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# LIGHT OF WISDOM

## *The Conclusion*

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Root Text by Padmasambhava  
Commentary by Jamgön Kongtrül the First



# *The Light of Wisdom*

## *The Conclusion*

PADMASAMBHAVA ♦ *Treasures from Juniper Ridge* ♦ *Advice from the Lotus-Born* ♦ *Dakini Teachings*

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# THE LIGHT OF WISDOM THE CONCLUSION

THE ROOT TEXT

*Lamrim Yeshe Nyingpo*

by Padmasambhava

*as recorded by Yeshe Tsogyal, and revealed  
and decoded by Jamyang Khyentse Wangpo  
and Chokgyur Lingpa*

THE COMMENTARY

*The Light of Wisdom*

by Jamgön Kongtrül the Great

THE NOTES

*Entering The Path of Wisdom*

by Jamyang Drakpa

*as recorded by Jokyab Rinpoche*

*Supplemented with clarifying remarks by  
Kyabje Tulku Urgyen Rinpoche*

*Translated from the Tibetan by*

Erik Pema Kunsang

*with Gyurme Avertin, Cortland Dahl, and James Gentry*

*Edited by Marcia Binder Schmidt*



Rangjung Yeshe Publications  
125 Robinson Road, flat 6A  
Hong Kong

Address letters to:  
Rangjung Yeshe Publications  
P.O. Box 1200  
Kathmandu, Nepal

Copyright © 1986–2013 Erik Hein Schmidt & Rangjung Yeshe Publications

First published edition 2013

Printed in the United States of America

1 3 5 7 9 8 6 4 2

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whatsoever without written permission from the publisher.

Publication Data:

The root text, Lamrim Yeshe Nyingpo, by Padmasambhava, as recorded by Yeshe Tsogyal, and revealed and decoded by Jamyang Khyentse Wangpo and Chokgyur Lingpa. The commentary, The Light of Wisdom, by Jamgön Kongtrül the Great. The notes, Entering The Path of Wisdom, by Jamyang Drakpa, as recorded by Jokyab Rinpoche. Supplemented with clarifying remarks by Kyabje Tulku Urgyen Rinpoche. Translated from the Tibetan by Erik Pema Kunsang (Erik Hein Schmidt), Gyurme Avertin, Cortland Dahl, and James Gentry. Edited by Marcia Binder Schmidt.

*The Root Text: Bla ma'i thugs sgrub rdo rje drag rtsal las Zhal gdams lam rim ye shes snying po pad ma sam bha'i nying thig go. The Commentary: Bla ma'i thugs sgrub rdo rje drag rtsal las Zhal gdams lam rim ye shes snying po'i 'grel pa ye shes snang ba rab tu rgyas pa.*

*The Notes: Bla med nang rgyud sde gsum gyi rgyab chos pad-ma'i zhal gdams lam rim ye snying 'grel pa ye shes snang ba'i zur rgyan brgyud ldan bla ma'i zhal rgyun rnam brjed byang gcig bsdu ye shes lam 'jug.*

ISBN 978962-7341-84-0 (pbk.)

1. The Light of Wisdom: The Conclusion
2. Eastern philosophy — Buddhism.
3. Vajrayana — Tibet. I Title

COVER PHOTO COURTESY OF Phakchok Rinpoche

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Chökyi Nyima Rinpoche

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## EDITOR'S PREFACE

*The Light of Wisdom: The Conclusion* is a compilation of three texts: (1) *Lamrim Yeshe Nyingpo* (*The Gradual Path of the Wisdom Essence*), a *terma* root text recorded by Yeshe Tsogyal and revealed in unison by Chokgyur Lingpa and Jamyang Khyentse Wangpo; (2) *The Light of Wisdom*, a commentary on the *Lamrim Yeshe Nyingpo* by Jamgön Kongtrül the Great; (3) *Entering the Path of Wisdom*, notes on these teachings collected by Jokyab Rinpoche. It is the final book in a series that includes four other books, of which two are restricted to readers who have completed the necessary prerequisites and two are available as general publications. It is an amazing set of teachings spoken of by Padmasambhava himself in the following verses extracted from the root treasure text:

In short, there does not exist an ultimate instruction other  
than this,‡

Expressed in few words yet including all that should be  
expressed.‡

Easy to comprehend and convenient to practice,‡

Without depending on anything else, it perfects the paths for  
those of lower, medium, and higher faculties.‡

This self-resounding tantra of dharmata, the indestructible  
essence,‡

From the space of luminosity in the five-colored sphere  
within the heart of me, Padmasambhava,‡

Is the path traversed by all the buddhas of the three times.‡

Needless to say, I am honored to be able to offer this book to you. However, I must apologize in advance that such a task has fallen upon one so unqualified for it. Please accept this humble request to not be too

judgmental regarding shortfalls in the presentation, because even with any oversights or faults on my part, this is an amazing, incomparable work. Sincere gratitude goes to all who worked on this, primarily the translators, Erik Pema Kunsang, Cortland Dahl, Gyurme Avertin, and James Gentry. Without their dedication, such a detailed, precise translation could not have come into existence—as will certainly be clear when you encounter some of the lists in the notes!

Additional thanks goes to Meghan Howard who I cajoled into editing even in the midst of graduate school, Joan Olson who takes the various files and makes them beautiful on the printed page, and Maryann Lipaj who designs covers that magnetize and intrigue us into opening the book. Likewise, appreciation goes to the proofreaders, Lynn Schroeder and Michael Yockey who are so diligent in combing through our books. Deep-felt gratitude is extended to all the sponsors, small and large who supported this work financially, Erik Pema Kunsang and Rangjung Yeshe Translations, Chagdud Khadro, Larry Garcia, Martha Boyden, Tim Dufta, Arne Schelling and an anonymous benefactor. Special appreciation goes to Phakchok Rinpoche for giving permission to use his small painting for the cover and, similarly, to all the teachers who advised on difficult points and inspired us to open this treasure.

To fully receive the value from this treasure, it is important to receive clarification on it from a qualified lineage master. Fortunately, many great masters have given teachings on this, some of whom include Kyabje Dilgo Khyentse, Kyabje Tulku Urgyen, Trulshik Adeu, Kalu Rinpoche, and Khenpo Tsultrim Gyatso. Their students are the current-day masters who should be requested to make the commitment to pass these teachings on to all their fortunate students. It is prophesied that 1.8 million beings will gain connection with this text, so pray to be one of them! Once you have forged the connection with the *Lamrim Yeshe Nyingpo*, do as Padma-sambhava advises:

Do not let it dissipate; retain it in the core of your hearts!<sup>§</sup>

Rely on it, engage in it, expound and practice it!<sup>§</sup>

By means of it, may all the infinite number of disciples<sup>§</sup>

Accomplish the wisdom essence within this same lifetime!ᑦ

Through the secret path of the vajra essence,ᑦ  
The ultimate luminosity of the Great Perfection,ᑦ  
The innate nature will manifest, such that in wisdomᑦ  
One will be equal in fortune with me, Padma.ᑦ

This Gradual Path of the Wisdom Essence—ᑦ  
Whoever writes it down with precious gold;ᑦ  
Sprinkles it with the five nectars;ᑦ  
And, together, with the samaya substances of means and  
    knowledge,ᑦ  
Attaches it around his neckᑦ  
Or binds it at the top of his head,ᑦ  
Will liberate those who see, hear of, recollect, or touch it,ᑦ  
And the wisdom of realization will effortlessly dawn.ᑦ

Likewise, whoever reads and memorizes it,ᑦ  
Recites, explains, or studies itᑦ  
Will be blessed by me, Padma.ᑦ  
So there's no need to mention someone who practices it  
    correctly.ᑦ

With devotion and love,  
Marcia Binder Schmidt



# THE LIGHT OF WISDOM

VOLUME III





## THE ROOT TEXT

### PART 3

Moreover, the yogi who has attained the heat of the path,<sup>ॐ</sup>  
To bring benefit and well-being to the entire universe,<sup>ॐ</sup>  
Should consecrate the assembly of wisdom beings,<sup>ॐ</sup>  
Fully and indivisibly, within the samaya image:<sup>ॐ</sup>

For completed representations with accurate features,<sup>ॐ</sup>  
With the perfect place, time, articles, teacher, and retinue,<sup>ॐ</sup>  
Remove obstructors and defilements and uphold supreme  
bodhichitta.<sup>ॐ</sup>

Visualize, summon, dissolve, confer empowerment, and seal.<sup>ॐ</sup>  
In accordance with the aspirations, direct the focus,  
enthroned,<sup>ॐ</sup>

Entrust to the worshippers, and utter verses of  
auspiciousness.<sup>ॐ</sup>

For the activities of offering, giving, and burning that satisfy  
the deities,<sup>ॐ</sup>

Arrange the articles with the correct shape and color.<sup>ॐ</sup>

With the posture, accoutrements and clothing, and with one-  
pointed attitude,<sup>ॐ</sup>

Kindle a fire appropriate to the activity and visualize the fire  
devas of existence and peace.<sup>ॐ</sup>

Please them and present the offerings, along with the  
concentrations for emanating and absorbing.<sup>ॐ</sup>

Like forcefully tempering a blade,<sup>ॐ</sup>

This mends duplications and omissions of mantra, bestows  
siddhis,<sup>ॐ</sup>

And brings the effortless accomplishment of the four

activities.ꣳ

The method for sustaining extensively the supreme vajra  
supportꣳ

Is how to accomplish the rejuvenation of lifespan and body:ꣳ

The degenerated and dissipated essences and what they  
support—ꣳ

In order to develop, nurture, and make them unchanging  
through the elixirs of samsara and nirvana,ꣳ

Visualize the concentrations, send out and summon back,ꣳ

Seal within the indestructible sphere and stabilize.ꣳ

For the beings in the intermediate state, the objects of  
compassion,ꣳ

To be liberated from the lower realms through wondrous  
methods of kindness,ꣳ

Elevate them from their abodes and reassure them of  
perfecting the five paths,ꣳ

And perform the activities of object, method, and  
completion.ꣳ

Visualize the support, summon, dissolve, and expel the hordes  
of obstacles and obstructors.ꣳ

Without remainders, burn, scatter, and wash away all the  
misdeeds and obscurationsꣳ

That are based on the samsaric tendencies of the six realms.ꣳ

Confer the vajra empowerment to the rank of a vidyadhara,ꣳ

And increase the ocean of sense pleasures into a cloud of  
great bliss.ꣳ

Expound the profound Dharma and elevate them to the pure  
realms,ꣳ

And to fully perfect the five paths,ꣳ

Procreate as children of the great Samantadhara.ꣳ

Purify the residuals with wisdom fire, and make kudungꣳ

To ensure that the activity of benefiting beings is unceasing.ꣳ  
 In common, from the domain of the tathagatas,ꣳ  
 The activities to fulfill all intentionsꣳ  
 That accomplish the benefit and well-being by actions of the  
 three doorsꣳ  
 Are of two types: accepting and subjugating.ꣳ

For protecting, pacifying, increasing, and magnetizing,ꣳ  
 Lay the basis with samadhi, mantra, and mudra,ꣳ  
 And accomplish by using stupa, cleansing, fire, and wheel,ꣳ  
 Dagger, dance, auspicious coincidence, and substance.ꣳ

For the sadhana of the amrita that increases wisdom,ꣳ  
 The world and its inhabitants are primordially pure as the  
 great nectar.ꣳ  
 By realizing that, take hold of immortality by the elixir.ꣳ  
 Seek out the supreme and common substances, blend them  
 carefully,ꣳ  
 Pulverize them, and consecrate the powder correctly.ꣳ  
 With the great delight of the peaceful and wrathful deities in  
 union,ꣳ  
 Shower the cloud of bodhichitta through numerous methods  
 of union,ꣳ  
 Open the secret gate, and pool it within in the single sphere.ꣳ  
 By receiving the siddhis, the gathering of fortunate onesꣳ  
 Are united in the Vajra family of great bliss.ꣳ

You hereby accomplish one hundred and eight special  
 qualities,ꣳ  
 Such as longevity, mending, everything delightful, and  
 elimination of sickness.ꣳ  
 The whole world and its inhabitants are the heruka realmꣳ  
 So that the entire group is connected to supreme liberation.ꣳ  
 All these supreme and common siddhisꣳ

Are thoroughly accomplished on the complete stages of the path.ꣳ

The stages of the path that contain all the authentic practicesꣳ  
To accomplish the supreme and common siddhis are as follows:ꣳ

The approach is great emptiness and compassionate magic,ꣳ  
While the stable vivid presence of the subtle and coarse aspects of the single mudra,ꣳ

Together with the elaborate mudra, is the full approach.ꣳ  
They can also be approach, full approach, and accomplishment.ꣳ

Through their practice you achieve the heat, signs, and indications.ꣳ

By means of the group assembly practice and the great accomplishment,ꣳ

In order to reach to the end of the vidyadhara levels,ꣳ

At a perfect location, remote and endowed with the splendor of blessings,ꣳ

At an auspicious time, when the planets and stars are suitably aligned,ꣳ

Possessing the articles of perfection,ꣳ

The group of the qualified teacher and disciplesꣳ

Should have clear concentration and correct rituals.ꣳ

Request the site, take possession, cleanse, and guard it.ꣳ

Purify your being and draw the boundary in the outer, inner, and innermost ways.ꣳ

