the livestock of rich householders—recites the syllables of this mantra, loudly boasting tall claims. It appears that they have not, however, so much as approached gaining certainty about its meaning. So I will explain it in colloquial terms, using phrasing that is concise and easy to understand. My intended audience is neither the great scholar-practitioners of the Nyingma tantras, nor the orthodox scholars who adhere to the dry words of disputative intellectualists. This is not a point-scoring investigation concerned with being systematic; I am writing for the many town-dweller mantrins, neither monk nor bönpo, who mistakenly confuse the fundamentals of Secret Mantra with mantra of their own creation. Those of you with weak intelligence, unable to understand grand structures of meaning but interested nonetheless in reciting this mantra—you non-intellectuals, casually lend your ears and take in the nonsense of these words.

I will explain it in accordance with the life and liberation stories of Padma, Lord of Victors. That way, the mantra will be easy to bring to mind.

There are two parts to this:

1. Recalling the qualities of the Great Master

1.1. The main explanation of the Master's vast qualities

1.1.1. The presentation of the general mantra [oṃ, āḥ and hūṃ]

1.1.2. The presentation of [vajra guru,] the specific mantra according to the main events of Guru Rinpoché's life and liberation

1.2 A description of [padma,] the name of the Guru who possesses these qualities

2. Supplicating him to grant all our wishes, perfectly and completely [with siddhi hūṃ].

# 1. Recalling the qualities of the Great Master

## 1.1. The main explanation of the Master's vast qualities

### 1.1.1. The presentation of the general mantra om̐, āḥ and hūṃ

The mantra begins with “om̐ āḥ hūṃ”. Generally, “om̐” is placed at the beginning of a mantra. Om̐ is the mantra of consecration: it imparts glory, makes good fortune abound, and much more beside. In short, it is explained in *The Tip of The Vajra*<sup>3</sup> and elsewhere that “om̐” embodies auspiciousness. In this context, however, all three syllables together—om̐ āḥ hūṃ—shall be explained as being the essence of the three vajras:

#### The meaning of the syllable om̐

“Om̐” refers to the vajra-body of the buddhas. While generally all the buddha form bodies are vajra, it is primarily “om̐” that the scriptures call the “wisdom wind swirling in basic space.” In other words, wind can be the pure support for the great bliss of co-emergent wisdom, and, when it has gained strength or reached maturity, it thus can become of a single essence with the innate mind of great bliss. In the uncommon system of unsurpassed mantra, the coarse and subtle bodies are divided into three: 1) the inner coarse body, 2) the outer coarse body, and 3) the subtle body with its three thousand subdivisions, along which the wind element travels. When all these winds are pacified within the complete and utter purity of basic space, the innate wind will arise as the mudrā of the magical net of empty-appearance. This is given the name “the vajrakāya of the rainbow body of great transference.”

#### The meaning of the syllable āḥ

“Āḥ” refers to vajra-speech. Moreover, as is taught in the *Magical Net*:<sup>4</sup>

“A” is not empty, nor is it not empty,  
Nor is it an objectifiable middle.

In that general context, vajra-speech is the totality of the tonal modulations of all the buddhas' speech — limitless and in harmony with the different convictions and conceptions of all types of beings. Yet in the uncommon system of Atiyoga, the king of vehicles, the letter 'A' signifies the unchanging, definitive meaning. Another tantra states:

In the heart center it shines,  
Indestructible and pure, like a lamp;  
Unchanging and most subtle —  
“A”, the sacred lord.

This explains the syllable 'A' as symbolizing the drop of unchanging wind-mind. It

holds the same meaning as the inexpressible bindu of empty-awareness — the inwardly radiant youthful body in the vase of the luminous vajra-peak. It appears as the natural sound of the *cakra* of wind's expression<sup>5</sup>. It is also the basis for all expression that emerges from within basic space. This will be easy to understand if one becomes well-versed in the different stages of the wind's expansion and gathering from birth to death.

### **The meaning of the syllable hūṃ**

“Hūṃ” refers to the vajra mind of all buddhas. It is the luminous, naturally arisen wisdom which is of a single taste with the spontaneously present subtle wind, the quintessence of the vajra rainbow body of great transference mentioned above. “Hūṃ” is thus the true nature, the final character actualized of all that is; it is purity reaching its ultimate horizon. Ever-pristine empty-awareness is never not composed within the unborn nature that is free from all complexity; yet, incidentally, all pure qualities are there, totally complete and manifest, in their transience. All the infinite great qualities of the buddhas are indivisible — such as the ten powers and the four types of fearlessness — and so the word “vajra” is applied.

It is therefore rightly said that the vast collected qualities of the tathāgatas' three vajras are fully perfected within the nature of the inexhaustible wheel of adornment of the Lord Padmākara's three secrets. It goes without saying that there are also the uncommon profound points within the systems of Sūtra and Tantra in general, the unsurpassable system of Secret Mantra in particular, and especially in our system of the natural Great Perfection. Indeed, an explanation of these by an immature numbskull such as myself could probably fill a whole stack of pointless volumes. But, as I have said, this text is just an introduction for young venerables my own age, and for simple, older folk.

### **1.1.2. The presentation of [vajra guru,] the specific mantra according to the main events of Guru Rinpoché's life and liberation.**

“Vajra guru” translates into Tibetan as “dorjé lama,” [and into English as “vajra or indestructible teacher”]. As it says in *The Meeting of Father and Son*:<sup>6</sup>

So that the Great Hero, highly skilled in means,  
Would completely ripen sentient beings,  
The Victor, in millions upon millions of worlds,  
Displayed himself as the Buddha.  
Even now, O Guide,  
You perform this display of many Buddhas.

In reality, the Lord of Victors Padmākara had already accomplished complete and great awakening uncountable eons ago. Yet, from the perspective of disciples with limited perception, Padmākara took birth within a thousand-petalled lotus that was bursting into flower on the waters of the Sindhu Ocean, a display of his having

accomplished the deathless state of a ‘vidyādhara in training’. Thus the Vajraguru is renowned as the “Great Ocean-Born Varjadhara.” While the story of his life and liberation goes far beyond words, in essence he is one who became fully awakened through the path of Unsurpassable Yoga, the Vajrayāna.

To begin with, when Padmākara was invested with sacred royal power over Uḍḍiyāna, the land of the blind and wealthy King Indrabhūti, he was just like the glorious Saraha being empowered into the essence of the *Buddhakapāla-tantra*.<sup>7</sup> Due to his training from the past, in this life he naturally perfected the path of accumulation — the development stage of the path of profound mantra, and the path of joining — the perfection stage wherein the vital points of the vajra places are applied.

Abroad, in Śītavana, the great Cool Grove charnel ground, Padmākara performed the enhancement practices of yogic conduct. As Saraha, the Archer, taught:

Make song, dance and music  
Resound in all directions!  
As yoginīs circle to the right,  
By going beyond reference points  
Your conduct will be effortless.

Through the power of the intrinsic vajra-samādhi of innate great joy, blissful yet empty, with its expanding display of pure realms, mantras, and the great assembly of innate yoginis, Padmākara effortlessly actualized the level of ‘supreme Dharma’, on the Path of Joining, according to the unsurpassable mantra.

When Padmākara went in secret to meet with Vihārdhara, king of Zahor and with Indrabhūti, king of Uḍḍiyāna, both rulers attempted to burn his holy body.<sup>8</sup> Each time, the tongues of flame from the sesame oil-soaked sandalwood transformed into cool flowing streams of water, and Padmākara appeared fresh and cool upon the stalk of a magical flower. This is just one of the events that occurred. These were imprints of his accomplishment on the path of joining — his attainment of the unsurpassable level of ‘supreme Dharma’. For even in the common *pāramitā* vehicle it is said that ‘those in their final existence’ will not die of themselves, nor will they die from others. From explanations in the basic Abhidharma alone, it can be ascertained that the bodily support of ‘one of unsurpassable supreme Dharma’ will become the unified form of a vajra-holder beyond transference. It goes without saying, therefore, that any harm inflicted on Padmākara, arising from the inner or outer elements, could never actually touch him. Like the depths of the ocean, this and other kinds of magical, yogic conduct are difficult, in their profundity, for immature beings’ minds to understand. Such is the great wave of benefit he performed for himself and others.

Furthermore, Padmākara actualized ultimate luminosity, which is the single taste and inseparable essence of the twofold profound insight. This, known as being ‘endowed with all supreme characteristics’, indicates the total pacification of the most subtle distinctions of dualistic experience: 1) in reference to innate wisdom, and 2) in reference to the suchness of phenomena. To achieve this, Guru Rinpoché relied upon the swift means of *gaṇacakra* at Yangleshö, in Nepal, and so manifested the accomplishment of ‘the supreme siddhi of mahāmudrā’. The one who fully perfected the supreme path, who is renowned as ‘vidyādhara with power over life’, thus attained the path of seeing of unsurpassable Mantra. As it says in the prayer of vajra-words,<sup>9</sup> “In this sacred place, you attained the siddhi of mahāmudrā.”

The omniscient Rigdzin Jigmé Lingpa explains that ‘the supreme siddhi of mahāmudrā’ corresponds to the path of seeing on the path of unsurpassable Mantra.<sup>10</sup>

In brief, the term “lama” in Tibetan [or “master” in English] is the equivalent of “guru.” The word “guru” is derived from “guṇa,” which means qualities, and “ru,” which means weighty. Thus the Great Master’s mind is filled and weighty with qualities. What is the cause for the heaviness? By what means has it become heavy? And just what are the qualities that make it weighty? As they say, “vajra is weighty in terms of being indestructible.”

The main cause for its weight is that it can never be destroyed by the adventitious stains of deluded thinking. Therefore it is known as the indestructible vajra mind, or innate mind — the luminous ground, the great liberation, the ground of the youthful vase body. The co-emergent conditions for this to occur are 1) the profound generation stage: the path which is similar in aspect to the subtle wisdom of inner clarity, the true state of the ground — the spontaneously present dawning of empty-appearance; and 2) the final, extraordinary completion stage — the realization that the three realms of saṃsāra have always been liberated. By these and other means, the result — the three vajras of the buddhas — is practiced, and thus it is known as “the vajra path, unsurpassed.”

What are these qualities, in essence? By relying upon the skillful means of the vajra path — the wisdom of the vajra ground — the expanse of the object becomes the innate nature of self-aware luminosity, the great vastness free from limitations. Within this same expanse, the subject, the indestructible wisdom of the great perfection which has arrived at the six special attributes,<sup>11</sup> is brought to perfection as the essence of totally complete, spontaneously present vajra qualities. This is precisely the meaning communicated by the term “vajra.”

## 1.2. A description of “Padma”, the name of the Guru who possesses those qualities.

Who is it that possesses that ocean-like array of marvelous qualities, secret and unsurpassed? Here, on the occasion of this teaching, it is the one renowned as “Perfect Buddha Padma” within the infinite pure-lands of the three kāya buddhas.” Why was he named Padma? He was miraculously born within the bud of a padma, a lotus flower, and was thus named after his *origins*. Since Padma was the magical display of the omniscient wisdom of the heart of Amitābha, tathāgata of the Padma family, the name Padma implies likewise to this same wisdom essence. One could also say the name applies to the whole *family*. As is written:

Isn't he the Lotus King, victorious over the cannibal demon Rāvaṇa,<sup>12</sup>  
Who has traversed the tenth bhūmi by means of a consort?

Indeed, he could also have been named Padma because he is the lord of *enjoyment* who has accomplished union, the level of the great Vajradhara, by relying on the padma of the vajra-queen. He could also have the name Padma in terms of the *function* of being free from the bondage of desire — for the display of his illusory rūpakāya appears to worldly beings like the moon's reflection in water, in the same way that a lotus rises from the mud but is not sullied by it. A name can be given for many reasons, in terms of: 1) *origins*, such as Of the Golden Womb;<sup>13</sup> 2) *family*, like Great God;<sup>14</sup> 3) *enjoyment*, like flower-eater;<sup>15</sup> and 4) *function*, like lotus-enemy.<sup>16</sup> Therefore he has been given names such as Great Master Padmākara, Padmasambhava, and Lotus-Born (*padma skyes*). While it is well understood that most of these names have been ascribed in terms of the first way,<sup>17</sup> all four reasons apply to the name “Padma.”

One could argue, “If the only reason for calling him Padma, from the perspective of *enjoyment* and *function*, is the extraordinary accomplishments he gained from the said perspectives (as explained above), then all the mahāsiddhas of India and Tibet would likewise be called Padma.” Do not reason like an idiot! Bodhisattvas like Gaganagaṇja and Vajrapāṇi have immeasurably great compassion but received different names due to the stories found in their lives and liberations. Likewise, Noble Avalokiteśvara, Surveyor of All, was given his name due to precisely this quality.

“Why, then,” you might ask, “was ‘Padma’ written in the countless stories of the Precious Master's life and liberation only from the perspective of his qualities, and not in terms of *enjoyment* and *function*?” I would say in reply that it is well-established that one can condense all the enlightened qualities into the above-mentioned *enjoyment* and *function*. Moreover, it is not necessary to give a name that encompasses all the qualities. In popular legend, Viṣṇu has qualities other than simply that of having slain the asura Kāṃsa<sup>18</sup>— an insignificant event. Yet even now



Viṣṇu is known as Kaṃsārāti, 'Enemy of Kaṃsa.' You could object, "But there are other names for Viṣṇu, aside from Kaṃsārāti!" This is true, and likewise the Great Master has countless names, such as those of the Eight Manifestations, and those of the Twenty Emanations. However, it would serve little purpose to list all of them here, so that will be enough for now.

## 2. Supplicating him to grant all our wishes, perfectly and completely [with siddhi hūṃ]

### 2.1. Requesting the object of one's desire, siddhi

Siddhi means "accomplishment." Accomplishment, moreover, has two aspects: supreme and common. The former, supreme accomplishment, refers to the ultimate wisdom of no-more-learning, the unified kāya, and to enlightened activities beyond the imagination. According to this system, all the qualities of abandonment and realization of the four types of vidyādhara are called the supreme accomplishments. While the matured vidyādhara is still an ordinary tantric practitioner, this is nonetheless accepted by the Lord of Victors, Pema Ledrol<sup>19</sup> as a "supreme accomplishment". Thus one should not assume that the supreme accomplishment only begins with the above-mentioned attainment of mahāmudrā.

"Common accomplishment" refers to accomplishments that are common to practitioners of the development stage, such as the eight accomplishments and the twelve offices. Through these, one provisionally gains control over the manifold yogic disciplines of the four enlightened activities.

Thus, through the common accomplishments, one is able to accomplish a great wave of benefit for beings through the skillful means of subjugating and caring for others. And, by ascending the staircase of the four ultimate vidyādhara levels, the supreme accomplishments, one will swiftly and effortlessly attain the unity of no more learning, the level of the great sovereign Vajradhāra. Thus one says, "such is the object of my desire!"

## 2.2. The quintessence of invocation, hūṃ

“Hūṃ” is the mantra syllable that invokes the accomplishments of the three vajras, symbolized by the three characters ha, u, and ṃ. Also, hūṃ is the quintessence<sup>20</sup> of the vajra of enlightened mind, and so it invokes the full realization of the enlightened mind in bestowing accomplishment. The basis for that accomplishment is hūṃ, but the symbolic meaning indicates the thusness which abides as the essence of one’s own three doors, which are primordially indestructible, innate liberation. Thus, the main cause for the wisdom which is the supreme, primary accomplishment dwells within oneself. The co-emergent condition is the invocation of Guru Rinpoché’s compassion, and the concordant factor is the ground for the arising of all common existence. In brief, hūṃ summons accomplishments and is the quintessence of stability.

In conclusion, for those of you who have obtained the empowerments of the unsurpassed Mantra, these explanations will steady your faith in the syllables of this particular mantra. For those of lesser intelligence, this teaching is just a rough outline of the syllables’ meaning. To those who are unable to comprehend even that much, I would explain that this mantra can be translated as: “You who are the identity of the three vajras (or you who are heavy and full with the immeasurably great qualities of the three vajras), we call upon you, ‘Padma,’ Lord of Victors! Bestow your blessings upon us!”

The three vajras are the enlightened body, speech, and mind. What indicates these? “Om̐, āḥ hūṃ vajra” are their indication. “Weighty with qualities” means weighty in major and minor marks of the body, with completeness and timbre of speech, and with the omniscience of the enlightened mind. It’s not heavy like the weight of coin, but heavy like the Earth itself. What shows this? “Guru,” the condensation of “guṇa” and “ru,” does. Padma is easy enough to understand: it is the name of the Great Master. As for what we call “accomplishment,” even though there are many supreme and common accomplishments, we should explain it in a way that accords with modern people, whose minds are narrow as the eye of a needle. Thus it would run something like this: more food and yaks, higher yields in sheep and cattle, and no loss or misfortune on the full or new moons. Hūṃ is an invocation to bestow the siddhi of these accomplishments.

It would be excellent to explain this king of the vastness of mantra in terms of its connection to the whole body of the path, but for now I’ve just set down whatever came to mind, rather like beating a bag of tsampa. It’s the work of a dull-witted simpleton; that much I know.

Young roaming monks, content to receive donations,  
And new lamas refining thoughts like so much turmeric during rituals,  
If you don’t understand even this much of the meaning of mantra,  
Your tears will fall later, when you consider how it will ripen —

The eating of food that has been given in good faith.

*The young Kunzang Jigme Lhundrub uttered this commentary, in front of the self-arisen statue Palmo Jangdrol Ngayab Sarpa adorned with a flowered wreath. Its wording, based on projection, has been highly condensed. May it be a cause for the attainment of self-mastery!*

| Samye Translations, 2019. (Translated by Peter Woods and Stefan Mang. Edited by Libby Hogg.)

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1. The "kumuda" water lilies referred to here, often considered a type of lotus, are white in color and only bloom in the darkness of night. ↩
  2. The wheel of enjoyment (longs spyod 'khor lo) is the name of the chakra believed to reside in the throat. ↩

3. That is *The Great Secret Yogatantra, the Tip of the Vajra* (Tōh. 480, *vajraśekharamahāguhyayogatantra*, *gsang ba rnal 'byor chen po'i rgyud rdo rje rtse mo*) ↔
4. The Magical Net (*sgyu 'phrul*) here implies the famous *Guhyagarbha-tantra* (*rgyud gsang ba'i snying po*). For a translation of the relevant passage within the *Guhyagarbha-tantra* and a subsequent discussion by Longchenpa (*klong chen pa*, 1308–1364), see: Gyurme Dorje 1987: 544 ff. ↔
5. That is, speech. ↔
6. *The Sūtra of The Meeting of Father and Son* (Tōh. 60, *pitāputrasamāgamasūtra*, *yab sras mjal ba'i mdo*). ↔
7. Saraha is said to be the author of four works (Tōh. 1652, 1655, 1656 & 1657) on the *Buddhakapāla-tantra* (Tōh. 424, *sangs rgyas thod pa'i rgyud*). ↔
8. For a more detailed description of these and the other events of Padmākara's life mentioned here, you can refer to Jamgön Kongtrul's life-story of Padmākara. ↔
9. The quotation stems from Chapter Five of the Le'ü Dün Ma—the Prayer in Seven Chapters—The Prayer Requested by Nanam Dorjé Dudjom. ↔
10. Unlike here, in most texts the vidyādhara of mahāmudrā is associated with the Path of Meditation (*sgom lam*). For a more detailed explanation of vidyādhara levels and their correspondence to the Mahāyāna path see: Jigmé Lingpa 2004: 56–67. And Padmasambhava 2004: 179–180. ↔
11. The six special attributes (*khyad chos drug*) define the process of gaining realization within the ground of being according to the Atiyoga teachings. They are: 1) awareness emerging from the ground of being, 2) perceiving its own manifestation, 3) distinguishing itself from any state of confusion, 4) gaining freedom in that distinction, 5) not relying on any external condition for its presence, and 6) resting in its own natural lucidity. (Nyoshul Khenpo 2005: fn. 104.) ↔
12. Benjamin Bogin explained that Jikmé Lingpa, for example, identified Rāma's opponent — the rākṣasa king Rāvaṇa — from Vālmīki's famous epic, the *Rāmāyaṇa*, with the figure Padmākara defeated upon his arrival at the Copper-Colored Mountain, the rākṣasa king Tötrenqtsal (Bogin 2014: 12). ↔
13. An epithet of Brahmā, who is said to have been born from a golden egg. ↔
14. Skt. Mahādeva. An epithet of Śiva. ↔

15. Poetic term for a bee. ↩
16. Poetic term for the moon. ↩
17. That is due to his origins ↩
18. According to Hindu mythology, Kāṃsa was an asura demon who was slain by the god Viṣṇu. ↩
19. Pema Ledrol (*padma las groḷ*) is another name for Longchenpa. ↩
20. Quintessence (*hṛdaya*, *snying po*) here refers to an incantation (*dhāraṇī*, *gzungs*) that is considered to encapsulate the essence of a deity. It represents an essential method for attaining a supernatural result. It can be a single syllable, as in this case with hūṃ. For more information on *hṛdayas*, see: Sánchez 2011, 37. ↩

# The Lamp That Illuminates the Excellent Path of Great Bliss

A Guide<sup>1</sup> to the Practice Text of the Female Awareness-Holder, the Queen of Great Bliss<sup>2</sup>

by *Dodrupchen Jigme Tenpe Nyima*

## Introduction

With great respect I prostrate at the feet of my kind root master, indivisible from Padmasambhava, the great master from Uḍḍiyāna, together with his consort, his heart-disciples and their lineages. I take refuge in you! Please grant your blessings!

In order to lead, as in an optical illusion, superior disciples swiftly along the path of great bliss to the level of Buddhahood, our teacher Vajradhara manifested immeasurable maṇḍalas of vajra ḍākinīs. The *Arising of Saṃvara Tantra* says:

The supreme chief among the inhabitants of Jambudvīpa  
Will be born in the central land...<sup>3</sup>

In the centre of the land of Jambudvīpa is the Vajra Seat, about a hundred *yojanas*<sup>4</sup> from which is the land renowned as Tibet. This was the country of the Lord of Men, Tri Songdetsen,<sup>5</sup> an emanation of the noble Mañjuśrī, extremely fortunate subjects such as Nyangben Tingdzin Zangpo<sup>6</sup> (who was sure to reach the state of Vajrasattva in that very life), and gurus abiding on the level of Buddhahood, such as Padmākara of Great Bliss, who was Amitābha of the Vajra Speech family appearing in the form of an accomplished awareness-holder.<sup>7</sup> At that time, when all interdependent circumstances for the world and its inhabitants were perfectly auspicious, because of the assembling of local deities such as the Twelve Tenma Goddesses<sup>8</sup> (who are actually the Twelve Mothers<sup>9</sup> of the *Cakrasaṃvara Tantra* born among the worldly Menmo spirits), there were many accomplished yoginīs, including the princess of Mön named Tashi Kyidren<sup>10</sup> and Shelkar Dorje Tso.<sup>11</sup> But the foremost among them, like the pinnacle of a victory banner, was Lady Yeshe Tsogyal,<sup>12</sup> who was born in the family of the king of Kharchen.<sup>13</sup> She was revered as Noble Tārā, the universal monarch of the lotus and *karma* families, and she was considered to be none other than Vajravārāhī, the mother of the victorious ones and the source from which all ḍākinīs, as numerous as the atoms of Mount Meru, emanate. The *Treasure Vase Containing the Essence of Great Bliss* says:

From the heart of a lotus flower  
[Arose the goddess Tārā, swift and courageous.

In the wilderness of snowy mountains, she appears as a woman.  
Outwardly, she is the sweet-voiced Tsogyal.  
Inwardly, she is venerable Tārā in actuality.]  
Secretly, she is Vajravārāhī.<sup>14</sup>

This is also said in many other sources, such as Ratna Lingpa's<sup>15</sup> *Three Cycles of Tsogyal*<sup>16</sup> and the lord of victorious ones Dorje Tokme's<sup>17</sup> pure-vision cycle of *Bearing the Seal of Secrecy*.<sup>18</sup> Not only that, it is also said in the *Precious Books of the Kadampa*<sup>19</sup> that she was the consort of the immaculate guru<sup>20</sup> and that she is the foremost among the ḍākinīs of Uḍḍiyāna. Furthermore, she is none other than Secret Wisdom<sup>21</sup> (who is also known by the names ḍākinī Kungamo and Nyida Ngödrub<sup>22</sup>). The Great Fifth Dalai Lama's *Bearing the Seal of Secrecy* says:

I am the foremost among the ḍākinīs from the land of Uḍḍiyāna.  
I am Secret Wisdom and Mandārava.  
Here, in the land of Tibet, I am renowned as Kharchen Za,  
And in Cāmara as Padma Skull-Garland's queen,  
The preserver of immaculate bliss.<sup>23</sup>

There are many such quotations. It is said here that Princess Mandārava is one with Secret Wisdom, which is also mentioned many times in the *Embodiment of the Guru's Wisdom*.<sup>24</sup> The Great Omniscient One<sup>25</sup> says in the *Khandro Yangtik*.<sup>26</sup>

Within the palace in the land of Uḍḍiyāna  
Is the foremost of immeasurable ḍākinīs,  
Yeshe Tsogyal...<sup>27</sup>

And:

From the cloud-banks blazing with ḍākinīs  
You bring down a rain of ambrosia-like accomplishments.  
You are the consort who pleases the Victorious One of Great Bliss—  
Kharchen Tsogyal, I prostrate to you!<sup>28</sup>

This quotation is in accordance with the previous one, and also with the earlier quotation in which it was shown that she is Secret Wisdom. The third line of the latter can be interpreted to show that everywhere she was the supreme and foremost queen of the Lotus King, in Uḍḍiyāna, India, Tibet and Cāmara. Moreover, it is said in all the indisputable treasure texts that she is the consort of the Great Compassionate One, the Six-Syllable Goddess,<sup>29</sup> Secret Wisdom. *The Root Tantra of Mañjuśrī*, in the section on Tārā, says:

The goddess takes the female form  
And arises, along with her ten powers, from compassion.<sup>30</sup>

In the *Illuminating Lamp*, the *Victorious Non-duality*<sup>31</sup> is quoted:

The Lord of the World becomes the illusory goddess.<sup>32</sup>

So in actuality she is also one with Mahāmāyā,<sup>33</sup> the mother of the king of the Śākya. The *Gaṇḍavyūhasūtra* says that Mahāmāyā aspired to be the sole mother of all buddhas, wherever they arise, in a pure realm where the ground is ornamented with flowers.<sup>34</sup>

Then, in the form of Dhātviśvarī Vajrayoginī she made the request to the master Great Lotus,<sup>35</sup> who looks with compassion upon the disciples to be tamed in this land, to turn the Dharma wheel of the immeasurable teachings of Secret Mantra, and she gathered all his teachings. She then requested that immeasurable treasures, which cannot be disturbed or harmed by humans, non-humans or the elements, be concealed, so that the volumes of those teachings would never disappear.

In order that the continuity of blessings would not be interrupted, she made sure that the treasures were timely and in accordance with the karmic destinies of the respective rulers and subjects by sealing them with the aspiration "May this treasure meet with destined and fortunate disciples!" The preservation of the life-force of Vajrayāna teaching all comes down to her, as will be clear if you look at the concluding sections of all the individual treasure texts. In the prophecies of Ratna Lingpa's treasures, there is the following:

As for the extremely profound, ultimate essentials:  
Since Tibetans generally like new things,  
And because of heartfelt compassion for beings of this degenerate age,  
I filled the land with treasure—right, left, and centre.  
I made the aspiration that they might meet with destined children.  
[In future times people will fall into extremes of being either arrogant  
scholars—intellectuals stuck on words—  
Or arrogant 'great meditators'.  
They will think highly of themselves and dispute the treasures.  
Nevertheless, it is the treasures—profound and yet complete, undefiled and  
exhaustive—  
That will guide most Dharma practitioners of the degenerate age.  
Through only a few spiritual instructions, individuals will certainly be  
liberated.  
Therefore, if pure, fortunate ones whose karma is awakened  
Remember death, they will practice the Dharma treasures.  
And in one life the path of liberation will be attained.



Disciples, fortunate ones who have interest in the treasures in these  
degenerate times,  
These days, just by seeing the face of the guru and making aspirations,  
Everyone has a karmic connection, so rejoice!]  
These words of mine are rarer than precious gold.<sup>36</sup>

This is her speech. Later, she opened the doors of the treasures and released their seals, as is illustrated by her direct bestowal of volumes of scriptures, such as the earth treasures she gave to Nyang Rinpoche<sup>37</sup> and the mind treasures she gave to Rigdzin Jigme Lingpa<sup>38</sup> (and there are many more, including the Great Omniscient [Longchenpa]'s *Vision of the Net of Light*<sup>39</sup> or Minling Terchen's<sup>40</sup> great treasures). This alone is her most important enlightened activity, which she carries out directly or indirectly, as is most appropriate. There is another reason for this. A scripture of the Vinaya says:

The wife of a householder said to her lord: "Husband! If you seek wealth and I hoard it, before long our riches will increase."<sup>41</sup>

As this tells us, it is a woman's role to maintain the basis of wealth on a mundane level. Similarly, when dhāraṇīs, which hold and preserve the Dharma, manifest as deities in the mantra vehicle, they adopt the forms of goddesses, and therefore we speak of 'retainers' (*dhārinī*) or 'maṇḍalas of retainers'.<sup>42</sup> Therefore, the entrustment of the instructions section of the *Extensive Illusory Net* says:<sup>43</sup>

...entrusted to the consorts.<sup>44</sup>

Therefore, although the blessings of all supremely accomplished awareness-holders are equally great, there are demonstrable differences in terms of transmission.<sup>45</sup> Thus, since she laid the foundation for the treasure lineages as a means to prevent the Dharma treasury of Secret Mantra from dissipating, this goddess of the vajra-incantation<sup>46</sup> was even more excellent and sublime than any other awareness-holder among the lord and subjects.<sup>47</sup>

This name and manifestation of 'Kharchen Za' are widely taught for those who cannot see the utterly pure form of Vajravārāhī, as she is easier to practice than Vārāhī's other forms. For the beings of Tibet in particular, she deliberately manifested in a particular paternal and maternal lineage and in a particular guise. As *Bearing the Seal [of Secrecy]* says:

From the peak of the glorious mountain of Cāmara,  
I[, Yeshe Tsogyal,] will strive to protect the people of the Tibet's Pugyal  
Empire.

In the centre of a city in Sri Lanka, not far from this land of Jambudvīpa, there is a

special awareness-holder pure realm. There, Yeshe Tsogyal remains in the coarse body that she had during her lifetime, until she discards it, to watch over the beings of Tibet in the past, present, and future. For us Tibetans, therefore, accomplishment through this practice is much more readily attainable than it is for others, such as the Chinese, Mongolians and the like. Furthermore, she came for the purpose of taking care of beings with the supreme enlightened activity of the swift path of the secret, Unsurpassed Tantra, and her blessings are thus exceptionally strong and powerful.

There are many practice manuals of the guru, which are specifically designed for Tibet and in which she appears as the chief goddess of the maṇḍala (such as Guru Chöwang's<sup>48</sup> and Ratna Lingpa's *Embodiment of the Guru's Secrets*,<sup>49</sup> Dorje Lingpa's<sup>50</sup> *Kadü*,<sup>51</sup> Drikung's *Profound Wisdom*,<sup>52</sup> and the extensive and medium *Sphere of Liberation*<sup>53</sup>).<sup>54</sup> There are also many sādhanas that focus on the Lady herself in particular, like timely letters sent to guide the diligent practitioners of Tibet.

There are so many treasures made especially for this time that have already been revealed, such as the general treasures of substances, Dharma, wrathful mantras, and in particular the sādhanas of the Lady herself, and *kutsabs*,<sup>55</sup> letters, treasure texts, and accomplishment substances. And it can be known from authentic sources, such as the treasure prophecies, that there are many more yet to be revealed. These are all magnificent signs indicating that if you are able to diligently practice the mantras and sādhanas of this Lady of yoginīs, then even in these evil times, the blessings are immediate and undiminished, and the attainments will come without hindrance.

When she was a Tibetan woman with a supreme body of the lotus [family] and lived in the centre of the snowy mountains of Tibet, she was called Yeshe Tsogyal. When she manifests as the queen of awareness-holders in the Palace of Lotus Light on the Glorious Mountain, she is called Dhātviśvarī, Queen of Great Bliss. When she is subduing the *rākṣasas* in their lands which surround the Glorious Mountain, she is called the *ḍākinī* Blazing Blue Light.<sup>56</sup> In reality, however, these are all names applied to manifestations of the single body of Kharchen Za; they are all Tsogyal herself.

## The Perspective of the Practice Tradition

In Chöwang's *Crown Ornament* practice of Tsogyal,<sup>57</sup> the goddess is said to have the nature of Tārā. Yet the tradition of how to practice that form is not mentioned. In Ratna Lingpa's *Three Cycles of Tsogyal*, the outer practice is Tsogyal, the inner Tārā, and the secret is the Black Wrathful Lady,<sup>58</sup> and so each of the practices is done separately. In the Great Fifth's *Bearing the Seal [of Secrecy]*, during the practice there is the tradition of the 'all-embodying jewel' where Tsogyal is practiced alone. When granting the empowerment, there is a way of transforming into the three of outer, inner and secret. In Chöje Lingpa's<sup>59</sup> treasures there is a way of practicing Yeshe Tsogyal as the Black Wrathful Lady.<sup>60</sup>

Yet here we have her combined practice. During the approach phase, for the supreme, uncommon practice, she is 'combined' with Vajravārāhī, who powerfully brings about the primordial wisdom of inconceivable luminosity. During the activities, she transforms and is combined with Tārā, who swiftly accomplishes common activities, thus bringing about the attainment of varied activity without any obstacle. When receiving the empowerment, the outer, inner, and secret practices are combined, so this practice has the great quality of completing the empowerments for all three at once. The inner practice says:

Do the approach phase from within the mother of all-pervading space.<sup>61</sup>

And the empowerment manual says:

Through one ritual, the blessing [(the Yoginī),<sup>62</sup>  
Permission blessing (Tārā),  
And empowerment (Vārāhī) are completed.]<sup>63</sup>

Most of the preceding has been explained on the basis that she is the queen of the lotus family. In this regard, the *Ritual for Guiding the Dead*, which is part of this practice, says:

Ḍākinī of the lotus family, queen of the wisdom of great bliss...<sup>64</sup>

In two treasures of Nyang Ral Nyima Özer, the *Red* and the *Black Vajravārāhī*,<sup>65</sup> and the *Heart-Essence of the Ḍākinīs*,<sup>66</sup> Kharchen Za is considered to belong to the supreme transmission of Hayagrīva and Vajravārāhī of the lotus family. And there are also many other texts that explain that she belongs to the lotus family. An Avalokiteśvara longevity text from the treasure-revealer of Sha Uk, says:<sup>67</sup>

Even if you accomplish other deities, you accomplish me.  
In reality there are no divisions or bias in terms of good or bad,  
Yet there are differences based on aspirations made in the past.

If you practice the lotus family, accomplishment will be swift.  
Enlightened activity will flourish, and others' perception brought under control.  
Adverse circumstances will not arise and the state of awakening will be near.<sup>68</sup>

This appears to apply to both Padmasambhava and his consort. Most histories of the *Eight Great Maṇḍalas*<sup>69</sup> list both the Precious Guru (among the eight awareness-holders of the noble land of India) and Tsogyal (among the eight awareness-holders of Tibet) as primary figures in the transmission of Kīla, Enlightened Activity. When the five families are condensed into three, the karma family is included within the lotus family. The colour of Tārā's body and the nature of her implement, the *utpala* flower, are explained in the Conduct Tantra commentary by Buddhaguhya.<sup>70</sup> The Unsurpassed Tantra sections also include the logic of explaining the main goddess of the Amoghasiddhi family as Tārā. I think it is excellent to consider this in relation to the inner practice.

If you practice Secret Mantra in this country, which is the domain of activity of the Great Noble Compassionate One and is full of pernicious gods and demons, it is crucial to rely on such a powerful embodiment of two forms of activity, both wrathful elimination and caring guidance. It is in this spirit that I have recounted the history a little: to inspire confidence, not merely to tell a story.

## The Empowerment Ritual

This empowerment is given according to the 'tradition of granting the blessing of the four empowerments', so it is vital that you should never grant it to someone who has not received the elaborate empowerments of either the *Peaceful and Wrathful Deities Who Purify the Lower Realms*<sup>71</sup> or the *Awesome Ones' Assembly*.<sup>72</sup>

As for the preparations, for the *sindūra* maṇḍala you need a mirror made of bronze, [which is an alloy of tin and copper.] It must contain tin and copper because they represent the white and red elements, whose gathering and radiating brings about bliss. This is explained at length in the Indic texts. Moreover, although the treasure text itself<sup>73</sup> says that you must draw the seed-syllables of the five female buddhas, the self-initiation<sup>74</sup> says that you must arrange the syllables *tāṃ* and *ha, ri, ni* and *sa*. I am not sure whether one has to choose, or whether the seed-syllables of the five female buddhas can be understood as in the self-initiation; this needs to be investigated.

There is a tradition that places the coils of joy in the four directions on the *dharmodaya*.<sup>75</sup> Yet it does not say anywhere that [you must place coils of joy in] the four corners, and so I think it is best if all five coils of joy are placed in the centre of the *dharmodaya*. Everything else is clear in the text itself.

At the beginning of the main part of the empowerment there are no clear instructions on inviting the empowerment deities. When saying, "Vajra of the sky, at this moment, grant it to me!"<sup>76</sup> this is clearly also a prayer to the empowerment deities who abide in the sky, so in that instant you behold the maṇḍalas of the deities of the three seats<sup>77</sup> awaken and fill the sky. The Thus-Gone Ones<sup>78</sup> direct their wisdom minds and the female buddhas grant the empowerment with the water of the vase and so on, in the usual way. Then, imagine that the maṇḍala's main female Buddha grants the empowerment with the skull-cup and the vase. I think perhaps this is appropriate, since it would accord with other texts of a similar type.

During the vase empowerment, place the skull-cup and vase on the recipients' heads and give them the water from the vase. Then place the vase back on the maṇḍala.

During the secret empowerment, it is said, you visualize the ambrosia<sup>79</sup> as the bodhicitta of the master and his consort and then distribute it. In this regard, a stream of bodhicitta flows from the master's body, enters the consort's crown, flows through her body, and gathers in her secret lotus. Then, you imagine that you receive this directly on your tongue. Or you can imagine that you receive the ambrosia<sup>80</sup> that arises from the sexual union of the master and his consort. I don't see any contradiction between these options. At that time, you place the skull-cup and vase at the recipient's throat and offer the ambrosia to drink.

During the third empowerment the students should generate the pride of being a heroic one<sup>81</sup> and transform into the ācārya, the lord of the family. When saying *jaḥ hūṃ vaṃ hoḥ*, the goddess—the support for the empowerment—sits in the student's lap. The student then imagines engaging in union through the four *mudrās* of embracing, binding, and so on. Place the *sindūra* maṇḍala and the bell in their left hand. When saying *āḥ hoḥ mahāsukha*, the student imagines attaining the realization of the innate wisdom at the conclusion of the four joys which arise from the *mudrā*. Apply *sindūra* to the heart. The master should perform all this with only the left hand.