Deliver, suppress, and imbue Matram with the splendor of being the vajra realm.ꣳ

Perform the appropriate preparatory consecrations.ꣳ

Erect the mandala, arrange the articles, and seat the practitioners.ꣳ

With the ritual of approach, purify the world and clear obscurations. ॐ

With the full approach, purify the inhabitants and gather the siddhis. ॐ

With the accomplishment, purify the mind and take possession of the siddhis. ॐ

During the six periods, make feast offerings to please and mend. ॐ

Subjugate the spying nyuley spirits, shower down the great resplendence. ॐ

Do not break the continuity of deity, mantra, or the samadhi of emanation and absorption. ॐ

As a result of giving up distraction and practicing one-pointedly, ॐ

The painted image smiles or the amrita boils with sound, ॐ

The butter lamp lights by itself or the practice articles sparkle, ॐ

The power of realization blazes forth, and there is mastery of wakefulness. ॐ

After certain signs have occurred, for the great accomplishment, ॐ

Receive from the deity at dusk, perform liberation at midnight, ॐ

Union at dawn, and obtain the siddhis. ॐ

Thus, after six, twelve, or eighteen months, ॐ

By attaining mastery of your mind over outer and inner development and completion, ॐ

Mind and energy are pliable and you realize luminosity. ॐ

While in the body of maturation, the mind ripens into the form of the deity. ॐ

With the three defilements exhausted, you attain life  
mastery.ॐ

Through the form of mahamudra, holding the lineage of the  
five families,ॐ

You are the Spontaneously Accomplished on the level of the  
great regent.ॐ

In brief, having been gradually ripened and kept stable  
samayas,ॐ

When his being is trained with the view, the samadhi  
stabilized one-pointedly,ॐ

The yogi practicing sadhana should carefully arrange the  
mandala,ॐ

And activate the forces of mantra, mudra, and offering.ॐ

Joined with the action, he attains the power of siddhiॐ

And will effortlessly fulfill the supreme and common  
activities.ॐ

Thus, in the manner of ground, path, and fruition,ॐ

One should take the tantric principles as the essence of the  
practice.ॐ

THE COMMENTARY  
PART 3

*The Light of Wisdom*

by JAMGÖN KONGTRÜL

A Commentary on the Wisdom Essence  
of Oral Instructions in the Stages of the Path,  
according to *The Guru's Heart Practice of Powerful Vajra Wrath*  
Entitled *Fully Spreading the Light of Wisdom*





# THE ALL-ENCOMPASSING ACTIVITIES

## THE MEANS FOR ACCOMPLISHING THE ALL-ENCOMPASSING ACTIVITIES BASED ON THE ROOT MANDALA

This section has two parts: A general explanation of the person who can accomplish the activities, and a detailed explanation specifying the activities to be accomplished.

### GENERAL EXPLANATION OF THE PERSON WHO CAN ACCOMPLISH THE ACTIVITIES

The *Lamrim Yeshe Nyingpo* root text says:

Moreover, the yogi who has attained the heat of the path,<sup>§</sup>

Having explained the main sadhana,<sup>†</sup> I shall now explain the most important of the requisites for all-encompassing activities: the deeds of a vajra master, as well as the manner in which they are carried out.

What type of person can accomplish these activities? In general, they

should be carried out by a yogi with expertise in the ten fields, who is thus a fully qualified vajra master. In particular, they should be carried out by someone who has practiced the two stages of the path correctly and has attained the entire range of outer, inner, and secret signs of warmth and of progress. As a tantra mentions:

A master who understands the ten principles  
 And has the right qualifications,  
 Who knows the mudras, mantras, and rituals,  
 And is skilled in all the activities.<sup>2</sup>

## DETAILED EXPLANATION SPECIFYING THE ACTIVITIES TO BE ACCOMPLISHED

This has seven topics: Consecration, fire offering, elixir extraction (*rasayana*), guiding the departed, activities of acceptance and subjugation, *bam*, and amrita sadhana.

### CONSECRATION

The first topic contains two divisions: linking by stating the purpose and the main ritual of consecration.

#### LINKING BY STATING THE PURPOSE

The *Lamrim Yeshe Nyingpo* root text says:

To bring benefit and well-being to the entire universe,<sup>3</sup>  
 Should consecrate the assembly of wisdom beings,<sup>3</sup>  
 Fully and indivisibly, within the samaya image:<sup>3</sup>

The consecration of shrine objects is necessary since objects that are not consecrated, or that are consecrated in a substandard ritual, will neither be auspicious nor form a basis for merit. On the other hand, making offerings to objects that have been consecrated correctly yields a merit equal to that of making [offerings] to the Three Jewels in actuality. They will also

be able to bless the mindstreams of others. As the *Extensive Secret Essence* explains:

Since mudra forms forged from earth and other substances  
 Are able to bring liberation in a gradual manner,  
 Why even mention what will happen  
 When they are purified with true wakefulness.

Consecration has the power to bring forth immense benefit and well-being throughout the worlds, as the *Awesome Lightning* states:<sup>3</sup>

Perform the correct ritual of consecration  
 To bring auspiciousness, splendor, and well-being.

As indicated here, consecration is taught throughout the tantras and scriptures.

In essence, consecration involves making representations—images that are emanations of the enlightened activity of the victorious ones—virtuous and auspicious in nature by dissolving all the qualities and three mysteries into them, to the point where the two are inseparable. The *Galpo Tantra* states:

When representations of enlightened body, speech, and mind  
 Are blessed by being infused with wisdom,  
 The abodes of samsara's five elements  
 Are the enlightened body, speech, and mind in actuality.

The etymology of the word *consecration* is as follows: the [Tibetan] word for *consecration* derives from the [Sanskrit] term *supratishtha* [literally, “full remaining”], referring to a ritual through which a representation itself supremely and *fully remains* for a long time as the identity of the wisdom being. This constitutes the process of consecration.

## THE ACTUAL RITUAL OF CONSECRATION

This has three divisions: the objects to be consecrated, the manner in which consecration takes place, and the performance of the consecration.

## The Objects to Be Consecrated

The *Lamrim Yeshe Nyingpo* root text says:

For completed representations with accurate features,<sup>5</sup>

Representations that are consecrated should possess the proportions explained in the tantras and by the learned. The ornaments and expressions of the respective deities should also be exact. The samaya scriptures should be written in accordance with the tantras. Thus, the representations should be correct and accurate in each of their features, and their fabrication should be completed and not only partly finished. Looking chiefly at the representations of enlightened body, speech, and mind, it is said:

An image endowed with the requirements,  
 With a pacifying or other such expression, and so forth,  
 Sublime and with measured proportions,  
 Should be consecrated to remain supremely.

## The Articles by Means of Which to Consecrate

Second, the *Lamrim Yeshe Nyingpo* root text says:

With the perfect place, time, articles, teacher, and retinue,<sup>6</sup>

The place to perform the consecration should be one praised as pacifying or increasing in terms of its location, color, and so forth. In particular, it should be auspicious and pleasant. The *Galpo Tantra* mentions:

An auspicious place of great purity,  
 Pleasing and utterly agreeable . . .

The time should be between the last winter month and the second month of summer while the sun is in its north-bound “white interval” and the planetary and stellar constellations are favorable and auspicious. The *Magical Creation* describes this:

Commence on the eighth day of the waxing moon,  
 Under the stars that signify complete success.

The articles are those required for the *drubchö* mandala, such as the cleansing vase with thirty ingredients,<sup>4</sup> the laving substances,<sup>5</sup> the cloth items, and the investiture offerings.<sup>6</sup> These are general articles. There are also specific articles, such as *dharani* vases, excellent flowers, and so forth.

The person performing the consecration, the teacher, should be a vajra master endowed with the ten principles.

The retinue should have pure minds by maintaining samaya and precepts, and they should be proficient in the respective ritual procedures.

In this way, the ritual of consecration commences by gathering these five perfections.

### The Procedure for Performing the Consecration

Third, the *Lamrim Yeshe Nyingpo* root text says:

Remove obstructors and defilements and uphold supreme  
bodhichitta.<sup>§</sup>

Visualize, summon, dissolve, confer empowerment, and seal.<sup>§</sup>

In accordance with the aspirations, direct the focus, enthrone,<sup>§</sup>

Entrust to the worshippers and utter verses of auspiciousness.<sup>§</sup>

To begin, perform the personal yoga of the particular [sadhana] you are using, the *drubchö* mandala, the deity vase, cleansing vase, and so forth.

Next, carry out the eleven points of the actual consecration:

FIRST is to purify the interfering obstructors by peaceful means through giving them all a *torma*, to purify them the semiwrathful way with pacifying articles and wrathful mantras, and to purify them by wrathful means of threat and subjugation through the pride of vajra wrath with emanated messengers.

Together with this expulsion, purify inauspiciousness by means of mantra and the fourfold articles, including food and wine,<sup>7</sup> and purify misdeeds with the treatment of sesame seeds, fire, and water.

In this context, the representation is the basis for purification, the defilements of improper craftsmanship and so forth are what must be purified, the vase water consecrated as nectar is the factor that purifies them,

and the master together with his or her following are the ones who carry out the purification. The result of the purification is to have ensured that the representation is suitable to be consecrated as the identity of the wisdom being. This comprises the ritual for eliminating shortcomings.

SECOND is to don the firm armor of committing yourself to embrace the noble conduct and to fully resolve upon and uphold the two forms of supreme bodhichitta in order to bring across all those who have not yet crossed over—the infinite number of beings that have been your very own mothers—and to liberate those who have not yet been liberated. This will create the causes and conditions for an effective consecration.

THIRD, you visualize the deity that corresponds to the particular representation. As an alternative, it is also permissible to simply visualize Vajrasattva, the lord who encompasses all families. Another option is mentioned in the Galpo:

The Body, Speech, and Mind of the shrine image:  
 Regard a sculpture, painting, and so forth,  
 As being basically Vairochana,  
 Or as the particular deity that is the lord of the family.

A volume of scripture, or another type of Speech,  
 You should regard as sublime Amitabha,  
 Or as the particular *yidam* of its family.

Vajra, bell, and all other such things  
 Are subsumed by the vajra holder Akshobhya,  
 Or Body, Speech, and Mind and the five families.

In accordance with this statement, visualize the samaya being comprising the five buddha families.<sup>8</sup>

FOURTH, the rays of light emanate from the heart centers of yourself and the samaya being. These rays invoke and summon the wisdom being from its natural abode, and then present it with offerings as it remains in the space before you. Next, dissolve it into the samaya being using the four mudras for summoning, entering, binding, and pleasing, such that the two merge indivisibly like mingling milk with water.

FIFTH, you empower the representation using a ritual of suitable length, either extensive or concise. In this step, the basis for purification that needs to be cleansed of impurity is the defiled idea of deity in your continuum. The means for purifying is the river of wisdom water of melting bodhi-chitta produced by the deities' great passion. The purifiers are the deities of the three seats of completeness who are invited in the sky. The result of the purification is that the extraordinary identity of the wisdom being is actualized through the purity of resting your mind beyond conceptual focus. This acts as an empowerment conferral, since this relates to the etymology of the term, *cleansing* defilements and *infusing* capacity.<sup>9</sup>

SEVENTH, the water of empowerment flows from the feet of the deity onto the crown of the head of the representation, with the mudras of the lords of the families, sealing with the three vajras at the three places. The omniscient great fearless one taught that conferring empowerment upon human beings and consecration upon deities are of identical meaning.<sup>10</sup> As a result, the enlightened body, speech, and mind of all the buddhas—the three vajras—have been sealed so that their nature is indivisible from the enlightened body, speech, and mind of the shrine representation and will never part from this seal. This accomplishes the fundamental purpose of the consecration.

EIGHTH, whichever deity of the five families you visualized during the previous stage of generating the representation that will be consecrated at this stage is now adjusted<sup>11</sup> so as to appear like the image, book, stupa, and so forth. It now accomplishes its particular activities for the benefit of beings to be tamed. At an appropriate point, its sense doors should be revealed, including the "opening of the eyes," to bring together the subject of wisdom perception with the object, the sensory stimuli. These points comprise the ritual for fully engendering qualities.

NINTH, just as a royal court and subjects may empower a worldly prince to be king and enthrone him with the choicest articles, in this context as well, this shrine representation is invested with the qualities of enlightenment and gains power in this way. It is enthroned with what is known as the fourfold investiture: (1) It should be praised and presented with the general offerings—the two waters and the other five outer offerings and

music—the seven precious articles, the five sense pleasures, and so forth, and (2) with the specific requisites associated with the enlightened body, speech, and mind of the particular shrine object. Next, offer (3) the “divine meal” used during fire offering or the *charu* edibles<sup>12</sup> and (4) the investiture of mantras of consecration and the verses of auspiciousness. In accordance with its own pledge, the wisdom being should be beseeched to fully remain, abiding in the shrine object for as long as samsara lasts. These points comprise the main ritual. They increase excellence.

TENTH, in order to ensure that the shrine object, thus consecrated to be the identity of the wisdom being, is an object of veneration, a receptacle for worship, and a field of merit for all beings including the gods, it should be entrusted into the care of the vajra protectors of the Dharma—the invisible guardians and worshippers—by proclaiming their samaya and assigning it to them with an offering *torma*, and to visible human beings by appointing patrons to replenish the offerings.

ELEVENTH, you visualize the benefactor as a deity, dispel obstructors, and entrust the eight auspicious articles. After that, utter true words of auspiciousness headed by verses spoken by the Buddha. This should include the thanksgiving offering to the master, as well as the master’s dedication of the goodness for complete enlightenment and the concluding parts of the ritual for the mandala. This concludes the extensive ritual elucidated using pith instructions that fulfill the intent of the tantras.

## FIRE OFFERING

The second section contains the explanation of the fire offering, which has three parts: the purpose of the fire offering, the actual ritual, and its result.