For the fourth empowerment, consider that you confer an introduction to the ultimate intent of the transcendent perfection of insight, the absolute in which the unsupported awareness that is the goal and destination of the illustrative innate wisdom merges into the all-pervading space of the three doors to liberation. Ring the bell aloft and direct the student to focus awareness on its sound.

When proclaiming the samayas,<sup>82</sup> it is good to mention that the best time for making offerings on the tenth day of the waning moon<sup>83</sup> is at night. You should also respect and honour young women, just as one of the ten actions of Vārāhī<sup>84</sup> is to make offerings to young women extensively. Even if that is not possible, to avoid disparaging them and so on would fully accord with the requirement.

Of the three supreme empowerments, the substances for the first are taken from the space of Tsogyal herself. For the second, you place the seed-syllable of Tārā in the centre of the *sindūra* maṇḍala. For the third, there is the introduction to the absolute Vajravārāhī of all-encompassing space. It is worth investigating whether it is appropriate to follow the saying at the end of the empowerment text:

"...through one ritual, the blessings..."<sup>85</sup>

## Main Part of the Practice Text

Before taking refuge and arousing bodhicitta, you should dedicate the *torma*<sup>86</sup> to the obstructing forces and establish the boundary. The accompanying liturgy should be taken from the male practice [of *Assembly of Awareness Holders*],<sup>87</sup> as it says in Ratön Jigme Gawé's<sup>88</sup> commentary<sup>89</sup> and the arrangements for the activities by the lord of adepts.<sup>90</sup> The protection circle guards against obstacles throughout the entire main part of the sādhana, so you should know that it is preferable not to dissolve it until the conclusion.

At the beginning of the generation of the deity, there is the syllable *āḥ*,<sup>91</sup> which represents blending the mind with the space of luminosity and emptiness. Out of that state, **all appearances**, meaning the outer vessel of the world, and **all that exists**, the inner inhabitants, living beings, are visualized clearly (and in the usual way) as the maṇḍala of the ḍākinīs of infinite purity. What form does this take? For "**the palace is beyond cause and condition**" and what follows, visualize and meditate on the pure realm and body of Tsogyal of Great Bliss in particular. This should follow the instructions in the *Recitation Manual* and the *Raṭik* commentary.

This generation phase ritual assumes the perspective of practitioners of the very highest capacity. Its way of bringing birth, death and the bardos into the three *kāyas* is more profound than other generation phases of Unexcelled [Yoga Tantras], and, unlike those other practices, it does not involve gradual meditation. Here the meditation is based on mere recollection of how the essence of the great emptiness of primordial purity abides. Then, instantly, one enters its self-radiance or clarity and vividness, which is the spontaneously perfect wheel of the support and the supported,<sup>92</sup> like the natural reflection of planets and stars in the clear surface of a lake. Furthermore, the cause for the ground to become the luminosity of the moment of death and at the time of the result to become the ultimate dharmakāya is the non-conceptual space of the *essence*. The cause for the ground to increase in the bardo of dharmatā<sup>93</sup> and, at the time of the result, the cause for it to arise as the saṃbhogakāya endowed with the seven aspects [of union]<sup>94</sup> is the *nature*, the primordial wisdom of unceasing, radiant clarity. The cause for the ground to become the basis for the arising of the inexhaustible, manifold displays of confusion that follow the bardo of becoming and, at the time of the result, the cause for it to be

purified as the *nirmāṇakāya* and the enlightened activities is the *compassion*—the play of awareness that arises in the form of dualistic grasping. These three are all completely present in a single instant of our present awareness. Therefore, if you can transform them into the utterly pure deity, mantra and primordial wisdom, none of the points of purity, perfection and ripening will be lacking. Investigation will confirm that no generation-phase ritual is more profound or more penetrating than one in which such transformation occurs. Also, "**the palace is beyond cause and condition**" means that all this arises spontaneously and is not generated based on the cause of a seed-syllable such as *bhrūṃ* or conditions such as *viśva viśuddhe* and other such generation-mantras. This is explained in the *Raṭik* commentary.

Concerning the palace, I have seen an old text, purportedly copied from another one written by Rangjung Dorje<sup>95</sup> himself, in which it is explained that "in the maṇḍala of the Female Practice there are no tympanums."<sup>96</sup> Nor are there any pillars, friezes, and the like. Therefore, the *Raṭik* says, "On the outside the form is completely round."

Viewed from the outside, it is round and made of red light wherever you look, like a tent of rainbows. The inner chamber, which is semicircular and red, has one **entrance** with porticos, side walls, and a trefoil aperture.<sup>97</sup> I feel that the complete shape of the inner portion is none other than this.

**The palace blazing with great bliss:** inside the palace is a crossed *dharmodaya* which is white (greyish)<sup>98</sup> on the outside and red on the inside. It symbolizes the freedom from all characteristics: the conceptual elaborations of the eight extremes and the 'corners' of thought. It is the dharmakāya, **the single sphere**,<sup>99</sup> the buddhas' city of great liberation. The palace is round. Its interior is red and half-moon-shaped, because the power of this dharmakāya nature, which has ardent compassion as its self-radiance, draws embodied beings within and overwhelms them. It has one **door**, because it is the entrance that leads only to **all-pervading space** or emptiness. The *dharmodaya* has the nature of innate bliss. Its three corners symbolize the three doors of liberation (the *Chariot of Omniscience*<sup>100</sup> says that this means beyond thoughts, objects and ignorance). Since it arises from the interdependence of method and insight (white and red) the outside is white and the inside red. It is open, because realization increases from the stage of aspirational practice all the way to the stage of Buddhahood. It is crossed, because space and primordial wisdom are indivisible. Its six corners are said to symbolize the conceptual distinctions<sup>101</sup> of the six primordial wisdoms. Furthermore, the outside of the palace mainly illustrates emptiness, while the *dharmodaya* represents bliss. Since these two are inseparable, I think that we can say that each possesses the purity of both bliss and emptiness entirely.

**The heart of a lotus:** since she possesses the skilful means of great compassion, even though she remains in saṃsāra, she is not stained by its faults. This is symbolized by the lotus in full bloom. The **sun-disk seat** symbolizes the insight that overcomes all

the darkness of ignorance.

Regarding the lines that begin, "**In the expanse of dharmakāya...**", just as it is said in the feast-gathering section: "**Hūṃ! The Unsurpassed<sup>102</sup> and the other celestial realms...**", the foremost of the hundred peaceful and wrathful deities who abide in the Unsurpassed is Samantabhadrī. Of the yoginīs of the sacred places, including the yoginī Caṇḍākṣī and others, their basis for manifestation and the foremost of all those who dwell in the skies are Vajravārāhī and Tsogyal. The former is the basis of manifestation, and the latter is the manifestation. Thus, the labels of the three *kāyas* are applied. At all times during the recitation, you must generate the stable conviction that these three are indivisible. In this way, you must also remember that the deities arranged in the body maṇḍala, which will be shown below, are all aspects of Tsogyal. The *Raṭik* commentary says that only the dharmakāya free from conceptual elaborations is Samantabhadrī, and in the Unsurpassed she arises in a form body as Vajravārāhī.

## The Purity of the Goddess' Form

Her **one face** symbolises the fact that all phenomena are bound in the single sphere of the *bindu* of luminosity. Her **two hands** are compassion and insight. The **red colour of her body** illustrates that the purity of desire is the essence of the primordial wisdom of discernment, and that she belongs to the speech family. Her **nakedness** symbolizes that she is entirely free from the veil of the two obscurations and that fear is absent. Her two feet **stand in the posture of equanimity**, illustrating that she does not remain in the extremes of existence or peace. **Yet she is ready to act**, symbolising that she acts for the benefit of beings. Her **passionate and smiling** bearing shows how she delights in taming disciples by means of the path of passion. With her **right hand** she plays the **skull *ḍāmaru***, symbolizing that although saṃsāra and nirvāṇa are mutually opposed, they merge as one within suchness.<sup>103</sup> Nyang Ral Nyima Özer's Vajravārāhī treasure says:

The skull is the 'bliss-sustainer'.<sup>104</sup>

The *Embodiment of the Guru's Wisdom* says:

As for the *ḍāmaru* (many treasure texts explain that the skull-drum is an indispensable accomplishment substance of the ḍākinīs and extol its greatness), it resounds with the Dharma of the unsurpassed, Great Vehicle, which rouses all sentient beings from the sleep of ignorance.

The Dharma sound of the Great Vehicle is the profound, natural sound of innate bliss and emptiness. The *Commentary on the Embodiment of the Guru's Wisdom* explains how this summons and magnetizes ḍākinīs based on a quote from the *Bindu of Union*.<sup>105</sup> There are many other ways of explaining this, but here, as the *Raṭik* tells



us, it is to invoke the compassion of the master, the lord of the families. The melodious sound of the transcendent perfection of insight, which was explained above, invokes the heart of the guru and pleases him.

**In her left hand she holds a hooked knife, resting on her hip** This knife cuts through the web of thoughts and brings them under control through the extraordinary clear seeing of the transcendent perfection of insight. Because of the pride and charm of the bliss that arises from being victorious in the battle with conceptual thoughts, **her bearing is imposing and graceful. Her expanded bhaga** symbolizes that she has opened, through bliss, the maṇḍala of the three doors of liberation—the absolute—and that she gives supreme joy to the fortunate. **Her swollen breasts** illustrate how she provides an excellent, inexhaustible stream of attainments, arising from the full maturity of primordial wisdom. She appears in the form of a sixteen-year-old youth, since she possesses the innate youthfulness of perfecting the sixteen joys. **She is adorned with youthful ornaments and jewels** which are known as ornaments for children and **wears a garland made of flowers** that reaches her secret place. **The six bone ornaments** illustrate that she has perfected the six transcendent perfections, common and uncommon. As she has undone the knots of grasping, **her hair is plaited.**

As for her three eyes, **her central eye** is located in the spot between her eyebrows. It resembles the right eye (including its eyebrow) if it had been raised.<sup>106</sup> This eye, the dharmakāya eye of the essence, **gazes into the all-pervading space** of inner luminosity. Through gazing at the Lord of the Family's mind-heart, they become one in the expanse of wisdom and merge in the all-pervading space of primordial wisdom. **Her left, the saṃbhogakāya eye** of the nature, gazes straight ahead at the pure realm of the five primordial wisdoms. This causes clarity and appearance to mature into the *kāyas* and wisdoms and perfects the strength of the enlightened activity of taming beings. With her right eye, the **nirmāṇakāya eye** of compassion, she gazes down upon the beings of the **three realms** and magnetizes those beings to be tamed. Relying mostly on the *Raṭik*, I have explained all this in a way that is easy to understand.<sup>107</sup>

## The Body Maṇḍala

**In her body the maṇḍalas of all the classes of tantra are perfectly complete.** The *Raṭik* explains that they are complete in two ways: as the body maṇḍala and 'in the manner of a guest'. 'In the manner of a guest' means that the deities of Action Tantra, Conduct Tantra, Yoga Tantra, and so on are also present. The body maṇḍala is introduced briefly with this line and then explained elaborately in what follows. The coarse body maṇḍala of the aggregates and so on is based on the *Anuyoga* practice of *Tsokchen Düpa*, and the subtle body maṇḍala of the channels and elements is based on the Mother Tantra of *Cakrasaṃvara*. The great Omniscient One said:

The ordinary minds of beings and the wisdom minds of the victorious ones  
Are distinguished by their awareness being either slight or vast.<sup>108</sup>

This means that beings and buddhas are distinguished according to whether their awareness of luminosity is tightly bound by the ordinary aggregates, elements, faculties, and objects, or not at all. Generally, it is taught that phenomena such as the aggregates and elements are purified by the body maṇḍala of the Peaceful and Wrathful Deities. The self-initiation *Empowerment's Ocean of Significance* says:

The aggregates, elements and sense sources  
Are the maṇḍalas of the three seats,  
Yet they are bound by obscurations of the channels, winds and vital  
essences.<sup>109</sup>

Like this, the saṃsāric channels, winds and vital essences maintain the life-force channel of the impure aggregates and so on, like the trunk of a tree,<sup>110</sup> and it is the body maṇḍala of the twenty-four yoginīs of the sacred lands in particular that blesses them and thereby controls them or makes them pliable. The other points of the [Peaceful Deities] are easy to understand.

Our text merely mentions that we should visualize the deities of the wrathful maṇḍala as present in the pores of the body, but the *Raṭik* says that the *herukas* of the five families and Mahottara<sup>111</sup> with his consort are in the skull-mansion of the brain. In the centre of a four-spoked wheel is Buddha *Heruka* with his consort; in his heart is Mahottara; in the East is *Vajra Heruka* and so on. All the deities are arranged like this, one by one. The doorkeepers and the *īśvarīs* of the sacred lands are visualized in the pores of the body; this is something that the Omniscient One himself said. Although all six *herukas* are described as having three faces and six arms, it seems it would not be inappropriate to visualize them according to the concise *mudrā*.

As for the subtle body maṇḍala, the twenty-four sacred places such as Pu[lliramalaya], Jā[landhara], U[ḍḍiyāna] and A[rbuda]<sup>112</sup> are the twenty-four places within one's own body, such as in the head and the place between the eyebrows. *Clarifications on the Recitation Manuals* says that you should meditate that the channels of each of these places transform into the twenty-four heroic ones such as Khaṇḍakapālin, and the elements transform into the twenty-four ḍākinīs.<sup>113</sup> Yet the *Chariot of Omniscience* says that the twenty-four channels such as 'Indivisible' and 'Subtle Form' are the sacred places,<sup>114</sup> and that they are the basis for the white elements, which are the heroic ones, and the red elements, which are the ḍākinīs. The latter are emphasized in the *Raṭik*, but whatever you do is fine. Bear in mind that when the *Clarifications on the Recitation Manuals* says "are completely transformed," this is a crucial point for the body maṇḍala.

The *Clarifications on the Recitation Manual* mentions "the generation phase of the great consummate nature," and the root text<sup>115</sup> says "**the consummate deities of the three seats of completeness.**" This is referred to as the profound generation phase where spontaneous presence arises as appearance and emptiness. Yet this does not accord with our approach here, where we are *only* concerned with the naturally established body maṇḍala where the ground of accomplishment is unaltered.<sup>116</sup>

## The Retinue

"She is surrounded by a vast assembly of hundreds of thousands of ḍākinīs." The *Raṭik* says: "In the four directions are the white [ḍākinīs] of Great Bliss, the yellow of Accomplishing Aims, the red of Uttering Sound, and Accomplishing All." In the spaces in-between are the Buddhakrodhīs and in the intermediate directions are the samaya-ḍākinīs and others, each with their own retinue of hundreds of thousands. The *Clarifications on the Recitation Manual* mentions many more: "There are hundreds of thousands of great *gandharavas*..." The ones mentioned previously [in the *Raṭik*] are the deities inside the palace. The ones mentioned in the latter quotation [from the *Clarifications on the Recitation Manual*] are all placed in the surroundings outside: in the *Eight Great Maṇḍalas: Assembly of the Bliss Gone*<sup>117</sup> it is explained that each of the ten directional protectors (who abide in courtyards of the Dharma protectors) is accompanied by hundreds of thousands of ḍākinīs of each family, and moreover, there are hundreds of thousands of demonesses, Menmo, flesh-eaters, and the like. Also, there are hundreds of thousands of those called 'Seven-Leaved Tree Spirits'.<sup>118</sup> All these are referred to in the concise expression "**hundreds of thousands of ḍākinīs**". The term "vast" here refers to a retinue of limitless, inexpressible numbers of heroic ones and ḍākinīs.

## The Lord of the Family

As a sign that the Lord of the Family is engaged in Pema Tötreng Tsal's secret conduct of great bliss, he has the *heruka* accoutrements, such as a topknot, bone ornaments and a tiger-skirt. "**From the guru's body, a stream of ambrosia...**" He has the nature of skilful means, the syllable *ham*—the wheel of great bliss—and his body are immaculately [white] in colour like the resplendent moon.<sup>119</sup> He appears youthful, since he has attained the body of immortality that incorporates all the vital essences of existence and peace. His two hands symbolize skilful means and wisdom. He plays the *ḍāmaru* which resounds with the sound of bliss and emptiness; it invokes all the victorious ones, who then fill the sky, and causes primordial wisdom to descend. His two legs are in the posture of equanimity, signifying that he does not remain in the extremes of existence or peace.

Regarding the outer and inner maṇḍalas, those with superior faculties will understand their meaning; those with intermediate faculties will take aspiration as the path; and those with lesser faculties will merely aim to visualize the main deity

and the wisdom deity. This is what the *Recitation Manual* says. The final approach is also appropriate, because if we adapt the lines of the *Glorious Assembly*, it says:

Although an inconceivable host of deities is radiated and absorbed,  
They are the magical manifestations of the chief goddess alone.  
If you attain mastery over the life-force of Tsogyal,  
The circle of deities will arise without effort.<sup>120</sup>

The *Manual of Concealed Instructions* says:

Just as the most precious thing for a human being is consciousness,  
For all the forms of the symbolic *mudrā* of the deity,  
It is the majestic wisdom being,<sup>121</sup>  
Visualized with extreme clarity and stability—this is crucial.<sup>122</sup>

If I were to write about the invitation, offerings, and praise as well, the text would become overlong, so I shall refrain from doing so.

## Mantra Recitation

In general, Vajravārāhī does not always have a sow face [on her head]. Yet here the wisdom being is described as 'two-faced', so let me elaborate a little on the nature of the sow face by presenting some quotations, then offering an analysis. A commentary on Nyang Ral Nyima Özer's *Golden Practice of the Ḍākinī* treasure text says:

The consort Vajravārāhī: the heroine's sow on her head represents few thoughts and great strength. In this way it symbolizes the absence of good or bad thoughts about saṃsāra, and great strength that cuts saṃsāra at the root.

Also, the *Secret Practice of Vārāhī* says:

As for the sow face, since a sow is quite ignorant and does not differentiate between clean and dirty, this symbolizes purifying ignorance in its own place rather than abandoning it. Through the yogic conduct of compassionate wisdom, destructive emotions and conceptual thoughts are cut at the root.

The practice *Embodiment of All the Families of Vārāhī* says:

Since she lacks thoughts of clean and unclean, a black sow face protrudes on her head.  
Since ultimate reality is unchanging, it is black.  
Compassionately acting for the benefit of beings, it blissfully looks out, situated on her right side.  
Eliminating and taming all the wicked ones, it grunts.

It terrifies all such obstacle-makers as arrogant demons, enemies, and obstructing forces.

Having brought herself under control, she binds the attendants into servitude.

Having brought under control the five classes of wisdom *ḍākinīs* and others who are beyond this world and all the *ḍākinīs* of the eight charnel grounds who are not beyond this world, she is surrounded by a retinue of servants and attendants.

Furthermore, the *Commentary of the Oral Lineage of the Black Wrathful Lady* says:

The statement "on her crown is a sow face, abiding in space" means the following. In the middle of her locks there emerges a black *sow face*, gazing upwards. This symbolizes that she always *abides in* thought-free, *space-like* wisdom. Also, when the sow face grunts upwards it magnetizes all the formless realms; when it grunts straight ahead, the form realms; and when it grunts downwards, the desire realms. Grunting in the four directions, it magnetizes the *ḍākinīs* of the four families.<sup>123</sup>

There are many other texts that explain these points, but in short, this is the symbolic *mudrā* of the ultimate luminosity, beyond thoughts and unchanging. Her colour is dark blue, since reality, which is naturally arising, cannot itself be changed by anything, yet it 'colours' the world and all beings with the freedom of conceptual elaborations. Her wrathful face is relative purity, and her sow face is absolute purity. In her right hand she holds a curved knife that cuts through the three poisons. Her left hand holds a skull-cup filled with blood which symbolizes her enjoyment in the continuity of great bliss. Since she has bound all phenomena in bliss her right leg is bent with her heel pointing towards her *bhaga*. With her outstretched left leg of insight she stands on a lotus, sun, and corpse, holding down the three crucial points of the essence, nature, and compassion. The bone ornaments are as explained before. She has three eyes that see the three times. In the cradle of her left arm she holds a *khaṭvāṅga*, illustrating the indivisibility of skilful means and wisdom.

In her heart is a red coil of joy, its four parts coiled anti-clockwise. In its centre is a syllable *vaṃ* around which the root mantra is arranged. Besides this, the *Recitation Manual* does not explicitly say that the mantra turns like a firebrand. The *Raṭik* says that you "focus your attention on the mantra garland arranged anti-clockwise." The practice text says, '**...encircled by the mantra garland; it revolves**'. I wonder whether it would not be inappropriate to explain that in addition to the anticlockwise arrangement this is merely a way of explaining how each syllable is emphasized. This requires some further investigation.

Visualize clearly that the whole mantra garland at your heart, especially the life-force syllable, glows with a mass of light rays, as bright as a hundred suns, and

unwaveringly focus your awareness on that. Through the condition of the mantra recitation, it blazes with extraordinary, majestic brilliance. The stages of visualizing clearly all the outer and inner maṇḍalas of ḍākinīs, like the sun shining on a mirror, are not explicitly mentioned in the *Recitation Manual* or *The [Raṭik] Commentary*. Yet this enriches the meaning of the line **"Encircled by the mantra garland; it revolves, emitting light rays that..."** Through this you will swiftly gain powerful abilities and be brought closer to accomplishment. Thus, it is excellent to explain these supplementary crucial points. Many writings, such as the treasures of Nyang Ral Nyima Özer, say that the most important, special activity of the ḍākinīs is awakening wisdom. Here too, there is an emphasis on the visualization in which the Lord of the family's blessings is gathered. Furthermore, you must know that your appearance in the ravishingly beautiful form of the ḍākinī, the melodious tunes of the mantras, the sound of the *ḍāmaru*, and her amorous disposition all function like the iron hook of magnetizing to invoke the guru's wisdom mind. Remember, too, the points from *The Application of Mindfulness*: "[Visualizing yourself in this manner] makes you a suitable vessel for empowerment..."<sup>124</sup>

In particular, the stages of the visualization are as follows. The light-rays from the mantra garland exit through the crown of the ḍākinī's head. They touch the Lord of the family's heart, and radiate further rays of light, which collect the accomplishments of all the buddhas. These then dissolve into the life-force syllable *vaṃ* at your heart, and so on, according to the stages of visualisation for accomplishing twofold benefit described in the *Recitation Manual*. Then, a stream of blissful ambrosia, white as moonlight and with the nature of the vajra-like awakened body, speech, mind, and wisdom, emerges from the guru's body. It enters the crown of one's head, bringing a *joy* that purifies the impurities of the channels, wind-energies, and vital essences that generate the perception of the body as ordinary. As the primordial wisdom of the vajra body dawns in one's mind, it blesses the body as the vajra body. When the ambrosia descends to the level of the throat, it generates *supreme joy*, purifying the stains of the vital essences and wind-energies that bring about confused speech. You experience the primordial wisdom of vajra speech and speech is blessed as vajra speech. Likewise, at the heart, through *special joy* the vital essences of the mind are purified, and the primordial wisdom of vajra mind is born. Below the naval, through *innate joy* the stains of the all-ground and the bliss of emission are purified. Your three doors are blessed as vajra wisdom and you imagine that, through the four joys, you experience the wisdom of the four empowerments or the wisdom of the four vajras. The main point here is the visualization of radiating and reabsorbing.

Regarding how the wisdom of the fourth empowerment, which comes about through the skilful means of innate joy, is experienced, or how that wisdom is applied, the *Sphere of Liberation* empowerment says:

The innate joy at the end of the third empowerment is akin to blankness or oblivion.<sup>125</sup>

During the earlier part of the innate joy, the stain of being intoxicated by, or attached to, the experience of bliss is not yet purified, so one cannot lay bare the awareness of primordial purity. Yet during the latter part, those stains are purified—the aspect of awareness awakens as clarity, and realization of carefree, spacious freedom dawns. Furthermore, the *Chariot of Omniscience* says that unless you can abide in innate [joy] for a long time and unless it is stable, you will not be able to distinguish the earlier and latter parts.<sup>126</sup> The degree of solidity and stability in your experience of innate joy will determine the extent to which you can lay bare and stabilize the aspect of clear, pure, refined awareness.

## The Meaning of the Mantra

The *Tip of the Vajra* explains the syllable **om** as "the mantra that holds the jewel" and "the provider of glory and wealth",<sup>127</sup> and there are other such explanations. Here, however, it will suffice to understand it as the spearhead of the mantra and bestower of the supreme. **Padmo-yoginī** refers to the lotus yoginī. She appears everywhere in all the realms of the ten directions, innumerable and beyond the imagination, for those beings who are to be tamed through the Unsurpassable Vehicle of Yoga, in the form of a fine woman who has mastered the sixty-four arts of passion. She manifests in such forms that by seeing her beauty, hearing her songs, smelling the fragrance of her *utpala* flower, kissing her honey-like lower lip, or caressing her lotus, one's mind will be overcome with strong passion. Nobody can resist her. This approach is countless times faster than following the path free of desire and the vehicle of the levels and transcendent perfections, but it is no different from the actions of Samantabhadra that lead to unsurpassable, perfect awakening. If you remove all the habitual tendencies of transference, you will always be, as it says further on in our text: **Unchanging great bliss—Vajrayoginī**. She is of one taste with unchanging bliss and emptiness, and she does not waver for a second from the supreme yoga that is likened to a lotus which remains in the water yet is never stained by its defects. **Jñāna-vārāhī** means the wisdom sow. All thoughts will firstly blaze, then waver, and finally stabilize,<sup>128</sup> before being consumed by the indestructible essence at the centre of your heart and transformed into luminous, inconceivable wisdom. This is said in the feast-gathering songs of the Lord Guru,<sup>129</sup> and I have already explained this elaborately above. As for **Hūṃ**, *Tip of the Vajra* says: "it eliminates..."<sup>130</sup> yet here it is the heart-essence that invokes the wisdom mind for the sake of accomplishment. The way to append this with the general life-force mantra of the *ḍākinīs* of the three places is found in *Turning Back the Summons: The Marvellous Appearance*.<sup>131</sup> But even here, where the mantra is not so adjoined, the main deity and the wisdom being include the vital forces of all those *ḍākinīs*, and thus these twelve syllables constitute the mantra of all their vital forces, with nothing lacking.

Before the liturgical arrangement was compiled, the treasure text contained the following lines immediately after the root mantra:

**The crucial point is to rest in meditative equipoise on the nature of reality, in which there is neither granting nor receiving of the royal vase empowerment. There is no need to rely on a vast number of practices of the generation and completion phases—through this practice alone, you will reach accomplishment.**

The *Raṭik* explains that these five lines show the benefit and that they are easy to understand. Yet, as it might seem perfunctory to repeat here that it is "easy to understand", I shall explain a little. Earlier, it was said:

**The primordial wisdom of the four empowerments is experienced.**

This includes the wisdom of the fourth empowerment, or awareness, which, when it becomes stable causes all the phenomena that are its self-manifestation or self-expression to be transformed into whatever one wishes, impervious to any condition or circumstance. This is what it means to gain the primordial kingdom or dominion, and it is referred to as being empowered with sovereignty.

Many texts of the empowerment of the dynamic power of awareness relate this to the analogy of a royal heir who wanders abroad and is brought back to the capital, which makes it extremely clear. This explanation applies only to the temporary mode of appearance. In reality, no matter how much the 'prince' wanders about in the radiance of awareness, the dualistic play of wandering is like a dream which never takes place outside the sleeping state. In a similar way, since one never leaves the primordial kingdom, it is **the nature of reality, in which there is neither granting nor receiving**. Even though there is neither granting nor receiving, still one speaks of 'granting empowerment'. As the *Great Life and Liberation* says:

When from within the all-pervading space of the naturally arisen luminosity—the royal vase empowerment—which is of one taste with the great primordial wisdom of the three secrets of all the buddhas, where there is neither granting nor receiving, the propensity fully awakens, then...<sup>132</sup>

This illustrates how through this alone supreme mind treasures arise.

This is the most important point in the root text of the completion phase for this teaching. Even if you cannot assimilate the meaning directly, by at least training to the best of your ability through aspirational practice, it is important that you set in place the right circumstances for the realization of the mind-direct transmission to be transferred and stabilize the continuum of empowerments and blessing. Focusing the mind on the form of the deity is the awakened body, the recitation is awakened speech, and this is the luminosity of the awakened mind, the yoga of suchness. Thus,



this also becomes the gradual path of the three vajras.

## Straightforward Explanation of How to Traverse the Complete Path

First, generate the main deity and the body maṇḍala and merge the *samaya*- and wisdom beings. Focus as much as you can on a clear appearance and generate stable pride. In the knowledge that deity and mantra are indivisible, recite the mantra. The light-rays of the mantra invoke the *heruka*-guru's wisdom mind and gather the ambrosia of bodhicitta. Putting effort into the inner feast-gathering and receiving the empowerments brings swift blessings to the common aggregates and elements and the channels, wind-energies and vital essences. The primordial wisdom of the three blazings will arise: your body will become blissful, your speech powerful, and realization will dawn in your mind.

This development occurs gradually beginning with the most subtle aspects. As you eliminate distraction and meditate diligently, the strength [of primordial wisdom] develops. At some point there arises a bliss that comes from having moved the channels and elements in actuality. And if that matures further, the wisdom of the 'example innate [joy]', the culmination of the four joys, will arise. When that itself is fully stabilized, you will see the naked face of the primordial wisdom of the fourth empowerment, the natural state of the Great Perfection, and obtain the life-force of the absolute Vajravārāhī.

During this process, first you meditate solely based on aspirations and concepts. You train in considering the appearance aspect of the maṇḍala of the deities and the palace to be the radiance of spontaneously present awareness. At first you will obtain merely a fraction of the realization of great bliss. Gradually, you will be able to blend the appearance of the deities with bliss and become habituated with bliss arising as the deities. When you continuously do this, so that it becomes stable, you will eventually nail down the wheels of deity and mantra upon awareness itself. Then, the appearance of objects dissolves into the deity and the deity merges with awareness. As the practice text of *Glorious Assembly* says:

When planting the nail that brings together  
Deity, appearance, and *dharmatā* as one,  
One's own appearance is awakened in the ultimate Akaniṣṭha—  
There is no doubt about this.<sup>133</sup>

There are many stages for this, based on depth, scope and stability. Yet finally, when appearance and mind pervade everywhere and merge with the environment, then it is as our practice text says:

**...the supreme sign is to possess an unwavering wisdom mind.**

You won't be disturbed by any situation of happiness or suffering, and you'll obtain a

limitless capacity to overpower your own and others' thoughts and perceptions. At that time, through the power of meditating on the yoga of the ḍākinī, you will be able to merge your own perception with the appearance of purity, and you will even be able to see the primordially present pure realms of the ḍākinīs of the three *kāyas*. You will swiftly obtain the power to meet not only the hosts of mantra-born and field-born ḍākinīs, but also the innate Lady. Through their power you will purify the stains of the channels, elements and wind-energies. The aspiration prayer *Entering the City of Omniscience* says: "In the scriptural transmission Anuyoga...etc."<sup>134</sup> This means that you will master the ordinary accomplishments up to and including Akaniṣṭha, and as the supreme accomplishment you will be able to travel to the city of the three *kāyas* with their seven branches. With that in mind, our text says:

**There is no need to rely on a vast number of practices of the generation and completion phases—through this practice alone, you will reach accomplishment.**

The *Glorious Ocean of Ḍākas* tantra says:

Encounters with yoginīs  
 Depend on merit and are rarely won.  
 [The great joy of such interactions,  
 When experienced, deceives death.]  
 Worshipping yoginīs  
 Is thus what yogis must do.  
 The level of a great vajra-holder  
 Is obtained by pleasing them.<sup>135</sup>

It is possible that some will find this explanation, in which I have not dealt with the generation and perfection phases separately, somewhat vague and unclear. Yet I have expressed myself based on our own tradition, according to which the generation and completion phases are traversed in union, unlike in other explanations.

As for how one meets yoginīs, there are many different ways, such as meeting them in one's own house, while roaming about in the great sacred places of accomplishment, in experiences or in dreams. When a practitioner has the pride of the goddess, then the form of the goddess grants the bliss of union as follows. *The Lady's Play of the Union of Blessing* says:

I, a girl, am going to Cāmaradvīpa.  
 You, boy, generate the pride of the hero Hayagrīva.<sup>136</sup>

Rigdzin Pema Trinlé<sup>137</sup> comments that first you must generate yourself and the front visualization as Yeshe Tsogyal and do the mantra recitation and so on. Then, when

the self-initiation says, "Son, you are a heroic one..." you immediately transform yourself into Hayagrīva (whom you are primordially) and engage in desire. The *Two Segments* says:

With a *mudrā* and a *mudrā*, with these two,  
How can you attain the accomplishment of *mudrā*?<sup>138</sup>

The meaning of this is as follows. Just as when the consort recites the mantra to bless the vajra, likewise the *mantrin*, in the form of the hero, is then blessed in turn by Tsogyal herself, and then they engage in sexual union. During the bestowal of the empowerment, the text says, "Imagine in this way." The guru should explain precisely how to meditate on the stages of visualization. The blessing arises based on the teacher and the disciple being of one mind, and not just the student meditating alone. Information concerning the third empowerment and intimate conduct<sup>139</sup> can be found in many other sources.

## Body Maṇḍala of the Peaceful and Wrathful Deities

It is said that Samantabhadra with consort and Vajravārāhī are not like vessels placed one within another. They are wisdom forms and therefore neither merge together nor obstruct and block one another; they are manifestations of meditative concentration, beyond the imagination. Still, I think that for a beginner it is most convenient to meditate with the wisdom being in the heart (which looks like an upturned tent) and the body maṇḍala of the Peaceful and Wrathful Deities in the open space of the chest and the heart, as *Commentary on the Embodiment of the Guru's Wisdom* explains.<sup>140</sup> There is also a tradition that comes from the Omniscient [Jigme Lingpa], according to which the ritual of *The Peaceful and Wrathful Deities Who Empty the Lower Realms* is combined with this practice text.<sup>141</sup> This is why the body maṇḍala of this [practice] is so arranged. You can consider that this deity [i.e., the Queen of Great Bliss,] and this mantra are also the quintessence<sup>142</sup> of *Emptying the Hells from their Very Depths*.<sup>143</sup> You need to understand that this is especially profound for the purpose of purifying concepts, obscurations, impairments, and breakages and restoring and healing the samayas.

## The Recitation

*Clarifications on the Recitation Manual* explains how to meditate on the mantra garland in the heart of Samantabhadra and so on. It does not explain the colour of the life-force [syllable *a*] and the mantra garland, but I think blue would be appropriate. The mantra syllables up to and including *mahāsukha* relate to the peaceful deities and those from *rule* onwards relate to the wrathful ones. This is the general recitation of *The Sūtra Gathering of the Great Assembly*,<sup>144</sup> which explains that, even though one recites this mantra alone 700,000 times, this completes the essential approach phase. The main text of the *Sūtra* mentions a common and an uncommon recitation. For the first, one recites the mantras of each of the peaceful and wrathful deities individually. For the latter, one performs the recitation in the knowledge that appearance and existence have the nature of the three primordially perfected maṇḍalas.<sup>145</sup> Understand that this is the approach of recitation for the all-embodying mantra[, which is also followed in our practice text].

## The Meaning of the Mantra

**Om** incorporates the five wisdoms. **Guhya-jñāna** means secret wisdom. **Bodhicitta** is the mind set on awakening. **Mahāsukha** means great bliss. The *Ratīk* does not explain the meaning of **rule rule** other than to connect it to the deities. Other texts say that **ru** refers to *rujo*,<sup>146</sup> which means 'destroy!' **Lu** refers to *lūna*, which means 'cut!' These are said twice, as is the case for *chindha chindha*. The great accomplishment of the *Eight Great Maṇḍalas* says that **ru** refers to great desire (*rāga*). **Lu** refers to *lumbi*, the space of Samantabhadra's consort. **Ru** refers to *rajo*,<sup>147</sup> which means that emotions are brought under control. **Lu** represents *loka*, which means that the three realms are brought under control. **Hūṃ** signifies great joy, through which manifestations are dispatched. **Bhyo** means that the mundane is transformed from within all-pervading space. The last **hūṃ** refers to precious, immeasurable qualities. **Phaṭ** means arousing the great bliss of all-pervading space. There are many similar explanations.

## The Accomplishments

The eight great accomplishments are attained in the following way. If you magnetize the hosts of yoginīs they will directly confer the *siddhi* pills, eye-medicine, sword, and so on. The bliss that they grant through sexual union will lead directly to the attainment of the celestial realms and so on. The *Illusory Net* says:

[Consequently] one will become a sky-farer,<sup>148</sup>  
Radiant and ablaze with longevity and the like,  
And one will become a sovereign of Wish-Fulfilling Clouds.<sup>149</sup>

Such is evidently the case. In this context, Lord Nyang [Ral Nyima Özer] was put on

a jeweled palanquin by the wisdom ḍākinīs and, to the accompaniment of the sound of a lute, carried to Sukhāvati. There he beheld the scenery of the realm for seven days before returning to our world. In the place where he descended a rain of flowers fell for all to see. Here it is also fitting to mention the history of how the Lord of Dharma Rinchen Püntsoḱ<sup>150</sup> and Trengpo Tertön [Sherab Özer]<sup>151</sup> were led by the ḍākinīs to the realm of Lotus Light and there met the Great Master [Padmasambhava].<sup>152</sup> Even if you do not complete the approach in this lifetime, then, as a vajra song of the Omniscient Jigme Lingpa himself says:

Though having taken an excellent location, empty and devoid of humans, as  
my fatherland,  
If I am not able to imitate the life and liberation of the Great Chetsün [Senge  
Wangchuk]<sup>153</sup>  
May I, forcefully focusing on the 'celestial middle path',  
Be welcomed and escorted by Yeshe Tsogyal.<sup>154</sup>

Likewise, remembering the practice of the threefold outlook<sup>155</sup> at the time of death will have the additional effect of causing Vajrayoginī to come in actuality to lead us to the realms of the awareness-holders. The *Recitation Manual* refers to additional minor accomplishments. This includes the three types of gathering: people during the day, ḍākinīs during the night, and sustenance every morning and evening. Of these, the main one is the gathering of ḍākinīs during the night. As the *Tantra of Glorious Vajradāka* says:

The women [and heroic ones] of this land  
[Will grant accomplishment.]  
Always active during the night,  
Always gathering during the night.  
Flying in the sky and other great accomplishments,  
Difficult to obtain, will be granted.<sup>156</sup>

Of the signs of accomplishment, most practice texts of the ḍākinīs emphasize those related to the magnetizing activities. Concerning the reason for such emphasis, a ḍākinī tantra says:

Through desire for women, beings are tamed.

And the *Ornament of the Vajra Essence*:

Here, through the embrace of those two  
The classes of tantra are taught.<sup>157</sup>

Like this, all the wisdom goddesses revealed in the lower and higher classes of tantra are taught for the purpose of taking desire as the path. All the goddesses of the

Unexcelled Yoga Tantras in particular arose solely for the purpose of granting practitioners innate bliss. All the deities, mantras, wisdom, awakened deeds and activities of the ḍākinīs are accomplished based on the yoga of bliss. The ultimate, secret point of magnetizing is the *samādhī* of bliss, and so if you gain proficiency in the approach and accomplishment of the ḍākinī, then even without intentionally making any effort you will naturally magnetize the world and its inhabitants. Merely by directing your focus you will be able to transform others' perceptions.