### PURPOSE

The *Lamrim Yeshe Nyingpo* root text says:

For the activities of offering, giving, and burning that satisfy  
the deities,<sup>2</sup>



The *Sambuti* states:

Fire offering satisfies the deities.

The bestowal of siddhi results from their contentment.

As advocated extensively in this and other tantras, the fire application of burning, a special type of offering and giving, is an activity that pleases the deities to be accomplished and brings the swift and unhindered attainment of the particular aims one desires from them. The *Essence* mentions the specific purpose of this practice and the manner in which it is carried out:

With the required shapes and colors,  
 Within the fire pit that is the mouth,  
 By heaps of tasty food and drink,  
 To fully give the offerings of the four activities.

## THE ACTUAL RITUAL

Second, the *Lamrim Yeshe Nyingpo* root text says:

Arrange the articles with the correct shape and color.<sup>§</sup>  
 With the posture, accoutrements and clothing, and with one-  
 pointed attitude,<sup>§</sup>  
 Kindle a fire appropriate to the activity and visualize the fire  
 devas of existence and peace.<sup>§</sup>  
 Please them and present offerings, along with the  
 concentrations for emanating and absorbing.<sup>§</sup>

Generally speaking, the objects for performing the fire offering to this end are all sentient beings. More specifically, evildoers, the destitute, those with wrong views, vicious spirits, and the two obscurations and habitual tendencies are singled out as objects.

According to the *Procedure for Vajra Activities* and other texts, the general times for performing a fire offering are as follows: One should use the pacifying ritual after having completed the approach and accomplishment of the deity or when a divination for an earth-breaking ritual is un-

favorable; an increasing ritual for consecration; a magnetizing ritual before conferring an empowerment; a subjugating ritual when a disciple's dream during the empowerment preparation is ominous; and the ritual of spontaneously accomplishing for offering or apology ceremonies.<sup>13</sup> In particular, it is taught that the pacifying and increasing rituals should be performed at dusk or in the morning during the moon's waxing phase, while the magnetizing and subjugating ritual should be done at night or in the afternoon during the waning phase.

The activities to be performed in a fire offering are pacifying and the rest of the common four activities and also the specific supreme sadhana, the activity of spontaneously accomplishing.

The methods for the performance are the outer, inner, secret, and innermost. For the first, there are the preparation, main part, and conclusion.

## The Outer Fire Offering

The first of these has a preparation, main part, and conclusion.

### *The Preparation*

For the preparation, on ground that has been purified by an earth-breaking ritual in an appropriate degree of detail, arrange a fireplace—either dug, built, or painted—that corresponds to the activity at hand: A fireplace for pacifying should be white, circular, one cubit across, and marked with the vajra design. For increasing, it should be yellow, square, two cubits across, and marked with the jewel. For magnetizing, it should be red and crescent shaped, equal to the span from the thumb to the forefinger, and be marked with the hook. For subjugating, it should be triangular, black, twenty fingers across, and marked with a sword. For spontaneously accomplishing, it should be similar to the one for pacifying but be marked with a wheel.<sup>14</sup> All of these should be raised half their respective span and encircled by a rim four fingers wide.

Amass the articles to be burned: sesame and mustard seeds for pacifying; *durva* grass, barley, and rice grains for increasing; the renowned eleven ingredients,<sup>15</sup> headed by liquor and dainties,<sup>16</sup> for magnetizing; “poison blood,”<sup>17</sup> *linga*, rock salt, charmed substances, and so forth, for subjugat-

ing; and the same articles as in the case of pacifying and increasing for the supreme activity. Choose their colors corresponding to the respective activities—white, yellow, red, or black.

The vessel should also match the activity at hand, as exemplified by using a round vessel made of silver, crystal, conch, or another white substance for the pacifying activity. Arrange the implements according to the tradition, including the correctly proportioned filling and pouring implements, without anything missing.

### *The Main Part*

The master should be seated on a corresponding seat, in the lotus posture for pacifying, the excellent posture for increasing, cross-legged for magnetizing, and squatting for subjugating, while facing east for pacifying, north for increasing, west for magnetizing, and south for subjugating.

For pacifying, he or she should wear white garments and put on ornaments of conch or crystal, and so forth. The same holds for increasing, magnetizing, and subjugating, in which case attire should be worn that corresponds to the activity at hand.

The attitude or “primary mind” is of two types. The basic attitude should be the attitude that imbues the activities with bodhichitta and the knowledge that realizes thatness. This is known as the “causal attitude” and it is required throughout all the activities. The assumed attitude is the attitude that is motivated by the four activities, such as gentleness and clarity for pacifying, joyfulness and delight for increasing, passion and fervor for magnetizing, and anger and ferocity for subjugating. These are also known as “conditioning attitudes,” since they facilitate their respective activities. You should carry out the activities with these attitudes kept one-pointedly.

Once you have completed the various stages of the ritual—the personal yoga, recitation, dissolution, and reemergence—the articles for the fire offering must be sanctified. To do so, visualize a fire pit that corresponds to the activity at hand and kindle the fire with smokeless embers from kindling wood<sup>18</sup> for pacifying, from *ratna* for increasing, from a courtesan for magnetizing, and from a tanner, a butcher, or with fire from a cremated body for subjugating. Visualize, dissolve, and pay homage to the fire deva of mundane

existence, then use the filling and pouring implements to offer the articles to be burned and the firewood. Thus, satisfying the fire deva by the activities of fire has the purpose of satisfying the deities of the mandala. As it is said,

The fire is the mouth of the deities;  
The giving and burning takes place in the fire.

As stated here, this is similar to eating food, which sustains one's physical health, thereby revitalizing the sense bases that the body supports.

The fire deva of supramundane peace should be visualized in accordance with the intent of the specific scripture you are using. There are four different approaches you may take here: It may be visualized (1) in the belly of the fire deva or (2) in its heart center; or, you may place the natural fire deva (3) to the southeast of the fire pit, while the samaya being becomes the fire, or (4) in the center of the blazing, indivisible samaya and wisdom beings.

According to the particular approach you are following, visualize the mandala of the samaya being and consecrate its three places. Then invoke the wisdom being and merge the two inseparably. Make offerings and praises and sanctify the tongue of the deity with the pouring implement. The filling and pouring implements, firewood, purified butter, in general, and the specific delightful articles to be burned, should be offered with the root mantra to which is appended the fire offering mantra, including the respective syllables for invoking each activity. Enjoin the activities while imagining that the offerings are joyfully enjoyed as the essence of wisdom nectar having the color of the respective activities.

Making offerings, praises, and petitions, also perform the contemplations of emanation and absorption, imagining that the rays of light radiating from the bodily forms of all the deities fulfill their particular activity. For pacifying, radiate light resembling moonbeams to purify diseases and evil influences, misdeeds and obscurations. For increasing, from the tips of golden light rays resembling sunlight, shower down a rainfall of precious stones to dispel poverty. For magnetizing, with red rays of light in the shape of hooks, summon the beings concerned by their hearts so that they bow to you and come under your command. For subjugating, from the tips of light rays resembling flames or weapons, rain down a shower of

weaponry to defeat all enemies or obstructors. For the spontaneously accomplishing, imagine that from the tip of five-colored light rays countless buddhas holding vases of nectar confer empowerments and blessings.

Finally, apologize for any mistakes that have been made and, as you inhale, dissolve all the deities into the indestructible sphere. Once more, proffer the filling and pouring implements, and, while visualizing the fire deva, present the articles for offering and burning. Perform the praises, torma offering, enjoining of activities, and request to depart, and utter the verses of aspiration and auspiciousness.

### *Conclusion*

Let the flames die out by themselves, or extinguish them with milk for pacifying, saffron water for increasing, *chang* for magnetizing, poisonous water for subjugating, and saffron water and milk for the supreme activity. Dispose of the ashes by, respectively, taking them to a running stream, storing them in the treasury, taking them to a mountain top or dissolving them in water, stamping them down at a crossroads, or, in case of the supreme activity, throwing one part in a running stream and keeping one portion in the treasury.

### **Inner Fire Offering**

As an additional point, here is the inner fire offering. To the *dakas* and *dakinis* dwelling within your own body, like seeds in a sesame pod, which you have visualized in the form of the deity, you raise the food as nectar and offer with the filling and pouring implements of your hands into the fire pit of your belly. Imagine that the pure essences are melted by the *tummo* fire, thus satisfying all the deities, and that the impurities are reduced to ash. As you do this, bind the energies in the union sphere.

### **Secret Fire Offering**

Visualize yourself as the deity, with the three channels and four wheels inside your bodily form. Imagine that the conquerors are present within all these wheels and channels, like a pod filled with sesame seeds. By kindling the tummo with the energies that are capable of invoking bliss, the nectar

essence melting from HAM at the crown of your head satisfies all the deities. Then, sustain the natural radiance of blissful emptiness provoked by this melting bliss.

### Innermost Supreme Fire Offering

The flames of wisdom that realize egolessness burn away all the thought formations consisting of ignorance and habitual tendencies. It is this nectar of unified great bliss that is offered within the basic space beyond conceptualizing the three spheres—the selfsame purity of the mandala circle of the equal taste of samsara and nirvana.

### THE RESULT

The *Lamrim Yeshe Nyingpo* root text says:

Like forcefully tempering a blade,<sup>§</sup>  
 This mends duplications and omissions of mantra, bestows  
 siddhis,<sup>§</sup>  
 And brings the effortless accomplishment of the four  
 activities.<sup>§</sup>

The qualities of performing the fire puja resemble tempering a weapon's blade to make it stronger. It will mend the duplications and omissions of all the mantra recitation committed during the general context of approach and accomplishment and swiftly bestow siddhis one desires. It will also bring the accomplishment of the specific aims of the four kinds of activity, such as pacifying illness and evil influences, increasing life span and merit, and so forth, doing so without any need for effort or hardship. The *Glorious Union* describes this:

Whatever the duplications and omissions may be,  
 All are mended by means of fire offering.

Moreover, the *Mahamudra Bindu* states:

It bestows whichever wish you may hold in mind,  
 As well as boundless great siddhis,

And will fulfill your every hope;  
This is the fire offering that I have taught.

## ELIXIR EXTRACTION (RASAYANA)

Third topic, the elixir extraction, *rasayana*, has two sections: stating the purpose and explaining the actual elixir extraction.

### STATING THE PURPOSE

First, the *Lamrim Yeshe Nyingpo* root text says:

The method for sustaining extensively the supreme vajra  
support<sup>5</sup>

Is how to accomplish the rejuvenation of life span and body:<sup>6</sup>

We have been born on this Jambu continent, the field of karma, and now find ourselves endowed with a vajra body endowed with the six elements.<sup>19</sup> This will enable us to attain buddhahood in a single life. Hence, we should apply ourselves to a method that will nurture and sustain this eminent bodily support, along with its freedoms, and ensure its longevity. As Panchen Ngawang Drakpa said:

In samsara, I see nothing essential  
Apart from sustaining one's life.  
Therefore, swiftly endeavor in eluding death  
Using numerous skillful methods.

What follows presents the skillful method of extracting the elixir of a life span free from death and a body free from aging.

### THE ACTUAL ELIXIR EXTRACTION

The second section has three parts: the specific objective for extracting elixirs, the substances to be extracted as elixirs, and the specific method of extraction.

## The Objects for Elixir Extraction

For the first, the *Lamrim Yeshe Nyingpo* root text says:

The degenerated and dissipated essences and what they support—<sup>3</sup>

There are many different types of vital energy to be restored. Of these, in this context, the primary objects of elixir extraction are the white and red essences. These essences are the basis for transference, along with the dissipation and instability that occurs due to the desirous sensation of the object-oriented mind. The other primary objects are the mind and energy that these essences support. When these factors dissipate and change, illness, aging, and death occur. Hence, they need to be developed and stabilized using elixir extraction and other such methods.

## The Substances to Be Extracted as Elixirs

Second, the *Lamrim Yeshe Nyingpo* root text says:

. . . through the elixirs of samsara and nirvana,<sup>3</sup>

There are two types of substances that are extracted as elixirs: samsaric elixirs based on matter, and elixirs belonging to nirvana that are primarily based on mind-and-energy. Concerning the first type, there are countless instructions deriving from the tantras and *siddhas*, such as the well-known one hundred instructions on extracting the elixirs of the outer five elements, medicinal herbs and plants, consecrated mercury,<sup>20</sup> the two types of inner self-existing amrita, and so forth. To give an example, the elixir extraction of the *Drosera peltata* plant alone is discussed extensively in the *terma* of Nyang, explanations that are based on the *Tantra of Radiant Wisdom Nectar*.

Second is the supreme elixir that transcends samsaric existence. As a preliminary for all kinds of meritorious activity, it is taught that one should primarily work towards stabilizing the threefold faith and persist in the twofold bodhichitta. Moreover, in the Vajrayana path, one finds the unique elixir extractions of the visualization and recitation of the supreme deity



and the elixir extraction based on the upper or lower gates, in which one utilizes the yogas of the channels, energies, and essences—the completion stage with attributes. Connected with these practices are the vajra recitation, the practice of *bhru* energy,<sup>21</sup> joining the tip of the tongue and palate,<sup>22</sup> magnetizing amrita, the *dhyana* of milking the celestial cow, and others.<sup>23</sup> Under the completion stage without attributes, there is the rasayana of actually utilizing the state of nonconceptualizing and the luminosity of unity. Through these you will defeat the Lord of Death, *mara*, by stabilizing the youthfulness of wisdom. About this the great master Panchen Ngawang Drakpa has said:

Emptiness endowed with all supreme aspects  
Fully discards every clinging.  
The one who always trains in emptiness  
Will never be seen by death.

### The Method of Extraction

Third, the *Lamrim Yeshe Nyingpo* root text says:

In order to develop, nurture, and make them unchanging  
through the elixirs of samsara and nirvana,<sup>§</sup>  
Visualize the concentrations, send out and summon back,<sup>§</sup>  
Seal within the indestructible sphere and stabilize.<sup>§</sup>

As just explained above, you should make use of the outer types of rasayana connected with the samsaric existence in accordance with the practice tradition of a knowledgeable teacher. The inner elixirs of nirvanic peace should be extracted in accordance with the guru's oral advice. Through these practices, you will gradually generate, nurture, and develop the seedlings of vital energy and the youthfulness of physical vigor.

In order to stabilize them and ensure that they do not change, you should embrace the practice of the longevity sadhana of immortality. This is one of the unique features of Vajrayana, which is rich in methods and requires little hardship. To this end, you may consult the *Amrita Kundali Tantra of Immortal Life*. You may also follow the general rituals of the

tantras, statements, and instructions, as well as the extraordinary profound terma teachings from which the warm breath of the dakinis has not yet disappeared.

Based on these profound instructions, construct the mandala and arrange the support for longevity. Develop the self and front visualizations for the concentration of the deity of long life and recite the mantra of longevity. At the conclusion, send out emissaries to bring back the life force and then summon and dissolve the fourteen pure essences of the animate and inanimate into the sadhana articles and the desired attainment.<sup>24</sup> Seal them within the vast indestructible sphere—the luminous awakened mind of *dharmata*, which is the basic space that from the beginning transcends birth and death—and stabilize them to be forever unchanging and everlasting.

To elaborate briefly here, I will mention six additional points: the identity of body and mind, the etymology, their characteristics, their types, their meaning, the objective, and their connection to the means that accomplish them.

First, the identity of life force is the nonconcurrent formation that is a continuously present support for the consciousness and warmth. The identity of the body is the physical materiality of the five elements together with bliss that comprises six properties.

Second, the term *life* is derived from [the Sanskrit word] *ayuh*, meaning “state of movement.” Hence, this term means life in the sense of being the duration that one’s life “moves” under the compulsion of karma. The word *life force* derives from [the Sanskrit term] *prana*, which means, “to be fully in motion.” Hence, the meaning here is that one is in motion for the duration one lives. Even though these two cannot be differentiated in terms of identity, these labels are applied to highlight different aspects related to the support and the supported. The term *enlightened body* derives from [the Sanskrit word] *kaya*, which has various meanings, including “conglomerate,” “aggregate,” and “abode.” Hence, the word *body* is used because it is the aggregate of conglomerated elements and the abode of voice and mind.

Third, the defining characteristic of life force is to be involved in the

duration of remaining for as long as one is compelled by the force of karmic ripening. The characteristic of body is to serve as support for the three principles of mind, mental faculty, and consciousness.

Fourth, a tantra mentions three types:

The life of intrinsic nature, unchanging and eternal.

The life of the sphere-essences, declining and shifting.

The life of life force, momentary and seeming.

The body [is also a focal point of the practice], referring to all the individual supports found throughout the six classes of beings and three realms.

Fifth, the meaning of the first type mentioned above is the innate and indestructible sphere that is naturally present in the mindstream of every sentient being as their basic or intrinsic nature—the sublime permanence, purity, bliss, and identity that is unchanging throughout the three times.<sup>25</sup> This is the foundation for the longevity sadhana of realizing immortality.

Its natural radiance is present as the two vital essences<sup>26</sup> at the upper and lower parts of the central channel. In conjunction with these two flow the twelve pure and twenty-four impure essences that govern the sphere-essences of the six wheels.<sup>27</sup> These essences shift in conjunction with wisdom due to the movements of the four joys through the four wheels, while in conjunction with consciousness they shift as the identity of the vital strength or force in the body. In this capacity, they are termed the “basis for vitality.” As long as they do not move from their respective abodes and their strength does not degenerate, subsistence will remain steadfast. For this reason, the life of the sphere-essences is the primary focal point in this practice.

When the primary channels that support the body are first formed, the faculty of the life force is momentary and superficially present in an interdependent manner. It is the vital strength that allows consciousness to maintain a constant connection with physical materiality and the internal structure of the supportive faculties. In this way, the “life” of the life-force faculty connected with the previous supportive and supported forms of life is the specific focal point in this practice.

Sixth, the first type is connected with the viable methods of this practice in the following manner: The natural state is actualized by removing the defilement of transition, in which the nature of dharmata, though primordially unchanging, seems to be otherwise. To bring about this actualization, you must utilize the supramundane elixir extraction of great wisdom by remaining in the samadhi connected to the three gates of emancipation.

Since it is the mind and energy that enact the transitions of the second category, the profound path of means is used to bind these factors so they do not leak out, and you practice the extraordinary provisional method of the material elixir extraction according to the key instructions you have received. Through these practices, the relative pure essences as the support will develop, thereby causing the wisdom of great bliss that they support to expand as well.

Since it is taught that the third category is linked primarily with your present karma, nonmeritorious deeds should be avoided and you should create merit to the best of your ability, as exemplified by refraining from taking life and instead ransoming lives. Moreover, the skillful means of the Mantrayana, namely the rituals of the vajra longevity sadhana, can be used to stabilize the pillar of one's life force. This, in turn, will ensure the longevity of the life that is supported by that pillar.

## GUIDING THE DEAD

The fourth topic, the *nelung*, has two parts: stating the purpose and explaining the actual *nelung*, or guiding the dead.

### STATING THE PURPOSE

The *Lamrim Yeshe Nyingpo* root text says:

For the beings in the intermediate state, the objects of  
compassion,<sup>§</sup>

To be liberated from the lower realms through wondrous  
methods of kindness,<sup>§</sup>

Elevate them from their abodes and reassure them of  
perfecting the five paths,<sup>2</sup>

Separated from a physical support after the experiences of this present life have subsided, beings' consciousnesses are haunted by the karmic wind and accompanied by the four terrifying sounds, the three dreadful abysses and other types of distorted hallucinations.<sup>28</sup> They roam unprotected and aimlessly and are subjected to these six signs of unpredictability. The beings in the intermediate state are therefore objects of compassion.<sup>29</sup> Since it is easy to steer them, like guiding a horse with a bridle, you can use the skillful methods from the wondrous and secret treasury of all the buddhas, with the kindness of profound ritual and samadhi, to rescue them from unfortunate rebirth and ensure that they quickly attain liberation and nirvanic peace. In this following way, by gradually guiding them from the abodes of the six classes of beings, elevate them and use the nelung rope of compassionate rescue to reassure them of perfecting the five paths on one seat.<sup>30</sup>

I shall now briefly elaborate upon this. The general identity of the intermediate state, or *bardo*, is the duration of mind together with its seeds—beginning with spontaneous presence manifesting as the gates of display from basic space, the sphere of primordial purity, until they have completely dissolved back into that basic space, the ground of manifestation. In other words, it is taught that the manifest aspect, when it is the ground display manifest as wisdom, is named “pure bardo of dharmata,” while when it is deluded display—all the phenomena comprised of the six classes of beings—it is named “impure bardo of confusion.”

In particular, “the bardo of becoming” refers to the dreamlike experience in the instantaneously born bodily support, produced from habitual tendencies, which lasts from when the displays of spontaneous presence dissolve until the following rebirth.

The definition of being in a bardo is, in general, to be between confusion and liberation, and, in particular, to find oneself in the experiences

between the subsiding of the dharmata displays and being reborn in an actual body in one of the six classes of beings. Since it is possible to change between confusion or liberation and between a higher and lower bodily support, it is called the “bardo of possibilities.”<sup>31</sup>

The types include, according to the *Talgyur*, these four: the bardo between birth and death also known as the natural bardo, the bardo of dying, the bardo of dharmata, and the bardo of becoming. Among them, here, the bardo of becoming is the object for nelung, or guiding the dead.

Its characteristics are, as given in the *Abhidharma Treasury*:

Having the shape of the former life,  
 All senses are intact; it moves unimpededly,  
 Is endowed with karmic power of miracles,  
 And cannot turn back: such is the scent-eater.

In accordance with what is mentioned with great detail in the great tantra *Union of Sun and Moon*, the longest duration is forty-nine days, while the shortest is seven days or just a brief moment.<sup>32</sup> This period has a longer portion directed to the following life, just like it takes longer to remount when falling from a horse on the battlefield. It is therefore important to put effort into quickly making virtuous assistance.

## EXPLAINING THE ACTUAL GUIDING OF THE DEAD

This has two parts: the brief statement and detailed explanation.

### Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

And perform the activities of object, method, and completion.<sup>33</sup>

This is comprised of the three activities of visualizing the object to be guided, the method for easily traversing the five paths by purifying its misdeeds and obscurations and by increasing virtues in an upwardly endowed manner, and the concluding activities of completing the guidance.

## Detailed Explanation

This has three parts: visualizing the object, the methods for purifying the obscurations and for transference, and the concluding activities.

### *Visualizing the Object*

The *Lamrim Yeshe Nyingpo* root text says:

Visualize the support, summon, dissolve . . .<sup>§</sup>

The master should perform the sadhana for the specific deity utilized—for oneself, in front, and the vase—to whatever degree of detail is necessary. Having done so, he should bring to mind and visualize the object exactly as when alive, using as the support the objects with smell from the deceased<sup>33</sup> placed at the southern entrance to the mandala in accordance with the custom of the Noble Land.<sup>34</sup> By means of rays of light from his heart, he should then summon the consciousness roaming through the bardo, including its karmic misdeeds, and, with the four mudras, dissolve it such that it becomes indivisible and remains unmoving.<sup>35</sup>

### *The Methods for Purifying the Obscurations and for Transference*

The *Lamrim Yeshe Nyingpo* root text says:

. . . and expel the hordes of obstacles and obstructors.<sup>§</sup>

Without remainders, burn, scatter, and wash away all the  
misdeeds and obscurations<sup>§</sup>

That are based on the samsaric tendencies of the six realms.<sup>§</sup>

Confer the vajra empowerment to the rank of a vidyadhara,<sup>§</sup>

And increase the ocean of sense pleasures into a cloud of  
great bliss.<sup>§</sup>

Expound the profound Dharma and elevate them to the pure  
realms,<sup>§</sup>

And to fully perfect the five paths,<sup>§</sup>

Procreate as children of the great Samantadhara.<sup>§</sup>

Expel far away the hordes of those who make obstacles for the higher

realms and the path of liberation, and the obstructors who demonically drive the living and whip the dead. Send them away peacefully by giving a torma ransom, command them in a semiwrathful manner, and direct with awe-inspiring wrath towards those who disobey. To expel them so that none remain and to don the protective armor comprises the path of accumulation.

While going through beginningless samsara's six realms, the massive tendency for ignorance has over and over again accumulated a mass of misdeeds, failings, and karmic obscurations that accompany us, like the shadow follows the body. The master must purify them all, since they form the causes for samsara and the lower realms. To separate the deceased from them, numerous means for purifying are taught, including those by mantra and mudra, expulsion, cleansing water of the vase, the power of truth, and so forth. Among these, the principal one is known as the eminent method for universal cleansing with the awareness display of samadhi, which is praised extensively in the *Scripture of the Compendium of Knowledge* and other scriptures.<sup>36</sup> The objects to be purified are the basic seed syllables of the six classes of beings that are naturally present in the six places of the body of the being concerned.<sup>37</sup> They are purified by the innate three syllables,<sup>38</sup> which are incited to purify by the light from the heart center. When the natural expression of wisdom blazes forth as fire from them, it burns the objects to be purified. When blowing as wind, it scatters the ashes. When gushing forth as water, it washes away all defilements so that no traces remain. This comprises the path of joining.

In order to establish this utterly pure mindstream in the ranks of a vidyadhara who dwells on the *bhumis*, confer and seal with the complete empowerment of vajra sprinkling and anointing. This empowerment can be conferred either extensively with the four empowerments, including visualizing the deity as the samaya being for the vase, and so forth, or the more simplified format exemplified by the empowerments of body, speech, and mind. This comprises the path of seeing.

Next, to provide nourishment<sup>39</sup> and sever the ties of habitual clinging, arrange actual food and drink to use as a support, and then use mantra and



mudra to multiply these offerings into an inexhaustible ocean of the five types of sense pleasures. In identity, this is a cloud bank of unconditioned great bliss. Finally, dedicate it to the deceased. To ensure that they do not revert back into samsara, expound the profound Dharma to them beginning with the flaws and imperfections of samsara and extolling the virtues of liberation. Then, show them the path to the pure realms of the five families. This comprises the path of cultivation.

Finally, to ensure that they fully perfect and reach to the end of the five paths, merge their consciousness indivisibly with the mind of the great Samantadhara<sup>40</sup> with consort, the chief figure of the mandala. Procreated as children of the victorious ones, imagine that they are sent forth from the place of union to fulfill the deeds of the buddhas. This comprises the path of no learning.

### *Concluding Activities*

The *Lamrim Yeshe Nyingpo* root text says:

Purify the residuals with wisdom fire, and make *kudung*<sup>41</sup>;<sup>§</sup>  
To ensure that the activity of benefiting beings is unceasing.<sup>§</sup>

Burn and purify the residuals from the lifting of the cleared consciousness, which are left behind as traces of habitual tendencies of the aggregates. Emanate wisdom fire out from the heart of the mandala deity, incinerating the residuals until nothing at all remains. This forms the auspicious coincidence for attaining *dharmakaya* for the benefit of oneself. To make *kudung* according to the *sa-cha* ritual, mix the cremation ashes with perfumed water and clay. This forms the auspicious coincidence for the *rupakayas* to appear for the benefit of others.