## Activities

**The instructions that explain how to apply the various activities can be found in other texts.**

This is the inner practice. Among the collection of activities, the pacifying activities include the fifteenth, eighteenth, and other sections; enriching includes the first to the fourth and others; magnetizing includes the fifth and the tenth; and wrathful activity includes the thirteenth, fourteenth and others.<sup>158</sup> Thus, there are limitless activities which make all the particular activities of the four enlightened activities complete. As for these, it is well known that of the three roots, the root of enlightened activity is the ḍākinī. In particular, as I said before, since the venerable Tārā is the supreme deity of activity, she is more sublime than others when it comes to accomplishing anything from the collection of activities.

I saw in a text of the lord of yogis Changchub Dorje's<sup>159</sup> personal students (who upheld his transmission) that after "*padmo-yoginī*" they added only "*tāre tuttāre ture svāhā*" and would recite it that way. Before these activity practices they would focus on the wisdom being as Tārā of the Khadira Forest and recite her mantra several hundred thousand times, or as many times as necessary. In the breaks they would recite the *Twenty-One Verses of Homage* as much as possible and offer a feast-gathering. I think this is excellent. It is similar to the great crucial point of having a strong pride that, regardless of the activity, the samaya being has the nature of Tārā. It is said:

The final activity is that of making a fire offering.<sup>160</sup>

And immediately after that:

Just like when [a knife], already sharp, still needs tempering.

So here [making a fire offering is just like] sharpening a knife; [it is good but] it is not indispensable, as in the practice tradition of the twenty-one activities from the *Adornment for the Wisdom of the Lord of Nāgas*.<sup>161</sup>

## Feast Offering

The main substances of the feast-offering are beef and alcohol. When blessing them, a hearth of three skulls contains the substances of *oṃ āḥ hūṃ*. As the wind blows from below, it causes the fire to blaze, through which [the syllables] melt and transform into the five meats and the five ambrosias. On top of the moon-cover is a five-pronged vajra. From the space in its centre light radiates out, inviting the wisdom ambrosia. It dissolves and transforms [the contents] into clouds of the ambrosia of sensual enjoyments. This is explained in the *Raṭik*. Yet it is also appropriate to think that the substances transform into the five meats and the five ambrosias *based* on *oṃ*, *āḥ* and *hūṃ*. Then the wind blows from below, causing the fire to melt them.<sup>162</sup> I think "**With *oṃ āḥ hūṃ* they are transformed into ambrosia**" means that from the space in the centre of the vajra, light in the form of the three syllables invokes the ambrosia. In short, it is just as described in the activity manual of *The Principal Protectors*.<sup>163</sup>

During the invitation, the main deity is also invited, in addition to the *ḍākinīs* of the twenty-four sacred places together with their retinues, although this is not specified in the commentaries. This is proven by the lines: "**The Unsurpassed and the other celestial realms,**" and below with "**heroic ones and yoginīs**". When we apply these lines to the invitation of the feast-gathering, they indicate that the main deity and consort wisdom beings are invited from Akaniṣṭha and the celestial realms. Concerning the main celestial realm, it says:

And also Cāmaradvīpa, the supreme island among islands.  
In reality they are Akaniṣṭha, the pure realm of great bliss,  
Yet they appear as emanated celestial realms.

These three lines show that Cāmaradvīpa, indivisible from Akaniṣṭha, is an emanated celestial realm. According to the explanation of the *Raṭik* it is the realm of the Glorious Mountain of Lotus Light. Although it is a terrestrial realm, it is called a celestial realm because the chief goddess of the celestial realms abides there in actuality and also because its qualities are equal to those of the pure celestial realms. For example, the eight sacred places of the wheel of mind are terrestrial, yet their deities are held to descend from the sky, and thus they are given the name 'celestial'.

Incidentally, the *Raṭik* also says that of the twenty-four sacred places, the supreme place where the goddesses abide is Uḍḍiyāna, as in: "**Lie the supremely sacred land of Uḍḍiyāna**". *The Great Turning Back the Summons*, in the section on the activity maṇḍala, says:

The main is Uḍḍiyāna's Dhumathala, and surrounding it are...<sup>164</sup>

Here we see that the other great sacred places are placed around it. From the luminous emanated realms of the half-nirmāṇakāya<sup>165</sup> the four essential yoginīs

such as White Ladies of Great Bliss are invited. We can explain this based on this first line.

When the text of the outer feast-offering says, "**The crown of the head is Jālandhara**", you shouldn't regard those sacred lands and places as external, but as parts of your own body, such as the crown of your head. If you know that these are [your body's] nature and then offer the feast, through pleasing the external heroic ones and ḍākinīs, internally the defects and deteriorations of your channels and vital essences will be eliminated, and your qualities will increase; you will be skilled in means. For an explanation, we should turn to the small-lettered explanations in *Turning Back the Summons: The Marvellous Appearance*.<sup>166</sup> The same logic can be applied in relation to the subtle body maṇḍala wherein we generate pride that the external great lands and the heroic ones and ḍākinīs who abide there are actually present and in relation to how enjoying the feast-offerings pleases and magnetizes the ḍākinīs of the sacred places and lands. You can also apply this to the visualization for the approach phase.

Starting with "**Jālandhara**...", the first set of eight belongs to the wheel of mind, in which the deities are blue in colour. The second set belongs to the wheel of speech, and these deities are red. The third set belongs to the wheel of the body, and these deities are white. All the heroic ones of these three sets have one face and four hands, the upper two holding a vajra and bell, the right lower hand holding a *ḍāmaru* and the left a *khaṭvāṅga*. They have a topknot and a shawl. The yoginīs have one face and two hands, in which they hold a knife and a skull-cup, and their hair hangs loose. All of them have three eyes and wear bone ornaments. "**Heroic ones and yoginīs**" refers to the twenty-four ḍākinīs with their consorts. "**Ḍākas and ḍākinīs**" refers to their retinue. "**Your topknots**" describes the heroic ones and "**Your long tresses**" the ḍākinīs. This is explained in the [*Raṭik*] commentary. It is important to have an elaborate explanation of the great sacred places and the heroic ones and yoginīs, but this should be learned from the [*Raṭik*] commentary and *Cakrasaṃvara* cycle, so I shall not write more here.

## The Covenant

It is not specified to whom the covenant is proclaimed, but you should visualize the protectors of the Heart-Essence, especially those of this practice text, in the outer environment, like billowing clouds. As for the history, it is said:

I am the offspring of the awareness-holders. You are the family of those gods and demons.<sup>167</sup>

You are thus connected as friends, and entrust the activities.



## Tenma Goddesses

At the end of the offering to the Tenma Goddesses the text says "ma ma hrīm hrīm..." which is similar to the *Assembly of Awareness Holders* and is explained in the [Raṭik] commentary.

Before that, regarding the ritual for the remainder offering, it used to be that while reciting "pem", you would perform the blazing *mudrā* with a turn in front of your forehead. Now that is no longer done, however, which must indicate some error in the texts or a fault in the custom.

## The Horse Dance

Hayagrīva's armies emanate from the *khaṭvāṅga* of Vajravārāhī. Visualize them singing and dancing. This is also said in the [Raṭik] commentary.

I think the rest of the text follows the usual Secret [Mantra] tradition and can also be understood from what has been explained already, so I shall not elaborate further.

*I, Jigme Tenpe Nyima, arranged this text, Lamp That Illuminates the Excellent Path of Great Bliss: A Guide to the Practice Text of the Female Awareness-Holder, the Queen of Great Bliss, as a reminder for myself and others and as a basis for further investigation. The scribe was Chökyi Drakpa. May all be virtuous and auspicious! Do not teach this to those who have not received the highest empowerment. Sarva maṅgalaṃ!*

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1. The Tibetan term *zindri* (*zin bris*) literally means notes or memoranda. Here, since this text is more comprehensive than some examples of the genre, we have here followed the Padmakara Translation Group and translated the term as "guide". ↩
2. The Tibetan phrase *rigdzin yumka* (*rig 'dzin yum ka*) is particularly difficult to translate into English. *Rigdzin* was originally used as the translation of the Sanskrit *vidyādhara*, which could refer to a winged spirit with magical powers or to a practitioner who has gained magical abilities through accomplishment in tantric practice. In Tibet, the term came to refer to an accomplished practitioner of the Great Perfection, who is able to maintain (hold or uphold) the state of *rigpa* or awareness. This latter sense is most applicable in modern Nyingma literature. Although the Tibetan term *rigdzin* can refer to males or females, the Sanskrit term *vidyādhara* is masculine and would need to be declined as *vidyādhari* in its feminine form. This might prove confusing for a non-specialist reader. For these reasons, we have chosen to render the term here as "awareness-holder". The term *Yumka* is in some cases perhaps better

left untranslated. (It appears as either *yum ka* or *yum bka'* in Tibetan sources. In the Derge edition of Jigme Linga's collected writings, the spelling *ka* is more prevalent, but *bka'* occurs as well. In the *Tengyur Pedurma*, *yum ka* is not found but *yum bka'* occurs a couple of times in reference to *bde mchog yum bka' so bdun*.) In some cases, but particularly here in tandem with the word *rigdzin*, it simply denotes a female practice, as distinct from the male practice or Yabka. In *Contemplations on the Female Practice* (*yum ka'i dmigs skor*), for example, our author, the Third Dodrupchen Jigme Tenpe Nyima (*rdo grub chen 'jigs med bstan pa'i nyi ma*, 1865–1926) refers to the *Rigdzin Düpa* practice of the Longchen Nyingtik cycle as the male practice (*yab ka*) and the *Queen of Great Bliss* as its female practice (*yum ka*). The very first line of the text says *tshe ring ma rig 'dzin yab ka yum ka gang dang sbrel yang*. It is possible that the term originated as a name for the Vajrayoginī practices in which Vajrayoginī 'separated' from Cakrasaṃvara to become a deity of her own. ↵

3. *Tantra of the Arising of Śaṃvara* (*Śaṃvarodaya-tantra*, *bde mchog 'byung ba'i rgyud*), Kangyur Pedurma, Vol. 78, Chapter 2, 777. ↵
4. An Indian measure of distance. The exact value is disputed and varies from 1 to 40 km. ↵
5. 742–c.800/755–797. ↵
6. 8th–9th centuries ↵
7. Skt. *vidyādhara*, Tib. *rig 'dzin* ↵
8. Skt. *sthāvarā*, Tib. *brtan ma* ↵
9. Tib. *ma mo* ↵
10. Tashi Kyidren was one of the five principal consorts of Padmasambhava. She was from the area that is now called Bhutan. ↵
11. Shelkar Dorje Tso was another of Padmasambhava's consorts. ↵
12. Yeshe Tsogyal was King Tri Songdetsen's consort before she was given to Padmasambhava as a maṇḍala offering during an empowerment. It is said that she specialized in the practice of Vajrakīla, experienced visions of the deity and gained accomplishment. ↵
13. *mkhar chen* ↵
14. Jigme Lingpa, *The Inner Female Practice of the Ḍākinī, A Treasure Vase Containing the Essence of Great Bliss* (*yum ka mkha' 'gro'i nang sgrub bde chen snying po'i gter bum*), klong chen snying thig rtsa pod, Vol. 1, 356. ↵



15. *rat+na gling pa*, 1403–1478 ↩
16. Ratna Lingpa, *Three Cycles of Tsogyal (mtsho rgyal skor gsum)*, rin chen gter mdzod chen mo. ↩
17. *rdo rje thogs med*. I.e., the Fifth Dalai Lama (1617–1682). This was one of the names he was given when receiving Nyingma empowerments. ↩
18. Tib. *Sangwa Gyachen*, *gsang ba rgya can*. ↩
19. *bka gdams legs bam rin po che*. Cyrus Stearns explains "The Kadam Volumes (*Bka' gdams glegs bam*) are a two-volume collection of the fundamental instructions of the Kadampa tradition. The first volume, known as the Father's Dharma (*pha chos*), mainly contains the questions of Dromtön, founder of the Kadampa tradition, and his teacher Atiśa's (982–1054) replies. The second volume, known as the Son's Dharma (*bu chos*) includes the questions of Ngok Lekpé Sherab (*rngog legs pa'i shes rab*) and Kutön Tsöndru Yungdrung (*khu ston brtson 'grus g.yung drung*, 1011–75), and Atiśa's replies. See Losang Trinlé, *Clarification of Knowledge*, 164, 167–68." With thanks to Ryan Damron for pointing this out. Cyrus Stearns, *King of the Empty Plain: The Tibetan Iron-Bridge Builder Tangtong Gyalpo*, 552, footnote 821. A complete translation of the Kadam Volumes has been made by Thupten Jinpa. However I have not been able to find the section to which Jigme Tenpe Nyima refers. Thupten Jinpa, trans., *The Book of Kadam: The Core Texts*. ↩
20. I.e., Padmasambhava. ↩
21. *gsang ba ye shes* ↩
22. Tib. *kun dga' mo* and *nyi zla dngos grub*. She is said to have granted empowerment to Padmasambhava and is commonly known as Ḍākinī Karmendrāṇī (*mkha' 'gro ma las kyi dbang mo*). See Jamgön Kongtrul Lodrö Thaye, *The Life and Liberation of Padmākara, the Second Buddha, from A Precious Garland of Lapis Lazuli* ↩
23. The texts of the *Sangwa Gyachen* are highly restricted and unavailable on BDRC. ↩
24. The *Embodiment of the Guru's Wisdom* or *Lama Gongdü (bla ma dgongs 'dus)* was revealed by Sangye Lingpa (*sangs rgyas gling pa*, 1340–1396). ↩
25. Longchenpa (*klong chen pa*), also known as Longchen Rabjam (*klong chen rab 'byams*), or Drimé Özer (*dri med 'od zer*, 1308–1364) ↩
26. *mkha' 'gro yang thig* ↩

27. Longchenpa, *A Prayer of The Natural Freedom of the Nature of Mind (sems nyid rang grol gyi gsol 'debs)*, Longchenpa collected works , Vol. 7, 22. For an English translation, see Erik Pema Kunsang, trans., *Wellsprings of the Great Perfection*, 27–32. ↩
28. Longchenpa, *A Prayer of The Natural Freedom of the Nature of Mind (sems nyid rang grol gyi gsol 'debs)*, Longchenpa collected works, Vol. 22, 409. ↩
29. *lha mo yi ge drug ma*, the consort of Avalokiteśvara. The six-syllable mantra is *oṃ maṇi padme hūṃ*. ↩
30. *Root Tantra of Mañjuśrī (Mañjuśrī-mūla-tantra, 'jam dpal rtsa rgyud)*, Kangyur Pedurma, Vol. 88, 470. The meaning of the Tibetan translation of this line is not immediately obvious. Thanks to Ryan Damron for providing the translation from 84000.co based on the Sanskrit, through which the Tibetan is better understood. ↩
31. *gnyis med rnam rgyal* ↩
32. Candrakīrti, *Illuminating Lamp (Pradīpoddyotana-nāma-ṭīkā, sgron ma gsal bar byed pa zhes bya ba'i rgya cher bshad pa)*, Kangyur Pedurma, Vol. 15, 848. ↩
33. Another name for Māyādevī, mother of Buddha Śākyamuni. ↩
34. I have not been able to find this section. ↩
35. Padmasambhava. ↩
36. 'Mine' is in a feminine form here, making it clear that Yeshe Tsogyal herself is speaking. I have not been able to find the quote in Ratna Lingpa's works, yet Dilgo Khyentse (*dil mgo mkhyen brtse*, 1910–1991) provides the quotation in full. Dilgo Khyentse Tashi Paljor, *gsang chen snga 'gyur rdo rje theg pa'i gsung rab zab mo nye brgyud kyi chos sde rin chen gter mdzod chen po'i bzhugs byang dkar chag gsal bar bkod pa 'od gsal rdo rje snying po'i gru gzings, rin chen gter mdzod chen mo*, Vol. 66, 591-592. ↩
37. Nyang Ral Nyima Özer (*nyang ral nyi ma 'od zer*, 1124–1192) ↩
38. *'jigs med gling pa*, 1730–1798 ↩
39. Longchenpa, *Precious Visions of the Net of Light (mthong snang rin po che 'od kyi dra ba)*, Longchenpa collected works (krung go'i bod rig pa dpe skrun khang / dpal brtsegs/ mes po'i shul bzhag, 2009), Vol. 8, 181–220. ↩
40. *smin gling gter chen 'gyur med rdo rje*(1646–1714) ↩

41. I have been unable to find this section. ↩
42. Normally "retainer" (*gzungs ma*) would be translated as consort, yet here I have rendered it more literally, since to do otherwise would mean sacrificing the pun. Pema Karpo (*kun mkhyen pad+ma dkar po*, 1527–1592) says in his *rgyud sde spyi'i rnam gzhag mkhas pa'i yid 'phrog*: *gzungs dkyil ni lha mo gzungs ma rnams phyag mtshan gyi ngo bor byas nas dkyil 'khor du bkod*. Pema Karpo, *gsung 'bum/\_pad+ma dkar po*, Vol. 11, 261–344. ↩
43. *sgyu 'phrul rgyas pa* ↩
44. Jigme Tenpe Nyima gives the full citation in his *Key to the Treasury*: The Teacher said, "This essence of my heart / Should be propagated in the ten directions / And entrusted to the consorts.". See Jigme Tenpe Nyima, *Key to the Precious Treasury*, 327; Elsewhere he says that it is explained in the final chapter of the *dgongs rgyan*. Jigme Tenpe Nyima, *sgyu 'phrul drwa ba'i rgyud kyi spyi don ngag 'gros su bkod pa*, *gsung 'bum/\_'jigs med bstan pa'i nyi ma*, Vol. 3, 313; See the *gsang snying 'grel pa gsang bdag dgongs rgyan* by Lochen Dharmashrī (lo chen d+harmā shrī, 1654–1717): Lochen Dharmashrī, *gsung 'bum/\_d+harmā shrī*, Vol. 8, 332ab. ↩
45. *bka' babs* ↩
46. Skt. *dhāraṇī* ↩
47. This refers to King Tri Songdetsen and the twenty-five disciples. ↩
48. Guru Chökyi Wangchuk (*gu ru chos kyi dbang phyug*, 1212–1270). ↩
49. Tib. [*Lama*] *Sangdö*, [*bla ma*] *gsang 'dus* ↩
50. *rdo rje gling pa*, 1346–1405. ↩
51. *bka' 'dus* ↩
52. The *Utterly Profound Wisdom* or *Gongpa Yangzab* (*dgongs pa yang zab*) revealed by Rinchen Püntso Chökyi Gyalpo (*rin chen phun tshogs chos kyi rgyal pa*, 1509–1557), the 17th throne-holder of Drikung Monastery. ↩
53. Tib. *Droltik* (*grol thig*), revealed by Trengpo Tertön Sherab Özer (*phreng po gter ston shes rab 'od zer*, 1518–1572/84). ↩
54. The words between parentheses are annotations, which appear in smaller font in the Tibetan text. ↩

55. *sku tshab*. Literally 'representative' — a statue made in the likeness of a buddha, *yidam* or great master. ↩
56. *mthing 'od 'bar ma* ↩
57. The text mentions: "Yeshe Tsogyal is a manifestation of the goddess Tārā." (*mtsho rgyal ma gcig 'dug pa 'di:/ lha mo sgrol ma'i sprul pa yin*) Guru Chökyi Wangchuk, *The Practice of Yeshe Tsogyal, the Single Crown Ornament of the Ḍākinīs* (*d+hA ki gtsug gi rgyan gcig ye shes mtsho rgyal gyi sgrub pa*), rin chen gter mdzod chen mo, Vol. 34, 555. ↩
58. Skt. Krodhakālī, Tib. *khros ma nag mo* ↩
59. *chos rje gling pa*, 1682–1720/1725 ↩
60. Possibly Chöje Lingpa, *rje btsun khros ma'i sgrub mchod cha lag dang bcas pa mkha' spyod pad+ma 'od du bgrod byed mchog gi myur lam*, rin chen gter mdzod chen mo, Vol. 36, 89–130. ↩
61. Jigme Lingpa, *The Inner Female Practice of the Ḍākinī, A Treasure Vase Containing the Essence of Great Bliss* (*yum ka mkha' 'gro'i nang sgrub bde chen snying po'i gter bum*), klong chen snying thig rtsa pod, Vol. 1, 356. ↩
62. The words between the following three brackets are notes written in small font in the Tibetan text. ↩
63. *chog gcig gis (rnal 'byor ma'i) byin rlabs dang / (sgrol ma'i) rjes gnang (phag mo'i) dbang bskur gsum rdzogs pa/* See Jigme Lingpa, *A Ritual for the Blessing Empowerment of the Female Practice* (*yum ka'i byin rlabs dbang gi cho ga*), klong chen snying thig rtsa pod, Vol. 1, 292. ↩
64. Jigme Lingpa, *The Purifying Treasure Vase: An Arrangement for the Ritual of Guiding the Dead Which Purifies Obscurations, the Fifteenth Point of the Collection of Activities of the Ḍākinī* (*mkha' 'gro'i las tshogs bco lnga pa sgrib sbyong gnas lung gi cho ga bsgrigs dag byed gter bum*), klong chen snying thig rtsa pod, Vol.1, 517. ↩
65. *phag mo dmar nag* ↩
66. Khandro Nyingtik (*mkha' 'gro snying thig*) ↩
67. *sha 'ug gter byon*. This refers to Minling Terchen Gyurme Dorje (*smin gling gter chen 'gyur med rdo rje*) alias Terdak Lingpa (*gter bdag gling pa*, 1646–1714) — the great tertön and founder of Mindroling Monastery. ↩
68. The citation is also found in Jigme Tenpe Nyima, *sgrub chen zin bris*, *gsung*

- 'bum/\_'jigs med bstan pa'i nyi ma, Vol. 5, 18, where he confirms that the quotation is from Minling Terchen Gyurme Dorje, *zab lam bde gshegs kun 'dus las: 'chi med tshe yi sgrub pa'i lo rgyus*, rin chen gter mdzod chen mo, Vol. 24, 484. ↔
69. Tib. Kagye (*bka' brgyad*). ↔
70. Possibly Buddhaguhya's (*sangs rgyas gsang ba*, mid 8th cent. – late 8th cent.) *Introduction to the Meaning of Tantra* (*Tantrārthāvatāra*, *rgyud kyi don la 'jug pa*) ↔
71. Tib. Shyitro Ngensong Jongwa (*zhi khro ngan sbyong ba*) ↔
72. Tib. Palchen Düpa (*dpal chen 'dus pa*) ↔
73. Jigme Lingpa, *A Ritual of Blessing and Empowerment for the Female Practice* ↔
74. Jigme Lingpa, *Illuminating the Meaning of Empowerment: A Self-initiation for the Female Practice of the Dākinī* ↔
75. Tib. *chos 'byung*. Literally the 'source of phenomena'. This is a technical term referring to a shape like two interlocking triangles (similar to the Star of David), which is commonly depicted and employed within Vajrayāna rituals. ↔
76. This line does not occur in the empowerment treasure text, but does occur in the self-initiation *Illuminating the Meaning of Empowerment: A Self-initiation for the Female Practice of the Dākinī* ↔
77. *gdan gsum lha'i dkyil 'khor*. Often referred to as the maṇḍala of the three seats of completeness (*gdan gsum tshang ba'i dkyil 'khor*). The three seats are 1) aggregates and elements, where the *tathāgatas* reside, 2) the sensory fields, where the male and female bodhisattvas reside, and 3) the limbs, where the male and female wrathful deities reside. ↔
78. *Tathāgata* ↔
79. Jamgön Kongtrul's empowerment manual says: "Imagine that this ambrosia is the actual bodhicitta of the master and his consort, and that you receive it from the secret space of the consort. Tasting it [with your tongue], it passes through your throat and fills your channels and elements with bliss." Jamgön Kongtrul Lodrö Taye, *Shower of the Vital Essences of Great Bliss, An Empowerment Ritual for the Female Practice of the Queen of Great Bliss, from the Heart Essence of the Vast Expanse* ↔
80. Skt. *amṛta*, Tib. *dütsi* (*bdud rtsi*), sometimes translated as nectar. ↔

81. Skt *vīra*, Tib. *dpa' bo*. ↩
82. Tib. *dam tshig*, the sacred pledges that are taken in the tantric tradition after an empowerment. ↩
83. I.e., the 25th day of the lunar calendar, often called 'ḍākinī day'. ↩
84. See, for example, *Clarifications on the Ten Actions of Vārāhī* (*phag mo las bcu'i gsal byed*) by Jetsün Drakpa Gyaltsen (*rje btsun grags pa rgyal mtshan*, 1147–1216). ↩
85. Jigme Lingpa, *A Ritual of Blessing and Empowerment for the Female Practice* ↩
86. Skt. *bali* ↩
87. Tib. Rigdzin Düpa. Jigme Lingpa, *The Vidyādhara Assembly, the Inner Practice of the Heart Essence of the Vast Expanse* ↩
88. Alias Ngawang Tendzin Dorje (*ngag dbang bstan 'dzin rdo rje*, 18th–19th century) ↩
89. Ratön Ngawang Tendzin Dorje, *Illuminating the Meaning of Tantra, A Commentary on the Practice Text of the Ḍākinī Queen of Great Bliss, from the Heart Essence of the Vast Expanse*. This text is mostly referred to as "Ratik", meaning the *ṭīkā*, or commentary, of the teacher from Ra. ↩
90. Possibly the First Dodrupchen Rinpoche, Jigme Trinle Özer (*jigs med phrin las 'od zer*, 1745–1821). ↩
91. All editions have 'a', but following the *Klong chen snying thig 'don cha* (BDRC W2KG210383), we are taking 'āḥ' to be correct. ↩
92. I.e., the palace and the deities. ↩
93. *chos nyid bar do* ↩
94. Jigme Lingpa, in his auto-commentary to *The Treasury of Precious Qualities*, quotes ācārya Vāgīśvara[kīrti] (*slob dpon ngag gi dbang phyug*): 1. complete enjoyment (*longs spyod rdzogs*), 2. union (*kha sbyor*), 3. great bliss (*bde ba chen po*), 4. absence of self-nature (*rang bzhin med pa*), 5. full presence of compassion (*snying rjes yongs su gang ba*), 6. being uninterrupted (*rgyun mi chad pa*) and 7. being unceasing (*'gog pa med pa*). Jigme Lingpa, *The Chariot of Omniscience: A Vast Commentary on the Resultant Vehicle, from the Treasury of Precious Qualities* (*yon tan rin po che'i mdzod las/ 'bras bu'i theg pa'i rgya cher 'grel rnam mkhyen shing rta*), Derge edition (9 vols.), The Collected Works of 'Jigs-med-glin-pa Rañ-byuñ-rdo-rje Mkhyen-brtse'i 'od-zer, Vol. 2, 307. ↩

95. I.e., Jigme Lingpa. ↔
96. Skt. *torāṇa*, Wyl. *rta babs*. A decorative tympanum or archway found in Indian architecture. Sometimes it is found above the doors, in which case it is very similar to a tympanum. In other cases, however, as with the torana of the Sanchi stūpa, it is more like an *arc de triomphe*. The Tibetans have translated the term as *tabab* (*rta babs*), literally a place for descending from a horse. ↔
97. 'khyud 'gram logs ↔
98. The words between brackets are notes written in smaller characters in the Tibetan text. Some texts have "light red" (*dmar skya*), but Tulku Dawa says that this is most likely a typographical error for grey (*dkar skya*). ↔
99. Tib. *tiklé nyakchik* (*thig le nyag gcig*) ↔
100. Jigme Lingpa, *The Chariot of Omniscience: A Vast Commentary on the Resultant Vehicle, from the Treasury of Precious Qualities* (*yon tan rin po che'i mdzod las/ 'bras bu'i theg pa'i rgya cher 'grel rnam mkhyen shing rta*) ↔
101. *ldog pa* ↔
102. Skt. Akaniṣṭha ↔
103. The Tibetan says: *phyag g.yas 'khor 'das ltag pa sprad kyang de kho na nyid kyi khong sbubs gcig tu bsres pa'i thod pa'i DA ma ru 'khrol ba ste* ↔
104. Nyang Ral Nyima Özer, *nyang gter mkha' 'gro chen mor grags pa phag mo zhal gnyis ma'i sgrub thabs dang dbang chog*, rin chen gter mdzod chen mo, Vol. 61: 332. Note that the original reads: *thod pa ni bde ba chen po skyong ba'o/* ↔
105. Jigme Lingpa, *Bountiful Light Rays from the Mirror of Wisdom and Love: A Detailed Commentary on the Embodiment of the Guru's Wisdom* (*dgongs 'dus rnam bshad mkhyen brtse'i me long 'od zer brgya pa*), Derge edition (9 vols), The Collected Works of 'Jigs-med-gliñ-pa Rañ-byuñ-rdo-rje Mkhyen-brtse'i 'od-zer, Vol. 4, 101. The quotation can be found in the *Emergence from Samputa Tantra*: *thams cad 'gugs par byed par 'gyur / gal te 'ong bar ma gyur na / de tshe mkha' 'gro ma kun 'chi / nges pa nyid du 'grub 'gyur bas / ngas gsungs pa la the tshom med. Emergence from Samputa, being the Foundation of All Tantras, A Great Sovereign Compendium* (*Samputodbhava-sarva-tantra-nidāna-mahā-kalpa-rājaḥ*, *yang dag par sbyor ba zhes bya ba'i rgyud chen po*), Kangyur Pedurma. ↔
106. This sentence is slightly puzzling. Tulku Dawa Rinpoche (personal communication, January 2020) says that when we look at how the central eye is drawn, it's more like her left eye raised on its side, since the eyebrow is on her right side. ↔

107. There might be a typographical error here, confusing the right and left eyes. Although all available root texts, except for the Lhasa edition (which omits the notes related to the left and right eyes), have minor annotations that accord with Jigme Tenpe Nyima's explanation, with the saṃbhogakāya eye on the left and the nirmāṇakāya eye on the right, the *Raṭik* (the earliest and most authoritative commentary), Gönpö Tseten's (*mgon po tshe brtan*, 1906–1991) *Beautiful Garland of White Lotus Flowers* (*pad dkar phreng mdzes*) commentary, and Tulku Thondup's English translation of the main practice, place the saṃbhogakāya eye on the right. Orgyen Tobgyal Rinpoche has also explained that the saṃbhogakāya eye is the right eye (oral teaching, Lerab Ling, France, May 2009). When presented with this discrepancy Tulku Dawa Zangpo (personal communication, January 2020) said that both explanations are fine. ↩
108. This citation can be found in the *Innermost Essence of Profundity* (*zab mo yang tig*), in Longchenpa, *Clarifications on the Ground, Path, and Fruition* (*gzhi lam 'bras bu'i gnas gsal ba*), Longchenpa collected works, Vol.11, 213. ↩
109. Jigme Lingpa, "The Self-Initiation Empowerment's Ocean of Significance, from the Oceanic Collected Teachings" (*bka' 'dus rgya mtsho las/ bdag 'jug dbang don rgya mtsho*), *klong chen snying thig rtsa pod*, Vol. 2, 61. ↩
110. Tulku Dawa (personal communication, January 2020) explains that, just as if the trunk of a tree rots, the tree will deteriorate, if our life-force is damaged or impure, this puts us in danger. ↩
111. Tib. Chemchok (*che mchog*) ↩
112. The text only says *bu dza o a*, but the section of Jigme Lingpa's *Chariot of Omniscience* referred to in the following lines makes clear that these syllables correspond (almost exactly) to the first syllables of the first four of the twenty-four sacred places. ↩
113. Elucidating the Body Maṇḍala: Clarifications on the Recitation Manual of the Female Practice of the Queen of Great Bliss ↩
114. Jigme Lingpa, *The Chariot of Omniscience: A Vast Commentary on the Resultant Vehicle, from the Treasury of Precious Qualities* (*yon tan rin po che'i mdzod las/ 'bras bu'i theg pa'i rgya cher 'grel rnam mkhyen shing rta*), Derge edition (9 vols), The Collected Works of 'Jigs-med-glin-pa Rañ-byuñ-rdo-rje Mkhayen-brtse'i 'od-zer, Vol. 2, 320. ↩
115. Jigme Lingpa, *A Glorious Garland of Great Bliss—the Fundamental, Female Practice of Tsogyal, the Queen of Great Bliss* ↩



116. To clarify this, both Tulku Dawa Rinpoche and Khenpo Sonam Tsewang (Namdroling) point out (oral communication, 19 August 2020) that the discussion here concerns the two traditions of the generation phase. First there is the common generation phase of Highest Yoga tantra, which is gradual. Second, there is the special approach of the Nyingma tradition where the generation phase and completion phase are practiced in union. Khenpo Sonam Tsewang points out that it is important to recall the following section here: "This generation phase ritual assumes the perspective of practitioners of the very highest capacity. Its way of bringing birth, death and the bardos into the three kāyas is more profound than other generation phases of Unexcelled [Yoga Tantras], and, unlike those other practices, it does not involve gradual meditation. Here the meditation is based on mere recollection of how the essence of the great emptiness of primordial purity abides. Then, instantly, one enters its self-radiance or clarity and vividness, which is the spontaneously perfect wheel of the support and the supported, like the natural reflection of planets and stars in the clear surface of a lake." ↔
117. The *bka' brgyad bde gshegs 'dus pa*, revealed by Nyang Ral Nyima Özer. ↔
118. This seems to be a very literal translation of the Sanskrit *saptaparṇa*, which Monier Williams identifies as the *Alstonia Scholaris* tree. ↔
119. It is also possible to interpret 'resplendent moon' as a synonym for a white flower, possibly the white utpala/lily. ↔
120. Jigme Lingpa, *Awesome Ones' Assembly, the Heart Practice of the Awareness-Holders* ↔
121. Skt. *jñānasattva* ↔
122. Jigme Lingpa, *A Glimpse of the Crucial Points: The Vidyādhara's Manual of Concealed Instructions* ↔
123. Nyang Ral Nyima Özer, *Mirror of the Heart: A Commentary of the Ḍākinī's Oral Lineage on the Secret Practice of the Black Wrathful Lady* (*khros ma nag mo'i gsang sgrub mkha' 'gro'i snyan rgyud kyi 'grel pa snying gi me long*) ↔
124. Jigme Lingpa, *The Application of Mindfulness: A Commentary on the Uncommon Great Perfection Preliminary Practices of the Heart-Essence of the Great Expanse* (*rdzogs pa chen po klong chen snying tig gi thun mong ma yin pa'i sngon 'gro'i khrid yig dran pa nyer gzhas*), *klong chen snying thig rtsa pod*, 294–95; "Visualizing yourself in this manner makes you a suitable vessel for empowerment, arouses the wisdom of bliss-emptiness, and creates the auspicious link of being accepted as a student." Jigme Lingpa, *Steps to the Great Perfection: The Mind-Training Tradition of the Dzogchen Masters*, 75. ↔

125. Jigme Lingpa, *pad+ma'i zhal gdams grol thig dgongs pa rang grol gyi dbang gi cho ga gnad rnam par phye ba mkhyen brtse'i dgongs rgyan*, Derge edition (9 vols), The Collected Works of 'Jigs-med-glin-pa Rañ-byuñ-rdo-rje Mkhyen-brtse'i 'od-zer , Vol. 5, 265-428. I have not been able to identify the exact section. ↵
126. See Jigme Lingpa, *The Chariot of Omniscience: A Vast Commentary on the Resultant Vehicle, from the Treasury of Precious Qualities* (*yon tan rin po che'i mdzod las/ 'bras bu'i theg pa'i rgya cher 'grel rnam mkhyen shing rta*), Derge edition (9 vols), The Collected Works of 'Jigs-med-glin-pa Rañ-byuñ-rdo-rje Mkhyen-brtse'i 'od-zer, Vol. 2, 237-238. ↵
127. *The Great Secret Yogatantra, the Tip of the Vajra* (*vajraśekharamahāguhyayogatantra*, *gsang ba rnal 'byor chen po'i rgyud rdo rje rtse mo*), Kangyur Pedurma, Vol. 84, 466. ↵
128. Sakya Paṇḍita Kunga Gyaltsen (*sa skya paN+Di ta kun dga' rgyal mtshan* 1182-1251) gives various explanations of blazing (*'bar ba*), wavering (*g.yo ba*) and stabilizing (*brtan pa*). "Blazing, wavering and stabilizing are transformations of the body, speech and mind" and "Blazing: from the navel fire blazes. Wavering: the bodhicitta drips from the crown. Stabilizing: The blazing and dripping dissolves into the central channel." *' bar g.yo brtan pa ni lus ngag yig gsum gyi rnam 'gyur ro* and *'bar ba ni lte ba nas me 'bar ba / g.yo ba ni spyi gtsug nas byang chub kyi sems 'dzag pa / brtan pa ni 'bar 'dzag dbu mar thim pa* Sakya Paṇḍita Kunga Gyaltsen, *sgrub pa lung sbyin*, The Collected Works of the Five Sakya Patriarchs, Vol. 12, 215-221. ↵
129. Almost certainly Jigme Tenpe Nyima's guru, Jamyang Khyentse Wangpo (*'jam dbyangs mkhyen brtse'i dbang po*, 1820-1892) ↵
130. *The Great Secret Yogatantra, the Tip of the Vajra* (*vajraśekharamahāguhyayogatantra*, *gsang ba rnal 'byor chen po'i rgyud rdo rje rtse mo*), Vol. 84, 466. ↵
131. In this text the mantra is combined in the following manner: *oṃ padmo-yoginī tāre tuttāre ture āyurdade bhrūṃ svāhā*. Jigme Lingpa, *Turning Back the Summons of the Ḍākinīs: The Marvellous Appearance* (*mkha' 'gro'i bsun zlog ngo mtshar snang ba*), klong chen snying thig rtsa pod, Vol. 1, 417-418. ↵
132. *The Husk Containing Noble Deeds: The Life and Liberation of Kyentsé Özer*, Jigme Lingpa, *Mkhyen brtse'i 'od zer gyi rnam thar legs byas yongs 'du'i snye ma* 200. ↵
133. Jigme Lingpa, *Awesome Ones' Assembly, the Heart Practice of the Awareness-Holders*. The second line differs slightly in the *rtsa pod*, which has *zhing kham*s

in place of *snang ba*. ↩

134. Jigme Tenpé Nyima refers to the prayer, as is customary in Tibetan, by the first (Tibetan) syllables *dn̄gos grub rgya mtsho* shortened as *dn̄gos rgyam*, meaning "ocean of accomplishments". Thanks to Lama Sherab Tharchin of Dodrupchen Monastery for pointing this out. The line referred to reads: "Perfecting the practice of anuyoga, may all concepts of saṃsāra and nirvāṇa be purified into the state of indivisible bliss and emptiness, and may I experience the pure realm of Akanīṣṭha!" Jigme Lingpa, *Entering the City of Omniscience: An Aspiration Prayer for Actualizing Words of Truth* ↩
135. rnal 'byor ma rnams dang mjal ba/ / bsod nams dbang gis rgya lam thob/ /de rnams dang byas dga' chen po/ / myangs pas chi ba bslu ba yin/ /de phyir rnal 'byor ma rnams kyi/ / mchod pa rnal 'byor pa yis bya/ / rdo rje 'chang chen go 'phang ni/ / de rnams mnyes pas thob par 'gyur/ / *Ocean of Dākas, a Yoginītantra (dākaraṇava-mahā-yoginī-tantra-rāja, mkha' 'gro rgya mtsho rnal 'byor ma'i rgyud)*, Kangyur Pedurma, 477. ↩
136. In his empowerment manual Jigme Tenpe Nyima also quotes the *jo mo'i byin rlabs zung 'jug rnam rol*, adding that it belongs to the pure visions of the Fifth Dalai Lama, but I have not been able to locate it among his pure visions. Jigme Tenpe Nyima, *A Heap of Pearls: An Empowerment for the Female Awareness-Holder* (rig 'dzin yum ka'i dbang gi mthams sbyor mu tig gi chun po), Vol. 5, 5. ↩
137. rig 'dzin pad+ma 'phrin las (1641–1717), who was a student of the Fifth Dalai Lama. ↩
138. Second segment, chapter 2. "Vajragarbha said: How can the yogī who is one in union with Nairātmyā clearly understand the meaning of 'mudrā', for with mudrā and mudrā, that is, two mudrās, how can the Mudrā Accomplishment come about?" G. W. Farrow, *The Concealed Essence of the Hevajra Tantra: With the Commentary Yogaratnamālā*, 159–60. ↩
139. Tib. *nye rgyu'i spyod pa* ↩
140. The commentary says: "The Peaceful and Wrathful Deities are generated in the open spaces of the chest and the heart; they are merely the clarity and radiance of primordial wisdom" (*zhi khro ni brang dang snying gi bar khyams su ye shes kyi gsal mdangs tsam du bskyed pa yin te*) Jigme Lingpa, *Bountiful Light Rays from the Mirror of Wisdom and Love: A Detailed Commentary on the Embodiment of the Guru's Wisdom* (dgongs 'dus rnam bshad mkhyen brtse'i me long 'od zer brgya pa), Derge edition (9 vols), The Collected Works of 'Jigs-med-gliṅ-pa Rañ-byuñ-rdo-rje Mkhyen-brtse'i 'od-zer, Vol. 4, 216. ↩