In this way, the five paths are perfected, and the level at which the twofold benefit is spontaneously accomplished is achieved. Thus, this profound method brings about an uninterrupted stream of activity that benefits beings to an extent equal to space. With neither omissions nor duplications, make use of these methods as spelled out definitively in the tantras and instructions.

## ACTIVITIES

The fifth topic, accepting and subjugating, has two parts: a brief statement, together with the purpose, and the detailed explanation of that.

### BRIEF STATEMENT TOGETHER WITH THE PURPOSE

The *Lamrim Yeshe Nyingpo* root text says:

In common, from the domain of the tathagatas,<sup>§</sup>  
 The activities to fulfill all intentions<sup>§</sup>  
 That accomplish the benefit and well-being by actions of the  
 three doors<sup>§</sup>  
 Are of two types: accepting and subjugating.<sup>§</sup>

Being of the greatest importance common to both oneself and others, and springing from the inconceivable domain of skillful means of all the tathagatas, these activities of deeds to utterly fulfill all wishes, exactly as they are intended, accomplish benefit and well-being for everyone by means of the functions or actions of the three doors. The *Framework Scripture* mentions:

Activities accomplish the benefit of self and others.

These have many classifications, but in brief they are included within two kinds: the activity of accepting the pursuit of, and benefit for, oneself and others, and the activity of subjugating those who are aggressive and harmful.

**THE IDENTITY:** Activity is skillful action that accomplishes an intended purpose, stems from compassion, and is imbued with profound intelligence.

**THE DEFINITION:** The word *karma* means activity in terms of the actions of the three doors.

**THE TYPES:** The four activities that will appear below in the various means of accomplishment, and so forth.

**THE OBJECTS:** Moreover, the objects of the activities are the beings of the three realms, in general, and, in particular—respectively for pacifying activity, and so forth—the afflicted or in danger, the impoverished, those

with wrong views, and harmful beings.

**THE ENACTMENT:** The four enacted activities and the activity of spontaneous perfection each have their own specific posture, way of reciting the mantra, tone of voice, attitude to be kept in mind, and so forth.<sup>42</sup>

**THE MANNER:** Practice is done in accordance with the level of the practitioner on the path as a basis, and, as a means, it relies on the samadhi free from elaboration.

**THE TIME:** The time for applying the various activities corresponds to the particular purpose.

**THE PURPOSE:** The purpose for carrying out activities is to overcome disease and evil influences externally and conceptual attributes internally through pacifying activity; to promote followers and wealth externally as well as longevity, merit, experience, and realization internally through increasing activity; to gain mastery over desired objects externally and over the mind and energy internally through magnetizing activity; and to defeat enmity and obstructors externally as well as the thoughts of the five poisons internally through subjugating activity.

## DETAILED EXPLANATION

This has two points: accepting and subjugating.

### Accepting

The *Lamrim Yeshe Nyingpo* root text says:

For protecting, pacifying, increasing, and magnetizing,<sup>§</sup>  
 Lay the basis with samadhi, mantra, and mudra,<sup>§</sup>  
 And accomplish by using stupa, cleansing, fire, and wheel,<sup>§</sup>  
 Dagger, dance, auspicious coincidence, and substance.

Activities of accepting are to protect the affected person from disease, evil influences or obstacles, and other forms of adversity; to pacify the sixteen threats; to increase the six types of wealth; and to magnetize desirable objects by means of the four types of imagination.<sup>43</sup>

The principal means for accomplishing are to lay the basis with the samadhi after having achieved vivid presence, with the recitation mantra that

has been brought to completion, and with the mudra of binding and freeing.

The general activities can be accomplished by means of constructing a stupa or making *tsa-tsas*, either from earth in actuality or mentally created.<sup>44</sup> With the respective shape and color, together with the dharani mantra, summon the objective with the light radiating from the deity that corresponds to the activity, suppress with light what needs to be suppressed, and imagine that hereby the objective is accomplished.

In order to dispel misdeeds and obscurations, disease and evil influences, defilement and impurities, visualize within a nectar-filled vase the deities that are extolled to be the remedy against these factors, perform the recitation, dissolve them into light, and rinse with the cleansing ritual.

Accomplish the desired activity for the fire application of the outer, inner, or innermost burning and pouring that corresponds to the specific mental capacity of the yogi.

Accomplish any of the activities by using the appropriate meditation and sadhana in accordance with the instructions for either the visualized mental chakra or the actual drawn chakra.

In the particular direction of the objective, strike the *kilaya* daggers that have been consecrated through approach of accomplishment and which possess the material, shape, dimension, and color of one of the four respective activities.<sup>45</sup>

Within the dancing compound, having the shape that corresponds to the four activities, and, while possessing the pride of the respective deity, perform the continuous activity of the vajra dance steps with your feet and the dance movements with your arms.

Perform various things to do to change the circumstances by doing simple physical exercises, like those that come from treatment of disease through practical oral instructions.<sup>46</sup>

By dispelling demonic forces with the smoke of *gugul* resin, for instance, the effect of simply one single substance, or the combination of many, can pacify disease, and so forth.

By these methods you will accomplish all the desired activities.

## Subjugating

*Editor's note:* This topic and the following section on bam sadhana have been placed in the restricted sections of volume 3.

## AMRITA SADHANA

The seventh topic, the sadhana of amrita medicine, has two parts: the brief statement, together with the purpose, and the detailed explanation of that.

### BRIEF STATEMENT TOGETHER WITH THE PURPOSE

The *Lamrim Yeshe Nyingpo* root text says:

For the sadhana of the amrita that increases wisdom,<sup>3</sup>

The sadhana of amrita medicine is the most eminent method to defeat the four maras and bring the wisdoms of the four empowerments into the path and, then, further increase them by the power of using the substances belonging to the samaya of acceptance, eliminating the five poisons with the five meats, and generating in your mindstream the realization of the five wisdoms with the five nectars. The *Amrita Tantra* also describes that this practice is also the treasure mine of the two types of siddhi:

Through consuming rasayana, the great medicine,<sup>47</sup>  
You will accomplish the supreme and common siddhis.

### DETAILED EXPLANATION

This has two points: how to practice and the result of having practiced.

#### How to Practice

The *Lamrim Yeshe Nyingpo* root text says:

The world and its inhabitants are primordially pure as the  
great nectar.<sup>3</sup>

By realizing that, take hold of immortality by the elixir.<sup>3</sup>

Seek out the supreme and common substances, blend them  
 carefully,<sup>§</sup>  
 Pulverize them, and consecrate the powder correctly.<sup>§</sup>  
 With the great delight of the peaceful and wrathful deities in  
 union,<sup>§</sup>  
 Shower the cloud of bodhichitta through numerous methods  
 of union,<sup>§</sup>  
 Open the secret gate, and pool it within in the single sphere.<sup>§</sup>  
 By receiving the siddhis, the gathering of fortunate ones<sup>§</sup>  
 Are united in the Vajra family of great bliss.<sup>§</sup>

THE IDENTITY of amrita: Without the need to alter by circumstances, all of samsara and nirvana is from the beginning amrita nectar. This is because the three levels of existence that comprise the world—experienced as the five elements, aggregates, sense pleasures, and disturbing emotions—are primordially pure in being the self-existing five great nectars. The *Amrita Scripture in Eight Sections* mentions:<sup>48</sup>

The triple existence is primordially five nectars,  
 The perfect buddhahood, uncontrived and spontaneously  
 present.

THE DEFINITION: The word *amrita* means “non-death” and is therefore renowned as ambrosia—or literally, in Tibetan, “death-trouncer” (*dütsi*)—in that it means the healing medicine that overcomes the fear of death. As the *Tantra of the Secret Wheel* states:

While samsara resembles the mara of death  
 Upon which trounces the truth of dharmata,  
 It is thereby known as the “death-trouncer.”

THE FUNCTION: The wisdom nectar that transcends birth and death forms the direct cause for indestructible enlightenment through realizing the experiential training in the above-mentioned five nectars of reality. As the *Sublime Amrita Scripture* mentions:

Everything without exception is the five buddhas  
 And the five wisdoms, without exclusion,  
 Uncontrived, from the very beginning;  
 And therefore, is the great medicine of sublime nectar.

THE SIGNS: You attain immortality when the physically present nectar turns into pure essences. External substances also have properties of resemblance, being of the same character. So in order to utilize them, after consecrating with the threefold means of purifying, uncovering, and igniting,<sup>49</sup> replenish your physical constitution with the elixir of pure nectar essences and, by so doing, assist the direct cause for the mastery of immortal life. As the *Amrita Scripture in Eight Sections* mentions:

It abolishes the 404 diseases  
 And surely defeats the four maras;  
 Such is the king of medicine, the eminent nectar.

THE SUBSTANCES for the sadhana are, according to the *Amrita Tantra*:

The primary samaya substances are the five nectars,  
 The eight roots, and thousand branches.  
 Combine the samaya substance with medicinal herbs.

The principal ingredients mentioned here are the supreme samaya substances, referring to the self-existing five great nectars. The common substances include the eight roots that consist of five sets—the primeval, outer, inner, innermost, and sadhana ingredients. Among these five sets of eight, the last is the actual component within which should be mixed the five essences, five fruits, five qualities, five binding substances, five softening substances, and the five foremost substances. Mix them together with every herbal medicine with properties of resemblance in order to produce the thousand branches. Moreover, the five aims and the five required elements should also be assembled.<sup>50</sup> These should first be acquired skillfully<sup>51</sup> and then blended while skillfully kept.<sup>52</sup>

THE TIME for performing the sadhana is explained to be the eighth day

of the waxing moon, when there is balance between heat and cold in either spring or fall.

THE SADHANA PRACTICE: For the preliminaries, revitalize the approach and lay the basis for accomplishment. Perform the outer apology and the site ritual. Assemble the special implements and the mandala that serves as the support, and arrange the samaya substances, divided into types and colors.<sup>53</sup>

For the main part, begin with pulverizing the ingredient, as the *Vajra Array*:

The sublime master should then  
Fully purify everything with the hundred, the five,  
Or the single family of the great secret.

Accordingly, purify conceptual thoughts that solidify the myriad deluded perceptions and dualistic phenomena into being the body-mandala of the sublime hundred families. To revert from concepts that look upon many families as good or bad, purify them into being the basic space that is the speech of the five families. To eliminate the clinging of holding the families to be different, bring them together within the mind-sphere that is the single family of the great secret. Then, make offerings, offer praises, and gather the splendor of siddhi. At times, invoke all the vidyadharas to quickly assist the siddhi of amrita medicine. Abide by the principles of cleanliness, eliminate all such dualistic concepts, and, regardless, abide by the samaya of transcending good and bad, accepting and rejecting.

Grind, sieve, and so on, with the realization of union, liberation, and their indivisibility.<sup>54</sup> Make the right measures, seal it, and place it in the mandala. Then, correctly consecrate the powder. Beginning with the intent to refine, visualize either the threefold<sup>55</sup> or eightfold<sup>56</sup> mandala of peaceful or wrathful *heruka* deities in union, who have the air of taking great delight in the taste of the four joys.

As indicated by the eightfold union—including wisdom, substance, and means and knowledge—use the various methods of union as explained



in the respective root texts, to emanate the cloud of bodhichitta nectar that fills the sky in order to accomplish the twofold aims.<sup>57</sup> When gathered back, shower it through the bodily form into the space of the consort and the amrita. The *Amrita Scripture in Eight Sections* mentions:

Seven marks and signs appear:  
 Lights and smoke, sounds and fragrance,  
 Even the goddess shows her form,  
 And it increases manifold—these are the signs of  
 accomplishment.<sup>58</sup>

When you perceive these signs of accomplishment, open the gate to the secret space of the lord and consort, pool the pure elixir of samsara and nirvana within the single sphere, and then let it descend into the mansion of amrita medicine.

After completing the activities that include mastering and effectuating,<sup>59</sup> the concluding sections are as mentioned in the *Nye-Nying*:

The assembled yogis should with utmost respect  
 Supplicate in order to obtain the siddhi.

Accordingly, take it with the mudra of the *gubya* hand and receive the empowerment.<sup>60</sup> Then give the share of empowerment and siddhi to the others in the gathering of devoted and fortunate ones. In this way, all who are connected are united within the single Vajra family of great bliss and will attain all the benefits exactly as they are mentioned in the tantras and scriptural statements.

### The Result of Having Practiced

The *Lamrim Yeshe Nyingpo* root text says:

You hereby accomplish one hundred and eight special  
 qualities,<sup>61</sup>  
 Such as longevity, mending, everything delightful, and  
 elimination of sickness.<sup>62</sup>

The whole world and its inhabitants are the heruka realm<sup>5</sup>  
 So that the entire group is connected to supreme liberation.<sup>5</sup>

Second, the benefits of having practiced in this way are that you presently accomplish immortal life, the mending of violations and breaches, all that is delightful to sentient beings, and the elimination of sickness and evil influences, misdeeds, and obscurations—in short, 108 special qualities.<sup>61</sup> The whole world and its inhabitants where the practice is taking place are consecrated to have the nature of the body and realm of the glorious heruka so that, ultimately, the entire assembled group—on the very same seat—is connected to the supreme state of complete liberation in the original state. The details of this method are mentioned extensively in the *Amrita Scripture in Eight Sections* and other places.