141. This is clarified in Jigme Lingpa, "A Supplementary Investigation for the Ritual of the Peaceful and Wrathful Deities Which Empties the Lower Realms (*zhi khro ngan song sbyong ba la brten pa'i zhib dpyod lhan thabs*)" in *klong chen snying thig rtsa pod*, Vol 2, 559–64. ↩
142. Here Tulku Dawa comments (personal communication, 20 August 2020) that one might object, saying that not all the mantras of the Peaceful and Wrathful Deities are present in this practice. But, according to Tenpe Nyima, this is not a problem, since the *dākinī* Queen of Great Bliss and her mantra embody all the Peaceful and Wrathful Deities (which are the deities of *Emptying the Hells from their Very Depths*). ↩
143. Guru Chökyi Wangchuk, *Emptying the Hells from their Very Depths: The Sovereign Practice for the Confession of all Impairments and Breakages of Vows and all Negative Actions and Obscurations*. ↩
144. Tib. *Do Tsokchen Düpa* (*mdo tshogs chen 'dus pa*) ↩
145. Khenpo Sonam Tsewang says (personal communication, August 2020) that these are possibly the three maṇḍalas of anuyoga: 1) the maṇḍala of primordial suchness (*ye ji bzhin pa'i dkyil 'khor*), 2) the maṇḍala of the spontaneously perfect nature (*rang bzhin lhun grub kyi dkyil 'khor*), 3) the maṇḍala of awakened mind (*byang chub sems kyi dkyil 'khor*) ↩
146. From the root *ruj* ↩
147. Root *raj*? ↩
148. *dāka* ↩
149. *Guhyagarbha Tantra*, chapter 11. See Choying Tobden Dorje, *The Complete Nyingma Tradition from Sutra to Tantra, Books 15 to 17: The Essential Tantras of Mahayoga*, p. 434. ↩
150. Rinchen Püntsok Chökyi Gyalpo (*rin chen phun tshogs chos kyi rgyal po*, 1509–1557), the 17th throne-holder of Drikung Monastery. ↩
151. *'phreng po gter ston shes rab 'od zer*, 1518–1584. Reading *'phrang 'go* as a variant of *'phreng po*. ↩
152. This story is related in the latter's biography: "At Zingpa Taggo Sherab Ozer wrote many short treatises clarifying the teachings of his own treasure, the Sphere of Liberation, and it was here that he apparently organized his treasure's teaching and obtained its full realization. Sources tell us that while he was performing the treasure's practice, he was again granted the vision of a *dākinī* who invited him to visit Padmasambhava's Pure Land, the Copper-

Colored Mountain where he could receive the Guru's teachings. The ḍākinī gave him the flesh of a man who had been Brahman during seven lives. After some hesitation, he finally ate this reputed magical substance, and by its power he was able to fly in the sky and eventually reached the realm of Padmasambhava. There he met him in his form of great bliss, in union with his consort and he received directly from him empowerments and precepts. According to sources this vision lasted for one month. He was finally told by the ḍākinīs to remember his Tibetan disciples and act according to his former wishes as a bodhisattva. The vision ended like a dream." Marc Henri Deroche, *Sherab Ozer*. ↩

153. *Ice btsun chen po seng ge dbang phyug*, 11th–12th century. ↩
154. *The Husk Containing Noble Deeds: The Life and Liberation of Kyentsé Özer*, Jigme Lingpa, *mkhyen brtse'i 'od zer gyi rnam thar legs byas yongs 'du'i snye ma* 90. ↩
155. Tib. *khyer so gsum* ↩
156. One line seems to be missing compared to the Kangyur versions. I have followed the Kangyur and added that line. *The Secret Tantra of Vajradāka* (*vajra-ḍāka-guhya-tantra*, *rdo rje mkha' 'gro gsang ba'i rgyud*), Kangyur Pedurma, Vol. 78, 119. ↩
157. *The Tantra of the Ornament of the Vajra Essence* (*vajrahṛdayālaṃkāratāntra*, *rdo rje snying po rgyan gyi rgyud*), Kangyur Pedurma, Vol. 82, 122. ↩
158. These numbers refer to the activities found in the inner practice, *A Treasure Vase Containing the Essence of Great Bliss*. ↩
159. I.e., the First Dodrupchen Jigme Trinlé Özer. ↩
160. Jigme Lingpa, *The Inner Female Practice of the Ḍākinī, A Treasure Vase Containing the Essence of Great Bliss* (*yum ka mkha' 'gro'i nang sgrub bde chen snying po'i gter bum*), Vol. 1, 358. Tulku Dawa (personal communication, January 2020) explains that many enlightened activities can be done, but here it is indicated that one should do a fire offering. ↩
161. Tulku Dawa Zangpo explains (personal communication, January 2020) that since the *Adornment of Lord Nāgārjuna's Wisdom Mind* also lacks a fire offering, Jigme Tenpe Nyima says that it is therefore acceptable not to perform one. Jigme Lingpa, *Adornment of Lord Nāgārjuna's Wisdom Mind: The Fourfold Mandala Offering to Tārā* (*klu dbang sgrol ma man+dala bzhi pa'i chog klu dbang dgongs rgyan*). ↩

162. Tulku Dawa Zangpo explains (personal communication, January 2020) that the difference between the explanation in the *Raṭik* and the one put forth by Jigme Tenpe Nyima is that om, āḥ and hūṃ are the substances themselves or that which transforms the the substances. ↵
163. Jigme Lingpa, *The Principal Protectors of the Sacred Command and their Vajra Brothers and Sisters. Tib. Magön Chamdröl (bka' srung ma mgon lcam dral)*, klong chen snying thig rtsa pod, Vol. 2, 626-627. ↵
164. Jigme Lingpa, *Turning Back the Summons of the Ḍākinīs: The Marvellous Appearance (mkha' 'gro'i bsun zlog ngo mtshar snang ba)*, klong chen snying thig rtsa pod, Vol. 1, 418. ↵
165. On the half-nirmāṇakāya, Longchenpa's *Finding Rest in the Nature of Mind* says, "Although the Teachers manifest as the saṃbhogakāya, their retinues and all the rest differ from them. Therefore, all are not saṃbhogakāya but "half-nirmāṇakāya": the nirmāṇakāya luminous in character perceived by beings who are pure. Since they do not show themselves except for those residing on the grounds of realization, they are called nirmāṇakāya that is "half-appearing." Longchenpa, *Finding Rest in the Nature of the Mind: The Trilogy of Rest, Volume 1*. ↵
166. Jigme Lingpa, *Turning Back the Summons of the Ḍākinīs: The Marvellous Appearance (mkha' 'gro'i bsun zlog ngo mtshar snang ba)*, Vol. 1, 420. ↵
167. The ultimate origin of these lines is unclear, but they can be found in Chokgyur Dechen Lingpa, "bla ma'i thugs sgrub bar chad kun sel gyi phrin las 'bring po", *rin chen gter mdzod chen mo*, vol. 10, 269–298. ↵

# On the Final Words of Orgyen Tendzin Norbu

*by Dodrupchen Jigme Tenpe Nyima*

*Homage to the guru!*

Our noble teacher, Orgyen Tendzin Norbu, trained in the five sciences and gained liberation through the path of the heart-essence of the Great Perfection. At the moment of his passing, he spoke the following verse as his final testament:

I am Guru Padmākara of Oḍḍiyāna,  
A buddha free from birth and death.  
Awakening mind is impartial and unbiased,  
Beyond labels of the eight stages, the four pairs.

If I were to elaborate a little on the meaning of this:

Generally, all the various turnings of the wheel of Dharma by the Lord Buddha were offered purely in order to protect disciples from the miserable routine of birth, death and the intermediate state. Among these teachings, for the ultimate tradition of the heart-essence, which is the vajra pinnacle, there is no delusion in the condition of great primordial purity, the original ground, and yet, not recognising this, the appearances of delusion, which are the creative energy of rigpa, arise. Through the three types of ignorance – single identity, co-emergent and imputational – thoughts involving dualistic grasping develop, one after another, in an endless chain. Then, through grasping, we are drawn into the endless cycle of suffering caused by karma and mental afflictions.

Through recognising and becoming familiar with the actual nature of the essence, which is untainted by confusion, the delusions of birth and death are naturally averted. Yet we can not see the nature of this essence through intellectual speculation (*rtog ge*) or through a mind that is contrived. Instead, we must receive the nectar of ripening empowerments and liberating instructions from an authentic guru who has inherited the actual transmission. Then, by cultivating the devotion of seeing the guru as inseparable from the vajradhara of Oḍḍiyāna, our mind will be inspired with blessings and the guru's wisdom mind will merge inseparably with our own mind. Through this, we will recognise the mind's natural condition, without contrivance or contamination, as the all-perfect, deathless Padmākara himself, then decide on that and gain stability. As this recognition is not generated through temporary causes and conditions, it is free from birth. And as it is not seen to increase or decrease or undergo transition or change, it is free from death. Thus, the attainment of birthlessness and deathlessness is bestowed naturally, in its own place, and when we gain the confidence of not seeking buddhahood elsewhere, there can be the lion's roar proclaiming:

I am Guru Padmākara of Oḍḍiyāna,  
A buddha free from birth and death.

When the nature of this awareness or awakening mind manifests, the appearances of birth and death are cast aside, the mind of fixated clinging is cut from within, and the cycle of conceptualisation is left behind.

Hopes and fears, or notions of adopting and avoiding, all focused on a nirvāṇa that is beyond conceptual elaboration, do not bring about any fragmentation of pure awareness, which is itself unsupported. Rather, whatever appears is its self-appearance, and whatever arises does so as its self-expression. All that might be labelled as subjective or objective throughout saṃsāra and nirvāṇa simply arises as the evolving manifestation of this pure awareness that is beyond partiality or bias. And these expressions dissolve within the ground. Once the stronghold of the ground is seized in its own place, this is superior to the original ground, as there is awakening within the sphere of the dharmakāya, the youthful vase body, clear light beyond confinement or restriction. Thus, the testament says:

Awakening mind is impartial and unbiased.

Therefore, in this vehicle there is no system of positing the fruition as something separate, as there is in the eight stages of the four pairs.<sup>1</sup> According to that approach, we regard delusory appearances as faults and train in a limited form of yoga, through which it is possible to overcome the ‘seeing discards’ of the three realms, but not the ‘meditation discards’ of the desire realm; or else, to enter that realm in order to discard them; or to discard most of the desire-realm afflictions; or to discard them all but not totally overcome the afflictions related to the two upper realms, with the result that the sufferings of birth and death are still not entirely overcome, and so on. Here, by contrast, out of the expanse of realisation of great, all-pervasive primordial purity, which is self-appearing and unbiased, all the grounds and paths are traversed at once. This point must be spelled out in detail, so the testament says:

Beyond labels of the eight stages, the four pairs.

This also shows how this is superior to the lower vehicles.

The meaning in a nutshell, then, is as follows:

Merging your own mind inseparably with the guru’s wisdom, settle evenly (without deliberately ‘settling’) in the genuine expanse of rigpa-emptiness. Then, at death, none of the terrifying delusory appearances of the intermediate state will cause awareness to stray from its own place. This ‘seizing of the stronghold’ is the essential message of the first three lines. It is the ultimate instruction for the moment of death within this tradition, and is also known as ‘the ultimate dharmakāya transference through sealing with the view’. For this, there is much to understand, such as the



way to sustain it right now, as well as the way to apply it at the time of death.

The final line shows how this path is superior to the other vehicles, all of which require effort; it means that certainty in one's own path must be stable.

To put it another way:

The first two lines show the means of achieving deathlessness through this path. Still, some might object that this alone would not make this the pinnacle of vehicles, because even the śrāvakas and pratyekabuddhas have a path that puts a stop to the sufferings of birth and death. In that case, it would suffice to offer the final line as a response and the third line as providing the reason.

*In response to persistent requests from the faithful, diligent and intelligent Deshul Drakden, Tenpai Nyima quickly wrote down whatever came to mind on the third excellent day of the waning phase" (i.e., 27th) of the Phālguna month (dbo zla) in the Earth Bird year (1909).*

| Translated by Adam Pearcey, 2015.

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1. i.e., the four categories of stream-enterer (*rgyun du zhugs pa*), once-returner (*lan gcig phyir 'ong ba*), non-returner (*lan gcig phyir mi 'ong ba*) and arhat (*dgra bcom pa*), each of which can be further divided into the emerging (*zhugs pa*) and the established (*gnas pa*) to give eight categories in total. (See “*skye bu zung bzhi'am gang zag ya brgyad*” in Nor brang o rgyan, *Chos rnam kun btus*, vol.1, 493.) ↩

# Teaching on the Offering of Flowers

*by Jigme Tenpe Nyima, the Third Dodrupchen Rinpoche*

*Homage to the Buddhas and the Lamas.*

Today we possess a human body, the pure basis (of life),<sup>1</sup> something most difficult to acquire. We also have the unsurpassable field (or source) to make merits (the Three Jewels). Now we must plant the seed (of merits) in this supreme field, as much as we can, so that we will be able to collect enough provisions for our journey to our next existence (next life), when we will leave behind even our most cherished body.

If we judge ourselves by what we are doing today, there is not much hope for us to go beyond the realm of saṃsāra. So for us (earning merits) is as it is said: "There is nothing more greatly needed than this."

In making offerings even of water or flowers we must have respect and then devote ourselves as it is said:

"If we accumulate (even particle by particle), it will grow into ant-hills.  
If we use it up (even drop by drop), it will become exhausted (like) eye  
medicine.

The reason is that things build up if we accumulate them—especially karma, which increases greatly. In particular, the results of even a single event of subtle karma, if it is based on the power of the Pure Lands, will be inconceivably vast and pervasive.

Now, concerning flowers, they are exceedingly pure. They are rich with abundant qualities of design, color, fragrance, and soft touch. By nature they are a supreme source of joy in this world. There is nothing that is improper, even if flowers are offered by the hands of a great king.

In the summer, flowers of distinctive designs and colors, redolent with all kinds of pleasing fragrance beyond measure grow in great abundance on trees, fields, and lakes, covering this great earth. Even the most humble among us can collect them without fear of depletion.

Moreover, flowers are substances that are extremely pure, as they can be obtained without engaging in any evil deed. They can be offered without (any risk that we may feel) miserly or regretful (afterwards). So the offering will be made with a pure mind at the beginning, in the middle, and at the end.<sup>2</sup>

Even if a house is of inferior quality, if decorated with flowers, it will appear to be a bower. It will become the source of a 'clear mind' (*Sems dang ba*), as in a heavenly world. So flowers are one of the powerful offering materials.

A 'clear mind' has many other qualities. The Lion of Speech says,

“If you live in a house decorated with flowers, your mind will abide (in calmness) and attain (spiritual) fruit.”

Even celestial beings consider flowers to be the most noble offering substance. According to *Lalitavistarasūtra*, celestial beings offered flowers to the Buddha as soon as he attained enlightenment.

In the Pure Lands, too, flowers are valued as the most sacred substance for offering. *Amitābhavyūhasūtra* says,

Holding various colored flowers  
With sweet fragrance in their hands,  
Human beings and gods offer them  
To Amitāyus, the supreme leader of beings.

Likewise, it is also said that when the noble Sadāprarudita Bodhisattva saw Dharmodgata and when Mañibhadra saw Lord Maitreya—first they offered flowers to them. In many sutras it is said that when the Buddhas of different Pure Lands exchange gifts, they send flowers to each other.

Here are the merits of offering flowers in brief:

In *Zamatog Tawu'i tam* it is said,

If you make offerings by showering  
Excellent flowers upon the saṅgha, you will enjoy wealth greater than that of  
Indra.  
You will become beautiful as the lord of the lotus.  
You will become renowned with supreme fame.  
You will instantly be victorious over  
All foes, all the time.  
You will become the lord of the land.

This is to say that (as the result of offering flowers) you will enjoy an abundance of wealth, an attractive body, fame, victory over foes, and glory. 'Saṅgha' is mentioned above just as an example of an object of offering. Quoting *Puṣpakuṭa-dhāraṇī*, *Śikṣāsamuccaya* says, "The merit of tossing a single flower into the sky and thinking (of it as an offering to) the Buddha is greater than making offerings of celestial food and clothing to as many Pratyeka-buddhas as there are particles of dust on the earth."

Both *Bhadramati-paripṛcchā-sūtra* and *Vimala-paripṛcchā-sūtra* from *Ratnakūṭa-sūtra* say, "If you fill your hands with lotus and utpala and offer them to the Buddha, you

will obtain a miraculous birth in a precious great lotus in front of a tathāgata (Buddha)."

*Vinaya-sūtra* says,

The value of merits accumulated by a learned one,  
who piles up flowers with a joyous mind (in front of a) stupa of the Buddha,  
Will be of incomparably greater value than as much jambu river gold  
As can fill a hundred thousand vessels.

This means that we cannot compare the value of the benefits of offering flowers to the Buddha even to the value of a hundred thousand vessels full of jambu river gold. We should learn more from many other sutras such as *Avalokana-nama-sūtra*.

(The sūtras also) say that we will earn as many merits making offerings to a Buddha who is alive (and present before us) as we will to a Buddha who has already attained nirvāṇa and about whom we are thinking.

Also, offering *mandāravā* flowers from the heavenly realms will certainly have the same merits as offering *ser-chen* flowers [perhaps butter cups]. It is not the material, but the attitude of offering whatever we can that makes the main difference in creating merits. It is like the stories of the offerings made by King Prasenajit and the lamp offering made by a beggar lady.<sup>3</sup> Thinking about these benefits, it is good to enter into (the practice of offering) with an attitude of great joy.

*Karmaśataka-sūtra* says that Anāthapiṇḍada paid more than 100,000 gold coins for a lotus that grew in the King's garden in order to offer it the Buddha. Lord Atiśa said, "In India, we don't have *shang-dril* flowers (a special flower that grows in Tibet). If we had them, I would have bought them with gold (for offering)." So if people of such inexhaustible merits have strongly emphasized (making flower offerings), there can be no question of its importance for people like us. A caveat: it is not proper to offer poisonous flowers.

The flowers should be fresh without any defects. Find the flowers in a clean location. First examine whether there are any insects on them. If there are none, then wash your face and hands and pick the flowers. Then arrange them individually (or arrange just their heads) or arrange them as garlands, as taught in *Bodhicaryāvatāra*. You can display them either way.

If you are arranging the flowers (or their heads) individually, fill your palm with them. If you are arranging them as garlands, raise them up with both your hands. Then, first, remember the qualities of the Buddha. If you don't know the qualities of the Buddha, just think of the Buddha in your mind.

*Ratnolkā-sūtra* says, "Think: 'May these flowers become canopies, and so on.'"

*Triskandhaka-sūtra* tells us to think: "May this ornament of flower canopies decorate all the dharma-spheres, and so on." We should accordingly offer flowers thinking, "May the infinite Pure Lands—the maṇḍalas of the tathāgatas of the ten directions and their retinues—be (filled with) canopies, houses, and hangings made of flowers. May clouds of light of precious jewels and flowers arise, and may each of them shower flower ornaments that fill the whole expanse of space. May they remain forever."

Also, join your palms together and respectfully prostrate as *Amitābhavyūhasūtra* says: "Stand up and facing West, throw flowers and prostrate by joining your palms together."

If you are offering flowers to images and stupas, first sweep the surrounding area. If there are old flowers (from previous offerings) around, throw them out in a place where people will not step over them. Then make your offerings. The sutras say that there is as much merit in throwing away old flowers as there is in arranging new ones.

At the end, remembering the benefits of offering flowers as taught in *Ratnakūṭa-sūtra* quoted earlier, from the depth of your heart, say aspiration prayers. If you are familiar with it, recite the twenty-stanza prayer in *Ratnamālā*.<sup>4</sup>

Meanwhile, inspire others, too, so both you and they make offerings together. Also give flowers to older people who are unable to go and collect them, such as your parents, and let them make offerings. Skillfully introduce stingy people and children to the practice of offering, too, if they are amenable to it.

While traveling on the road, if you see even a single stone with "Om Mani Padme Hung" on it, pick up a flower and offer it to the stone. If you train yourself in offering in various ways, the strength of your merits will increase. As it is said,

The moon and stars could switch places.  
The mountains and earth could move.  
Even the nature of the sky could change.  
But you (Buddha) never uttered a word that is not true.

*At the request of a bouquet of flowers that asked, "Please write a few clear words (about flower offerings)," an old man known as "Ocean of Thoughts, Endless Chatter" wrote this in the temple of a joyful hermitage where the bells of shang shang<sup>5</sup> dancing in the wind.*

| Translated by Tulku Thondup and Philip Richman ( [www.tulkuthondup.com](http://www.tulkuthondup.com) ). Reproduced here with the kind permission of the translators.

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1. Words in parentheses are added by the translator. ↩
2. In eastern Tibet, where the Third Dordrupchen Rinpoche lived, wild flowers cover many fields and mountains during the summers. There were no flowers for sale—they were free for all to pick and take. ↩
3. King Prasenajit offered a meal with no side-dishes (some say no salt) in one of his previous lives. As a result, he was born as a King. A poor lady worked hard to earn some oil and offered it as a lamp at the feet of the Buddha and made great aspirations. All the other lamps soon extinguished, as was usual; but her lamp kept burning for a long time. The Buddha prophesied that she would become a Buddha. ↩
4. This text, the title of which may also be spelled 'Ratnamāli', is by Nāgārjuna. The twenty verses are in the last chapter. They start, "I go for refuge to Buddha, Dharma, and Saṅgha," and end, "May I remain in this world, even if I attain enlightenment." ↩
5. *jīvaṃjīvaka* in Sanskrit, a mythical bird with two heads or lower body is bird and upper is human. ↩

# Advice for Hor Özer

*by Jigme Tenpe Nyima*

Your nature cannot be pointed out through concepts;  
It is the genuine reality of all, both animate and inanimate,  
The single essential meaning of ocean-like classes of tantra—  
In recognition of this, the glorious guru's essence, I bow down.

These questions, which you who have devotion for the Dharma  
Of the Vajra Essence, the Supreme Vehicle, have asked,  
Are difficult for someone with my mental skill to answer,  
Yet I shall elaborate a little, on the basis of my guru's words.

Generally speaking, the profound features of the Dzogchen instructions are without limit, but the fundamental point is taught in the *Treasury of Precious Qualities*:

The pure awareness that is beyond the ordinary mind  
Is the special feature of the natural Great Perfection.

As this states, the key point is the distinction between ordinary mind and pure awareness. As what you have written honours this key point, it unerringly adheres to the speech of past saints, and in this I rejoice.

Genuine awareness and the mind of vajra clear light are synonyms. This is emphasised in all the tantras of the Unsurpassed Mantra class, and there is nothing that is not explained there. There are many systems of meditation according to which we recognise clear light only at the point when conceptualisation ceases based on the instruction for bringing *prāṇa*-mind into the central channel. In this tradition, however, recognition occurs directly in the midst of conceptualisation, on the principle that there is clear light even there, just as oil is present throughout a sesame seed. There is also a great difference in the means of sustaining that recognition. On this basis, there is a great difference too in the degree and duration of effort required to accomplish the supreme wisdom.

There are many ways of introducing the ordinary awareness of the present moment or the uncontrived pure awareness of the present, such as the seven ways featured in the commentary to *Treasury of the Dharmadhātu*. For now, however, I shall describe only the method of introduction based on the view of emptiness.

In other approaches, having determined that one's mind is beyond arising, ceasing and remaining, one focuses on that emptiness, without allowing the mind to become distracted from what has been ascertained. To practise in such a way is meditation. Nonetheless, here we do not practice like that. Instead, we investigate mind's coming, staying and going, so that the focus upon object and subject is destroyed.



We do not find anything at all to hold onto with the thought “This is it!” And, in that experience, there arises an unfabricated, naturally present state of awareness that is clear and empty, free from the proliferation and absorption of thought. This is known as “pure awareness of the fourth part without the three”. To settle into this very experience, in a relaxed way, unsullied by the stains of contrivance, is certainly what is meant by: “Settle in awareness without support, O yogi!”

Furthermore, the search for mind’s hidden flaws at the stage of the preliminaries and the introduction to awareness on the basis of such a search must not be in conflict. This is clear from the works of the omniscient Lord of Dharma (Longchenpa), Terdak Lingpa and others.

I must correct your statement, “All aspects of mind are determined to be awareness.” All aspects of mind arise as the *self-expression* of awareness, but they are not awareness itself. Otherwise, what we call the distinction between ordinary mind and pure awareness would become a distinction between pure awareness and pure awareness!

You asked: “Once we have determined that all objects and states of mind are the expression of awareness, if mental afflictions and thoughts do not diminish, can they still bind us?”

To such questions, we can reply that generally clear light has many degrees of strength. Therefore, at the first stage, even if you are not distracted from pure awareness, various virtuous and non-virtuous thoughts will still arise like waves in great number. Even though they arise in this way, you must remain unmoved from the natural resting place of the wisdom of pure awareness. Then, the force of that, will ensure that although conceptualisations suddenly arise in the first instant, they do not continue in the second. Instead, they will dissolve directly within the genuine sphere of clear light, and not bind the mental continuum.

The reason that they do not bind the mind is not simply that thoughts do not continue in the second instant. Rather, it is based on the key point of applying the seal of the realisation of clear light as soon as a thought arises in the first instant.

After all, it is taught that even mantra practitioners who remain at the mere generation stage apply the seal of deity yoga to all perceptions and activity, thereby transforming what would be neutral actions such as moving about, walking, sitting and so on. They thus create great opportunities for the twofold accumulations with mantra, *mudrā* and such means. What need is there to mention, then, that a similar principle applies here?

Nevertheless, without settling directly in pure awareness, merely to entertain the idea that all that arises is the self-expression of pure awareness will not bring about even so much as a semblance of genuine confidence in self-liberation. You will only

end up under the sway of delusion as a result of karma and mental afflictions like an ordinary worldly person.

You asked: Must dualistic perceptions fade in such meditative equipoise? And: Is there no recognition of the pure awareness of the Great Perfection until dualistic perception fades?

When you arrive at the higher realisation of the four visions, the pacification of all elaborations of dualistic perception during equipoise does occur. Nonetheless, this does not occur in all forms of meditation on the pure awareness of the Great Perfection. This can be understood from what I explained earlier about clear light having many degrees of strength.

You said: I have heard from an oral tradition that by meditating while sustaining the continuity of mindfulness, at some point a form of mindfulness arises as a feature of pure awareness itself. However, I have not investigated the matter thoroughly. So, how is it?

The common concentration of resting the mind has an aspect of stillness , but involves a temporary support and is therefore weak. By contrast, the concentration of self-abiding pure awareness is an innate property of the genuine nature, so it is not separate from the ‘fluidity’ of *dharmatā*, as is taught in *Treasury of the Supreme Vehicle* and *Chariot to Omniscience*. This means that there is no deliberate recollection of an object of focus — what we call ‘conditioned mindfulness’ — within pure awareness itself. Instead, there is effortless, naturally present mindfulness or intrinsic, uncontrived mindfulness. That is to say, clear light is maintained and there is what we call ‘genuine mindfulness that prevents straying into the expressions of awareness’. This form of mindfulness comes about once pure awareness is made manifest through the strength of meditation; it occurs spontaneously like the radiance that accompanies gold. As long as you still need to rely upon deliberately cultivated mindfulness, you have not transcended the dimension of ordinary mind. Still, this does not preclude sustaining the essence of awareness through some form of conditioned mindfulness as a means of bringing about this genuine mindfulness. This point is explained in the *Treasury of Pith Instructions*, which states that “beginners achieve non-distraction through deliberate application”.

You asked: When someone who practises this path dies how do the stages of dissolution occur? Is it necessary to orient and propel oneself beforehand?

The various stages from the dissolution of the earth element into the earth element through to the dissolution of consciousness into space, space into clear light, clear light into union, union into wisdom, and wisdom into spontaneous presence, as well as ultimately how spontaneous presence is absorbed into the inner sphere, are taught clearly and in detail in *Treasury of the Supreme Vehicle* and in summary in *Yeshe Lama*, so consult those. Various statements have been made about whether it is

necessary for the three experiences of appearance, increase and attainment to arise in the way that other tantras describe. In fact, the pure awareness of this system is identical to the wisdom of clear light. Therefore, the clear light that manifests at the conclusion of appearance, increase and attainment is the actual pure awareness of the Great Perfection. Still, it is uncertain that the pure awareness of the Great Perfection will manifest in precisely the way that the three stages of appearance, increase and attainment are explained. This is because there is apparently some variation in how clear light arises based on an individual's distinct characteristics. And, accordingly, various stages of dissolution are taught in other hidden (or obscure) tantras, in the *Kālacakra*, and here.

For followers of this Dharma tradition, the stages of dissolution at the time of death are as outlined above. At that time, prior orientation is important. 'Comprehensive transmission as if for a traveller about to cross a mountain pass' means that one receives instructions on the *bardos* from one's teacher or a vajra sibling, and these instructions are made clear. Similarly, it also means to die having become certain that you must retain these instructions without forgetting them during the intermediate state.

You asked me to explain, in a simple manner, how to act before meditative equipoise, during the main practice and thereafter.

No matter what virtuous activity you might be engaged in, it is important to carry it out having first eliminated worldly distractions. This is especially true when practising the Great Perfection. Here, you must let go of both dharmic and non-dharmic activity, completely setting aside all forms of restlessness, and exert yourself in the methods for slowing and pacifying the karmic wind-energies.

During actual meditative equipoise, you must first lay bare pure awareness. Then settle naturally, without making any attempt to adjust, transform, reject or adopt anything. Should thoughts arise, do not indulge them, but maintain your ground within awareness—this is a crucial point. No matter what positive or negative experiences might arise, including bliss, clarity and absence of thought, as soon as you follow them with a judgement, you have strayed from the natural resting place of pure awareness and are already lost in its expressions. As stated earlier, therefore, you must understand how it is key that you simply allow awareness to settle without support.

There is a difference in pure awareness during meditative equipoise and post-meditation, just as a mirror may be stained or unstained. But there is no difference in the way in which pure awareness is sustained. Thus, Patrul Rinpoche said: "With no separation between meditative equipoise and post-meditation."

When the delusion of clinging to reality in objective appearances arises continuously, consciousness falls under the power of appearances. Then the enemies,

which include karma and such afflictions as attachment and aversion, are victorious. If you do not lose the ongoing experience of pure awareness, the whole domain of your experience will arise as its self-radiance, and you will gradually attain the ‘warmth’ of yogic discipline.

*Tenpé Nyima wrote this straight away for Hor Özer, who possesses the qualities of faith, devotion and diligence. May it be virtuous!*

| Translated by Adam Pearcey, 2017.

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# Advice for Palseng

*by Dodrupchen Jigme Tenpe Nyima*

*I bow respectfully to the guru, Drimé Özer,  
And, with folded hands, pay homage.  
Here, a tiny droplet of instruction from  
The omniscient guru, I shall now explain.*

On the subject of what we call 'mind' (*sems*) and 'pure awareness' (*rig pa*), some common scriptures say that all that is 'main mind' is mind, while cognition is what is 'clear and aware'. They thus claim that mind is synonymous with consciousness (*rnam shes*), while awareness is synonymous with cognition (*shes pa*). Yet such explanations are insufficient when it comes to identifying mind and awareness as they are spoken of in the Dzogchen texts.

In Dzogchen, mind is the root of samsāric existence and includes a tendency to cling to things as real; while pure awareness is the wisdom of settling evenly in accordance with intrinsic reality (*dharmatā*). What is more, this is not like the mere common view of the Middle Way; it is superior because it brings about a special kind of certainty through the reasoning that proves how the buddhas' insight into how things are is present as the perfect ground of ordinary beings' basic nature. On an ultimate level, both true existence and the absence of true existence are understood to be equal, and all theoretical posturing is therefore overcome in the face of ultimate reasoning. On the conventional level, too, this approach is superior because it incorporates the practice of viewing all phenomena as infinite purity.

This Dzogchen approach is also superior to the outer mantra vehicles, as it incorporates the profound key point of seeing phenomena as buddha-forms and wisdom, then settling, without contrivance, in the great natural condition. It is also superior to the vehicle of the transcendent perfections because it involves viewing phenomena as infinite purity. And it is superior to the outer mantra vehicles, because even though these tantras have deity yoga, they do not have the view which recognises that, in their natural state, these appearances have always been enlightened as buddha-forms and wisdom. It is also more profound than Mahāyoga and Anuyoga, because there is no need to train in the generation and completion stages, both of which involve effort. Instead, since all phenomena are recognised as primordial enlightenment, and the radiance of pure great wisdom, it is sufficient simply to abide by a recognition of this, relaxing in the nature of the ground.

This differs from the approach taken by some contemporary meditators, those who merely settle in delusory perception without cutting attachment to reality at its very root, and without realising the nature of infinite purity.

More details on how the nature of the conventional is buddha-forms and wisdom, or

how ultimately both pure and impure are alike in lacking true nature, as well as proofs of how appearances are infinite purity and so on, can be found in the works of the omniscient Rongzom and victorious Longchenpa.

In short, I wonder whether alternating in meditation between analysis, for as long as certainty about these points has not yet arisen, and settling, when certainty has arisen and does not wane, might not be an authentic means of sustaining this understanding.

Any foolish, mistaken analysis,  
Or foolish talk, triply invalid,<sup>1</sup>  
In what I have here set down  
Is due to me, the foolish one.  
Still, if anything here is of value,  
Take it as your own adornment.

*I, the youthful Jigme, wrote this in response to Palseng's request. May it be virtuous!*

| Translated by Adam Pearcey, 2015.

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1. *dpyad gsum ma dag pa*, i.e., invalid on three levels: 1) the apparent level, as it conflicts with what can be perceived directly; 2) the hidden level, as it conflicts with what can be correctly inferred; and 3) the extremely hidden level, as there are inconsistencies within the text itself. See "dpyad pa gsum gyis dag pa'i lung" in *Bod rgya tshig mdzod chen mo*, vol. 2, pp. 1643–1644. ↩

# How to Count the Four Permutations of Actual and Basis

by *Dodrupchen Jigme Tenpé Nyima*

*Homage to the guru!*

## Introduction

What follows is in response to a request to clarify briefly what has been said on the method of counting the four permutations (*mu bzhi*) of ‘actual basis’ (*dnngos gzhi*) in the great guidance manual of the Heart-Essence.<sup>1</sup>

‘Basis’ here means the nature of the ground — as one of the triad of ground, path and fruition (*gzhi lam ’bras gsum*). ‘Actual’ means that it is made evident (*mngon du gyur pa*). These two refer, therefore, to what must be realized (*rtogs bya*) and the means of realization (*rtogs tshul*).

The ground is said to include the three qualities of essence (*ngo bo*), nature (*rang bzhin*) and compassionate resonance (*thugs rje*). Of these, compassionate resonance is taught so that one might understand how the ground functions and so that one might know the main point of the mode of liberation (*grol lugs*); it is not however the actual ground. Essence and nature, which are explained as emptiness and clarity, correspond to the two qualities of space (*dbyings*) and awareness (*rig*), into which the ground is divided. And this means that the ground here should not be taken to mean awareness alone.

Although the text uses the example of a temple and its representations of enlightened body, speech and mind, which are related in the manner of support and supported (*rten dang brten pa*), this only applies to the examples; it is not an assertion that the referents are similarly related as support and supported. The example for basis in the first permutation is a temple, whereas in the second permutation it is the features (*mtshan nyid*) of the three representations. The referent (*don*) of these examples, however, is the same, i.e., the basis, in both earlier and later permutations. If the basis were not illustrated differently like this, then because there is no contradiction between seeing a temple and its three representations and yet not being able to determine the features of the three representations, there would be no means of distinguishing being both the actual and the basis from being the actual but not the basis. This would then mean that the example could not successfully illustrate the superiority of the yoga of the Heart-Essence.<sup>2</sup>

Even if the ground continuum that is to be realized has been realized, if it is not realized directly, meaning in actual direct experience, then it is said to be the basis but not the actual. It is evident that this is what is meant, even if some of the words



are not spelled out explicitly. When we say, “realized in actual direct experience”, it means realized directly (*dn̄gos su*), as when, for example, there is no need for the intermediary of an object-universal (*don spyi*; \**arthasāmānya*).<sup>3</sup> Direct is thus not the opposite of implicit (*shugs*); nor does it imply that realizing the lack of true reality in a single phenomenon leads indirectly to such realization concerning other phenomena.

Now let us consider how each permutation is identified.

## 1. Basis but not Actual

Let us say that through the guru’s kindness in granting instructions, you gain a special understanding of the procedure for distinguishing the ordinary mind (*sems*) and pure awareness. Then you understand that there is a great difference in the basis of accomplishment separating the higher paths of the vehicle of transcendent perfections (*pāramitā*) and the lower classes of tantra from the full strength of realization on this path. Even if, in addition, you then gain some certainty through an understanding of the actuality (*de kho na nyid*) beyond extremes, if you have not mastered the practice for eliminating projections through the force of experience, you are still at the level of the first permutation—that of seeing the temple, but not seeing the three representations. The analogy here is equivalent to the statement in the *Adhyāśayasamcodanasūtra* that, “In this, talk is like the outer layer...etc.”<sup>4</sup> And about this the *Treasury of the Supreme Vehicle* says: “This is comparable to those few who leave Dzogchen at the basic level, without applying it practically, and simply spout hot air about *dharmatā*, so that they die an ordinary death.”