## 25

# THE PATH OF ACCOMPLISHING

The explanation of how the path is accomplished has two parts: an overview of the manner of linking with the previous and a detailed explanation of the meaning

### BRIEF STATEMENT IN THE MANNER OF CONNECTING

The *Lamrim Yeshe Nyingpo* root text says:

The stages of the path that contain all the authentic practices<sup>2</sup>  
To accomplish the supreme and common siddhis are as  
follows:<sup>2</sup>

In order to attain complete accomplishment in accordance with the profound meaning of the tantras, statements, and instructions, all that has been explained so far about the two siddhis in connection with the development stage, headed by the supreme sadhana and the common activities, one must follow a path that has a complete “body.” Such a path has the following stages.

## DETAILED EXPLANATION OF THE MEANING

This has two parts: The short explanation of the first four yogas, such as great emptiness and so forth, and a detailed explanation of the group assembly practice.<sup>62</sup>

### SHORT EXPLANATION OF THE FIRST FOUR YOGAS SUCH AS “GREAT EMPTINESS” AND SO FORTH

The *Lamrim Yeshe Nyingpo* root text says:

The approach is great emptiness and compassionate magic,<sup>§</sup>

While the stable vivid presence of the subtle and coarse  
aspects of the single mudra,<sup>§</sup>

Together with the elaborate mudra is the full approach.<sup>§</sup>

They can also be approach, full approach, and  
accomplishment.<sup>§</sup>

Through their practice you achieve the heat, signs, and  
indications.<sup>§</sup>

First, the approach is to cultivate the suchness samadhi of great emptiness and the illuminating samadhi of compassionate magic. Next, the full approach is to attain the stable vivid presence of the subtle—the syllable—and the coarse—the single-mudra form of the deity—followed by visualizing the mandala of the elaborate mudra.

An alternative is to practice with the samadhi of suchness as approach, the samadhi of illumination as full approach, while the seed samadhi, along with the single and elaborate mudra, is accomplishment. Through that, you achieve a variety of temporary results that include outer, inner, and innermost degrees of heat from completing the above-mentioned five experiences,<sup>63</sup> a sequence of signs, and indications of siddhi. After this, you embrace the practice of great accomplishment.

According to the *Magical Stages of the Path*, “heat” means as follows:

When continuing like that, free from doer and deed,  
The heat will occur in body, speech, and mind.

Thus, the outer heat is that the body feels light; the inner heat is that the movement of breath is barely discernible; and the innermost heat is that to fully arrive at the nature itself. In this way, the threefold heat is blissful body, clear voice, and thought-free mind.

As for the signs, according to the *Commentary on the Lamp for the Eye*:

Having definitely experienced the threefold heat,  
The signs will manifest in various ways.

Accordingly, the signs of having attained the heat are as follows: The outer signs are to see everything in the field of vision as filled with tiny attributes of the deity's enlightened body, speech, and mind. Also included is to see the "smokelike," and so forth; to see the exhaustion of the five elements—earth, water, fire, wind, and space—into the five colors that arise and develop; or to see in the sky the light of huge lotus flowers, particles, stars, crescents, and the like.<sup>64</sup> Among the inner signs, you will attain acceptance in body and speech<sup>65</sup> and the mental stream of the five disturbing emotions naturally decreases so that the eight worldly concerns are evened out. The innermost signs are to attain a slight degree of control over the energies; to have minor superknowledges; and in dreams to repeatedly have omens of purifying misdeeds and obscurations, of attaining the *bhūmis* or achieving the supreme and common *siddhis*.<sup>66</sup>

The indications of *siddhi* are the common activities and the great achievements, or, as mentioned in the *Root Tantra of Magical Illusion*, the six *siddhis* that are the source of qualities,<sup>67</sup> the five *siddhis* of the five elements,<sup>68</sup> and the eight *siddhis* of minor activities.<sup>69</sup> Furthermore, the *Exposition Tantras* describe numerous types, and thus they are countless. This is as the *Ratnakuta* mentions: "Inconceivable are the domains and the miraculous powers of the mind that has accomplished *samādhi*. Inconceivable also are the qualities of substances, medicines, mantras, and gemstones."

## DETAILED EXPLANATION OF THE PRACTICE OF GROUP ASSEMBLY

This second part has two sections: an overview and a detailed explanation.

### OVERVIEW

The *Lamrim Yeshe Nyingpo* root text says:

By means of the group assembly practice and the great accomplishment,<sup>2</sup>

In order to reach to the end of the vidyadhara levels,<sup>3</sup>

For the first, after you have attained the heat, signs, and indications through the three aspects of approach, full approach, and accomplishment as just explained, you should next embrace the following—namely, you should take the group assembly practice as the main part and the great accomplishment as the activity applications—in order to reach to the end of the four vidyadhara levels that are the fruition of the path.

The meaning of “group assembly practice” is described in the *Framework Scripture*:

“Assembly” is the threefold gathering.

“Group” is of one, three, or five.

In the case of a smaller gathering, the group—with one, three, or five chief figures together with their consorts—makes a total assembly of two, six, or ten. A medium-sized gathering is one that has the same number of deities as in the mandala. A great gathering is one of any number larger than that. Each of these has three instances, described like this:

With fortunate people, joyful deities,  
And with the fivefold articles of wealth.

Thus, in addition to these three aspects,<sup>70</sup> you add the “great gathering.” In short, it means to practice after gathering the special shrine objects, the people, and the articles.

## DETAILED EXPLANATION

This second point has two phases: taking the five perfections as the basis of the sadhana practice and following the sadhana structure with the specific four aspects of approach and accomplishment.

### Taking the Five Perfections as the Basis of the Sadhana Practice

The *Lamrim Yeshe Nyingpo* root text says:

At a perfect location, remote and endowed with the splendor  
of blessings,<sup>§</sup>

At an auspicious time, when the planets and stars are suitably  
aligned,<sup>§</sup>

Possessing the articles of perfection,<sup>§</sup>

The group of the qualified teacher and disciples<sup>§</sup>

Should have clear concentration and correct rituals.<sup>§</sup>

Regarding this first phase, for commencing a great accomplishment practice, or *drubchen*, you must bring together the five perfections. According to the *Activity Manual* they are:

Of these, the first are place and time,

Articles, teacher, and retinue of practitioners.

Complete the practice text by using as the basis

These perfections for the sadhana.

The place for performing the practice should be remote—without circumstances that distract concentration in general and, in particular, completely free from physical enemies, thieves, or vicious carnivores, and also not in areas frequented by vicious spirits. It should be a place that is pleasant—with the complete characteristics for accomplishing the siddhis of the four activities. Especially, it should be endowed with the splendor of blessings, having been personally visited by the conquerors and vidyadharas of the past. Thus, it should be in a perfect and auspicious location.

The time for performing the practice should be on the “divine day,” when the sun moves to the north; during the waxing part of the moon of the four initial months of the four seasons; on one of the special days blessed by the teachers of Sutrayana and Mantrayana; on an exceptional day, such as when three factors converge to yield siddhis—the planet Jupiter, the Naksatraraja constellation, and the eighth day of the waxing moon; or on another time of perfection that the tantras and astrological scriptures praise as being most marvelous.

The articles based on which one practices include the general and specific types, such as sadhana shrine objects, offering articles, food for sustenance, medicine to avert sickness, special methods to keep adversity at bay, and so forth. They are the perfect articles.<sup>71</sup>

The practitioners who perform the practice should include the vajra master—a teacher endowed with the eight qualities, such as being a bearer of the sublime triple treasury of development and completion.<sup>72</sup> The designated vajra consort and four classes of regents down to the cook and sweeper should be appointed to their respective functions.<sup>73</sup> These, the perfect retinue, should be competent, free from the three defects of the vessel, and endowed with the five good qualities. In other words, it is this assemblage of qualified practitioners—the group that is great, medium, or small in size—that should carry out the practice.<sup>74</sup>

The method of practice is the following. The practitioners with the clear and stable concentration of both stages should engage in the rituals endowed with the four aspects of approach and accomplishment exactly as they are explained in the text. They should practice correctly in the sense of being free from the four causes of transgression, from duplicating the easier parts, or omitting the difficult ones. Thus, they embrace the practice by means of this perfect sadhana method.<sup>75</sup>



## Following the Sadhana Structure with the Specific Four Aspects of Approach and Accomplishment

The *Lamrim Yeshe Nyingpo* root text says:

Request the site, take possession, cleanse, and guard it. ॐ

Purify your being and draw the boundary in the outer, inner,  
and innermost ways. ॐ

Deliver, suppress, and imbue Matram with the splendor of  
being the vajra realm. ॐ

Perform the appropriate preparatory consecrations. ॐ

Erect the mandala, arrange the articles, and seat the  
practitioners. ॐ

With the ritual of approach, purify the world and clear  
obscurations. ॐ

With the full approach, purify the inhabitants and gather the  
siddhis. ॐ

With the accomplishment, purify the mind and take  
possession of the siddhis. ॐ

During the six periods, make feast offerings to please and  
mend. ॐ

Subjugate the spying nyuley spirits, shower down the great  
resplendence. ॐ

Do not break the continuity of deity, mantra, or the samadhi  
of emanation and absorption. ॐ

As a result of giving up distraction and practicing one-  
pointedly, ॐ

The painted image smiles or the amrita boils with sound, ॐ

The butter lamp lights by itself or the practice articles  
sparkle, ॐ

The power of realization blazes forth, and there is mastery of  
wakefulness. ॐ

After certain signs have occurred, for the great  
 accomplishment,<sup>§</sup>  
 Receive from the deity at dusk, perform liberation at  
 midnight,<sup>§</sup>  
 Union at dawn, and obtain the siddhis.<sup>§</sup>

For the second, the preparations for the sadhana include carefully examining the site, and when it is found to be suitable, asking for it with payment and words of truth in case of an owner that is visible and has material form. In the case of an invisible owner—the local gods who rule the locality and region—you should ask for the site after satisfying them with torma and oblation-drink (*serkyem*). Next, take possession of the site by means of substances and visualization; cleanse it with mantra, mudra, and samadhi; and guard it with the ten wrathful ones by planting their daggers and performing their dance.

Purify your being in the outer way by the general procedures for purifying obscurations and gathering accumulations that include making apologies, offering and giving, reciting scriptures, and so forth; in the inner way by the four great aspects of apology;<sup>76</sup> and in the innermost way by performing the ritual of *Overturning the Depths of Narak*.

To draw the boundary line, the outer boundary is drawn by entrusting it to the care of the four great kings. The intermediate boundary is drawn by suppressing with powerful force those who have taken rebirth as destructive *damsi* demons due to violating the samayas of the Mantrayana.<sup>77</sup> The *Galpo* describes the inner boundary in these words:

Put up the outer- and inner-gate placards  
 Of Dharma King and Amrita.<sup>78</sup>

Accordingly, assign the action *yama* and Kundali as guardians of the outer and inner gates.<sup>79</sup>

The secret boundary should be drawn with the protection circle consisting of fivefold weaponry, Crazy Wrath, and so forth, and with the view of suchness.

To render minor obstructors incapable of causing disruption, you must

deliver and elevate Matram Rudra, the king of obstructors, with forceful measures and suppress him with the imposing dance. Then, imbue his limbs, and so forth, with the splendor of being the eight charnel grounds and his torso with being the celestial palace, so that he turns into the vajra realm.<sup>80</sup>

Perform the appropriate sequence of preparatory consecrations of the deity in order to request the permission to draw the mandala, and perform those of the vase and disciples in order to confer empowerment.

Next, for preparing the shrine mandala, begin with sprinkling perfumed water, the five nectars, and so forth. Draw the action and wisdom lines with the ritual of blessings, and erect the authentic mandala consisting of the higher, medium, or lesser types of colored powder.

Then carefully arrange the various implements for the sadhana, the shrine, empowerment attire, siddhis and offering articles, and the ornaments. The male and female practitioners capable of performing the activities should be given their respective seats, invested with the peaceful or wrathful attire, and marked with the three glorious signs, so the *mamo dakinis* can recognize them to be on their side. Those who are beginners should be made suitable vessels with the ritual for inclusion.

Next, with the four aspects of approach and accomplishment, follow the set structure that belongs to the main practice. That is to say, having laid the basis with the three samadhis,<sup>81</sup> visualize the male and female yogis as being the corresponding number of deities with consort. Or, in the case of an aspirational training, visualize the practitioners as a whole to be the general mandala. Perform the emanation and reabsorption related to oneself as the samaya being and the deity as the wisdom being. Thus, carry out the activities correctly by means of possessing the threefold vividness.<sup>82</sup>

For the first third of however long the practice lasts, you should, by means of the ritual of approach, purify the world into being the celestial palace, so as to clear the obscuration of conceptual thoughts. During the second third, you should, by means of the full approach, purify the inhabitants into being the visible yet empty circle of deities, and thus gather the wealth of siddhis. During the last third, you should, by the intent of accomplishment, purify the mindstream into being the great self-existing

wakefulness and thereby take possession of the two siddhis. For the duration of these phases, you should, during the six periods of day and night, make feast offerings to delight the deities and the vow-holders, to mend violations and breaches.

During the twelve intervals, apply the magic kilaya substance to subdue all the nyuley spirits who spy and seek to interrupt the practice, and invoke the twelve emissaries of the Glorious One to subjugate them.<sup>83</sup> At these occasions, since each of the devas who bestow siddhi also appear, you should bring forth majestic brilliance with ornaments and dresses, and shower down the great splendor upon yourself, the place, and the sadhana shrine objects.<sup>84</sup>

From the moment of commencing the sadhana until it has been brought to completion, do not depart from the continuity in which sights are the mandala of the deity, whatever you hear is the natural sounds of mantra, and thoughts are the continuity of dharmata. Do not interrupt the recitation and do not break the continuity of the samadhi of emanation and absorption. Instead, give up every type of mental distraction, including sleepiness, torpor and laziness, attachment and aversion, and, in this way, go about the practice one-pointedly.