## 2. Actual but not Basis

When receiving pith instructions, at first when the ‘course’ (*dkyus*) is revealed, you recognize it as basic space (*dbyings*). Then, when the ‘runner’ (*rgyug byed*) is shown directly, it is lucidly clear, free from the dust of conceptualization; ordinary without the tight knots of contrivance; and all-pervasive, unconfined by fragmentary appearances. You recognize somewhat vaguely what has these distinctive features. When you apply this to basic space and awareness it seems to be Dzogchen, and when you identify and sustain that trace of what has the features of pure awareness, the self-radiance (*rang mdangs*) of the ground appears to grow clearer. Then you clear away faults in meditation such as sinking dullness and you cultivate the tranquillity (*śamatha*) that is common to all vehicles. You might decide again that your recognition of pure awareness is unerring, but as your mind was not previously matured through a stable understanding of the distinction [between mind and awareness], your experience has become confused. There can be no identification of pure awareness. It is as if there is no vital point at which to apply moxibustion (*me btsa*). You can no longer identify the aspect of basic space as a feature of extraordinary primordial purity. This is the actual but not the basis, which is likened to seeing the three representations but not determining their features. As *Treasury of the Supreme Vehicle* says: “Some instructions strike the right chord at the beginning, but, by failing to cut through the limitations of verbalism, do not remain with the crucial point and turn instead into speculation.” Thus, this does not mean simply that experience becomes confused and you settle into that confusion, but that even before that the root of all experience and realization is unstable.

## 3. Neither Actual nor Basis

You might think, “All phenomena are empty,” confusing a nihilistic extreme (*chad mtha*) for basic space. Or, even if you manage to avoid such confusion, you might fail to understand the key point of meditation, which is how to relate to this natural state (*gnas lugs*), the ground, in this vehicle. There are some who cannot distinguish between discovering the view of the Middle Way and receiving the introduction in Dzogchen. You can understand from the texts just how inappropriate it is to treat these two as equivalent: as their approach to analysis and settling is so dissimilar, there is said to be a great difference between them.

You might describe a mere penetrating clarity (*sal le hrig ge ba*) of the essence of mind in lofty terms, such as “wisdom that is inward and not dull” (*thim la ma rmugs pa'i ye shes*) or “inner luminosity” (*nang gsal*) and so on. And when asked how this differs from the meditative absorption of non-Buddhist outsiders, you might say that it comes down to whether there is attachment to experience. But professing such impoverished Dharmas (*phongs chos*) is to have neither basis nor the actual, a situation likened to failing to see the temple and the three representations. As the earlier [commentary, i.e., *Treasury of the Supreme Vehicle*] says, “Those who adopt an

approach of speculative view and meditation based on the general terminology common to all vehicles are not introduced to the true meaning, and therefore fail to recognize where they must go in the end.”

Here, the great guidance manual (*Yeshe Lama*) says, “You will remain ordinary at the time of death.” Yet the *Treasury of the Supreme Vehicle* says something similar about the first permutation. Although these are two different ways of remaining ordinary (*tha mal*), both are similar in that they involve a failure to capture what develops in meditation. The third permutation obviously denotes an inability to discover the key point of the instructions. It could also mean receiving the instructions in their entirety, but then failing to apply successfully in practice what has been received. This might affect even supreme students, as can be understood from the sequence of listening, reflecting and meditating. There would therefore be no logical fault in including such a situation within the first permutation, as explained above. Nevertheless, the *Treasury of the Supreme Vehicle* explains the first permutation as, above all, a failure to discover entirely the key points of the instructions, as is clear from the phrase “without taking to hand” (*lag tu blang du med par*).

The meaning of this is that when you are training in other perfection stage practices of Highest Yoga Tantra, for example, you might understand the explanations of the clear light or wisdom form (*ye shes kyi sku, jñānakāya*), but unless you also fully understand the practices through which they are accomplished—the yogas of channels, wind-energies and essences—you are just like a boatman without any oars. Similarly, you might understand the explanations of awareness and its radiance or the meaning of the ground and ground-manifestations, but unless you are also skilled in the definitive points of how to remain and thereby transform your understanding into the essence of the path and fruition, it will be just as in the saying: “In the desert of ambiguous treatises, stricken by thirst and left to die.”

All of this means that even thoroughly studying and reflecting upon works in which the various aspects of the Dzogchen path are clearly and comprehensively set out will enable you to go beyond the first three permutations to some degree; whereas if you undertake all three—study, reflection and meditation—well you will be able to transcend them all completely. That is clear.

The ‘actual basis’ of the path is to be distinguished from the instructions on the actual basis.

You might wonder why the guidance manual (*Yeshe Lama*) explains the second permutation by saying, “There is some understanding derived from conceptual analysis, but it is unconnected to experience...” and explains the first permutation by saying, “This refers to relying upon mere words... as the view and meditation.” How, you might ask, are such statements to be reconciled with what is explained here? There is no fault. In the earlier case, experience is not yet stable, so the negation is used for what is meagre (rather than absent entirely), as can be understood from the

quotation given above. And in the second case, what is born of reflection and what is born of listening are taken together as one.

Although there are further points that might be added, this should suffice for a simple list.

#### 4. Both Actual and Basis

The *Treasury of the Supreme Vehicle* explains the fourth permutation by saying: “Since you see pure awareness directly, you no longer rely on ideas about what view and meditation might be. As the ground is seen, there is no basis for turning back.” If you relate this to what has been said above, it is extremely simple.

#### Conclusion

This was not an explanation of the term actual basis (or main part) as understood in the general language of the scriptures, but how it is applied in Dzogchen, which separates the two words actual and basis and counts the permutations.

*Even though it is not possible for the likes of me to explain the intent of the omniscient Guru, I have quickly set down a few ideas as they occurred to me. May the wise such as you examine it with a broad mind. May there be virtue and auspiciousness!*

| Translated by Adam Pearcey, 2018. First published on Lotsawa House 2019.

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1. i.e., in Jigme Lingpa's *Yeshe Lama*. ↩
2. In other words, if the example did not change, then given that seeing the three representations necessarily involves seeing the temple in which they are housed, there would be no distinction between this example (seeing only the representations) and the fourth example (seeing both the temple and its representations). ↩
3. This term is a *karmadhāraya* compound, so, strictly speaking, translations such as “generic object” are incorrect. On the use of this term in Indian and Tibetan writings on logic and epistemology see Tillemans 1999: 234. ↩
4. The sūtra compares talk or words to the outer layer or ‘bark’ of sugar cane which gives no flavour. The sweet taste, which is inside the cane, is likened to the actual meaning of what is said. Understanding the meaning is like tasting the sugar. ↩

# Entry Point for All Seekers of Liberation

## A Succinct Presentation of the Four Truths

*by Jigme Tenpé Nyima*

At the feet of the five-tufted Lion of Speech  
And the guru Ajita, buddha's regent,<sup>1</sup>  
With a mind of faith, I present my crown,  
As I briefly elaborate upon the four truths.

Those who seek liberation must learn the four truths.

### 1. The Truth of Suffering

What is the basis for the definition of the truth of suffering? The impure environment and its impure inhabitants. What is the definition of the truth of suffering? That which belongs to the category of tainted factors to be abandoned and which arises from the particular cause of the truth of origin. What are the essential categories of suffering? The suffering of change, blatant suffering and the pervasive suffering of conditioning. What is the suffering of change? Pleasant sensation. What is blatant suffering? Painful sensation. What is the pervasive suffering of conditioning? The tainted appropriating aggregates. What are the features of suffering? Impermanence, unsatisfactoriness, selflessness and emptiness. What is the feature of impermanence? Momentariness. What is the feature of unsatisfactoriness? The five aggregates being under the influence of karma and afflictions. What is the feature of selflessness? The absence of an essential self. What is the feature of emptiness? The absence of other aspects of a controlling identity. The truth of suffering is to be understood, just as someone who has fallen ill must understand whether the sickness derives from wind, bile or phlegm, or from a combination of them all.

## 2. The Truth of Origin

What is the basis for the definition of the truth of origin? Karma and the mental afflictions. What is the definition of the truth of origin? That which belongs to the category of tainted factors to be abandoned and which produces the particular result of the truth of suffering. What are the essential categories of origin? Virtuous, unvirtuous and neutral karma, and the afflictions of desire, hatred and ignorance. What are the features of the origin? Causation, origination, intense arising, and conditionality. What is the feature of causation? The sources of suffering, such as craving. What is the feature of origination? How the likes of craving produce suffering again and again. What is the feature of intense arising? How the likes of craving produce suffering with intensity. What is the feature of conditionality? How the likes of craving contribute to suffering. The reality of the origin is to be abandoned, in the same way that the cause of a given sickness must be eliminated.

## 3. The Truth of Cessation

What is the basis for the definition of the truth of cessation? The result that is freedom from both suffering and the origin. What is the definition of the truth of cessation? The freedom-result (*bral 'bras*) that is gained through the power of the particular cause of cultivating the true path. What are the essential categories of the truth of cessation? Nominal cessation and ultimate cessation. What is nominal cessation? The temporary non-arising of a given mental affliction within the mindstream of an ordinary being. What is ultimate cessation? The permanent absence of a given factor to be abandoned within the mindstream of a noble one. What are the features of true cessation? Cessation, peace, perfection and true deliverance. What is the feature of cessation? The result that is freedom from suffering. What is the feature of peace? The result that is freedom from the origin. What is the feature of perfection? The mindstream of a noble one that has transformed into the essence of benefit and happiness. What is the feature of true deliverance? It is freedom from saṃsāra. The reality of cessation is to be attained, in the same way that the wellness that is the absence of sickness must be brought about.

## 4. The Truth of the Path

What is the basis for the definition of the truth of the path? The wisdom in the mindstream of a noble one. What is the definition of the truth of the path? The realization in the mindstream of a noble one that is the means of attaining the particular result that is true cessation. What are the essential categories of the truth of the path? The path of seeing, the path of meditation and the path of no-more-learning. What are features of the true path? It has the features of being a path, appropriateness, effectiveness and being truly delivering. What is the feature of being a path? It means that within the mindstream of a noble one there is that which leads to liberation. What is the feature of appropriateness? It means that it serves as a remedy to the mental afflictions. What is the feature of effectiveness? It means there is that which reveals unerringly the natural state of the mind. What is the feature of being truly delivering? It means that there is a yoga within the mindstream of a noble one that leads to a state of lasting happiness from which there is no returning to saṃsāra. The reality of the path is to be practised, just as medicine must be taken.

### Possible Objections<sup>2</sup>

According to some, saying that whatever is the result of a cause that is the origin must necessarily be true suffering would entail that the bodhicitta in the mindstream of noble Maitreya, which arose after earlier thoughts of desire in the mind of Devadatta, would necessarily be true suffering, since it is a result that has the origin as its cause. If this is accepted, one might respond by saying of the same subject that it is not true suffering, because it is the true path. If the interlocutor says that the reason is not established, one would reply that it is indeed, since what is referred to is wisdom in the mind of a noble one.

Some say that it does not follow that whatever is a sensation must necessarily be suffering. They give the example of pleasant sensation, which is a sensation but, so they claim, is not suffering. To this one might respond that a pleasant sensation is indeed suffering, since a sūtra says, "Any and all forms of sensation are suffering," and it is a sensation.

Some say that both the environment and its inhabitants must necessarily be suffering. But this would then apply to the world that a buddha creates through his own self-manifestation and to the sambhogakāya too.

Many claim that whatever is suffering must necessarily be the origin. To this one might respond by saying that a stone would therefore have to be the origin, since it belongs to the truth of suffering.

Others assert that cessation and the path have a common locus. It would follow from this that conditioned and unconditioned phenomena must have a common locus,



since they correspond to true cessation and the true path. But there could be no such common locus, given that permanence and impermanence are incompatible. The interlocutor might claim that it is not proven that these two truths correspond to the conditioned and unconditioned. It would then follow that the svabhāvikakāya must be created, since true cessation can refer to more than the unconditioned and the true path includes more than simply the conditioned true path, and the svabhāvikakāya is true cessation.<sup>3</sup> If this is accepted, then would follow that emptiness must be ignorance, because the naturally pure svabhāvikakāya is emptiness, which would be something created.

Some claim that cessation and the path are not of the same essence. In that case, there could be no true cessation in the mindstream of someone on the path of total release of the path of seeing, because there would be no true cessation with the same essence as the true path.

Some say that any established basis must belong to one of the four truths. If so, it would follow that space must belong to one of the four truths, since it is an established basis. This might be accepted, but it is not so, since it is neither suffering nor origin and neither cessation nor path.

Before the victorious ones and their heirs, I confess any flaws in these points, which, in my confusion, I have inelegantly explained.

Through the virtue that is hereby produced,  
May all infinite beings attain the Victor's level,  
And gain the splendour of taking possession  
Of all the qualities of purity, such as the strengths.

*As requested by the monk Matibhadra, this succinct presentation of the four truths entitled 'Entry Point for All Seekers of Liberation' was completed on the eleventh day of the waning phase of the month by the fool named Könchok.*

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1. i.e., Maitreya ↔
2. The following section, untitled in the origin, uses the abbreviated, formulaic language of debate. Although an attempt has been made to simplify this in the translation, the discussion is highly technical. ↔
3. Here the translation is based on the Gangtok edition of the Tibetan: 'gog *bden 'dus **ma** byas ma yin la...* The Chengdu edition omits ma: 'gog *bden 'dus byas ma yin la...* ↔

# The Staircase That Leads to Lotus Light

## Essential Instructions on Guru Yoga

by *Dodrupchen Jigme Tenpai Nyima*

*Namo gurubhyah!*

In saṃsāra's ocean grows a thousand-petalled lotus of compassion,  
In the centre of which, in the perfect youth of pristine wisdom,  
Is the Lotus Born, Dorje Ziji Tsal—<sup>1</sup>  
May he remain inseparably upon the Copper-Coloured Mountain in the core of my heart!

The prophecy concerning Rigdzin Jigme Lingpa, which is found within the sealed words of the *Embodiment of Realization*, says:

One will emerge who leads all with a connection to the realm of vidyādhara.

As this indicates, it is mainly on the basis of the outer practice of the guru, *The Wish-Fulfilling Jewel*, that everyone with a connection will travel to the realm of vidyādhara, thereby fulfilling the prophecy, as explained in the history of the treasure revelation and the great biography. Here, I shall set down in notes all the key points of instruction, as I see them, on this guru yoga which leads practitioners to the realm of the Copper-Coloured Mountain.

Generally speaking, this practice of the guru should only be explained to disciples of the supreme level, for whom it opens the door to the experience and realization of the main practice. Nevertheless, here I shall describe it in a manner suited to the ordinary disciple who aspires toward liberation in a future life. This will consist of twelve sections.

1) It is taught that we should meditate on how all that our perception encompasses is in reality the realm of Lotus Light. Within the ocean, surrounded by the eight great islands of rākṣasas, which are places even more wondrous and splendid than Somapūri and Malaya, the two supreme fields that are equal to pure celestial realms, there is a great lake, as if the blue sky had become a pool upon the earth. At its heart is a glorious copper-coloured mountain—vast, tall and naturally imposing. On some of its slopes are cities of rākṣasas, a few of which contain delightful mansions, while others have the form of charnel grounds. Warriors (*vīras*) and ḍākinīs play in celebration upon the summit, which is beautiful and resplendent, with plentiful wondrous features, and vast and expansive. There are wish-granting forests, springs of nectar, rocks of crystal and meadows filled with flowers; there are soaring flocks of birds and bees, all skilled in the symbolic songs and dances of the ḍākinīs; and there are lovely deer, who proudly frolic and prance about. All the essentials that

might be wished for, including clothing, adornments, furniture and food and drink, are readily available. The sky, which is adorned with lattices of rainbow light, is filled with vidyādhara and ḍākinī, who amass like specks of dust in a sunbeam. They chant secret mantras and perform vajra song and dance, creating sounds that instantaneously transform perception into great bliss. Located at the centre is the palace of Lotus Light, which has the nature of various brightly coloured jewels. Its radiance is overwhelming, and it has many special features to its design—to the south is an assembly hall of pacifying dharma; to the east, a pleasure hall of enrichment, and so on. It has golden roofs and is adorned with garlands of tiny bells that play the sounds of Dharma. It is filled with boundless riches and adornments. Those who have the fortune to be born there are referred to in the texts on the peaceful and wrathful deities:

Born miraculously in a single instant  
In the great palace of the vidyādhara assembly on the glorious mountain of  
Cāmara.

As this indicates, such beings appear there unsullied by the womb. Garner the full details from other sources and reflect on them repeatedly. It is also crucial to consider repeatedly how if you take birth in Cāmaradvīpa you will be born in Lotus Light, and to keep this as an object of focus until it takes effect.

2) As explained in the final chapter of *The Treasury of Precious Qualities*, ordinary beings are unable to see these exquisite realms of the accomplished vidyādhara of unsurpassed secret mantra to their full extent or to experience them directly, for they must be attained on the basis of deity yoga. Here, it is the degree to which the illusory majesty and blessings of the ultimate co-emergent wisdom within Guru Rinpoche's heart enter our own hearts that determines the extent of our engagement with this pure realm. If we relate this to the way appearances were revealed to disciples, the two who were supreme at invoking and taking control of this wisdom were Mandāravā and Tsogyal. The latter, in particular, is especially close to us Tibetans and is described as queen of the realm of the glorious mountain. To receive her blessings therefore creates an especially strong connection for invoking the Guru's wisdom and reaching the realm of Lotus Light, and this is why we generate the pride of adopting the yoginī Tsogyal's form.

3) Focus repeatedly on the features of Guru Rinpoche's genuine deathless vajra-kāya and train in the yoga of recollection, so that it becomes exceedingly familiar within the mind. This is the greatest of causes for being directly guided by that form, which is therefore the most important within the field of merit. It is generally taught that the Guru's form is not of one fixed appearance. Here, during this terrifying period at the end of time, when obstacles to reaching the realm of the vidyādhara are vast and numerous, the form known as Prevailing Over Appearance and Existence (Nangsi Zilnön), which is renowned as their supreme antidote, is especially sublime.

The style of meditating on the gurus as a gathering at a marketplace is best for creating the interdependent conditions for swiftly meeting many gurus at advanced stages and receiving the nectar of their instructions, as in the biography of Bodhisattva Sudhana. This is why it is crucial to follow the visualization outlined below. The guru offering practice called *Ocean of Attainments* is more elaborate, and includes Saraha and Nāgārjuna and his heirs, as well as Asaṅga and Śāntideva, Dharmakīrti, and glorious Atiśa—most of the accomplished paṇḍitas related to the general teachings and especially those who had the greatest impact on the mantra tradition. That also derives from the translation from ḍākinī symbols in the colophon to the root text of the guru practice.

4) Although the Precious Master does not waver in his compassionate guiding of disciples, for us to benefit swiftly from his activity depends on our connection with the guru who reveals this path. The guru thus functions like a channel that carries water from a reservoir and connects it to a field where it is needed. In this regard, a guru who has the transmission will first accomplish the essence of Orgyen Rinpoche's form and all pure realms by meditating on the Guru as the embodiment of all buddha families. Then, as they confer empowerment upon us they entrust us with the kingdom of Lotus Light. For this, it is not simply a matter of trust that the guru does so; it is established in the ocean of tantras that Orgyen Padma actually enters the teacher's body at the time and grants his blessings. This is a fundamental point when it comes to our authority to access that realm. In order to reinvigorate and maximize the stream of blessings from the root guru's conferral of empowerment we must view the guru as indivisible from Orgyen Padma and exert ourselves in the recitation and visualization. As the root text says:

Inseparable from my own root guru, embodiment of all sources of refuge,  
Appears the nirmāṇakāya, Lake-Born Vajra.

Among all sources of refuge the one with whom we have the greatest connection is the root guru, so it will be easy for us to achieve rebirth in his or her presence. Here, it is a special key point that, through the power of the way of practice, it is easy to take rebirth in the guru's presence and therefore easy to take rebirth on the Glorious Copper-Coloured Mountain.

5) Here, the goal is not simply to encounter the Great Ācārya face-to-face but to be where the Guru permanently resides and cares directly for those around him, to obtain the special form of a vidyādhara. This form is exceptional in its subtle radiance and so on, because of the greatness of the place of birth or the greatness of the family in which one takes birth. Then, the goal is to serve as the Guru's attendant, retain a treasury of Dharma, and master the activity of guiding beings who pervade the whole of space. For this it is not sufficient to emphasize prayer alone. We must create the right interdependent circumstances through the Vajra Vehicle's many avenues of accumulation, purification and multiplication. Essentially,

we must exert ourselves in the seven-branch practice.

Let us take each branch in turn. It is said that *prostrating* before the stūpa of a victorious one leads to rebirth as a universal monarch as many times as there are atoms in the earth. Here, the crucial point of being connected to the mantra practice of guru yoga makes this an avenue for becoming a universal monarch who is a vajra vidyādhara. When it comes to *offering*, the guidance manuals describe offering palaces, pleasure gardens and so on among the many avenues for creating the special interdependent circumstances to enjoy the excellent abode of the vidyādhara. *Confession* purifies the general obscurations that prevent taking birth in the buddhas' presence, and all impairments and breakages of samaya in particular. Cultivating sympathetic joy for the bodhisattvas' activity of perfecting, maturing and purifying gathers many accumulations for cultivating pure realms, and combining this with *rejoicing* in beings' virtuous acts by means of the mantra vehicle creates identical sources of virtue to those of the vidyādhara in the vajra realm and brings the same fortune. *Requesting the turning of the infinite dharma wheel* of the three general vehicles and especially the great secret tantra collection serves as a supreme source of virtue for gathering a treasury of oceanic learning in the Guru's presence. *Beseeking to remain* is the key to being inseparable from the appearance of Guru Orgyen Rinpoche's form until the essence of awakening is reached. When *dedicating*, it is a major key point for developing one's realization of the Great Vehicle impartially in future to bring every element of the whole path to great awakening within one's focus. These should be understood precisely.

6) As is directly apparent from the prayer which begins, "O Guru Rinpoche, precious one...", you must reflect on the Guru Padma of Oḍḍiyāna's qualities and kindness, so that your mind is captivated by the guru and can think of nothing else. Spend a long time generating powerful longing, so that you are deeply moved both physically and mentally, and seek absorption into the Guru, as if unable to bear any form of separation. Offering yourself physically, vocally and mentally with total conviction and no hesitation, and then fervently pray. This is an extremely profound method of effecting the transference of body, speech and mind into the expanse of the Guru's realization through devotion. Focusing on the Guru and pure realm while lacking such devotion is like casting sawdust on the surface of a river—an ineffective, futile act. When encountering the subjugation of enemies, protection of allies, commerce, agriculture and the like, we understand how they can trap us like flies wherever we go. Similarly, here, we can understand how once we have transferred into the Guru's wisdom mind, there is no point returning once more. It is essential that we understand this by reflecting on the situation as described in the lines, "In these evil times, the beings of the Kāliyuga are sinking in a swamp of intense and unbearable suffering," and then make a firm decision.

7) As it is said, "Without relying on others or miraculous powers, they do not see those above."<sup>2</sup> Thus, since it is mainly through others' power that we will achieve

rebirth in the realm of Lotus Light, it is vital that we focus repeatedly on invoking the Guru's blessings in various ways. This is because the more blessings we receive, the easier we will find it to travel to that realm, just as one who is caught by a hook that is deeply embedded will have no chance of fleeing elsewhere. For this, the blessings of the three vajras are invoked individually, and then there is the invocation of the blessings of indivisible vajra wisdom. The full details can be understood from consulting the words of the text, such as, "The blessing of the vajra body of the buddhas infuses me..." in the visualization for receiving the four empowerments. By obtaining warmth on the path of great bliss in particular we will be able to travel to the sublime abodes of the vidyādhara, and even receiving the slightest blessings from this will make a great difference when it comes to travelling to such celestial and terrestrial realms in future. We must also consider that the white, red and blue light-rays through which we receive empowerment are nothing other than the nectar of blessing in the form of light. This correlates very closely with the visualization for receiving the wisdom of attainment in the *Rigdzin Yumka* (Female Vidyādhara) practice, where the text says, "From the guru's body a stream of nectar... etc." Thus, in short, the visualization is exclusively one of invoking the wisdom of great bliss. This can also be understood in relation to the second point listed above.

Moreover, tantras such as *Blazing Clear Space* and *Illusory Secret Essence* teach that there are many aspects of the channels, wind-energies and essences within our bodies that generate the three doors of the three lower realms and the ordinary higher realms. Destroying their power is a profound key point for the post-mortem guidance practice known as the purificatory incineration of the six realms and an excellent skilful method that helps open the great pathway to the pure realms of great bliss. Here, this is complete within what is detailed precisely as the light from *om* purifying physical actions and obscurations of the channels, the light from *āḥ* purifying vocal actions and obscurations of the wind-energies, and so on. Then, since the text also mentions all four vidyādhara levels when it says that this process sows the seed of the completely matured vidyādhara and so on, it can be understood, if we examine without pulling at silk threads, how the capacity for entering the ranks of the vidyādhara is also produced.

Know too that at this time of receiving empowerment, if you can consider that the surrounding gurus and ḍākinīs all remain united in intention with the main figure and direct their wisdom toward the bestowal of empowerment, the blessings conferred will be even more powerful.

8) Here, in this treasure text, the special prayer for travelling to Lotus Light is the one that begins, "When my life is at an end..." This is unlike any ordinary supplication and carries the great blessings of vajra speech. Nonetheless, unless we can direct the mind well and blend the prayer with our very being, it will not function as it should. The text itself says, "I pray to you from the bottom of my heart."

It's not just words or empty mouthings." If we do not even direct our minds properly, so that we have no idea of the meaning and our attention is dispersed between the upper and lower ends of the valley as we look to the right and harken to the left, then saying, "It's not just words or empty mouthings" is tantamount to lying to the field of merit, which is utterly shameful. Anyone we examine, ourselves or others, will have many such faults. Repeat the prayer either seven or twenty-one times at the time of accomplishing the pure field and concentrate well.

9) This concerns the main practice of visualization for travelling to the sublime realm. For this, the Guru considers us, smiles, and looks at us with an expression of joy. Red light of compassionate great bliss, warm with blessings, emerges from his heart like the rising sun and serves as a cord that leads us towards Lotus Light and receives us there. By touching our hearts it purifies all the impurities of our three doors. The natural expression of devotion, which arises as bliss, is concentrated into a red sphere that has the force of a shooting star, and we focus our attention on it single-pointedly. Then, just as an excellent racing horse will gallop wherever it is directed, the force of our intense devotion causes it to fly upwards. The aforementioned hook of compassionate light-rays draws it in like a magnet attracting iron filings, and it instantly dissolves into the Guru's heart. Hold your attention on this experience of blending mind with wisdom. Recalling the guru's qualities earlier was a means of subduing the mind; here, it brings the kind of joy a swan feels when plunging into a pool of lotuses, which is more powerful. Fervent prayer alone, without feelings of joy and elation, does not have such great force.

The prayer says, "...is transformed into a radiant, shimmering sphere of light." I wonder if this is what creates the powerful interdependent conditions for travelling to the realm of the Glorious Copper-Coloured Mountain at the time of death, when energy-mind becomes a sphere of light that is unaffected by any impurity such as the pain of dying and is sparkingly clear with the brilliant light of bliss. All the sūtras and tantras teach that the compassion and activity of the victorious ones are such that they appear without obstruction precisely according to the inclination and wishes of the disciples to be trained, just as crystal instantly takes on the colour of whatever is nearby. Do not doubt, therefore, by thinking that this is only your prayer and belief and that it might have little impact on what really happens. For *The Prayer that Spontaneously Fulfils All Wishes (Sampa Lhundrupma)* repeats no less than thirteen times: "With no trace of doubt or hesitation we pray." This is extremely important.

While emphasizing this very point, consider that your own features and those of the pure realm appear vividly once more just as before, like the stars and planets reflected in a vast lake. At the end of any number of recitations of the prayer that begins "When my life is at an end..." blend your mind with the guru's wisdom mind as was just explained. Repeat this three or seven times (or some other number). Although this involves a key visualization for directing consciousness upwards, it is



not a form of transference in which body and mind are separated, so it is clear that it represents the best form of transference, which avoids any danger of the shortening of lifespan.

10) The instruction and the treasure text both say that a special key point is to recite *Aspiration for the Copper-Coloured Mountain of Glory* as well. The text of this aspiration is not only a prayer and a means of establishing the pure realm, it is also a highly valuable description of the stages of the path of the Guru Vidyādhara Assembly (Lama Rigdzin Düpa), including the generation and perfection stages and the Great Perfection. Therefore, reciting it by “recalling the meaning after the words” (*tshig rjes don dran*) is sure to create positive habitual tendencies.

11) The notes in the treasure text say that we should never consider our place of dwelling as ordinary but regard it as the actual Copper-Coloured Mountain. If the momentum of our applied meditation within the session is cast to the wind immediately upon entering the post-meditation, then, as with those that we label weak-willed,<sup>3</sup> there will be nothing leftover. So between sessions we must train by adopting a strong conviction that everything that appears to us is the environment, companions, and enjoyments of the realm of Lotus Light. We must practice as the treasure text says, by adapting to any circumstances that arise or objects we encounter, be they pleasant or unpleasant, in the manner of applying a single remedy. Similarly, by training continuously in a way that means both the session and the period between sessions support one another, like horses cooperating to scratch fleas, then even without changing our physical form, our mind’s perception will make it seem as if we had already been reborn on the Copper-Coloured Mountain. Then, the force of our familiarity, like the tension contained in a rolled-up piece of paper, will ensure that as soon as we escape the enclosure of this physical form we will be led directly to that realm—a sublime key point. The process of transference through generation stage practice is similar.

12) During the day there is greater focus on the pure realm in relation to appearance, whereas the nighttime yoga (as the culmination of training in the perfection stage of blending mind and wisdom) applies mainly to the nature of that realm and the aspect of emptiness. For this, you visualize the beautifully arranged realm just as before and invite the guru at your crown to descend onto the bed of the lotus in the centre of your heart. Through his light rays, the whole of the pure environment and its inhabitants, including your own body, dissolve into the centre like breath evaporating from a mirror. Then, blend your mind with the sphere of great luminosity and fall asleep. When you become proficient at this, you will be able to view the palace and deities—the support and supported—within the pure realm however you wish, at the slightest impulse, within your dream. Since there is a correspondence between sleep and death, gaining excellent familiarity with this becomes a major key point for the time of death and the bardos. It is worth investigating further whether there is some correspondence between cultivating the

path of the brahma-aperture, which is said to be crucial to transferring consciousness to the pure realm, and the visualisation sequences for the guru's arrival and departure by means of that path when sleeping and waking.

There are subtle points concerning how to explain, using the particular language of the Heart-Essence, how the daytime and nighttime yogas validate one another and the way that the individual aspects of the realm, form, and palace are all complete within a single moment of genuine natural consciousness. The first of these is quite easy to understand, while the second concerns the profound meaning of the main practice, so I shall not discuss it here.

Reflect on how Tibetans in general and especially those who practice the profound treasure teachings will find it easy to take to birth in this realm on account of their strong connection with Guru Rinpoche through karma and aspirations, and generate joy. Reflect, too, on the great significance of being reborn there. This has mostly been covered by what has already been explained. Still, I will elaborate further and bring everything together in one place, as follows.

This place has none of the contaminations of the degenerate age that weaken our physical form, vitality, affluence, and inclination towards virtue. Such contaminations are overwhelmed by the greatness of the vidyādhara realm with its all-encompassing purity and the strong self-radiance of illusory wisdom, as well as through the force of the powerful vidyādhara and ḍākinīs with their mantras, samādhi and yogic conduct. This means that there are no conditions for obstructing the path to accomplishment.<sup>4</sup> The riches of this place of accomplished vidyādhara are marvellous to behold and induce an experience of great bliss the very moment they are seen. The more familiar you become with this place, the more your pure perception increases. No matter how you view it, still you cannot fathom the full extent of its blessings. It arises as whatever you desire; it appears just as you wish. It is in harmony with your mind. Others cannot spoil it. It is as if the force of mastery had taken form. Encountering it spontaneously engenders trust in the phenomenon of a place conferring blessings on an individual.

The secret treasures of Dharma held by devas, nāgas and ḍākinīs within the realm arise spontaneously like summer flowers. It has the qualities of a place that is naturally created through mantra. Such is its power that even the likes of us can take birth there and possess the fortune and abundant qualities of a vidyādhara in that realm. It naturally carries the blessings of those who reside there permanently as well as of the vīras and ḍākinīs from other celestial realms who visit, miraculously travelling to and fro. They direct their wisdom intentions and have the power to offer assistance on the path.

Through the stable faith and devotion in mantra and the sources of attainment that comes from continually seeing the inconceivable power of accomplishment, all the siddhis of action and wisdom readily arise.

The realm's principal figure in particular is the one known as the immortal Padmākara of great bliss. He is the source of all sacred Dharma and the basis from whom all tantras, scriptures and instructions originate. He has all the attributes of the buddha families and maṇḍalas. His form incorporates all the wisdom of attainment. He is resplendent with the brilliance of wisdom and love, like a billion suns. He inspires wonder in the great vīras of the celestial realms who gaze upon him. He imparts instructions to the vajra ḍākinīs who are as limitless as the dharmadhātu and who act as his servants. This one, who has obtained a nature that is as unfailing as the tides of the ocean and acts without delay to tame disciples throughout the infinite realms of the ten directions, is like the crown of your buddha family whom you serve, inseparable from your own allotted guru throughout the three times, partaking of the nectar of profound Dharma. The guidance manual says:

There, in that pure realm you will surely reach the level of Samantabhadra by completing the path of the four levels of vidyādhara even more swiftly than the course of the sun or the moon.

This is precisely how to proceed without error. By way of contrast, you might now explain the Dharma until your mouth is dry and wander about until the soles of your shoes are worn through but still find it difficult to improve the lot of a single sentient being. Meanwhile, in this realm it requires only a short time and slight effort to become like Mañjughoṣa or Avalokiteśvara with an impartial mastery of disciples' temperaments through the wheels of Samantabhadra's activity. Therefore, whichever of the two aims one considers,<sup>5</sup> this represents the pinnacle of all positive aspirations.

We have been plagued by suffering in the unbearable depths of the lower realms throughout beginningless time. Now that today we have managed to incline our heads towards the higher realms, it is as if we have been offered a single meal after missing out on a hundred occasions. By seeing this and not slipping into indifference, we can be caught with the hook of compassion, introduced to the tradition of Dharma, nurtured by maturing and liberating instructions, and establish the foundation of interdependence for training in the whole of the excellent path of the victorious ones, from the four transformative contemplations through to the vajra pinnacle of clear light. As a loving mother might instruct her child:

You must reach the end of this practice. The end is marked by the attainment of buddhahood. If you discontinue the practice you will never get there. Since your intelligence and diligence and other interdependent conditions for the path are slight, you will not reach the destination in this life. Yet even in the

next life, there is a great risk of disruption as you fall inexorably downwards as if caught in an avalanche. To leave the stones upriver and avoid having to reverse their downward course, I offer you this instruction, which is easy to accomplish and convenient to apply, and which is like a sword of attainment that if seized and handled well will instantly result in joining the ranks of the vidyādhara. Consider how you have been given this means of attainment and how it will lead you to the Dharma in the presence of the Buddhas. There is no way to repay the glorious guru for this kindness alone, so you must recognise the kindness and remind yourself of it, and you must go where the father of Dharma sends you.

You should know that according to the Omniscient One himself, the Root Empowerment of the Vase Conferring Majesty must be conferred before this teaching can be put into practice, and that even if you receive the empowerment if you impair the samaya, then let alone attaining the physical support of a vidyādhara, it will be difficult to gain even a human birth. This is why the guidance manual says, “...with completely pure samaya and devotion...”<sup>6</sup> As this indicates, if any impairment occurs there is no alternative but to exert oneself in the methods for purifying commitment by repairing it and so on.

You may have the instruction, but if you do not train well and gain assurance now while you are in good health, your mind is clear, and you are independent, then when death suddenly arrives or you are struck by a fatal illness, your thoughts will be in turmoil and you will lack self-control, like a feather blown by the wind. You will have no appetite for exertion, and even if you did you would not be able to reflect properly and would therefore be incapable of action. This is why it is crucial that you train beforehand. It is also a profound, crucial point to create momentum by repeatedly reflecting on how this is the way to practice at death and in the bardos.

If you activate the power of this blessed practice of the guru, it will certainly bring attainments in the next life, like fruits ripening at harvest—that is needless to say. Even in this life, all your wishes will be fulfilled, like blossoming flowers, and all obstacles will be eliminated. Consider how it is therefore a wish-fulfilling jewel, sufficient in and of itself, and hold it as a fundamental commitment.<sup>7</sup>

*If a herd of cattle, fatigued and sullied by dirt and water,  
Finds relief in the melodious song of a cuckoo,  
Is it any wonder that the lute-like instructions of Padmākara’s profound treasures  
Relieve the torment of fivefold degeneration?*

*This excellent instruction, like the youthful time of spring,  
Causes the shoots of virtue to grow in beings’ minds.  
And the activity of the Lotus Born is swift to arrive,  
Like the maiden of summer who’s tirelessly beckoned.*

*May I too, from now on, throughout the series of my lives,  
Obtain the kingdom of a cakravartin who benefits others,  
And may the precious rain of the glorious guru's activity  
Shower down in every realm, wherever space pervades.*

*Thus, Jigme Tenpai Nyima noted this down as a reminder in the hopes that it might  
benefit those of similarly meagre intelligence. May virtue abound! Third month, Water  
Bird year (1912).*

| Translated by Renée Ford and Adam Pearcey, 2022. With many thanks to Tulku Dawa and Han Kop.