When you have done that, among the general signs of accomplishment are—at best, in actuality, next best, in a meditative experience, or at least in a dream—that the painted samaya image on the sadhana shrine smiles, that the inner offering amrita boils with a bubbling sound and rising vapors, that the butter lamp lights by itself, that nectar flows from the torma, that the other practice articles sparkle, and, moreover, that you have a vision of the deity, receive predictions from the dakinis, or that lights, sounds, and sweet fragrance appear. The special signs are that the great power of experience and realization blazes forth without limitation, and that you attain mastery over the true state of original wakefulness through which you are able to transform things at will.

After these certain signs have occurred in full, for the concluding deeds, you should engage on the last night in the activities of great accomplishment. That is to say, at dusk, use the auspicious articles that include *mamsa*, *dagye*, *tsegal*, *madana*, and so forth, and invoke the key point of the

heart-samaya in order to receive siddhis from the deity.<sup>85</sup>

At midnight, in the inner shrine of the temple,<sup>86</sup> perform deliverance involving the supreme and secondary objects to be delivered, the release of clinging by the proffering kingkaras as the deliverers, and the ritual of the seven marvels as the method. After that, receive the siddhis.<sup>87</sup>

At the break of dawn, a yogi who has the capacity should take a consort—a goddess, female naga, or a human woman of one of the five classes. She should be bathed and cleansed; she should don ornaments and be made a suitable vessel. As the approach, generate bliss with the arts of passion in the inner shrine. As the full approach, invoke the symbolic union while keeping in mind the three notions. As the accomplishment, enter the union by means of the four mudras and thereby recognize the four joys of descent. As the great accomplishment, draw the bodhichitta from the space with the vajra tongue, and bring the four joys of ascent to completion by applying reversal and distribution. In this way, by possessing the four aspects of approach and accomplishment belonging to the context of union, utilize union as the path and receive the siddhis.<sup>88</sup> Those whose training is merely an aspiration should receive the siddhis from the deity. In other cases, this can be accomplished by means of samadhi, and so forth, and having completed this, one should give the empowerment of the practice to others.

Perform the ritual for the residual and send the tormas outside. In connection with special needs, invoke the subjugating tormas as a *zor*. Request forgiveness and dissolve the mandala. Embark on the samadhi for daily activities, and seal with dedication and aspirations.

The way to undo the outer boundaries, the guarding of the site, and so forth, should be known from the framework scriptures for drubchen practice.

# 26

## THE RESULT

### EXPLAINING THE TIME OF ACHIEVING THE FOUR VIDYADHARA LEVELS AS THE RESULT OF PRACTICE

The *Lamrim Yeshe Nyingpo* root text says:

Thus, after six, twelve, or eighteen months,ꣳ

By attaining mastery of your mind over outer and inner  
development and completion,ꣳ

Mind and energy are pliable and you realize luminosity.ꣳ

While in the body of maturation, the mind ripens into the  
form of the deity.ꣳ

With the three defilements exhausted, you attain life  
mastery.ꣳ

Through the body of mahamudra, holding the lineage of the  
five families,ꣳ

You are the Spontaneously Accomplished on the level of the  
great regent.ꣳ

You have now trained, exactly as it is taught, to reach maturation in the yogas of the conditioned paths comprised of the four yogas belonging to the path of accumulation—great emptiness, compassion, the single mudra,

and elaborate mudra—as well as in the assembly practice that belongs to the path without impediment from the path of joining. Hereby you will, at best after six, next best after twelve, or at least after eighteen months,<sup>89</sup> outwardly reach perfection in the vivid presence of the development stage, and inwardly attain pliability of mind and energies through stabilizing the samadhi of the completion stage and gaining mastery of mind. The wisdom of ultimate luminosity that you realize through that connects you with the fruition of the four vidyadhara levels that comprise the unconditioned paths of seeing, cultivation, and consummation.<sup>90</sup> The *Guhyagarbha* describes this:

When, without laziness, indolence, or defeatism,  
 You have practiced free from doubt,  
 You will accomplish every mandala  
 And attain the eminent and sublime Vajra Secret.

The cause for the first of these, the vidyadhara level of maturation, is the following. Even though one perceives the truth of dharmata by means of the assembly practice, the power of his intelligence and the strength of his *nyegyū* training are weak. Therefore, the identity of this level is that the mind matures into the form of the deity to be accomplished even while one is still in the body of [karmic] maturation and not yet separated from the material aggregates. As soon as one is freed from the bodily encasement, he attains nirvana without remainder through the triple union on the vidyadhara level of mahamudra. His realization is equal to the noble bodhisattvas who dwell on the bhumi known as “truly joyous,” the path of seeing of the causal vehicle. His conduct is to perfect the two accumulations through the actions of the mandala array as a personal benefit and to accomplish the benefit of beings on the four continents by means of the four activities with the divine sight, and so forth.

Second, the vidyadhara level of life mastery is caused by the person of sharp faculties reaching superior realization and familiarization in the view and samadhi of the threefold knowledge. Since his or her power of intelligence and strength in action are strong, the identity of this level is that one exhausts the three defilements—the defilement of physical remnant,

the defilement of shifting elements, and the defilement of a mind seeking a place of rebirth—and, that on the path of seeing, his body becomes the vajra body beyond birth and death.<sup>91</sup> Thus he attains the level of life mastery, the nirvana with remainder, which can continue for as long as he may wish. His realization is equal to the noble beings on the eighth bhumi of the causal vehicle. His conduct is, as the personal benefit, to train in the expression of awareness in view and meditation and to eliminate the ever-present tarnish and the clinging to a view as absolute.<sup>92</sup> He accomplishes the benefit of others through the four miraculous displays and with the six types of superknowledge.<sup>93</sup>

Third, the vidyadhara level of mahamudra is caused by the stream of being habituated in the samadhis of the single and elaborate [mudras] and by the purification of the ever-present obscuration.<sup>94</sup> Its identity is that, after having realized the object of cultivation, one is engaged in purifying the innate tarnish by means of unshakable samadhi. With the illusory wisdom body, he displays any necessary emanation and traverses to the ninth bhumi on the path of cultivation. His realization is equal to the noble beings on the ninth bhumi of the causal vehicle. His conduct is, as the personal benefit, to purify the innate tarnish and to be endowed with the qualities of the twenty-five faculties and sensory cognitions. Through this, he accomplishes the benefit of others through variegated emanations in all the pure and impure realms, while unmoved from the continuity of realization.<sup>95</sup> This level is subdivided into the vajra vidyadhara from the second to the fifth bhumi, the wheel vidyadhara on the sixth and seventh, the jewel vidyadhara on the eighth, the lotus vidyadhara on the ninth, and the sword vidyadhara on the tenth bhumi. Thus, he connects with the path of consummation through the bodily form of the wisdom deity, the mahamudra that bears the lineages of the five families.<sup>96</sup>

Fourth, the vidyadhara level of spontaneous presence is caused by perfecting the strength of seeing and familiarizing during the path of cultivation so that one reaches to the end of the threefold knowledge that purifies innate defilements. Consequently, its identity is to have perfected the realization of the path so that he bears the accoutrements of the spontaneously present five kayas on the level of the great regents of the buddhas, the nature of the



stage of no learning. His realization equals those dwelling on the eleventh bhumi of Universal Light according to the Sutrayana path. His conduct is, as the personal benefit, to purify the subtle cognitive obscuration with the support of the conquerors of the five kayas, and so forth, and to accomplish the benefit of others with the wisdom of knowing all that possibly exists by means of *nirmanakayas* in the infinite buddha fields.<sup>97</sup>

## CONCLUDING THE TOPIC

For the third root section, the *Lamrim Yeshe Nyingpo* root text says:

In brief, having been gradually ripened and kept stable  
samayas,<sup>§</sup>

When his being is trained with the view, the samadhi  
stabilized one-pointedly,<sup>§</sup>

The yogi practicing sadhana should carefully arrange the  
mandala,<sup>§</sup>

And activate the forces of mantra, mudra, and offering.<sup>§</sup>

Joined with the action, he attains the power of siddhi<sup>§</sup>

And will effortlessly fulfill the supreme and common  
activities.<sup>§</sup>

Thus, in the manner of ground, path, and fruition,<sup>§</sup>

One should take the tantric principles as the essence of the  
practice.

Everything taught here in extensive detail can, in brief, be condensed into the following key points of practice. As the *ground*, your stream-of-being should at first have been ripened by the empowerments that are traversed gradually, and you should have kept stable their life force—the samayas that are not to be transgressed, comprised of the general, special, and supreme types. And, you should have also trained your mind with the view of the superior indivisible truths that is in harmony with the natural state of reality.

You follow the *path* by means of the two stages. When you next have stabilized one-pointedly the state of mind that does not move away from

samadhi, you carefully arrange the mandala, the practice articles, and so forth, as the support for the visualization, and you embark on the sadhana practice aimed at the desired result. As a yogi who practices in this way, you should activate the forces of the recitation of activity mantras, the samaya-binding mudras to bind and release, and proffer the outer, inner, and innermost offerings to fulfill the deities with delight. Reaching the level of conduct that is the direct transcending cause, free of accepting and rejecting, you attain the power and ability of quickly accomplishing the twofold siddhi. Having attained this, you will primarily connect yourself and others with the supreme, while also easily fulfilling the deeds of employing the four types of common activities, and so forth, that are appropriate to place, time, and karmic fortune.

Thus, understand that the first three occur in the manner of ground for practicing the path; the six in the middle as the actual practice of the path; and the single last is the *fruition*. Since these ten principles, the intended meaning of the *King of Tantras Magical Net* and other scriptures, are the complete and unmistakable path for a person to awaken to enlightenment within a single lifetime, it is vitally important to take them as the essence of the practice.<sup>98</sup>

# THE NOTES

## PART 3

### *Entering the Path of Wisdom*

A Supplemental Ornament to *The Light of Wisdom*—  
The Commentary on the *Lamrim Yeshe Nyingpo*,  
the Oral Instructions of Padma—

A Background Teaching for the Unexcelled Inner Three Tantras,  
Compiled as Mnemonic Notes from the Oral Teachings  
of the Lineage Masters, entitled *Entering the Path of Wisdom*

by JAMYANG DRAKPA as recorded by JOKYAB RINPOCHE

*Supplemented with clarifying remarks by*  
KYABJE TULKU URGYEN RINPOCHE,  
*and other lineage masters*



## ENDNOTES

1. This was published in *The Light of Wisdom, v. 2* (Hong Kong: Rangjung Yeshe Publications, 1998). [Translators, hereafter tr.]
2. The ten principles of a vajra master are mentioned in the *Tantra to Adorn the Vajra Essence* as follows:  
Mandala, *samadhi*, mudra,  
Stance, seated posture, recitation,  
Fire *puja*, offerings, rites for performing the activities,  
And the concluding acts—these are the ten outer principles.

Moreover, the ten inner principles are required in the context of the inner tantras of Secret Mantra, while the ten outer principles are requirements in the context of the outer tantras. These should be understood individually.

The requisite ten principles of a vajra master are mentioned in the *Tantra of the Full Grasp of the Lama*:

Time and place, deity and mantra,  
Counting, rosary, mudra, fire *puja*,  
Empowerment bestowal, and consecration:  
These ten principles he fully masters.

And also, the *Tantra of the Vajra Essence* states:

The ritual known as the two reversals,  
The secret, wisdom-knowledge,  
The ritual for disclosing the sphere,  
Practices for tearing apart the combination,  
*Torma*, and *vajra* recitation,  
Fierce practices,  
Consecration, and actualization of the mandala,  
These are the ten secret principles.

The ultimate ten principles are mentioned in the *Tantra of Consecration*:

Mandala and sublime *samadhi*,  
Mudra, stance, seat,  
Recitation, fire *puja*, offerings,

Enactment, and conclusion:

This corresponds to the outer principles.

The general ten principles are mentioned by Bhavideva (i.e., Ashvagoshā) in the *Fifty Verses on the Master*:

Steadfast, disciplined and wise,  
Tolerant, straightforward and without deceit,  
Expert in the application of mantra and tantra,  
Kindhearted, and expert in the treatises:  
These are taught to be the ten principles.  
[Jokyab Rinpoche, hereafter JR]

3. The *Awesome Lightning* is one of the eighteen tantras of *mahayoga* and is found in volume 12 of the *Nyingma Gyübum*. [tr.]
4. These are the thirty ingredients, including the precious substances, the medicinal ones, the grains, the fragrant substances, the essences, and the nectars, and so on. [JR]

Most likely, five of each of these categories makes thirty in total. [Tulku Jampel Dorje, hereafter TJD]

5. The laving substances are mentioned in Indian scriptures as follows: The substances called laving substances are cleansing leaves and barks, camphor, the five *bajung* substances, mustard, popped rice, sesame oil, honey, milk, and *gandhabadhra* or scented water. They are scattered on the surface of a mirror, with drops of saffron and camphor water and a powder of *kusha* grass and flowers, to cleanse the mirror. *Sugpa*, natron, and brewer's spent grain are also used to cleanse. "Laving substances" refers to purifying or cleansing substances. Here the five types of bark are *nyagrodha*, *udumvara*, *paksha*, *pilpalaya*, and *gandha manu*. But, since they are very difficult to acquire in Tibet, you can use *balbu*, *tamarind apricot*, *willow*, juniper, deodar, and so on, which are similar in having white sap. [JR]

Natron and *sugpa*, respectively, are a mineral and a crushed powder of a specific plant, both used to wash cloth. [TJD]

Natron is a mineral salt found in dried lake beds, consisting of hydrated sodium carbonate. [tr.]