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1. Dorje Ziji Tsal (*rdo rje gzi brjid rtsal*) is one of the names of Jamyang Khyentse Wangpo. ↩

2. *Abhidharmakośa* III, 72cd ↔
3. Reading *bsam brlag mdo shog* as *bsam brlag mdo shor*. ↔
4. Following the Gangtok edition which has *rkyen med pa*. Chengdu reads *rkyen byed pa*. ↔
5. i.e., one's own or others' aims. ↔
6. Note that the citation does not match the source precisely. ↔
7. *yi dam gyi mthil*. ↔

# ༄༅། །དཔལ་ཆེན་བརྒྱད་འདེབས་བཀུགས།

## Palchen Düpa Lineage Prayer

by Jigme Lingpa

ཀུན་བཟང་ཡབ་ཡུམ་ཆེ་མཆོག་ཉི་རུ་ཀ། །

kunzang yabyum chemchok heruka

Samantabhadra and consort, Mahottara Heruka,

དོར་ཇེ་ཚོས་དང་མཁའ་འགྲོ་ལས་ཀྱི་དབང་། །

dorjé chö dang khandro lékyi wang

Vajradharma, Ḍākinī Karmendrānī,

ཧུཙྰ་དཀར་བཤེས་གཉེན་ཁྱ་སྦྱབ་སྟླང་པོ་ལ། །

hungkar shenyen ludrub nyingpo la

Hūṃkāra, Mañjuśrīmitra, Nāgārjunagarbha—

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྟོལ། །

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

པ་ཆེན་ཉལྟི་རྩ་ན་སྦྲི་རྩ། །

prachenhasti dhanasamskrita

Prabhahasti, Dhanasamskr̥ta,

དྷི་མེད་བཤེས་གཉེན་གུ་བྱ་རྩ་ཚྭ་ཆེ། །

drimé shenyen guhyatsandra ché

Vimalamitra, great Guyhacandra,<sup>1</sup>

ཞི་བའི་སྟླང་པོ་པརྩ་ཐོད་ཐྱང་ལ། །

zhiwé nyingpo pema tötreng la

Śāntigarbha, Lotus Skull-Garland—<sup>2</sup>

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྟོལ། །

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

འཇམ་དཔལ་རྫོ་རྗེ་ཚངས་པའི་མེ་རྟག་སོགས། །

jampal dorjé tsangpé metok sok  
Mañjuvajra Trisong Detsen and the rest—

གྲུབ་ཆེན་བརྒྱད་དང་དགོངས་བརྟན་སྙེན་བརྒྱད་ཀྱི། །

drubchen gyé dang gong da nyengyü kyî

The eight mahāsiddhas,<sup>3</sup> and all you root gurus with the three authoritative transmissions

བཀའ་བབས་གསུམ་ལྟན་ཅ་བའི་བླ་མ་ལ། །

kaḥab sumden tsawé lama la

Of the mind-direct, sign and oral—

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྦྱེལ། །

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

ལ་སྟོང་ནི།

### Supplementary Verses

གང་དེས་རྗེས་བཟུང་དགོངས་གཏེར་ཆོས་ཀྱི་བདག །

gang dé jezung gongter chö kyî dak

Held in his<sup>4</sup> compassionate care, custodian of his Dharma mind treasures,

མུ་རུབ་བཅད་པའི་བློས་གར་ནིམ་ཀླ། །

murub tsepö dögar nirmaka

Nirmāṇakāya manifestation of Prince Murub Tsenpo,<sup>5</sup>

འཇིགས་མེད་ཐིན་ལས་འོད་ཟེར་དཔལ་འབར་ལ། །

jikme triné özer palbar la

Jigme Trinle Özer Palbar—<sup>6</sup>

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྦྱེལ། །

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

དེ་སྐམ་བུ་བོ་ཆོས་ཀྱི་བློ་གྲོས་དང། །

dé sé tuwo chökyi lodrö dang

His heir, mighty Chökyi Lodrö,<sup>7</sup>



བེ་རོ་རི་ནུམ་འཕུལ་གཞན་པན་མཐའ་ཡས་འོད།     |

bairö namtrul zhenpen tayé ö

Gyalse Shenpen Taye—Vairocana incarnate—

པདྨས་ལུང་བསྟན་སྒྲ་མེད་དོ་རྗེ་ཙལ།     |

pemé lungten lamé dorjé tsal

And the one prophesied by Padmasambhava: the unsurpassable Dorjé Tsal,<sup>8</sup>

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྟོལ།     |

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

མཆོག་གྲུབ་རྒྱལ་པོའི་ཡང་སྲིད་བཅུ་གསུམ་པ།     |

chok drub gyalpö yangsi chusumpa

Highly accomplished thirteenth incarnation of the king,<sup>9</sup>

ངོ་མཚར་བཀའ་བབས་བདུན་ལྷན་མདོ་སྤགས་སྒྲིང་།     |

ngotsar kabab dünden dongak ling

You possess the seven wondrous authoritative transmissions—Dongak Lingpa,<sup>10</sup>

བརྒྱུད་སྟོལ་ཀུན་འདུས་ཙ་བའི་སྒྲ་མ་ལ།     |

gyü sol kündü tsawé lama la

Embodiment of all lineages and traditions, root guru—

གསོལ་བ་འདེབས་སོ་མཆོག་ཐུན་དངོས་གྲུབ་སྟོལ།     |

solwa deb so choktün ngödrub tsol

I pray to you: grant the supreme and ordinary accomplishments!

ཞེས་གྲུབ་རྗེའི་འཕྲོར་ཁ་སྒྲིང་དོ་གྲུབ་ཆེན་གསུམ་པས་སོ།

*The supplements from the verse to the Lord of Siddhas<sup>11</sup> onwards were written by the Third Dodrupchen.*

དཀྱིལ་འཁོར་ནུམ་བཞིར་དབང་བཞིས་རྒྱུད་སྒྲིན་ནས།     |

kyilkhör nam zhir wang zhi gyü min né

Within the four maṇḍalas, may the four empowerments mature my mind

སྒྲིབ་པ་བཞི་སྒྱུངས་རིག་འཛིན་བཞིའི་ལམ་ལས།     |

dribpa zhi jang rigdzin zhi lam lé

And purify the four obscurations, and as I traverse the four vidyādhara levels,

ཡེ་ཤེས་སྒྲ་མའི་ས་མཆོག་ཀུན་བཟང་ཞལ།     |

yeshe lamé sa chok kunzang zhal

Inspire me to see Samantabhadra's face in this very lifetime,

ཆེ་འདི་ཉིད་ལ་མཐོང་བར་བྱེན་གྱིས་སྒྲོབས། །

tsé di nyi la tongwar jingyi lob

And so attain the stage of Wisdom Unsurpassed!

ཞེས་པ་འང་འཇིགས་མེད་སྒྲིང་པས་སོ།། །།དགེའོ།།

*Written by Jigme Lingpa. May virtue abound!*

| Translated by Han Kop for the Longchen Nyingtik Project, 2020.

1. ↑ Also known as Rombughyacandra.
2. ↑ Tib. Pema Tötreng, or in other words, Padmasambhava.
3. ↑ This refers to the eight mahāsiddhas of Tibet. According to Mipham Rinpoche, they were Nupchen Sangye Yeshe, Gyalwa Chokyang, Namkhai Nyingpo, King Trisong Detsen, Yeshe Tsogyal, Palgyi Yeshe, Langchen Palgyi Senge and Vairotsana.
4. ↑ I.e., Jigme Lingpa
5. ↑ One of the sons of King Trisong Detsen
6. ↑ I.e., the First Dodrupchen.
7. ↑ I.e., Dola Jigme Kalzang
8. ↑ I.e., Khenpo Pema Vajra
9. ↑ I.e., King Trisong Detsen
10. ↑ Jamyang Khyentse Wangpo
11. ↑ Dodrupchen Jigme Trinle Özer

# ༄༅། །རྫོགས་ཆེན་བསྟན་གསོལ་འདེབས་བཞུགས།

## Prayer to the Gurus of the Dzogchen Lineage

by Dodrupchen Jigme Tenpe Nyima

ཨ་མ་རྟོ། །

emaho

Emaho!

རང་རིག་སྤྱོད་བྱལ་ཆོས་སྐུ་ཀུན་ཏུ་བཟང་། །

rangrig trödral chöku kuntuzang

My very own pure awareness, dharmakāya Samantabhadra,

ལྷུན་གྲུབ་འགགས་མེད་ལོངས་སྐུ་དོ་རྗེ་སེམས། །

lhündrub gakmé longku dorjé sem

Spontaneously perfect and unceasing, saṃbhogakāya Vajrasattva,

བྱུང་འཇུག་སྤྱུལ་པའི་ནམ་རྩལ་དགའ་རབ་རྗེ། །

zungjuk trulpé namrol garab jé

Manifest display of indivisible unity, Lord Garab Dorje—

སྐུ་གསུམ་སྤྱོད་མ་ནམས་ལ་གསོལ་བ་འདེབས། །

ku sum lama nam la solwa deb

To these gurus of the three kāyas, I pray!

རྫོགས་ཆེན་བསྟན་པའི་མངའ་བདག་འཇམ་དཔལ་བཞེས། །

dzogchen tenpé ngadak jampal shé

Sovereign of the Dzogchen teachings, Mañjuśrīmitra,

གྲུབ་གཉིས་ནོར་གྱི་བང་མཛོད་ཤྱི་སིང་། །

drub nyi nor gyi bangdzö shiri sing

Treasury of the two kinds of attainment, Śrī Siṃha,

རབ་འབྱམས་རྒྱལ་བའི་སྤྱི་གཟུགས་པདྨ་འབྱུང་། །

rabjam gyalwé chizuk pema jung

Embodiment of infinite victorious buddhas, Padmākara—

མཚུངས་བྲལ་སྤྱོད་མ་ནམས་ལ་གསོལ་བ་འདེབས། །

tsungdral lama nam la solwa deb

To these incomparable gurus, I pray!

བྱུང་བསྟན་ཉིན་མོར་བྱེད་པོ་ཀུན་མཁྱེན་ཇེ། །

tubten nyinmor jepo künkhyen jé

Sun of the Buddha's teachings, omniscient Longchenpa,

རིག་འཛིན་ཡོངས་ཀྱི་སྤྱི་རྗེ་འཛིགས་མེད་གླིང་། །

rigdzin yong kyi chi jé jikme ling

Lord of all vidyādhara, Jigme Lingpa,

དམ་ཚཱ་མི་ལུ་བྱུང་མཚན་བོ་རྟེན་མཚན། །

damchö mi nub gyaltsen bodhi tsen

Unwaning victory banner of the sacred Dharma, with the name of Bodhi—<sup>1</sup>

རིག་འཛིན་སླ་མ་རྣམས་ལ་གསོལ་བ་འདེབས། །

rikdzin lama nam la solwa deb

To these vidyādhara gurus, I pray!

ལྷ་མེད་རྒྱལ་བ་གཉིས་པ་རྫོ་ནའི་ཞབས། །

damé gyalwa nyipa dzané zhab

Matchless Jñāna, who was like a second victorious buddha,<sup>2</sup>

བཀའ་གཏེར་ཚོས་ཀྱི་མཛོད་འཛིན་ཕུན་ཚོགས་འབྱུང་། །

kater chö kyi dzö dzin püntsok jung

Holder of the treasury of the Dharma of *kama* and *terma*, Phuntsok Jungné,<sup>3</sup>

ལམ་འདིར་མོས་པ་ཐོབ་པ་རྟེན་མཚན། །

lam dir möpa tobpa ratné tsen

One who is devoted to this path and holds the name of Ratna—<sup>4</sup>

དྷིན་ཆེན་སླ་མ་རྣམས་ལ་གསོལ་བ་འདེབས། །

drinchen lama nam la solwa deb

To these most gracious gurus, I pray!

དེ་ལྟར་གསོལ་བ་བཏབ་པའི་མཐུ་རུས་ཀྱིས། །

detar solwa tabpé tu nü kyi

Through the power and strength of praying in this way,

བདག་ཅག་དོ་རྗེ་རིག་འཛིན་ཚོས་བྱེད་པས། །

dakchak dorjé rigdzin tsombu yi

May we who gather as a group of vajra awareness-holders,

དབང་བཞིས་རྒྱུད་སྒྲིབ་སྒྲིབ་བཞི་ཡོངས་སྤངས་ཤིང་།

wang zhi gyü min drib zhi yong jang shing

Mature our minds through the four empowerments and thoroughly purify the four obscurations,

རིག་འཛིན་བཞི་ཐོབ་སྐྱེ་བཞིའི་འབྲས་སྒྲིབ་ཏེ། །

rigdzin zhi tob ku zhi dré min té

So that we gain the four levels of a vidyādhara and the fruition of the four kāyas,

ཡེ་ཤེས་བླ་མའི་ས་མཆོག་ཐོབ་པར་ཤོག །

yeshe lamé sa chok tobpar shok

And reach the supreme stage of the unsurpassed Wisdom Guru!

ཅེས་པའང་ཚུལ་ལྟན་གྱི་དགེ་སློང་དམ་ཆོས་འོད་ཟེར་གྱི་ངོར་རྟགས་ཤུག་པོའི་གཟུགས་བརྟན་འཛིན་ལ་དོན་གཡོ་སྤྱིའི་  
ལོར་གྱིས་མཛོད་པར་འབྱོར་བ། འཛིགས་མེད་བསྟན་པའི་རྒྱལ་མཆོན་གྱིས་སོ། ། དགེའོ།།

*Thus, at the request of the authentically disciplined bhikṣu Damchö Özer, this was written by the one who merely resembles an heir of Śākyamuni, but is actually rich in hypocrisy and deception, Jigme Tenpé Gyaltzen.<sup>5</sup>*

| Translated by Adam Pearcey, 2019.

Source: 'jigs med bstan pa'i nyi ma. "rdzogs chen bla brgyud gsol 'debs/" in *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum*. 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 1: 458

1. ↑ i.e., The First Dodrupchen, Jigme Trinle Özer (1745–1821), who is also called Changchub Dorje, Bodhi Vajra in Sanskrit.
2. ↑ Jñāna is the Sanskrit for Yeshe (ye shes) and this is therefore a reference to Do Khyentse Yeshe Dorje (1800–1866).
3. ↑ i.e., the Second Dodrupchen Jigme Phuntsok Jungné (1825?–1860?).
4. ↑ Possibly Lushul Khenpo Könchok Drönmé (1859–1936).
5. ↑ Damchö Özer (d. 1927?), one of the so-called four great khenpos of Dodrupchen, is best known for his opposition to Mipham's interpretation of the Madhyamakālamkāra.

༄༅། །རིག་འཛིན་འདུས་པའི་བརྒྱད་འདེབས་དངོས་གྲུབ་ཆར་འབེབས་བཞུགས།

## Rain of Siddhis: A Prayer to the Lineage of Rigdzin Düpa

*by the Third Dodrupchen Jikmé Tenpé Nyima*

རིགས་བརྒྱའི་དབང་ཕུག་ཀུན་བཟང་དོ་རྗེ་སེམས། །

rik gyé wangchuk kunzang dorjé sem

Samantabhadra and Vajrasattva, lords of a hundred buddha families,

དུག་པའི་རྒྱལ་ཚབ་པ་ཉེ་བཟོ་དང་། །

drupé gyaltsab prahé benza dang

Prahevajra,<sup>1</sup> regent of Vajradhara,

དངོས་གྲུབ་མཆོག་བརྟེན་འཇམ་དཔལ་བཤེས་གཉིན་ལ། །

ngödrub chok nyé jampal shenyen la

Mañjuśrimitra, you who attained the supreme siddhi,

གསོལ་བ་འདེབས་སོ་དོ་རྗེ་ཡེ་ཤེས་སྟོལ། །

solwa deb so dorjé yeshe tsol

To you I pray: bestow on me the vajra wisdom!

བརྩལ་ཞུགས་མཐར་ཕྱིན་མཁས་པ་གྲི་སང་། །

tulzhuk tarchin khepa shiri seng

The learned Śrī Siṃha, who perfected the yogic disciplines,

ཟག་མེད་འཇམ་ལུས་རབ་གྲུབ་ཡེ་ཤེས་མདོ། །

zakmé jalü rab drub yeshe do

Jñanasūtra, who attained the immaculate rainbow body,

ཐེག་མཆོག་སྟིང་པོའི་ཤིང་རྟ་བི་མའི་ཞབས། །

tekchok nyingpö shingta bimé zhab

Vimalamitra, pioneer of the essence of the supreme yāna,

གསོལ་བ་འདེབས་སོ་དོ་རྗེ་ཡེ་ཤེས་སྟོལ། །

solwa deb so dorjé yeshe tsol

To you I pray: bestow on me the vajra wisdom!

དཀྱིལ་འཁོར་རྒྱ་མཚོའི་ཁྱབ་བདག་པས་འབྱུང་། །  
kyilkhor gyatsö khyabdak pema jung  
Padmākara, master over the ocean of maṇḍalas,

འཇམ་དཔལ་སྐྱལ་པ་མངའ་བདག་ཁྱི་སྒོང་དང་། །  
jampal trulpa ngadak trisong dang  
King Trisong Detsen, emanation of Mañjuśrī,

གངས་ཅན་མུན་སེལ་བེ་རོ་མཚོ་རྒྱལ་ལ། །  
gangchen münse bairo tsogyal la  
Vairocana and Yeshe Tsogyal, who dispelled the darkness in the Land of Snows,

གསེལ་བ་འདེབས་སོ་རྟོ་རྩེ་ཡེ་ཤེས་སྒྲུལ། །  
solwa deb so dorjé yeshe tsol  
To you I pray: bestow on me the vajra wisdom!

སྙིང་ཐིག་བདེན་འཁོལ་ཀུན་མཁྱེན་དི་མེད་འོད། །  
nyingtik da drol künkhyen drimé ö  
Omniscient Drimé Özer,<sup>2</sup> who deciphered the secret symbols of the Nyingtik,

ཟབ་གཏྲར་བཀའ་བབས་རིག་འཛིན་འཇིགས་བྲལ་གླིང་། །  
zabter kabab rigdzin jikdral ling  
Vidyādhara Jigdral Lingpa,<sup>3</sup> who was authorized with the transmission of the profound  
terma,

ལྷ་སྐལ་རྒྱུ་གར་ཀུན་བཟང་གཞན་པན་ཞབས། །  
lhasé dögar kunzang zhenpen zhab  
Kunzang Shyenpen,<sup>4</sup> emanation of the prince Murum Tsenpo,

གསེལ་བ་འདེབས་སོ་རྟོ་རྩེ་ཡེ་ཤེས་སྒྲུལ། །  
solwa deb so dorjé yeshe tsol  
To you I pray: bestow on me the vajra wisdom!

གདམས་པའི་མཛོད་འཛིན་རྒྱལ་བའི་ལྷ་གུ་དང་། །  
dampé dzö dzin gyalwé nyugu dang  
Gyalwé Nyugu, holder of the treasury of instructions,

མཁས་དང་གྲུབ་པའི་འཁོར་བརྒྱུར་མདོ་སྤྲུགས་གླིང་། །  
khé dang drubpé khor gyur dongak ling  
Dongak Lingpa,<sup>5</sup> universal king of learning and practice,

བཀའ་རིན་མཉམ་མེད་ཙ་བའི་སྤྲ་མ་ལ། །

kadrin nyammé tsawé lama la

Root master, in all your incomparable kindness,

གསོལ་བ་འདེབས་སོ་རྩེ་ཡེ་ཤེས་སྟོལ། །

solwa deb so dorjé yeshe tsol

To you I pray: bestow on me the vajra wisdom!

རྒྱལ་ཐབས་སྤྱི་སྒྲུགས་དབང་རྒྱུ་རྒྱུ་སྒྲིན་ཞིང་། །

gyaltab chiluk wang chü gyü min zhing

May my mind be ripened through the anointing water of the vase of royal empowerment,

སྤྱི་ཁྱེ་ལྷག་པའི་དམ་ཚིག་རྣམ་པར་དག །

chi khyé lhakpé damtsik nampar dak

May general, specific and special samayas be completely pure,

ཏིང་འཛིན་ལྔ་དང་གཤམ་པ་བཞི་ཡི་གནད། །

tingdzin nga dang gabpa zhi yi né

By perfecting all the crucial points of the five samādhis and four hidden instructions,

ཡོངས་རྫོགས་བསྐྱེད་རིམ་ཟབ་མོས་གཞི་བཟུང་སྟེ། །

yongdzok kyerim zabmö zhi zung té

May the profound generation stage create the foundation,

སྙེན་བརྒྱུད་ཡིད་བཞིན་ནོར་བུའི་རྫོགས་རིམ་དང་། །

nyengyü yizhin norbū dzokrim dang

And through the perfection stage of the *Wish-Fulfilling Jewel of the Oral Lineage*,

མ་བསྐྱོམ་སངས་རྒྱས་པོ་ཉའི་ལམ་བརྟེན་ནས། །

ma gom sangye ponyé lam ten né

And the path of the messenger-consort known as *Buddhahood Without Meditation*,

ཕུང་ཁམས་སྤྱིབ་བྲལ་དབྱིངས་སུ་དག་པའི་རྩལ། །

pung kham dribdral ying su dakpé tsal

May the aggregates and elements be purified into unobstructed space,

ལྔ་ལྔ་འཇའ་ལུས་རྩི་རྩི་སྤྱིན་པར་ཤོག །

ngaden jalü dorjér minpar shok

And ripen into the indestructible rainbow body of five-coloured light!

རིག་འཛིན་འདུས་པའི་བརྒྱུད་འདེབས་དངོས་གྲུབ་ཆར་འབབས་ཞེས་བྱ་བ་ལམ་འདིའི་རྒྱ་མཚན་རྩུང་ཟད་ཤེས་པའི་མོས་གྲུས་



ཅན་འཇིགས་མེད་བསྟན་པའི་ཉི་མས་བྲིས་པ་ཇ་ཡན། །

*This prayer to the lineage of Rigdzin Düpa, known as Rain of Siddhis, was composed by the devoted Jikmé Tenpé Nyima, who knows a little about the meaning of this path. Jayantu!*

| Translated by Adam Pearcey and Han Kop, Rigpa Translations. Revised 2017.

1. ↑ Tib. Garab Dorje
2. ↑ Longchenpa
3. ↑ Jikmé Lingpa
4. ↑ The First Dodrupchen, Jigme Trinle Özer (1745–1821)
5. ↑ Jamyang Khyentsé Wangpo

༄༅། །རྫོག་པ་སྐྱེ་ཐེང་གསུམ་པའི་ཞབས་བརྟན་ཀུན་བཟང་འཛིགས་མེད་མ།

Prayer for the Long Life of the Third Dodrupchen, Jigme Tenpai Nyima

by Jamyang Khyentse Wangpo

ཨོ་སྐྱི་སྤྱི་སྒྲི།

Oṃ svasti-siddham!

ཀུན་བཟང་འཛིགས་མེད་གྲུབ་པའི་ཡེ་ཤེས་འཕྲུལ། །

*künzang jikme drübpé yeshe trul*

Ever-perfect manifestation of the fearless siddha's wisdom,

བསྐྱེ་པའི་ཉི་མ་རྒྱལ་བའི་ཐུ་གྲ་ཆེ། །

*tenpé nyimā gyalwé nyugu ché*

'Sun of the Teachings', great burgeon of the victorious ones,

ཐིན་ལས་ཀུན་རྩ་བྱུང་པའི་དཔལ་ལྷན་པ། །

*trinlé küntu khyabpé palden pa*

Possessing the splendour of enlightened activity that is all-pervasive—

མཁས་བརྩན་བཟང་པོའི་མཆོག་རྩ་འཛོལ་གཞེས་གསོལ། །

*khétsün zangpö chok tu tsozhé sol*

Remain, I pray, as the best of the learned, ethical and kind-hearted.

རྫོ་རྗེའི་གཟུགས་སྐྱེ་འཆི་མེད་མགོན་པོར་བརྟན། །

*dorjé zukku chimé gönpor ten*

May your vajra form-kāya remain as steadfast as the immortal protector,

ཐོགས་ལས་རྣམ་རྒྱལ་ལེགས་གསུང་སླིད་ན་སྟོན། །

*chok lé namgyal lek sung si na nyen*

Your excellent speech, triumphant over all, resound throughout existence,

ཡིད་བཞིན་འདོད་པ་འཇོ་བའི་འཁོར་ལོའི་བྱུགས། །

*yizhin döpa jowé khorlō tuk*

And the wish-fulfilling wheel of your wisdom mind<sup>1</sup>

བསྐྱལ་པ་རྒྱ་མཚོར་མི་གཡོ་བརྟན་པར་བཞུགས། །

kalpa gyatsor mi yo tenpar zhuk

Remain stable and unwavering throughout an infinite ocean of aeons!

ཚུལ་གནས་གསལ་བསམ་སྒྲོམ་པའི་མཐར་མོན་ཅིང་། །

tsul né sen sam gompé tar sön ching

Through perfecting the observance of discipline, study, contemplation and meditation,

རབ་འབྱམས་འཆད་ཚུད་ཚུམ་པའི་དགེ་མཚན་གྱིས། །

rabjam ché tsö tsompé getsen gyi

And through the signs of excellence in exposition, debate and composition,

བྱབ་པའི་བསྟན་ལ་སྟོན་པ་གཉིས་པ་ཡི། །

tubpé ten la tönpa nyipa yi

May all be auspicious for your excellent deeds as a second Guide

ལེགས་མཛད་ས་གསུམ་རྒྱས་པའི་བཀྲ་ཤིས་སྟོལ། །

lek dzé sa sum gyepé tashi tsol

To the Sage's teachings to spread throughout the threefold world.

ཅེས་གྲུབ་དབང་སྒྲ་མ་རིན་པོ་ཆའི་མཚན་གྱི་སྒྲུལ་པའི་སྐྱ་པར་དཀར་པོ་ལྟ་བུར་བཞད་པ་ལས། ། ཀྱུན་བཟང་འཛིགས་མེད་  
བསྟན་པའི་ཉི་མ་ཕྱིན་ལས་ཀྱན་བྱབ་དཔལ་བཟང་པོ་ཞེས་པའི་མཚན་འབུལ་བརྟན་བཞུགས་དང་འབྲེལ་བའི་ཆོགས་སུ་བཅད་  
པ་བཀྲ་ཤིས་པའི་ལྷ་རྩམ་དཀར་པོ། འཆི་མེད་སྐྱ་གསུམ་བྱགས་དོ་རྗེའི་སྤང་བརྟན་བཅས་དབང་བཅུའི་གངས་ལྷན་མཚོ་སྐྱེས་  
སྒྲ་མ་དབྱེས་པའི་འབངས་མཁུན་བཅུའི་དབང་པོས་ཕུལ་བ་ཇི་ལྟར་སྟོན་པའི་དོན་ཐམས་ཅད་ཡོངས་སུ་འགྲུབ་པར་སྒྲ་མ་རྒྱལ་  
བ་སྐྱས་དང་བཅས་པས་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ། །

*When the supreme nirmāṇakāya emanation of the precious guru and lord of siddhas appeared like a blossoming white lotus, I, Khyentse Wangpo, the subject who delights the Lake-Born Guru, offered these verses for longevity connected to the bestowal of the name Kunzang Jigme Tenpai Nyima Trinlé Kunkhyab Palzangpo together with the presentation of an auspicious scarf of white silk and images, equal in number to the ten powers, representing the immortal vajra body, speech and mind. Pray, let the gurus, victorious ones and their heirs grant their blessings, so that all these points of aspiration may be fulfilled according to our wishes.*

| Translated by Adam Pearcey, 2022.

Source: 'jam dbyangs mkhyen brtse'i dbang po. rdo grub sku phreng gsum pa'i zhabs brtan kun bzang 'jigs med ma. In 'jam dbyangs mkhyen brtse'i dbang po'i bka' 'bum, Vol. 1: 425-426. Khams sde dge rdzong sar dgon: Rdzong sar blo gros phun tshogs, 2020.

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1. ↑ This verse subtly incorporates references to the three deities of long life: Amitāyus, Uṣṇīṣavijayā and Tārā, Wish-Fulfilling Wheel.

# On the Symbolism of the Vajra and Bell<sup>1</sup>

*by Dodrupchen Jigme Tenpé Nyima*

The vajra and bell, which a mantra practitioner must never be without, are highly significant, as they symbolize all the stages of mantra practice.

## Vajra

The vajra represents the aspect of appearance. It is therefore a sign of the ultimate key point of the path of unsurpassable mantra, the so-called primordial wisdom of great bliss as the method. Its rounded hub signifies the primordial wisdom of meditative equipoise upon emptiness, dharmatā or suchness, which is free from dualistic perception. This primordial wisdom has the character of bringing freedom—and being free—from all stains at the time of the path and fruition, and its essence cannot possibly become defiled. The vajra's five upper and lower prongs represent the five wisdoms and the true nature of the five objects. It features the faces of sea-monsters (*makara*), which symbolize the embrace of great compassion, and garlands of jewels, which signify that this wisdom uninterruptedly fulfils the wishes of beings to be trained. In addition, its five upper and lower prongs and their decoration with eight lotus petals and garlands of jewels symbolize the buddhas of the five families together with their consorts, the male and female bodhisattvas, and the enlightened activity of taming beings, as the expression of this same primordial wisdom.

## Bell

The bell symbolizes the wisdom that realizes dharmatā or emptiness. The face of Dhātviśvarī represents directly seeing the nature of all phenomena through the primordial wisdom of great bliss. Its garland of vajras signifies the meditative equipoise in which the enlightened mind of the victorious ones never departs from dharmatā. Its vase symbolizes that all the qualities of the paths and stages are complete within primordial wisdom. Its sea-monster faces signify that this primordial wisdom has the character of great compassion, and the garlands and pendants of jewels symbolize the uninterruptedness of the enlightened activity that is the expression of wisdom. Know too that such features as the lotus petals and five prongs at the top signify this primordial wisdom's manifestation as deities, including the five female buddhas and eight female bodhisattvas.

There is still further symbolism, but this will serve as a foundation.

*May virtue abound!*

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1. The original text is untitled; this title has been added by the translator ↩

༄༅། །རྟེན་གསུམ་རབ་དུ་གནས་པའི་ཆོ་ག་སྒྲིབ་པོར་བྲིལ་བ་བཞུགས་སོ། །

## A Brief Consecration Ritual for Representations of Enlightened Body, Speech and Mind

by Dodrupchen Jikmé Tenpé Nyima

སྐྱབས་སེམས་སྡོན་དུ་བཏང་ནས།

*Begin with refuge and bodhicitta. Then:*

རང་ཉིད་སྐད་ཅིག་གིས་དཔལ་ཉེ་རུ་ཀའི་སྐྱར་གྱུར།

rang nyi ké chik gi pal heruké kur gyur

In an instant, I transform into the glorious heruka.

ལྷག་པར་གནས་པའི་ཆོ་ག་ལ་བར་དུ་གཙོད་པའི་ལོག་འདྲེན་བགཏགས་ཀྱི་རིགས་ཐམས་ཅད་འདིར་མ་

འཁོད་པར་གཞན་དུ་དངས་ཤིག །

lhakpar népé choga la bar du chöpé lok dren gek kyi rik tamché dir ma khöpar zhen du deng shik

All you obstacle makers and disruptive influences who seek to obstruct this ritual of consecration do not remain here, but go elsewhere!

རྩྱུ་བཞིའི་སྐྱེགས་བརྗོད།

*Recite the mantra of the four hūṃs.*

བཅོ་རྒྱུ་རྒྱ་རྩྱུ།

bendza raksha raksha hung

vajra rakṣa rakṣa hūṃ

སྟོང་འོག་ཕྱོགས་མཚམས་ཐམས་ཅད་ནོ་རྩེའི་རུ་བ་དང་གྱུར་ཁང་གིས་མཚམས་བཅད་པར་གྱུར།

teng ok chok tsam tamché dorjéi rawa dang gur khang gi tsam ché par gyur

The space above, below and in all directions is now enclosed within a fence of vajras and a protective tent.

ཨོམ་མ་ཤུ་བྱ་བྱ་ལྷ་ན་བཅོ་སྐྱེ་ཐ་ཡུལ་འུ་ཀོ་ཉི།

om mahā shunyata jnana benza svabhava atma ko ham

om mahā-sūnyatā-jñāna-vajra-svabhāvātmako 'ham

སྟོང་པ་ཉིད་ཀྱི་ངང་ལས་སྐྱུ་མ་ལྟ་བུའི་ཡེ་ཤེས་ཀྱི་ཚལ་སྤང་དག་པ་རབ་འབྱམས་བརྟན་གཡེའི་འཁོར་ལོར་  
 ཅིར་ཡང་འཆར་བའི་དམ་ཚིག་གི་རྟེན་ནམས་བཅོམ་ལུན་འདས་དོ་རྗེ་འཆང་སྐྱུ་མདོག་སྟོན་པོ་དོ་རྗེ་དང་  
 ཇིལ་བུ་འཛིན་ཅིང་ལོངས་སྟོན་རྫོགས་པའི་ཚོས་ཀྱིས་བརྟན་པ་ཞབས་དོ་རྗེའི་སྦྱིལ་ཀྱང་དུ་བཞུགས་པའི་  
 གནས་གསུམ་ཡི་གོ་གསུམ་གྱིས་མཚན་པ་ལས་འོད་ཟེར་འཕྲོས་འོག་མིན་གྱི་ཞིང་ནས་ཡེ་ཤེས་སེམས་  
 དཔའི་ཚོགས་བཟོ་ས་མ་ཡ་ཇེ།

tongpa nyi kyi ngang lé gyuma tabüi yeshé kyi tsal nang dakpa rabjam ten yöi khorlor  
 chir yang charwé damtsik gi ten nam chomden dé dorjé chang ku dok ngönpo dorjé  
 dang drillbu dzin ching longchö dzokpé chö kyi gyenpa zhap dorjéi kyil trung du  
 zhukpé né sum yigé sum gyi tsenpa lé özer trö omin gyi zhing né yeshé sempé tsok  
 bendza samaya dza

Out of the state of emptiness, as the dynamic expression of illusion-like wisdom arises the  
 infinite purity of the environment and beings manifest as the supports of our samaya in  
 the form of the transcendent conqueror Vajradhara, blue in colour and holding a vajra and  
 bell. He is adorned with all the marks of a saṃbhogakāya buddha, and is seated in the  
 vajra posture. At his three centres are the three syllables oṃ, āḥ and hūṃ, from which  
 there emanate rays of light to invoke the wisdom deities of the buddha field of Akaniṣṭha.  
 Vajra samaya jaḥ!

*Make offerings with:*

ཨོ་བཟོ་ཨརྒྱ་པུའྲི་པུའྲེ་རྩུ་པེ་ཨཱ་ལོ་ཀེ་གཞུ་ནི་ཐ་ཏྲ་ཤད་པ་དྲི་རྩ་སྤྲ་དྲ་གྱིས་མཆོད།

om benza argham padam pupé dhupé aloké gendhé nevidé shabta pratitsaya soha  
 oṃ vajra arghaṃ pādyaṃ puṣpe dhūpe āloke gandhe naivedye śabda praticcha svāhā

*Then offer praise with:*

བསྟོན་པར་འོས་པ་བམས་ཅད་ལ། །

töpar öpa tamché la

With bodies as numerous as atoms in the universe,

ཞིང་རུལ་ཀྱན་གྱི་གངས་སྟེང་གྱི། །

zhing dul kun gyi drang nyé kyi

And with the most intense devotion,

ལུས་བརྟན་པ་ཡིས་རྣམ་ཀྱན་རུ། །

lū tüpa yi nam kun tu

We offer homage and prostrations

མཆོག་རུ་དད་པས་ཕྱག་འཆལ་བསྟོན་གྱིས་བསྟོན་ལ།

chok tu dépe chak tsal tö

To all those who are worthy of praise.



ཇུ་མུམ་བུ་ཨོྃ

dza hung bam ho

jaḥ hūṃ baṃ hoḥ

དམ་ཡེ་དབྱེར་མེད་དུ་གྱུར་པའི་སྤྱགས་ཀ་ནས་འོད་ཟེར་འཕྲོས་དབང་གི་ལྷ་རིགས་ལྟ་འཁོར་བཅས་སྤྱན་

བྱངས།

dam yé yermé du gyurpé tukka né özer trö wang gi lha rik nga khor ché chen drang

From the heart of the indivisible union of samayasattva and jñānasattva there emanate rays of light, which invoke the empowerment deities of the five families together with their retinues, who then bestow empowerment with:

ཨོ་སར་ཏ་ཐུ་ག་ཏ་ཨ་ཐྱི་ཤེ་ཀ་ཏེ་ས་མ་ཡེ་ཤྱི་ཡེ་ཨོྃ

om sarwa tathagata abhishekaté samayé shriyé hung

oṃ sarva tathāgata abhiṣekate samaya śrīye hūṃ

ཞེས་དབང་བསྐྱར།

སྐྱུ་གང་བྲི་མ་དག་ཚུའི་ལྷག་མ་ཡར་ལུད་པ་ལས་རིགས་ལྟའི་ཙོད་པན་གྱིས་དབྱ་བརྒྱན་པར་གྱུར།

ku gang drima dak chüi lhakma yar lüpa lé rik ngé chöpen gyi u gyenpar gyur

All impurities of the body are purified. The remaining water gathers to create the crown of the five families adorning the head.

ཨོ་ཙཀ་མ་ཙཀ་ས་མཐུ་ཙཀ་བི་ཤ་ཏྲི་སྤྱ་སྤྱ།

om tsakshu tsakshu samanta tsakshu bishodhani soha

oṃ cakṣu cakṣu samanta cakṣu viśodhane svāhā

ཨོ་ཨུམ་ཨོྃ

om ah hung

oṃ āḥ hūṃ

ལན་གསུམ།

*Three times*

བསྐྱོམས་པའི་ལྷ་རྣམས་འོད་དུ་བྱུ་བ་ལས་ཏྲེན་སོ་སོའི་རྣམ་པར་གྱུར།

gompé lha nam ö du zhuwa lé ten so söi nampar gyur

The visualized deities melt into light and transform their appearance into that of the various representations [of enlightened body, speech and mind].

བརྟན་བཟུགས་ནི།

### The Request to Remain

ཕྱོགས་བརྩ་ན་བཟུགས་པའི་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་ཐམས་ཅད་བདག་ལ་དགོངས་སུ་  
གསོལ།

chok chu na zhukpé sangyé dang chang chub sempa tamché dak la gong su sol  
All you buddhas and bodhisattvas who dwell throughout the ten directions, think of us!

ཇི་སྲིད་ནམ་མཁའི་མཐའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་མི་གནས་པའི་མྱ་ངན་ལས་འདས་པའི་  
ས་ལ་མ་བཞག་གི་བར་དུ་རྒྱལ་བ་རྣམས་མྱ་ངན་ལས་མི་འདའ་བར་བརྟན་པར་བཟུགས་སུ་གསོལ།

ji si namkhé ta dang nyampé semchen tamché mi népé nya ngen lé dé pé sa la ma zhak  
gi bar du gyalwa nam nya ngen lé mi dawar tenpar zhuk su sol

Until all beings, as infinite as space itself, are brought to the state of perfect nirvāṇa  
beyond extremes, may you victorious ones remain here constantly, without passing into  
nirvāṇa!

ཁྱད་པར་དུ་ཡང་སྐྱེ་གསུང་བྱུགས་ཀྱི་རྟེན་འདི་རྣམས་ལ་ཇི་སྲིད་འབྱུང་བ་བཞིའི་གཞོན་པས་མ་ཞིག་གི་  
བར་དུ་བརྟན་པར་བཟུགས་སུ་གསོལ།

khyepar du yang ku sung tuk kyi ten di nam ji si jungwa zhi'i nö pé ma zhik gi bar du  
tenpar zhuk su sol

In particular, may you remain here until these representations of enlightened body, speech  
and mind are destroyed by the four elements.

བརྟན་པར་བཟུགས་ནས་ཀྱང་བདག་དང་སེམས་ཅན་ཐམས་ཅད་ལ་མཆོག་དང་ཐུན་མོང་གི་དངོས་གྲུབ་  
མ་ལུས་པ་སྦྱལ་དུ་གསོལ།

tenpar zhuk né kyang dak dang sem chen tamché la chok dang tün mong gi ngö drup  
ma lü pa tsal du sol

And, as you remain here, may you grant us and all other beings all the supreme and  
ordinary siddhis!

དབྱངས་གསལ་རྟེན་སྙིང་ཅི་རིགས།

*Recite the vowel and consonant mantras and the essence of dependent origination as many times as possible. Then:*

འདིར་ནི་གཟུགས་དང་ལྗན་ཅིག་ཏུ། །

dir ni zuk dang lhen chik tu

Remain here, one with these images and objects,

འཁོར་བ་སྲིད་དུ་བཟུགས་ནས་ཀྱང་། །

khorma si du zhuk né kyang

Until samsara comes to an end;

ནད་མེད་ཆེ་དང་དབང་ལྷུག་དང་། །

né mé tsé dang wangchuk dang

Grant us freedom from illness, long life, power and prosperity, and

མཆོག་རྣམས་ལེགས་པར་བསྐྱེད་དུ་གསོལ། །

chok nam lekpar tsal du sol

Make everything supremely auspicious: we pray!

ཨོ་སུ་པ་ཏིཏྲ་བཙུ་ཨེ་སྐ་ཏྲ།

om supratishṭa bendzayé soha

om supratishṭha-vajraye svāhā

མཐར་ཤིས་བརྗོད་བྱའོ། །

*To conclude, recite verses of auspiciousness.*

ཞེས་པའང་རིགས་གྱི་གཙུང་པོ་འཇམ་གླིང་དབང་རྒྱལ་གྱི་གསུང་ངོར་འཇིགས་མེད་བསྟན་པའི་ཉི་མས་སྐད་ཅིག་གིས་ཤར་  
མར་བྲིས། །

*In response to a request from Dzamling Wangyal<sup>1</sup> the elder brother of my family, Jikmé Tenpé Nyima instantly wrote down whatever came to mind.*

| Translated by Adam Pearcey, 2007.

Source: 'jigs med bstan pa'i nyi ma. "rten gsum rab tu gnas pa'i cho ga snying por dril ba/" in *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum* 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 4: 117–119

Version: 1.4-20221128

1. ↑ Khyentse Tulku Dzamling Wangyal (1868-1907), a tulku of Do Khyentse. He was the eldest of Dodrupchen Rinpoche's seven younger brothers.

# ༄༅། །རིག་འདུས་སྒྲན་མཆོད་བཀུགས།

## Rigdzin Düpa Amṛta Offering

by the Third Dodrupchen, Jigme Tenpe Nyima<sup>1</sup>

རྟོ་རྗེའི་དམ་ཚིག་མཆོད་པོ་ཆེ།

dorjé damtsik mepo ché

Vajra samaya, O great wonder!

ཅ་བརྒྱད་སྟོང་ལ་སྦྱར་བའི་བདུད།     |

tsa gyé tong la jarwé dü

The demon of eight major and thousand minor substances

རྩུ་དུག་སྦྱག་བསྐྱེད་འཛོམས་པའི་ཕྱི།     |

gyu druk dukngal jompé tsi

And the elixir which destroys the suffering of the six causes<sup>2</sup>

རིགས་ལྔ་ཡེ་ཤེས་ལྔ་ཡི་དངོས།     |

rik nga yeshe nga yi ngö

Are the five buddha families and five wisdoms.<sup>3</sup>

ཨོ་ཨྲཱཾ་ཧཱུྃ་སར་པཎ་ཨ་མྲི་ཏ་ཧཱུྃ་ཧྲིཾ་ཎཾ།

om ah hung sarva pentsa amrita hung hrih ta

om āḥ hūṃ sarva pañcāmṛta hūṃ hriḥ ṭhaḥ

ཀུན་བཟང་ཡབ་ཡུམ་སྟོན་པ་རྟོ་རྗེ་སེམས།     |

kunzang yabyum tönpa dorjé sem

Samantabhadra and consort, the teacher Vajrasattva,

དགའ་རབ་རྟོ་རྗེ་ཤྲི་སིང་ཏ་དང་།     |

garab dorjé shri'i singha dang

Garab Dorjé, Śrī Siṃha,

འཇམ་དཔལ་བཤེས་གཉེན་རྣམ་ཐུ་ཉ་ལ།     |

jampal shenyen jnanasutra la

Mañjuśrimitra, and Jñānasūtra—

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ།     |

nyongdrol dütsi men gyi chöpa bul

To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharaṃ khāhi

བི་མ་ལ་དང་པམ་ཀ་ར་དང་། །

bimala dang pemakara dang  
Vimalamitra, Padmākara,

ནམ་སྐང་མཇོ་དང་ཚངས་པ་ལྷ་འི་མེ་ཏོག་། །

namnangdzé dang tsangpa lhé metok  
Vairocana and Tsangpa Lha'i Metok,<sup>4</sup>

མཁར་ཆེན་མཆོ་རྒྱལ་གྲོང་ཆེན་རབ་འབྱམས་ལ། །

kharchen tsogyal longchen rabjam la  
Princess of Kharchen Yeshe Tsogyal and Longchen Rabjam—

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ། །

nyongdrol dütsi men gyi chöpa bul  
To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharaṃ khāhi

*Jigme Lingpa*

རྟོགས་པ་ཆོས་སྐྱེའི་གྲོང་ནས་དགོངས་བརྒྱད་དང་། །

tokpa chökü long né gonggyü dang  
With your realization of the expanse of the dharmakāya, you received the mind-direct transmission.

རིག་འཛིན་མཁའ་འགྲོའི་བདེ་ལས་སྒྲན་བརྒྱད་རྫོགས། །

rigdzin khandrö da lé nyengyü dzok  
Based on the signs of the vidyādhara and ḍākinī, you perfected the oral transmission.

པཎས་ལུང་བསྐྱན་འཛིགས་མེད་གླིང་པ་ལ། །

pemé lungten jikme lingpa la  
You who were prophesied by Padmasambhava, Jigme Lingpa—

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ། །

nyongdrol dütsi men gyi chöpa bul  
To you I offer this amṛta medicine which liberates on taste!

སཐ་པཎྜ་ཨ་མྲི་ཏ་ལ་རི་ལཱ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharam khāhi

*First Dodrupchen*

གང་དེས་རྗེས་བཟུང་དགོངས་གཏེར་ཆོས་ཀྱི་བདག །

gang dé jezung gongter chö kyi dak  
Held in his compassionate care, custodian of his Dharma mind treasures,

མུ་རུབ་བཅད་པོའི་སྒྲོམ་གར་ནི་མ་གླ། །

murub tsepö dögar nirmaka  
Nirmāṇakāya manifestation of Prince Murub Tsenpo,<sup>5</sup>

འཇིགས་མེད་ཐིན་ལས་འོད་ཟེར་དཔལ་འབར་ལ། །

jikme triné özer palbar la  
Dodrupchen Jigme Trinle Özer Palbar—

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ། །

nyongdrol dütsi men gyi chöpa bul  
To you I offer this amṛta medicine which liberates on taste!

སཐ་པཎྜ་ཨ་མྲི་ཏ་ལ་རི་ལཱ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharam khāhi

དེ་སྐས་བྱུ་བོ་ཆོས་ཀྱི་སྒྲོ་གྲོས་དང་། །

dé sé tuwo chökyi lodrö dang  
His heir, mighty Chökyi Lodrö,<sup>6</sup>

བེ་རོའི་རྣམ་འཕྱལ་གཞན་པན་མཐའ་ཡས་འོད། །

bairö namtrul zhenpen tayé ö  
Gyalsé Shenpen Tayé—Vairocana incarnate—

པདྨས་ལུང་བསྟན་སྒྲ་མེད་དོ་རྗེ་ཅལ། །

pemé lungten lamé dorjé tsal  
And the one prophesied by Padmasambhava: unsurpassable Dorjé Tsal,<sup>7</sup>

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ། །

nyongdrol dütsi men gyi chöpa bul  
To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharam khāhi

*Jamyang Khyentsé Wangpo*

མཚོག་གྲུབ་རྒྱལ་པོའི་ཡང་སྟོན་བཅུ་གསུམ་པ།     |

chok drub gyalpö yangsi chusumpa

Supremely accomplished thirteenth incarnation of the king,<sup>8</sup>

ངོ་མཚར་བཀའ་བབས་བདུན་ལྷན་མདོ་སྤགས་གླིང་།     |

ngotsar kabab dünden dongak ling

You posses the seven wondrous authoritative transmissions—Dongak Lingpa,<sup>2</sup>

བརྒྱུད་སྔོན་ཀུན་འདུས་ཅ་བའི་སྤྲ་མ་ལ།     |

gyü sol kündü tsawé lama la

Embodiment of all lineages and traditions, root guru—

སྟོང་གྲོལ་བདུད་ཅི་སྤྲན་གྱི་མཚན་པ་འབྱུལ།     |

nyongdrol dütsi men gyi chöpa bul

To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharam khāhi

དཀྱིལ་འཁོར་གཙོ་བོ་གྲུབ་པའི་རིག་འཛིན་བརྒྱད།     |

kyilkhör tsowo drubpe rigdzin gyé

Chiefs of the maṇḍala, the eight accomplished vidyādhara,

རྗེ་འབངས་ཉེར་ལྔ་རྒྱ་བོད་རིག་པ་འཛིན།     |

jebang nyernga gya bö rigpa dzin

The king and subjects, the twenty-five disciples, the vidyādhara of India and Tibet,

རིག་འཛིན་འདུས་པ་སྤྲ་མའི་དཀྱིལ་འཁོར་ལ།     |

rigdzin düpa lamé kyilkhör la

Vidyādhara Assembly of the unsurpassable maṇḍala—

སྟོང་གྲོལ་བདུད་ཅི་སྤྲན་གྱི་མཚན་པ་འབྱུལ།     |

nyongdrol dütsi men gyi chöpa bul

To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharaṃ khāhi

མ་མགོན་གཟའ་དོར་ཆེ་རིང་མཆེད་ལྷ་དང་།     |

magön za dor tsering ché nga dang  
Magön,<sup>10</sup> Za Rāhula, Vajrasādhu,<sup>11</sup> Five Sisters of Long Life,<sup>12</sup>

དཔལ་མགོན་བདུན་ཅུ་དབང་ཕུག་ཉི་ཤུ་བརྒྱད།     |

palgön düncchu wangchuk nyishugyé  
The seventy glorious protectors, twenty-eight Īśvarīs,

བཀའ་སྒྲོད་དམ་ཅན་སྤང་མ་རྒྱ་མཚོ་ལ།     |

kadö damchen sungma gyatso la  
Oath-bound attendants and oceans of protectors—

སྟོང་གྲོལ་བདུད་ཅི་སྒྲན་གྱི་མཆོད་པ་འབུལ།     |

nyongdrol dütsi men gyi chöpa bul  
To you I offer this amṛta medicine which liberates on taste!

སཐ་པཏྱ་ཨ་མྲི་ཏ་ལ་རི་ལྷ་ནི།

sarva pentsa amrita kha ram khahi  
sarva pañcāmṛta kharaṃ khāhi

དངོས་གྲུབ་སྒྲང་བ་ནི།

*Receiving the siddhis*

མཐེབ་སྒྲིན་གྱིས་སྒྲངས་ལ་གནས་གསུམ་དུ་རྟེན་ཅིང་།

*Take the siddhis with thumb and ring-finger and touch your three places.*

བདུད་ཅི་སྟོང་པོ་ཅན་གྱི་དབུས།     |

dütsi nyingpochen gyi ü  
In the middle of the kapala<sup>13</sup>

སངས་རྒྱས་ཀུན་གྱི་སྒྲུ་གསུང་བུགས།     |

sangye kün gyi ku sung tuk  
Are the enlightened body, speech and mind of all the buddhas

ཡི་གེ་གསུམ་གྱི་ནམ་པ་ཅན།     |

yigé sum gyi nampachen  
In the form of the three syllables.



དམ་ཚིག་ཕྱག་རྒྱ་གཉན་པོས་བྲངས། |

damtsik chakgya nyenpö lang

Respectfully receive it with the samaya mudrā!<sup>14</sup>

ཀལ་སྒྲིམ་ཨོྃ།    བཀ་སྒྲིམ་ཨཱ།    ཅིཏྲ་སྒྲིམ་ཱུ།    སར་སྒྲིམ་ཱི།    སར་པཱུ་བླ་ལིང་།

ཏ་སྒྲུལ།

kaya siddhi om | waka siddhi ah | tsitta siddhi hung | sarva siddhi hrih |sarva pentsa  
balingta rakta mahasukha dharmadhātu ah hung

kāya siddhi om | vāka siddhi āḥ | citta siddhi hūṃ | sarva siddhi hrīḥ | sarva-pañca-balīnta-  
rakta-mahā-sukha-dharmadhātu āḥ hūṃ

| Translated by Han Kop, 2018. Edited by Adam Pearcey.

1. ↑ Although it is not entirely certain who wrote and compiled this supplementary text, the verses from the invocation of the First Dodrupchen onwards, up to and including the prayer to Khyentse Wangpo, were written by the Third Dodrupchen, so the text has been provisionally attributed to him.
2. ↑ In other words, the six negative emotions.
3. ↑ Here in this verse there is a play on the Tibetan word for amṛta, dütsi, which consists of the two words demon (dü) and elixir (tsi).
4. ↑ An epithet for King Trisong Detsen. It is the secret name he received from Padmasambhava during an empowerment into the Vajradhātu maṇḍala at Chimphu.
5. ↑ One of the sons of King Trisong Detsen.
6. ↑ I.e., Dola Jikmé Kalzang
7. ↑ I.e., Khenpo Pema Vajra
8. ↑ King Trisong Detsen
9. ↑ Jamyang Khyentsé Wangpo
10. ↑ Ekajaṭī and Maning Nakpo.
11. ↑ Tib. Dorje Lekpa
12. ↑ The five Tseringma
13. ↑ Literally ‘that which contains the essence of amṛta’.
14. ↑ Tulku Dawa Rinpoche explains that this means that you should receive it reverently with the special mudrā or hand gesture.

༄༅། །རྒྱལ་དབང་པ་རྒྱ་ཀ་རའི་བྱགས་དམ་ཟབ་བསྐྱལ་མཐའ་དམག་རྒྱུག་བྱེད་དོ་རྗེའི་འཁྱལ་  
འཁོར།

## The Adamantine Magical Wheel

### Invoking the Profound Pledge of Padmākara, the Glorious Victor, to Avert the Final War

*by Dodrupchen Jigme Tenpe Nyima*

ཨ་མ་ཧྲོ།

emaho  
Emaho!

ཀ་དག་སྐྱེ་མེད་དོ་རྗེའི་ཕོ་བླང་ནས། །

kadak kyemé dorjé podrang né  
From the ever-pure and uncreated vajra palace,

ལྷན་གྲུབ་བདེ་བའི་སྐྱེ་ཅན་པ་རྒྱ་འབྱུང། །

lhündrub dewé kuchen pema jung  
Padmasambhava, spontaneous kāya of great bliss,

ཅ་གསུམ་ཆོས་སྤང་རྒྱ་མཚོའི་སྤྱི་དཔལ་ཆེ། །

tsa sum chösong gyatsö chi pal ché  
Universal heruka embodying the oceanic hordes of deities of the three roots and dharma guardians,

གངས་ཅན་བསྐྱེད་འགྲོའི་མགོན་པོ་ད་བཞེངས་ཤིག །

gangchen ten drö gönpo da zheng shik  
Protector of the teachings and beings of the Land of Snows, pray come now!

མཐའ་དམག་དམ་སྤེའི་རུ་ཚོན་གཟིངས་པའི་ཆེ། །

tamak damsi ru tsön zingpé tsé  
At this time, the eve of the final battle, when hordes of demons and samaya-breakers gather their legions,

རིག་འཛིན་མཁའ་འགྲོའི་གཙོ་མཆོག་པ་རྒྱ་འབྱུང། །

rigdzin khandrö tso chok pema jung  
Padmasambhava, supreme lord of all vidyādhara and ḍākinīs,

བུགས་རྗེའི་བུགས་དམ་མ་གཡེལ་དུས་ལ་བབ། །

tukjé tukdam mayel dü la bab

Pray don't shrink from your promise now the time has come;

བདུད་འདུལ་གར་དགའི་གཟི་བྱིན་ད་སྟེང་ཅིག །

düdul gar gü zijin da kyé chik

Reveal your awesome, ninefold, demon-subduing dance now!

བསྟན་ཞབས་ཀླ་ལྷོའི་སྟེང་ལ་རིངས་པའི་ཚེ། །

ten zhab lalö dü la ringpé tsé

Now, when savages gather, the time to help the teachings has come.

བདེ་མཚེག་གུབ་པའི་དཔའ་བོ་པརྩ་འབྱུང། །

demchok drubpé pawo pema jung

Heroic Padmasambhava, embodiment of supreme bliss,

མངོན་སྟོན་ལས་ལ་དབྱེས་པའི་དུས་ཡིན་གྱི། །

ngönchö lé la gyepé dü yin gyi

The time for direct wrathful intervention is upon us;

དཔའ་གདུམ་རྟོ་རྗེའི་གཟུགས་སྐྱེ་ད་བཞེངས་ཤིག །

pa tum dorjé zukku da zheng shik

Come to our aid now in your adamant form of extreme wrath!

བོད་ཁམས་མཐའ་དམག་སྟེ་བོས་འཇིགས་པའི་ཚེ། །

bö kham tamak kyewö jikpé tsé

We Tibetans, born at the time of the final battle, are scared;

འཇིགས་མེད་བརྟུལ་ཞུགས་མཚེག་གུབ་པརྩ་འབྱུང། །

jikme tulzhuk chok drub pema jung

Padmasambhava, supreme master of fearless crazy wisdom,

ཕས་ཚྲོལ་ལྷག་མར་མཛད་པའི་དུས་ལ་བབ། །

pé gol lhakmar dzepé dü la bab

The time to wipe out the enemies has come:

བྲག་ཤུལ་རལ་གྱིའི་རྫོ་དབལ་ད་ཕུངས་ཤིག །

drakshul raldri nowal da chung shik

Fiercely unsheathe your sword, raise it high—use your weapon now!

དུས་འཁྲུགས་མཚན་ཆའི་རུ་འཛིངས་རམས་པའི་ཚེ། །

dü truk tsönché ru dzing ngampé tsé  
Glorious and terrifying heruka, Padmasambhava,

འཇིགས་མཛད་ཉེ་རུ་ཀ་དཔལ་པརྩ་འབྱུང། །

jik dzé heruka pal pema jung  
The time has come to suppress

ལམས་གསུམ་སྟོབས་ཀྱིས་གནོན་པའི་དུས་ལ་བབ། །

kham sum tob kyi nönpé dü la bab  
With the full force of the three worlds;

བདེ་ཆེན་དོ་རྗེའི་མཐུ་རུས་ད་སྟོར་ཅིག །

dechen dorjé tu nü da por chik  
Pray intensify the power of your adamant great bliss!

དབྱིངས་ནས་དག་ཆེན་མཉམས་པའི་ཡེ་ཤེས་ཆེ། །

ying né dakchen nyampé yeshe ché  
Out of the dharmadhātu comes forth the great wisdom of equality and great purity;

གརུམ་རམས་ཨ་ལ་ཏ་ལའི་གད་རྒྱངས་དང་། །

tum ngam ala halé ge gyang dang  
It unleashes the sounds of 'ala' and 'hala' in a roar of laughter,

ལྷན་ཅིག་ཁྲོ་ལ་ཁྲོས་པའི་སྐྱར་སྟོན་ཅིང། །

lhenchik tro la tröpé kur tön ching  
And displays its extremely wrathful kāyas—

བདུད་སླིན་དམ་སླིའི་སྟིང་ཁག་ད་རོལ་ཅིག །

dü sin damsi nyingtrak da rol chik  
Devour the heart blood of the demons, māras, rākṣasas, and samaya violators!

མཉམ་ཉིད་ནི་བ་ཆེན་པོ་ཚས་སྐྱའི་བྱུགས། །

nyamnyi zhiwa chenpo chökü tuk  
Without ever leaving the wisdom-mind dharmakāya's great peace and equanimity,

ཁྲག་འཐུང་ཁྲོས་པའི་གཟུགས་སྐྱར་མངོན་བཞེངས་ལ། །

traktung tröpé zukkur ngön zheng la  
You arise as real blood-drinking rūpakāyas;

མཐའ་དམག་དུས་ཀྱི་འཁྲུགས་ཚུང་ཞི་བ་དང། །

tamak dü kyi truktsö zhiwa dang

Pray quell the fighting of this, the final battle,

བོད་ཁམས་བདེ་ལ་འགོད་པའི་ཕྱིན་ལས་མཛོད། །

bö kham dé la göpé trinlé dzö

And restore peace to the land of Tibet!

ཅེས་པའང་མཐའ་དམག་དུས་ཀྱི་ཁྱེད་ཀྱི་མཚོས་ནམ་མཁའི་བཞིན་རས་བྱུག་པའི་ཆོ། སྤྱང་ཕྱོད་འཇིགས་མེད་བསྟན་  
པའི་ཉི་མས་བྲིས་པ་ཀླ་ལྟོའི་འདུན་གྲོས་འཇིག་པའི་ཐོ་ལུས་དུ་གྱུར་ཅིག། ཅེས་བོད་ཡུལ་དུས་མཐའི་སྐབས་གཅིག་ནོར་  
འཁྲུལ་མེད་པ་འདི་ལྟ་བུ་ལ་སྟོང་ནས་གསོལ་འདེབས་ཀྱི་ཁ་ཏོན་དུ་བགྱིས་ན་ཅི་མ་རུང་སྟམས་པས་སྤར་འགེམ་ཞུ་བ་པོ་རྟེན་  
སྤྲུལ་དེའི་མགོ་མཁྱེན་སྤུལ་གྱིས་ཞུས་པ་བྱི་བོ་ཇ་ཡན། །

*At this terrible time of the final war, when the sea of its agents' blood paints the sky, the crazy vagabond Jikmé Tenpé Nyima wrote this prayer. May it be the hammer that grinds the barbarians' plans to dust.*

*I, the old tantrika Dilgo Khyentse, thought it appropriate for us Tibetans to recite this heartfelt supplication to our sole unmistakable refuge, especially in these final times. Accordingly, I arranged for the printing and distribution of this prayer. Śrī vijayantu!*

| Translated by Tenzin Jamchen (Sean Price), 2014.

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# ༄༅། །ཡུམ་ཀའི་བསྐྱང་བ་བཞུགས།

## Yumka Fulfilment Practice

by the Third Dodrupchen Jigme Tenpe Nyima

ན་མོ་གུ་རུ་མཆོ་མྱོ་པ་རྫོ་ན་གྱི་བེན་ཡེ།

*Namo guru-mañjughoṣa-jñāna-jinendraye!*

ཡེ་ཤེས་ཀྱི་རྒྱ་གཞི་ནི་བདེ་ཆེན་རྒྱལ་མོའི་དགྱིལ་འཁོར་པ་རྣམས་ཐུགས་དམ་བསྐྱང་བའི་རིམ་པ་ལ། བཤམས་ཤིང་བྱིན་གྱིས་  
བསྐྱབས་པ་སྤྱི་ལྟར་གྲུབ་ནས།

*If you wish to fulfil the wisdom minds of the deities in the maṇḍala of the wisdom dākinī Queen of Great Bliss, arrange the offering substances and bless them in the usual way.*

*Blessing the Offerings*

ན་མཆེ་སཐ་ཏ་ཐུ་ག་ཏ་རྩོེ་བི་ཤ་ཐུ་ཁེ་རྩེ་སཐ་ཐུ་ཁི་ཡུ་རྒྱ་ཏེ་སྤ་ར་ན་ཨི་ཨི་ག་ག་ན་ཁི་སྤ་རྒྱ།

nama sarva tathagaté bayo bisho mukhebé sarva takham utgaté saparana imam gagana kham soha

namaḥ sarvatathāgatebhyo viśva-mukhebhyaḥ sarvathā-khaṃ udgate spharaṇa imaṃ gagana-khaṃ svāhā

བཙྰ་སྤ་ར་ན་ཁི།

benza saparana kham

vajra-spharaṇa khaṃ

རོལ་མོ་དབྱངས་དང་བཅས།

*Then, accompanied by music and a melodious chant:*

ཧྲོ། གཟུང་འཛིན་ཚོས་ཀུན་གཉུག་མའི་གཤེས་སུ་ཐེམ། །

ho, zungdzin chö kün nyukmé shi su tim

Hoh! All dualistic phenomena dissolve into the original state,

ཀ་དག་རིག་པ་དབྱིངས་ཀྱི་སྤུམས་སུ་ཞུགས། །

kadak rigpa ying kyi lhum su zhuk

And primordially pure awareness enters the womb of all-encompassing space.<sup>1</sup>

དབྱིངས་རིག་དབྱེར་མེད་སྤྱི་འཕྲལ་བྱ་བའི་སྤྱིན། །

ying rik yermé gyuntrul drawé trin

The union of all-encompassing space and awareness is the cloud of the illusory net.<sup>2</sup>

སྤང་སྤྱིད་ཐམས་ཅད་མཆོད་པའི་ཕྱག་རྒྱ་ཆེ། །

nangsi tamché chöpé chakgya ché

All that appears and exists arises as the mudrā of great offering.

ལྷ་ལྷན་པ་སྒོ་བའི་ཡེ་ཤེས་ཞིང་། །

ngaden pemo drawé yeshe zhing

Within the pure wisdom realm of the Lotus Net, endowed with the five qualities,

མཐའ་དབྱས་མེད་པར་བརྒྱལ་བའི་གློང་དགྲིལ་ན། །

ta ü mepar dalwé long kyil na

The all-pervading expanse without centre or periphery, are arranged:

ནམ་དག་བདུད་ཅི་མཆོད་ཡོན་ཞབས་བསིལ་དང་། །

namdak dütsi chöyön zhabsil dang

Offering water for drinking and washing, made of pure ambrosia,<sup>3</sup>

རྫོ་རྩེ་མེ་ཏོག་བདུག་པ་མར་མེ་དྲི། །

dorjé metok dukpa marmé dri

Vajra flowers, incense, lights, scented water,

ཞལ་བས་རོལ་མེད་ཉེར་སྦྱོད་ལུལ་བྱུང་དང་། །

zhalzé rolmö nyerchö puljung dang

Food and music—daily offerings of excellent quality;

གཞལ་མེད་ཁང་བརྟམས་རིན་ཆེན་སྤྲུང་པའི་རི། །

zhalmé khang tsek rinchen pungpé ri

Palaces and mountains of heaped jewels,

དཔག་བསམ་ནགས་ཚལ་མ་ཚོས་ལོ་ཏོག་སྤྱུག །

paksam naktsal mamö lotok tuk

Forests of wish-fulfilling trees and an abundance of uncultivated crops,

རིན་ཆེན་ཉེ་བའི་རིན་ཆེན་བདུན་བདུན་དང་། །

rinchen nyewé rinchen dün dün dang

The seven emblems of royalty and the seven secondary emblems,

དགེ་ལེགས་ཆར་འབབས་བཟླ་ཤིས་རྩམ་རྟགས་བརྒྱད། །

gelek charbeb tashi dzé tak gyé

Rains of goodness made from the eight auspicious substances and symbols;

པདྨའི་ལག་མཆོག་གཟུགས་སྤྱུག་དབྱངས་སྒྲན་དང་། །

pemé lak chok zuk duk yang nyen dang

Hosts of youthful goddesses with lotus-like hands, eyes wide open like utpala flowers,

དྲི་ཞིམ་རོ་བདའ་ལྷ་རྩམ་རེག་བྱ་ཡིས། །

dri zhim ro da lhadzé rekja yi

Stunningly perfect looks and harmonious voices.

ལེགས་མཚན་ལྷ་མོ་ལྷན་མིག་ཡངས་ཚོགས། །

lek tsen lhamo utpal mik yang tsok

Hold delightful fragrances, delicious foods, and exquisite silk clothing that represents the sense of touch;

བླ་བ་ཉི་མ་ཐབས་ཤེས་བྱང་འཇུག་པའི། །

dawa nyima tabshé zungjuk pé

The supreme medicine, the ‘great red’ rakta, and bali

རང་བཞིན་སྒྲན་མཚོག་དམར་ཆེན་བླ་ལིང་ཏ། །

rangzhin men chok mar chen balingta

That possess the nature of the moon and sun, the union of skilful means and wisdom;<sup>4</sup>

མཚོག་གི་འདོད་ཡོན་སྐྱུ་ཙལ་དྲུག་ཅུ་བཞིའི། །

chok gi dōyön gyutsal drukchu zhi

Hosts of consorts of the Lotus family who are expert in the sixty-four arts

མཐར་སོན་པད་ཅན་ཕྱག་རྒྱའི་འདུ་བ་སོགས། །

tar sön pechen chakgyé duwa sok

And who grant supreme sensual pleasure, and so on—

རྣམ་པ་ཀུན་ལྡན་འབྱོར་བའི་ཆ་གས་རེ། །

nampa künden jorwé chagé rer

Every offering substance of this great abundance

བདེ་ཆེན་རི་མོའི་ཉམས་འགྱུར་འབྱམ་རྫོགས་པའི། །

dechen rimö nyamgyur bum dzokpé

Contains hundred of thousands of expressions of great bliss.

ཀུན་བཟང་མཚོད་སྤྱོན་རབ་འབྱམས་དབྱིངས་ཀྱི་རྒྱ། །

kunzang chötrin rabjam ying kyi gyen

These infinite offering clouds, like Samantabhadra’s, adorn the sky;

དག་པའི་མོས་ངོར་ཅིག་ཆར་གསལ་བ་འདིས། །

dakpé mö ngor chikchar salwa di

For those with pure perception, they appear instantaneously and vividly. By making these offerings,

བྱང་འཇུག་དཀྱིལ་འཁོར་རྒྱ་མཚོའི་བྱུང་བདག་ཆེ། །

zungjuk kyilkhör gyatsö khyabdak ché

Great mistress who presides over infinite maṇḍalas of union,

དབྱིངས་ཡུམ་དོར་རྗེ་ཡག་མོའི་བྱུགས་དམ་བསྐྱངས། །

ying yum dorjé pakmö tukdam kang

Vajravārāhī, mother of space, may your wishes be fulfilled!



གནས་གསུམ་མཁའ་འགྲོ་ཡོངས་ཀྱི་འཁོར་ལོས་སྒྱུར། །

né sum khandro yong kyi khorlō gyur

Universal monarch of the ḍākinīs of the three abodes,

བདེ་རྒྱལ་པོ་ལོ་གི་འཇིགས་དམ་བསྐྱངས། །

dé gyal pemo yogi tukdam kang

Queen of Bliss, Lotus Yoginī, may your wishes be fulfilled!

བྱིན་རྒྱལ་འབྲུང་གནས་བཀའ་བརྒྱུད་སྤྱི་མཐོ་གཙོ། །

jinlab jungné kagyü lamé tso

Source of blessings and foremost of the gurus of the instruction lineage,

རིགས་བདག་པོ་ཐོད་ཐོང་ཐུགས་དམ་བསྐྱངས། །

rikdak pema tötreng tukdam kang

Lord of the family, Lotus Skull Garland,<sup>5</sup> may your wishes be fulfilled!

དོ་རྩེ་བཙུན་མོའི་ཕྱི་ནང་གཞན་གསུམ་ཚོས། །

dorjé tsünmö chi nang zhen sum chö

The outer, inner and other dharmas of the vajra queen<sup>6</sup>

རྒྱལ་བྲལ་ཡེ་ཤེས་དབྱིངས་སུ་རོ་མཉམ་ཆ། །

duldral yeshe ying su ronyam cha

Are of equal taste in the immaculate, all-encompassing space of primordial wisdom.<sup>7</sup>

བྲལ་པས་ཕྱང་ཁམས་སྒྱེ་མཆོད་ཡང་དག་མཐར། །

drenpé pung kham kyemché yangdak tar

Merely by recollecting you, you purify the aggregates, elements and sense sources into their final, perfect state.

སྟོང་མཇོད་ནི་ཁྱོད་རིགས་བརྒྱའི་ཐུགས་དམ་བསྐྱངས། །

jongdzé zhitro rik gyé tukdam kang

Hundred Peaceful and Wrathful Deities, may your wishes be fulfilled!

ཁྱད་པར་ཅ་རྒྱུང་ཐིག་ལེ་འོད་གསལ་གློང། །

khyepar tsa lung tiklé ösal long

In particular, you who seal the channels, wind-energies and vital essences in the luminous expanse,

རྒྱལ་འདེབས་འཁོར་ལོ་གསུམ་དཀྱིལ་བྱགས་དམ་བསྐྱངས། །

gyé deb khorlo sum kyil tukdam kang

Maṇḍalas of the three wheels, may your wishes be fulfilled!

མཁའ་སྤྱོད་གཏུམ་མོ་ལ་སོགས་བྱགས་འཁོར་བདག །

khachö tummo lasok tuk khor dak

Mistresses of the mind wheel's sky dwellers, Caṇḍākṣī and others,

ཡེ་ཤེས་དཔའ་བོར་བཅས་རྣམས་བྱགས་དམ་བསྐྱངས། །

yeshe pawor ché nam tukdam kang

Together with your heroes<sup>8</sup> of wisdom, may your wishes be fulfilled!

ས་སྤྱོད་ས་སྤྱང་མ་སོགས་གསུང་འཁོར་བདག །

sachö sasung ma sok sung khor dak

Mistresses of the speech wheel's earth dwellers, Airāvātī and others,

ཡེ་ཤེས་དཔའ་བོར་བཅས་རྣམས་བྱགས་དམ་བསྐྱངས། །

yeshe pawor ché nam tukdam kang

Together with your heroes of wisdom, may your wishes be fulfilled!

ས་འོག་འཁོར་ལའི་ཤུགས་སོགས་སྐྱུ་འཁོར་བདག །

sa ok khorlō shuk sok ku khor dak

Mistresses of the body wheel's subterranean dwellers, Cakravarmiṇī and others,

ཡེ་ཤེས་དཔའ་བོར་བཅས་རྣམས་བྱགས་དམ་བསྐྱངས། །

yeshe pawor ché nam tukdam kang

Together with your heroes of wisdom, may your wishes be fulfilled!

དེ་དག་རྣམ་འཕྱུལ་རི་རབ་རྩལ་ཕྱན་སྟེད། །

dedak namtrul rirab dultren nyé

Your emanations as numerous as the atoms of Mount Meru,

མཁའ་འགྲོ་མ་དཔལ་ལྷ་ཚོགས་བྱགས་དམ་བསྐྱངས། །

khadroma pal lhatsok tukdam kang

Throngs of glorious ḍākinīs, may your wishes be fulfilled!

དོ་རྟེ་ལུས་དང་མྱི་རོལ་ད་གྱིལ་འཁོར་གྱི། །

dorjé lü dang chirol kyilkhor gyi

Hosts of yoginīs of the maṇḍalas of the vajra body and external places,

ནལ་འབྱོར་མ་ཚོགས་ད་གྱེས་པ་སྐྱོང་གུར་ནས། །

naljorma tsok gyepa kong gyur né

May you be pleased and your wishes be fulfilled! As a result of these prayers

བྱུགས་དང་འགལ་བའི་ཉ་མས་ཆགས་མུན་པ་སངས། །

tuk dang galwé nyamchak münpa sang

May the darkness of impairments and breakages that displease you be dispelled,

ཡེ་ཤེས་སྣང་བས་བདག་རྒྱུད་གསལ་བར་ཤོག །

yeshe nangwé dak gyü salwar shok

May my mind be illuminated by the light of primordial wisdom,

ཅིར་སྣང་ཡུལ་ཀུན་ཚོགས་ཀྱི་ལོངས་སྤྱོད་དུ། །

chir nang yul kün tsok kyi longchö du

And by the power of experiencing all appearances and objects as the enjoyment of the feast,

རོལ་བས་བདེ་སྟོང་རྟོགས་པའི་རྩལ་འབར་ཏེ། །

rolwé detong tokpé tsal bar té

May the realization of bliss and emptiness blaze forth,

འདུ་བ་གསུམ་དང་འབར་བ་རྣམ་གསུམ་སོགས། །

duwa sum dang barwa nam sum sok

And may accomplishments such as the three gatherings<sup>9</sup> and the three blazings,<sup>10</sup>

དངོས་གྲུབ་དབྱར་གྱི་མཚོ་ལྷར་འཕེལ་བར་ཤོག །

ngödrub yar gyi tso tar pelwar shok

Increase like a summer lake!

མཐར་ཐུག་སྤང་ཁམས་སྡིགས་མ་དབྱིངས་སུ་དག །

tartuk pung kham nyikma ying su dak

Finally, may the dregs of the aggregates and elements be purified in all-encompassing space,

མི་ཤིགས་དྲངས་མ་ཡེ་ཤེས་བརྩུད་ཀྱིས་སྦྱིན། །

mishik dangma yeshe chü kyi min

And ripen into the indestructible, pure distillate of quintessential, primordial wisdom!<sup>11</sup>

སྟོང་པའི་མཁའ་ལ་རྗེས་ཆགས་མདངས་ཤར་དེ། །

tongpé kha la jé chak dang shar té

May the radiance of compassion shine in the sky of emptiness,

ཟུང་འབྲུག་པག་མོའི་གོ་འཕང་ཟུར་འགྲུབ་ཤོག །

zungjuk pakmö gopang nyur drub shok

And may we swiftly attain the state of union of Vajravārāhi!

གཞན་ཡང་རིས་མེད་རྒྱལ་བསྟན་བཤད་སྤྱོད་འཕེལ། །

zhenyang rimé gyalten shedrub pel

Furthermore, may the study and practice of the Victorious One's non-sectarian teachings flourish,

དེ་འཛིན་ཞབས་བརྟན་ཕྱིན་ལས་ཕྱོགས་མཐར་ཁུབ། །

dé dzin zhabten trinklé chok tar khyab

May the holders of those teachings live long, and their enlightened activities spread everywhere in all directions,

འགྲོ་ཀུན་ཕན་བདེའི་དགེ་མཚན་དར་བབ་ཤིང་། །

dro kün pendé gé tsen dar bab shing

May the virtuous signs of freedom and happiness for all beings increase,

ཕུམ་གཅིག་མཚོག་དངོས་འགྲུབ་པའི་བླ་ཤིས་ཤོག །

chamchik chokngö drubpé tashi shok

And may all be auspicious so that all beings, together, attain the supreme accomplishment!

འཕྲོས་དོན་ཕན་བུ་སྤྲོས་པ།

*A supplementary note on the term fulfilment:*

བསྐྱང་བ་ཞེས་པའི་འབྲུ་དོན། ཚོགས་བསྐྱང་གཉིས་ཀྱི་ཁྱེས་ཕྱེ་པའི་ཚོགས་མཚན་ནི་ཞལ་ཟས་བཟའ་བཏུང་གི་བདུད་ཅིས་སྒྲ་  
མ་དང་དཀྱིལ་འཁོར་གྱི་ལྷ་རྣམས་མཉེས་པ་སྦྱབ་པ་གཙོ་ཆེ་ལ། དེའི་སྟེང་དུ་འདོད་ཡོན་གྱི་འབྱོར་བ་རྒྱས་པ་ཡིད་ལས་སྤྱལ་  
པ་དང་། དངོས་བཤམས་བྱིན་གྱིས་བརྒྱབས་པའི་སྒོ་ནས་ལྷའི་བྱུགས་རྒྱུད་ཀྱི་མཉེས་པ་ཆ་ཤས་རྫོགས་པའམ། ཁ་འགོང་བར་  
བྱེད་བས་ན་དེ་སྐྱང་ཅེས་བྱ་སྟེ། ཚོགས་བསྐྱང་གཉིས་ཀྱི་བྱུང་པར་ཡང་དེས་ཤེས་སོ། དེར་མ་ཟད་དམ་ཚིག་ཉམས་པའི་ཉེས་  
པས་དཀྱིལ་འཁོར་གྱི་ལྷ་རྣམས་མི་མཉེས་པར་བགྱིས་པ་འགྱོད་ཚངས་ཆེན་པོའི་མན་ངག་རྒྱས་པར་བསྦྱབས་པ་ལ་བརྟེན་ནས་  
སྤྱང་བ་ཡང་སྤྱོད་ཀྱི་ལྷ་རྣམས་སྟེ་རང་གི་དམ་ཚིག་གསོ་བ་དང་། ལྷའི་དགོངས་པ་གསོ་བ་གཉིས་གང་ལྟར་ཡང་སྤྱོད་བཤད་དུ་  
རུང་ངོ་། སྤྱིར་ཚོགས་བསྐྱང་གཉིས་ལ་འགལ་བ་མེད་དེ། གྲོལ་ཐིག་ལམ་རྒྱས་པའི་བསྐྱང་བ་འཆི་མེད་སྐུ་གསུམ་འདུས་པའི་  
དཀྱིལ་ཚོག་ཏུ་ཚོགས་ཕུད་དང་པོའི་མཚན་པར་གསུང་བ་བཞིན་ནོ།

*The term 'fulfilment'<sup>12</sup> is explained as follows. If we distinguish between the feast and the fulfilment offering, then*

the feast offering is mainly a practice of pleasing the guru and the deities of the maṇḍala with the nectar of food and drink. Then, the fulfilment is so called, because it perfectly pleases or satisfies the deities by means of the blessing of a vast wealth of sensual delights created by the mind and those actually arranged. This is how the difference between feast and fulfilment can be understood. Furthermore, it also refers to the purification based on the vast practice of the instructions on the “great remorseful purification” of the faults of broken samaya which earn the displeasure of the deities of the maṇḍala. In this respect, “fulfilment” can be taken to mean the healing of one’s own samaya or the healing of the wisdom minds of the deities. Generally, feast and fulfilment are not entirely unrelated, as when the fulfilment of the elaborate is said to be the ‘first portion’ offering in the maṇḍala ritual of the Assembly of the Deathless Three Kāyas<sup>13</sup> [of Sherab Özer].

ཞེས་པའང་བཙུན་པ་སྒོ་གྲོམ་གསལ་བ་འཇིགས་མེད་འོད་གསལ་གྱི་ངོར། སྤང་སྒྲིན་བསྟན་པའི་ཉི་མས་བྲིས་པ་མངྒ་ལྟོ།།

At the request of the learned monk Jikmé Ösal, this was written by the crazy beggar Tenpe Nyima. Maṅgalam!

| Translated by Han Kop and edited by Jeremy Tattersall, 2019. The supplementary note on the term fulfilment has been translated by Adam Pearcey. We are indebted to Tulku Thondup’s pioneering translation of the text. With gratitude to Dakpo Tulku Rinpoche for his clarifications and to Stefan Mang for his suggestions.

1. ↑ Skt. *dharmadhātu*.
2. ↑ I.e., the deities of the *Māyājāla*.
3. ↑ Skt. *amṛta*
4. ↑ Dakpo Tulku Rinpoche says that here, as in the fulfilment practice of the *Peaceful and Wrathful Deities that Empty the Lower Realms*, appearance is the fulfilment of ambrosia, emptiness the fulfilment of rakta, and their union the fulfilment of bali. So here the moon has the nature of medicine, the sun of rakta, and union is bali.
5. ↑ I.e., Pema Tötreng, Padmasambhava.
6. ↑ Dakpo Tulku Rinpoche says that here *outer* refers to the pure realms, *inner* to the cities of the ḍākas and ḍākinis, and *other* to ultimate reality. Or else outer refers to the twenty-four places and so forth, inner to elements of the vajra body such as the channels, and other to the state where those have been actualised, the all-encompassing space of primordial wisdom.
7. ↑ Skt. *jñāna*, Tib. *yeshe*. It can also be translated as ‘pristine cognition’.
8. ↑ Skt *vīra*; Tib. *pawo*.
9. ↑ The three gatherings: 1) the gathering of people during the day, 2) the gathering of ḍākinis by night, and 3) the gathering of provisions at all times.
10. ↑ The three blazes are blissful warmth in the body, power in speech and realization in the mind.
11. ↑ It is ambiguous what exactly is doing the ripening here. However, in accordance with the common pair of the ‘dregs’ (Tib. *nyikma*) and the ‘pure distillate’ (Tib. *dangma*), the pure distillate is considered to be the desired end result.
12. ↑ Tib. *kangwa*; *bskang ba*.
13. ↑ Tib. *chimé kusum düpa*; ‘*chi med sku gsum ’dus pa*.

༄༅། །ཨོ་ཏྲུལ་འཇིགས་མེད་ཆོས་ཀྱི་དབང་པོ་ལ་བསྟོན་ཅིང་གསོལ་བ་བཞུགས།

## In Praise of Patrul Orgyen Jigme Chökyi Wangpo

*by Dodrupchen Jigme Tenpe Nyima*

ཕྱི་ནང་རིག་གཞུང་རྒྱ་མཚོའི་ཕ་རོལ་སོན། །

chi nang rik zhung gyatsö parol sön

You traversed the ocean of knowledge of the outer and inner sciences

ཟབ་རྒྱས་གསུང་རབ་མང་པོའི་སྒྲིམ་གཅིག་གྱུར། །

zabgyé sung rab mangpö drom chik gyur

To become a repository of manifold teachings, profound and vast.

དབུག་པའི་གནས་སུ་སྐྱེ་ཆེ་སྐྱབ་ལ་བྲིལ། །

wenpé né su kutsé drub la dril

In solitary places, you devoted your entire life to practice,

བྱུགས་དམ་ཞལ་གཟིགས་བྱང་རྒྱབ་སེམས་གཉིས་འབྱོངས། །

tukdam zhal zik changchub sem nyi jong

Saw the yidam deities in visions and mastered twofold bodhicitta.

ཆོས་བརྒྱད་རོ་སྟོམས་སྤྲས་པའི་བརྟུལ་ཞུགས་མཛད། །

chö gyé ronyom bepe tulzhuk dzé

You realized the equal taste of the eight worldly concerns and practised as a hidden yogin;

སྤྱིག་སྟོན་ཡུལ་ཁམས་དཀར་པོའི་གླིང་དུ་བསྐྱུར། །

dik chö yulkham karpö ling du gyur

You transformed a land of unwholesome action into a sanctuary of the virtuous;

བྱང་རྒྱབ་སྟོན་པའི་ལམ་བཟང་ཕྱོགས་བརྒྱར་སྤེལ། །

changchub chöpe lamzang chok gyar pel

You promoted the excellent path of bodhisattva conduct in a hundred directions;

གསང་ཆེན་རྒྱུད་རྒྱལ་ཅེ་མའི་བསྟན་སྟོན་བཟུང་། །

sang chen gyü gyal tsémö ten sok zung

And you maintained the life-force of the ultimate teachings of the great secret king of tantras.

ཨོ་རྒྱལ་འཇིགས་མེད་ཚོས་ཀྱི་དབང་པོ་ལ། །

orgyen jikme chökyi wangpo la

While thus recalling your life of liberation,

ནམ་ཐར་དྲན་བཞིན་དད་པས་གསོལ་བ་འདེབས། །

namtar dren zhin depé solwa deb

I pray to you, Orgyen Jigme Chökyi Wangpo:

འདི་ཕྱི་བར་དོ་ཀུན་རྒྱུགས་རྗེས་བྱུངས། །

di chi bardo küntu tukjé zung

Hold me with compassion in this life, the next and the bardo state,

གོང་མའི་བརྒྱུད་སློལ་ཟིན་པར་བྱིན་གྱིས་སློབས། །

gongmé gyü sol zinpar jingyi lob

And inspire me to uphold the lineage of the great masters of the past.

རང་གི་འདོན་རྒྱུར་བསྟན་པའི་ཉི་མས་བྲིས་པའོ། །

*Tenpai Nyima wrote these words for his own recitation.*

| Translated by Adam Pearcey, 2020.

Source: 'jigs med bstan pa'i nyi ma. *rDo grub chen 'jigs med bstan pa'i nyi ma'i gsung 'bum*. 7 vols. Chengdu: Si khron mi rigs dpe skrun khang, 2003. TBRC: W25007, vol. 1: 217

# In Praise of Sönam Palge

*by Dodrupchen Jigme Tenpai Nyima*

*Namo guru!*

Noble guru, even your name is a treasury of *merit*,  
Your liberative life a *splendour* of learning and joy.  
If we pray to you, you are a source of all  
The *virtue* and goodness of the attainments.<sup>1</sup>

Your family was that of the noble Mukpo Dong,  
And within it you belonged to the merchant class.  
You were born into the noble Drama household,  
And the year of your birth year was the male Iron Monkey.<sup>2</sup>

You were large in stature and your senses acute;  
Your limbs and torso were stout and physically strong;  
Your head was broad like a parasol;<sup>3</sup>  
And your upper body resembled that of a lion.<sup>4</sup>

Your mind was clear and you were eloquent and bold.  
You were brave, steadfast and courageous.  
Your character was thus exceedingly positive—  
Compassionate and enthusiastic for Dharma.

The lotus of your noble character,  
With such natural qualities as these,  
Was first enhanced by the water-like  
Instructions of the Dzogchenpa of Do Valley.<sup>5</sup>

You then followed many other learned and accomplished ones  
And studied the works of the great scholars of India and Tibet,  
So that you became just like an excellent vase  
Filled with the nectar of empowerments, transmissions and instructions.

Through the sevenfold mind training, the paths of generation and perfection,  
And especially through training single-pointedly  
In the yoga of the luminous heart-essence,  
You attained profound, flexible meditative absorption.

Together with the king of yogic adepts,<sup>6</sup>  
You roamed among the great vajra places,  
And through drinking the wine of the blessings  
Of *vīras* and *ḍākinīs* you were constantly intoxicated.



With vital and downward-clearing winds dispersed in the space of the central channel,  
The light of *caṇḍālī* pervaded and overcame the other two channels,  
So that you were filled with supreme vernal joy,  
And saw the definitive truth of the Middle Way.

Everything—environment and beings—arose as bliss,  
And this rapturous display continued day and night,  
So that you moved about as fearlessly as a lion  
Through this world of sorrowful existence.

Your explanations were erudite, your compositions magnificent,  
Your answers were always profound and grounded in reason,  
So that even amidst many precious masters of mantra  
You stood out like smelted, crafted and burnished gold.

A guide to beings and an eye for this world,  
You served as the guru of many sublime beings  
Including Orgyen Chökyi Wangpo,<sup>7</sup>  
And became a vital trunk of the Dharma of Nyingtik.

Still, you kept your yogic discipline hidden,  
And while maintaining the lifestyle of a tantric householder,  
You brought great benefit to those who saw or heard you.  
While talking little to those without depth.

Until your eighty-fifth year you lived<sup>8</sup>  
Without any trace of physical illness.  
Then, while reciting the text of *Mañjuśrīnāmasaṃgīti*,  
You passed into the realm of absolute peace.

When I think of the great fortune  
Of those of us who touched the feet  
Of such an accomplished heruka, I rejoice,  
And fold my hands together in devotion a hundred times!

| Translated by Adam Pearcey, 2020.

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1. This verse incorporates the syllables of Sönam Palge's name, which literally means Merit, Splendour and Virtue. ↩
2. This corresponds to 1800. ↩
3. This is one of the eighty minor marks. ↩
4. This is one of the thirty-two major signs. ↩
5. i.e., the First Dodrupchen Jigme Trinlé Özer. ↩
6. Most likely a reference to Do Khyentse Yeshe Dorje. ↩
7. i.e., Patrul Rinpoche (1808–1887). Sönam Palge was also a teacher to Orgyen Tenzin Norbu (1841–1900). ↩
8. His dates were thus 1800–1884. As no full biography is available, this text appears to be the only source for these dates. ↩

༄༅། །སྒྲོལ་མའི་གསོལ་འདེབས། །

## Prayer to Ārya Tārā

*by Dodrupchen Jigme Tenpai Nyima*

རྒྱལ་བ་ཀུན་གྱི་སྤྱུགས་རྩིན་ལས་རྣམས། །

gyalwa kün gyi tukjé trlnlé nam

Embodiment of the compassion and activity of all Victorious Ones,

གཅིག་བསྐྱུས་རྩི་བཅུན་ལྷུང་མ་དཔའ་མོའི་ཞབས། །

chikdū jetsün nyurma pamö zhab

Noble Lady, swift and heroic,

གསོལ་བ་འདེབས་སོ་འདི་ཕྱི་བར་དོ་ཀུན། །

solwa deb so di chi bardo kün

To you I pray: in this life, the next and the intermediate state,

འཇིགས་དང་སྦྱུག་བསྐྱེད་ཚྲོགས་ལས་བསྐྱབ་ཏུ་གསོལ། །

jik dang dukngal tsok lé kyab tu sol

May you protect us from the hosts of fears and sufferings!

དགེ་ཞིང་བཟ་ཤིས།

*May there be virtue and auspiciousness.*

| Translated by Abraham Ta-Quan, 2020.

༄༅། ལྷན་རས་གཟིགས་ཀྱི་གསོལ་འདེབས། །

## Prayer to Avalokiteśvara

*by Dodrupchen Jigme Tenpai Nyima*

འཇིགས་རུང་འཁོར་མཚོར་བྱིང་བའི་འགྲོ་བ་ལ། །

jikrung khor tsor jingwé drowa la

To beings drowning in saṃsāra terrifying ocean,

དམིགས་མེད་སྙིང་རྩི་དབང་གུར་སྤྱལ་པའི་གར། །

mikmé nyingjé wang gyur trulpé gar

You manifest as the master of non-referential compassion,

བསྟན་མཛད་ལེགས་པའི་ལམ་སྟོན་སྤྱ་བའི་ཉི། །

ten dzé lekpé lam tön mawé nyi

Guide on the path of excellent teachings, Sun of Speech,

ལྷ་མ་ལྷན་རས་གཟིགས་ལ་གསོལ་བ་འདེབས། །

lama chenrezik la solwa deb

Lama Avalokiteśvara, to you I pray!

སྐྱེ་བ་ཀུན་ཏུ་མགོན་པོ་ལྷན་རས་གཟིགས་། །

kyewa kuntu gönpo chenrezik

In every lifetime, may the protector Avalokiteśvara

འབྲལ་མེད་གཙུག་གི་རྒྱན་དུ་ཐོབ་པ་དང་། །

dralmé tsuk gi gyen du tobpa dang

Always remain on my crown without ever separating.

དེའི་གསུང་གདམས་དོན་མ་ཞོར་ཉམས་བླངས་ནས། །

dé sung dam dön manor nyam lang né

Bless me so that, practising the true meaning of his speech correctly,

གཏན་བདེའི་རྩ་བ་རྒྱགས་པར་བྱིན་གྱིས་སློབས། །

ten dé tsawa tsukpar jingyi lob

I may establish the roots of everlasting bliss and happiness!

དབལ་བྱལ་ཁྱེ་ཁོའི་ཕྱོགས་ནས་དད་ལྷན་ཁྱེ་རྒྱལ་གྱི་ངོར་ཨ་བྱས་སོ།།

*Abhaya wrote this prayer at the request of faithful Trogyal from Walshul Khyokho.*

| Translated by Abraham Ta-Quan, 2020.

༄༅། །འོད་དཔག་མེད་གྱི་གསེལ་འདེབས། །

## Prayer to Buddha Amitābha

*by Dodrupchen Jigme Tenpai Nyima*

རྒྱལ་བ་འོད་དཔག་མེད་མགོན་ལ། །

gyalwa öpakmé gön la

O Victorious One and Protector Amitābha,

གསེལ་བ་འདེབས་སོ་བྱིན་གྱིས་སློབས། །

solwa deb so jingyi lob

To you I pray: inspire me with your blessing.

ཚེ་འདི་འཕོས་མ་ཐག་པ་རུ། །

tsé di pö matak pa ru

As soon as it is time to leave this life behind,

བདེ་བ་ཅན་དུ་ངང་དུ་གསེལ། །

dewachen du drang du sol

Guide me, I pray, to the realm of Sukhāvati!

སློབ་བཟང་ལོ།།

*For Lobzang.*

| Translated by Abraham Ta-Quan, 2020.

༄༅། །པརྩ་འབྱུང་གནས་སོགས་ཀྱི་གསོལ་གདེབས།

## Prayer to Padmasambhava, Longchenpa and Jigme Lingpa

*by Dodrupchen Jigme Tenpai Nyima*

འཇིགས་བྲལ་འཆི་མེད་སྐུ་ཅན་པརྩ་འབྱུང་། །

jikdral chimé kuchen pema jung

Padmasambhava, fearless possessor of immortal form,

ཐེག་མཆོག་བསྟན་པའི་ཤིང་རྟ་གྲོང་ཆེན་པ། །

tek chok tenpé shingta longchenpa

Longchenpa, chariot of the teachings of the Supreme Vehicle,

གངས་ཅན་ཕན་བདེའི་ཉི་མ་འཇིགས་བྲལ་གླིང་། །

gangchen pendé nyima jikdral ling

Jigme Lingpa, sun of benefit and well-being for this snowy land—

གསོལ་བ་འདེབས་སོ་དོན་གཉིས་ལྷན་གྱུབ་ཤོག །

solwa deb so dön nyi lhündrub shok

To you I pray: spontaneously accomplish my own and others' benefit!

ཕྱི་བན་གྱི་དོར་བྲིས།

*Written at the request of Śrī Ben.*

| Translated by Abraham Ta-Quan, 2020.

༄༅། རིག་འཛིན་ཡུམ་ཀའི་རྒྱན་ཁྱེར་སྟིང་པོར་དྲིལ་བ་དོ་རྩེ་བཙུན་མོའི་ནལ་ལུང་།

Words of the Vajra Queen

An Essential Daily Practice of the Vidyādhara's Female Practice

by Dodrupchen Jikmé Tenpé Nyima

ན་མོ་རྫོན་སྒྲ་ག་རྩ་ཡེ།

*Namo jñānasāgarāya*<sup>1</sup>

འདིར་རྫོགས་པ་ཆེན་པོ་གྲོང་ཆེན་སྟིང་གི་ཐིག་ལེ་བདེ་བ་སྦྱར་ནམ་མཁའ་མཛོད་ཀྱི་ཆོས་སྒྲའི་བྱེ་བྲག་གི་རིག་འཛིན་ཡུམ་ཀའི་  
རྩེ་མཁའ་འགོ་མ་རྣམས་ཀྱི་འཁོར་ལོས་སྦྱར་བ་དབྱིངས་ལྷུག་བདེ་ཆེན་རྒྱལ་མོའི་ཙ་སྦྱབ་བདེ་ཆེན་དཔལ་ཕྱེར་གི་རྒྱན་ཁྱེར་སྟིང་  
པོར་དྲིལ་ཏེ་ཉམས་སྲུ་ལེན་པར་འདོད་པས།

*When the Great Perfection's Heart Essence of the Vast Expanse was deciphered, a unique part of the teachings of the sky treasury was the Vidyādhara's Female Practice of Dhātviśvarī. She is the Queen of Great Bliss and mistress of the vajra dākinis. Here I have condensed her root sādhana, the Glorious Blissful Garland, into a daily practice.*

ཐོག་མར།

*Those who wish to practise her should begin with prayers to the root and lineage gurus:*

གང་གི་དྲིན་གྱིས་བདེ་ཆེན་ཉིད། །

gang gi drin gyi dechen nyi

You are the one whose kindness

སྐད་ཅིག་ཉིད་ལ་འཆར་བ་གང་། །

kechik nyi la charwa gang

Can bring great joy in an instant,

བླ་མ་རིན་ཆེན་ལྷ་བུའི་སྐ། །

lama rinchen tabü ku

The guru in jewel-like form,

དོ་རྩེ་ཙན་ཞབས་པད་ལ་འདུད། །

dorjé chen zhabpé la dü

Vajra holder, at your feet I bow!

ཅས་ཙ་བརྒྱད་ཀྱི་བླ་མ་ལ་གསོལ་གདབ་སྒྲོན་དུ་འགོ་བས།



སྐྱབས་སེམས་བྱ་བ་ནི།

## Refuge and Bodhicitta

ན་མོ་རྒྱལ་ཡུམ་དོ་རྗེ་པག་མོ་ལེ།

namo, gyalyum dorjé pakmo la

Namo! Mother of all the buddhas, Vajravārāhī,

འདུ་འབྲལ་མེད་པར་སྐྱབས་སུ་མཆི།

dudral mepar kyab su chi

In you, I take refuge, beyond union and separation.

ཕྱོགས་རིས་བྲལ་བའི་སེམས་ཅན་རྣམས་ལ།

chokri dralwé semchen nam

I will lead all beings, impartially,

བདེ་ཆེན་ས་ལ་འགོད་པར་བགྱི། ལན་གསུམ

dechen sa la göpar gyi

To the state of great bliss.

*Three times.*

དེ་ནས་དངོས་གཞི་མཁའ་འགྲོའི་མངོན་རྟོགས་སྒྲིམ་པ་ནི།

## The Main Part: Meditating on the Visualization of the Ḍākinī

ཨུམ་ སྒྲང་བ་ཐམས་ཅད་ཡུམ་ལྔའི་གློང་ལ།

ah, nangwa tamché yum ngé long

Āḥ! All that appears is the expanse of the five mothers.

སྤྱིད་པ་ཐམས་ཅད་མཁའ་འགྲོའི་དལ་ལ།

sipa tamché khandrö dal

All that exists is the circle of the ḍākinīs.

རྒྱ་རྒྱུན་ལས་འདས་གཞལ་ཡས་ཁང་ལ།

gyukyen lé dé zhalyé khang

The celestial palace is beyond cause and condition:

ཐིག་ལེ་ཉག་གཅིག་ཆོས་དབྱིངས་སྒྲོལ་ལ།

tiklé nyakchik chöying go

The single entrance symbolises the single sphere<sup>2</sup> of all-pervading space.

བདེ་ཆེན་འབར་བའི་ཕོ་བྲང་དབྱུང་ལ།

dechen barwé podrang ü

In the centre of the palace blazing with great bliss,

ཐུ་སྐྱེས་གེ་སར་བཞད་པའི་སྤེང་མེ་

chukyé gesar zhepé teng

Upon the heart of a blossoming lotus

ཉི་མའི་གདན་ལ་མཁའ་འགྲོའི་གཙུག་པོ་

nyimé den la khandrö tso

And a sun-disc seat, stands the foremost of the ḍākinīs:

ཆོས་སྐྱེའི་གློང་ན་ཀུན་བཟང་མོ་

chökü long na kunzangmo

In the expanse of dharmakāya she is Samantabhadri,

ལོངས་སྐྱེའི་ཞིང་ན་ལྷ་རྩ་རྒྱུ་

longkü zhing na warahi

In the sambhogakāya realm she is Vajravārāhī,

སྤྱུ་སྐྱ་ཡེ་ཤེས་མཚོ་རྒྱལ་མེ་

tulku yeshe tsogyalma

And in nirmāṇakāya form she is Yeshe Tsogyal.

ཞལ་གཅིག་ཕྱག་གཉིས་སྐྱ་མདོག་དམར་མེ་

zhal chik chak nyi kudok mar

She has one face and two hands; her body is red in colour.

གཙེར་མོ་མཉམ་པའི་དོར་སྟབས་ཅན་མེ་

chermo nyampé dortab chen

She is naked, standing in the posture of equanimity, yet ready to act.

ཤིན་ཏུ་ཆགས་དང་བཞད་པའི་ཞལ་མེ་

shintu chak dang zhepé zhal

Passionate and smiling,

ཕྱག་གཡས་ཐོད་པའི་ཅང་ཏེ་ཏུ་

chak yé töpé chang te'u

In her right hand she holds a small skull-drum<sup>3</sup>

སྟན་གྱི་ཐང་ཀར་གཏོད་ཅིང་འཁྲུལ་མེ་

nyen gyi tekār tö ching trol

That is raised and played close to her ear.

གཡོན་པ་གྱི་གུག་ཡུ་བ་ནི་

yönpa driguk yuwa ni

In her left hand she holds a hooked knife, the handle

དཀྱུ་ལ་བརྟེན་ནས་མཆོག་དུ་འབྱིང་མེད།

ku la ten né chok du gying

Resting on her hip; her bearing is imposing and graceful.

ལྷ་ག་རྒྱས་ཤིང་ལུ་མ་འབྱར་མེད།

bhaga gyé shing numa bur

Her *bhaga* is expanded and her breasts swell.

རིན་པོ་ཆེ་དང་གཞོན་ནུའི་བརྒྱན་མེད།

rinpoché dang zhönnü gyen

She is adorned with jewels and youth-ornaments;

ཕུང་རི་ཀའི་དོ་ཤལ་འཕྱང་མེད།

pundariké doshal chang

And wears a garland of white lotus flowers.<sup>4</sup>

རུས་པའི་རྒྱན་དུག་སྐྱེ་ལ་མཛེས་མེད།

rüpe gyen druk ku la dzé

The six bone ornaments adorn her body,<sup>5</sup>

གནག་སྐྱུ་དབུ་སྐྱའི་ལན་ཚར་ཅན་མེད།

nak num utré lentsar chen

Her black, glistening hair is plaited,

རིན་པོ་ཆེ་ཡི་ཅེ་བླན་བརྩིད་མེད།

rinpoché yi tsé dren ji

And her jewelled diadem shines majestically.

དབུ་མའི་སྐྱུན་ནི་དབྱིངས་ལ་གཟིགས་མེད།

umé chen ni ying la zik

Her central eye gazes into all-encompassing space.

ལོངས་སྐྱའི་སྐྱུན་གྱིས་འགོ་བ་འདུལ་མེད།

longkü chen gyi drowa dul

Her sambhogakāya eye tames beings.

སྐྱེ་ལ་སྐྱའི་སྐྱུན་གྱིས་ཁམས་གསུམ་འགྲུགས་མེད།

tulkü chen gyi kham sum guk

Her nirmāṇakāya eye summons the three realms.

སྐྱེ་ལ་རྒྱུད་སྟེའི་དཀྱིལ་འཁོར་རྫོགས་མེད།

ku la gyüdé kyilkhör dzok

In her body the maṇḍalas of all the classes of tantra are perfectly complete.

འབྲུམ་ཕྱག་ཡངས་པའི་མཁའ་འགྲོས་བསྐྱར་༥

bumtrak yangpé khandrö kor

She is surrounded by a vast assembly of hundreds of thousands of ḍākinīs.

རིགས་བདག་པདྨ་ཐོད་ཐེང་རྩལ་༥

rikdak pema tötreng tsal

The lord of the families is Mighty Lotus with Skull-Garland.<sup>6</sup>

ཨྲ་མྲ་ཅུ་གཞོན་དཀར་གསལ་འཇུམ་༥

atsarya zhön karsal dzum

The youthful ācārya has a light complexion and is smiling.

ཉེ་རུ་ཀ་པ་ཅང་རྩིལ་འཁྲོལ་༥

hérukapa chang dril trol

He appears in the form of a heruka and plays a small skull-drum and bell.

དམ་ཚིག་ཡེ་ཤེས་གཉིས་སུ་མེད་༥

damtsik yeshe nyi sumé

The samaya and wisdom deities are indivisible.

བསྐྱོམ་པ་ཙམ་གྱིས་དངོས་གྲུབ་ཐོབ་༥

gompa tsam gyi ngödrub tob

Merely by meditating on them I gain accomplishment.

ཅེས་དམ་ཡེ་དབྱེར་མེད་གྱི་ང་རྒྱལ་བརྟན་པོ་བྱ་ཞིང་དག་པ་རབ་འབྱམས་ལྟའི་གསལ་སྒྲུང་ལ་སེམས་ཅི་གཅིག་ཏུ་བབྱུང་།

*Arouse stable pride that the samaya and wisdom being are indivisible, and focus the mind one pointedly on a clear appearance of the deities of infinite purity.*

བསྐྱེད་པའི་གསལ་ཞེ།

## The Visualization for Recitation

རང་ཉིད་མཁའ་འགྲོའི་སྤྱགས་ཀ་རུ་༥

rangnyi khandrö tukka ru

I am the ḍākinī. In my heart

ཕག་མོ་མཐིང་ནག་གི་ཐོད་ཅན་༥

pakmo ting nak dri töchen

Is Vārāhī, dark blue in colour and holding a hooked knife and skull-cup.

སྙིང་དབྱུས་དགའ་འཁྲིལ་བོ་མཚན་མཐར་༥

nying ü ga khyil bam tsen tar

In her heart is a coil of joy, in the centre of which is the syllable vaṃ,

སྒྲགས་ཐྱང་ཁའོར་བའི་འོད་ཟེར་གྱིས་མཆོད་པའོ།

ngak treng khorwé özer gyi

Encircled by the mantra garland. It revolves, emitting light rays that

ལྷ་སྐྱའི་སྒྲུང་ཞེན་གསལ་བར་བྱས་པའོ།

lha kü nang zhen salwar jé

Illuminate and enhance the appearance of the deities

རིགས་བདག་སྤྲུལ་མའི་བྱུགས་རྒྱུད་བསྐྱེད་པའོ།

rikdak lamé tuk gyü kul

It invokes the wisdom mind of the guru, the lord of the families,

དེ་ལས་འོད་འཕྲོས་དོན་གཉིས་བྱས་པའོ།

dé lé ö trödön nyi jé

Who sends out light rays that accomplish the two benefits.

སྤྲུལ་མའི་སྐྱེ་ལས་བདུད་ཅིའི་རྒྱུན་པའོ།

lamé ku lé dütsi gyün

From the guru's body, a stream of ambrosia,

ཟག་མེད་བདེ་བ་ཆེན་པོར་བབས་པའོ།

zakmé dewa chenpor bab

Undeclared great bliss, flows down.

དགའ་བ་བཞི་ཡི་བྱེད་ལས་གྱིས་མཆོད་པའོ།

gawa zhi yi jelé kyi

Through the power of the four blisses

དབང་བཞིའི་ཡེ་ཤེས་ཉམས་སྤྱུ་མྱོང་པའོ།

wang zhi yeshe nyam su nyong

The primordial wisdom of the four empowerments is experienced.

ཨོ་པདྨོ་ཡོ་གི་ནི་རྫོ་ན་ལྷ་རྩེ་རྩི་རྩི་མཆོད་པའོ།

om padmo yogini jnana varahi hung

om padmo-yoginī-jñāna-vārāhī hūṃ

ཞེས་སེམས་དཔའ་སྤྱུ་བ་ཕྱེགས་སྤྱུ་བྱས་ཏེ་དོ་རྩི་རྩི་རྩི་སྤྱུ་གཉིས་པ། ཨོ་ཞེས་སྤྱུ་གྱི་མགོ་འདྲེན་  
དང་། པདྨོ་ཡོ་གི་ནི་རྩི་དམ་ཆོག་སེམས་མ་དང་། རྫོ་ན་ལྷ་རྩེ་རྩི་ཞེས་ཡེ་ཤེས་སེམས་མའི་མཚན་སྤྱུ་གྱི་མཐར། རྩི་ཞེས་  
དོ་རྩི་གསུམ་གྱི་དངོས་གྲུབ་བསྐྱེད་པའི་རིག་པ་སྤྱུར་བ་ཅི་རུས་སྤྱུ་བསྐྱེད་པ། འོད་ཟེར་སྤྱོད་བསྐྱེད་དམིགས་པ་བྱ་ཞིང་གྲོང་ཆེན་  
དགོངས་པའི་སྤྱོད་ཚུལ་སོགས་གཞུང་ལས་ཤེས། མཐར།

*With this, one 'nests the three beings'<sup>2</sup>. The twelve syllables of the vajra root mantra are as follows. 'Om' is the vanguard of the mantra. 'Padmo yogini' is the commitment being. 'Jñāna vārāhī' is the name of the wisdom being. At the end of the mantra comes 'hūṃ', which invokes the accomplishment of the three vajras. Apply awareness and recite as much as you can. Visualize the radiating and absorbing of light rays. The way in which the wisdom of the vast expanse should be maintained and so forth should be known from other texts.*

*Then recite the following all-embodying mantra of the peaceful and wrathful deities as well.*

ཨོཾ་གུ་ཅུ་རྩོ་ན་བོ་རྩི་ཙོ་རྩ་མ་རྩ་སུ་ཁ་རུ་ལུ་རུ་ལུ་རྩུ་བྱུ་རྩུ་མུ་

om guhya jnana bodhi tsitta maha sukha rulu rulu hung jo hung

om guhya-jñāna bodhicitta-mahāsukha rulu rulu hūṃ bhyo hūṃ

ཞེས་ཞི་ཁོ་འདུས་པའི་སྒྱི་སྒྲགས་ཀྱང་བསྒྲ། ལུས་དཀྱིལ་གཙོ་བོའི་སྒྲགས་ཀར་ཉི་ཟླའི་གཏུར་ཨ་ཡིག་ལ་སྒྲགས་ཐེང་གི་  
བསྐྱར་བར་དམིགས་ཏེ་སྒྲོ་བསྒྲུ་བྱའོ།

*In the heart of the principal deity of the body maṇḍala<sup>8</sup> is a locket of the sun and moon, inside of which is a syllable surrounded by the mantra garland. Visualize this while radiating and absorbing light rays.*

བྱུན་ལས་ལྷང་བ་ན་དབྱངས་གསལ་རྟེན་སྙིང་ཡི་གེ་བརྒྱ་པས་ལྷག་ཆད་སྐྱོང་ཞིང་བྱིན་རྒྱལ་བ་བརྟན་པར་བྱས་ནས།

*When you emerge from the session, recite the vowels and consonants, the mantra of interdependent origination and the hundred syllable mantra. With this, duplications and omissions are amended and the blessings remain firmly.*

## Dissolution and re-emergence

ལྷ་སྣང་འོད་གསལ་གྱི་ལྷར་ལྷང་།

*Then, the appearance of the deity arises as the deity of luminosity:*

ཧོ། རྩུ་ལས་རྩུ་བྱར་དོལ་བ་བཞིན་མེད་

ho, chu lé chubur dolwa zhin

Hoh! Like bubbles appearing on water,

རང་ལས་སྐྱལ་པའི་དཀྱིལ་འཁོར་ལྷ་མེད་

rang lé trulpé kyilkhor lha

The deities of the maṇḍala, created by myself,

ཡེ་ཤེས་དབྱིངས་སུ་བཅོང་མུ་མེད་

yeshe ying su benza mu

Dissolve into the all-pervading space of primordial wisdom—*vajra muh!*

ཞེས་དགོངས་པ་ལ་མཉམ་པར་བཞག་སྒྲར་ཡང་།

*Rest in meditation. Then again:*

ཇེས་ཐོབ་སྐྱུ་མའི་ལྷ་སྐྱར་ལྷང་མེད་

jetob gyumé lha kur dang

In the post-meditation, everything arises as the illusory body of the deity.

ཞེས་བྱུན་མཆམས་གྱི་ལྷར་ལྷང་།

*Arise as the deity in the breaks.*

དགེ་བ་འདི་ཡིས་ལྷུར་དུ་བདག་ །

gewa di yi nyurdu dak

Through the merit of this practice may I swiftly

དོ་རྟེ་བཙུན་མོ་འགྲུབ་གྱུར་ནས། །

dorjé tsünmo drub gyur né  
Accomplish the Vajra Queen,

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ། །

drowa chik kyang malüpa  
And so every single sentient being, without exception,

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །

dé yi sa la göpar shok  
Be led to that perfect state as well!

སོགས་བསྟོ་སྟོན་གྱིས་མཐའ་བརྒྱན་པར་བྱ་སྟེ། རྣལ་འབྱོར་འདི་ཙམ་གྱིས་སྐྱེ་འཆི་བར་དོ་གསུམ་སྐྱེ་གསུམ་དུ་སྦྱར་བའི་དོ་རྟེ་  
ཐེག་པ་སློ་མེད་ཀྱི་ཐབས་ལ་མཁུ་པའི་གནད་ལེགས་པར་བཞིན་པ་ཡིན་པས་ཆོས་བཙུ་གཉིས་ཀྱི་མཆོད་པ་མ་གཏོགས་པ་དུས་  
གཞན་རྣམས་སུ་བསྐྱུས་པ་ལ་དགའ་ན་འདི་ལ་ཡི་དམ་དུ་བྱེད། །

*And so forth, ornament the conclusion with prayers of dedication and aspiration. By merely doing this practice birth, death and the intermediate state will be transformed into the three kāyas. Because the crucial points of the unsurpassable Vajrayāna's skilful means are included here in an excellent way, if you prefer to keep it short, then at any time except the 10th and the 25th days of the lunar calendar;<sup>2</sup> you may take this practice as your yidam deity.*

ནེས་པའང་ཀུན་མཁུན་སྒྲ་མའི་གསུང་རབ་ཀྱི་བདུད་རྩིས་འཆོ་བའི་སྤང་པོ་སྦྱོན་པ་འཇིགས་མེད་བསྟན་ཀྱུལ་གྱིས་རྫོང་སར་  
བཀྲ་ཤིས་ལྷ་རྩེར་སྦྱར་བ་དགེ་ཞིང་བཀྲ་ཤིས། དགེའོ།།

*This was written by Jikme Tengyal, a crazy beggar who sustains himself with the nectar-like words of the omniscient guru, at Dzongsar Tashi Lhatse. May virtue and auspiciousness abound!*

| Translated by Han Kop and edited by Jeremy Tattersall, 2019.

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1. ↑ In English 'Homage to Yeshe Tsogyal!'
2. ↑ Tib. *tiklé nyakchik*; *thig le nyag gcig*.
3. ↑ Tib. *chang té'u*

4. ↑ Skt. *puṇḍarīka*
5. ↑ The *Illuminating the Meaning of Tantra: A Commentary on the Sādhana of Yumka, the Queen of Great Bliss*, by Ratön Ngawang Tendzin Dorje (in short called the *Ratik commentary*), says these are: 1) a bone ring for the crown, 2) earrings, 3) a necklace, 4) anklets and bracelets for the ankles, wrists and upper arms, 5) a girdle and 6) a sacred Brahmanic thread.
6. ↑ Tib. *Pema Tötreng Tsal*, in other words, Padmasambhava
7. ↑ The three nested beings are the commitment being (Skt. *samayasattva*), the wisdom being (Skt. *jñānasattva*) and the meditation being (Skt. *samādhisattva*).
8. ↑ That is, the wisdom deity
9. ↑ Literally ‘the two tenth days’, meaning the 10th day of the lunar calendar and the 10th day of the new moon (the 15th day), which is the 25th. On these two days one practises the full-length sādhana, which includes the tsok offering.



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