6. "Investiture offerings" will be explained later. [JR]
7. We find descriptions of the fourfold articles that include *zanchan* in the main texts for the consecration ritual. The *Mindrolling Consecration Ritual* says, "These four articles are cooked rice or cooked wheat, *zhozen*, mustard seeds, and water." They can also be a cup of *zanchang* (barley beer), *singpo*

(the result of the third press in *chang* preparation), *durchi* (wool buds), and soft gauze. [JR]

*Zanchan* is the first extract obtained when boiling *chang* (homemade barley beer). It can be eaten or, when diluted with water, drunk. *Zhozen* is yogurt mixed with a bit of *tsampa*. [TJD]

8. "Included within Body, Speech, and Mind and the five families" means that you should visualize the representation of enlightened body as Vairochana, and likewise the enlightened speech representation as Amitabha, the different types of representation of enlightened mind as Akshobhya, clothing and ornaments, and so on, as Ratnasambhava, and the armor and so forth as Amoghasiddhi. [JR]
9. Orgyen Topgyal Rinpoche believes the sixth section is missing here. Since the fourth point includes both summoning and dissolving, it is also possible that the sixth section is missing in the numbering but not in meaning. [tr.]
10. The omniscient great fearless one refers to Jamyang Khyentse Wangpo. [JR]
11. "Adjusted" means transformed. [JR]
12. The "*charu* edibles" refers to gruel made from a mixture of rice and milk. According to Jamdrak, Chokling Rinpoche mentioned the tradition of using a yellow food with cross-shaped ornaments encircled by various delicacies and fruits. (This was from the oral teaching of his son Tsewang Drakpa.) [JR]
13. The *Gradual Vajra Path* and other scriptures explain that for making offering and apology and so forth, the four activities are preformed in the manner of being spontaneously perfected. [JR]
14. For the spontaneously perfected four activities, use the wheel attribute. Otherwise, it is similar to pacifying. [JR]

Using the wheel attribute means drawing a wheel on the hearth. [TJD]

15. The eleven major substances are excellent food, wood sticks, ghee, sesame, *zhozen*, rice, unhusked paddy, barley, peas, wheat, *durva* grass, and *kusha* grass. This was taught by Khyentse [Wangpo]. [JR]
16. Small balls of *tsampa* mixed with milk, yogurt, and sugar. [TJD]
17. The blood of a murder victim. [TJD]
18. A type of wood that burns easily. [TJD]
19. The *rasayana* section mentions the "*vajra* body endowed with the six elements." This is defined in an earlier explanation. [JR]

See *The Light of Wisdom*, v. 2, p. 35. [tr.]

20. It is said that the “*siddha’s mercury*” is the brilliant color of the moon, dazzling like the sun with distinct patterns of auspicious signs, such as the swastika and the glorious knot. It is also said to be capable of transforming iron, or whatever else it touches, into gold and serving as an extracted elixir that will ensure longevity when ingested. [JR]
21. Both detailed and concise guidance manuals for the practice of the *bhru* energy have been transmitted from Jabir, the great lord of *siddhas*. These are known as the profound instructions on the *bhru*-energy of immortality. They exist in three transmissions: the early, the middle, and the later. The early transmission came to Jamyang Khyentse Wangchuk and consisted of the unique and profound instructions of Jabir on the energies and the visualization for the elixir extraction, *rasayana*. The middle transmission was received by Drikungpa Rinchen Phuntsok. The later lineage is the one received by Nyida Longsel, the *Rainbow Body Natural Liberation in Masses of Light* cycle. It contains a text recounting the lives and liberation of the master of this lineage composed by Nyida Longsel, together with a history of these teachings, preliminaries, empowerment, practice of the wisdom consort, elimination of obstacles, the eight great instructions, elimination of obstacles related to the primary elements, enhancement practices, yogic exercises, guru *sadhana*, protector practices of Za Rahula, direct pith instructions, supplications, activities, diverse activities, and songs of realization. There is also the transmission known as the cycle written by Jalu Nangtong Rangdrol, which is the lineage that came from the Drikung school.

Whoever wishes to attain immortality  
 Should control the conveyance of consciousness.  
 Although the ways to accomplish this defy the imagination,  
 Choose this one—it involves little hardship yet yields great results.  
 Visualize yourself as Samantabhadra.

Breathe out through the sun, and inhale through the moon.  
 Adopt the posture of the skeleton seat.  
 Three times, exhale through the mouth violently  
 Until you shake strongly inside your body.  
 Then, the yogi should rest in a comfortable position,  
 And eat the birds’ path—the sky—while inhaling very strongly  
 Until his stomach is full.

At this point, he mixes upper and lower winds.  
 Then, he leaves his stomach in a comfortable position.  
 If the wind starts to wander, he should press it down a little.



The yogi who exerts himself in this way  
 Will eliminate all forms of illness.  
 He will fully develop undefiled bliss  
 And attain the ultimate state of immortality.  
 Blocking the four doors,  
 While practicing the ninefold yoga,  
 Will clear all ailments of the head,  
 And hair will become dark and curly.  
 Maintain this binding for a long time,  
 And practice the purifying yoga through the vision media.  
 All visual impairments will be eliminated,  
 As will those pertaining to the other sense faculties.  
 Practice the meditation of closing the nine doors,  
 Chant while performing a *vajra* dance,  
 And eliminate the host of obstructing forces through wrath;  
 Do the practice from beginning to end.  
 Practice this *bbru* energy for three weeks,  
 While forsaking other forms of sustenance.  
 Then, gradually extend your meditation to six months.  
 Through this it is said that immortality will be attained.  
 My lama who comes from the West  
 Meditated in this way for six months.  
 As a result, he gained the sublime miraculous ability  
 To remain unharmed by fire and water.  
 As for me, though my mind is weak and my discipline feeble,  
 I practiced this for seven days,  
 And experienced many wondrous forms of conviction.  
 Therefore, this is the true lineage.  
 Now, I will present the lineage of these teachings.  
 Up to now, the details of the ancillary aspects of the practice  
 Had not been taught to anyone.  
 This path is to be offered without holding anything back  
 To those who would benefit from it.  
 This oral lineage hasn't been put down on paper.  
 In the presence of the most excellent one, I thought to write it down.  
 At that time, a dream appeared to me  
 Where the lama was penning it.  
 To write down, without omission and mistake,

These teachings generates merit,  
 That I dedicate to all sentient beings  
 So that they may accomplish the *dharmadhatu* Samantabhadra!  
 These are the words of Jamyang Khyentse Wangchuk. [JR]

Drikungpa Rinchen Phuntsok's transmission came from two sources. There is the *One to One Instructions of the Indian Yogi Vajranatha* that explain the mantras, visualizations, medicinal substances, and so on, as well as the ways to eliminate problems of sickness and energies; they also discuss different kinds of elixir extraction. The second source in this transmission lineage is Jabir's instruction manual on energy called *Fully Manifesting the Rainbow Body*. There is also a transmission known as *Actualizing the Rainbow Body: Guidance on the Energies by Jahabir* that contains instructions on the energies, the visualizations, the crucial points of the body, and so on. The verses quoted by Jokyab Rinpoche are from *The Extraordinary Instructions of Jabir* revealed by Jamyang Khyentse Wangchuk and translated by Michael Walter in "Jabir, The Buddhist Yogi Part Two: Winds and Immortality," *Journal of Indian Philosophy* 24 (1996): 145-64.

Concluding verses that Jokyab Rinpoche includes do not appear in either Walter's translation or the text in the *Rinchen Terdzo* (volume 48). [tr.]

22. "Joining tongue and palate" refers to three types of instructions: (1) the instructions on higher joining of the tip of the tongue and the palate for those of superior capacity intent on the path without elaboration, (2) the instructions on the median joining of the tip of the tongue and the palate for those of superior capacity intent on the path with elaboration, and (3) the instructions on the lower joining of the tip of the tongue and the palate for those of superior capacity with strong desire.

The first is also divided into three parts: (a) Binding the body based on binding exercises: Place either foot on your lower gateway. Draw the other leg on top of the first one with your two knees straight on top of each other in front of you. Bind them with a meditation belt passing around your waist. Clench both your hands into tight *vajra* fists. Plant them on the edge of the body with elbows upright to constrain the upper part of the body. Straighten the spine and tuck the chin slightly inward, the tip of the tongue should touch the palate, and your lips should rest in their natural state. (b) Binding the eyes based on the way of gazing: Let the eyelids find their natural position with the eyes half open and look straight in front of you. (c) Binding the mind based on the way of resting: This has two aspects: (i) First, give rise to the *samadhi* actualizing the natural state as follows: Recognize that the sound of the tongue is the subject, the consciousness; the sound of the palate is the object, emptiness;

their joining is the equality of mind and emptiness in one taste. This is the essence of the practice. The way to bring it forth is the following: Let the natural flow of air enter evenly both nostrils. Otherwise, use the state fabricated through the power of the circumstances in the following way. See your body as a body of light with the *avadhuti* channel made of light in its center. At the lower end of the channel, four inches below the navel, visualize your root teacher in the form of Vajradhara. His color accords with the crucial point of elements, wind, and time. His hands are in the mudra of meditative equipoise. Meditate one-pointedly on this. If you do that, the experience of absence of thought will unfold, and you will have few mental poisons. In the absence of the thoughts that involve dualistic grasping, you will experience great bliss. Indivisible unity and freedom from all the elaborations of characteristics will be spontaneously present. (ii) Second is the emanation of Kamadeva based on this *samadhi*. With the direct realization of the nature of all nonentities and entities that pervades the entire inanimate and animate worlds, the karmic wind ceases and bliss and emptiness are indivisible.

The second category of instructions also has three parts: the preliminary, main part, and conclusion. (a) Sit comfortably in the seven-point posture and expel the stale breath. (b) The main part has three aspects: (i) First, the three crucial points for binding the movements of the sun and moon and holding the wind-energy in the vase: *The crucial point of the body* is to sit in the middle of a plank with your knees upright maintained by a meditation belt. Cross your arms, clench your hands, and press the bend of your knees with the back of your fists. Your spine should be straight, and your neck in its natural position. Place the tip of your tongue on the palate, and let your lips part naturally. *The crucial point of the gaze* is to adopt the gaze of Amrita Kundali by staring slightly up in front of your eyebrows. *The crucial point of the way to direct the practice* is to make potent the yoga of blazing and dripping. Here the sound of the tongue is karmic wind and *bodhichitta*, the sound of the palate is the central, *kyangma*, and *roma* channels. (ii) Second, the preliminaries for the sphere practice with the yoga of great bliss wind-energy: Inside your head, there are about two inches of space between the membrane covering the brain and the skull. These join together when we eat. So before taking your meals, adopt the crucial point of the body just explained and eliminate the stale air. Imagine, in the space between the brain and the skull, a white sphere, egg shaped and about two inches. It is upright, with a hole on its lower end that is penetrated by the extremity of the *avadhuti*. The upper and lower wind-energies meet at the navel, enter the central channel, and dissolve in the sphere you have visualized. Rest in meditative concentration, focusing on the one taste of the three

aspects—spheres, wind-energies, and mind. This will lead you to experience the great simplicity of the *samadhi* of natural bliss. (iii) Third, licking uvula nectar through the yoga of the wind-energy of immortality: The crucial points of the body, and so on, are as before. Expel air extremely gently through both mouth and nose. You can hold the lower wind-energy at the level of the navel, and think that it becomes of one taste with the fire [of the *A-she* at the navel], agitating it. Draw the tip of the tongue and the “door of gold” [the urinary organ] strongly inside. Bring the back of the tongue in contact with the uvula and apply the licking techniques. This will cause the nectar to flow from it. This nectar descends offering cleansing to the wisdom being in the navel, increasing the one-taste experience of coemergent bliss and emptiness you’ve been resting in. If you have difficulty making the nectar flow down, take the three ingredients of flawless ruby, magnetite, and lotus anthers. Make balls using fat-free white honey and put them on your palate. When the tip of the tongue is licking, the ball will immediately draw the secretion. (c) In conclusion are the yoga exercises for untying the knots of the channels.

There are three parts in connection with the three levels of acumen: higher, middling, and lesser. (a) First, the yoga of the seal of the great mother for those of higher acumen: For this, it is said that the tongue corresponds to the different aspects of means—unchanging great bliss, *WAM*, the *vajra*, and so on; the palate corresponds to the aspects of wisdom—emptiness endowed with all aspects, *ε*, the lotus, and so on. Their joining is taught to be the indivisible unity. (b) The yoga of the four mudras for the person who skips stages: The four mudras are the *samaya*, karma, dharma, and *jñana* mudras. They are practiced in stages by the persons who skip stages. In this way of practicing, there are ten signs, like smoke and so on, that come from practicing the *samaya* mudra. They are applied to the bliss of melting *bodhichitta*, which arises when coemergent *tummo* blazes. Karma mudra refers to the melting bliss of the hand. Dharma mudra refers to the mind, and *rigpa* to the *jñana* mudra. For both karma and dharma mudras, you need to practice upright. *Jñana* mudra is the union of basic space and *rigpa*. (c) Practice of karma mudra with a woman for those of lesser acumen: There are two parts. (i) First, the descent of blessing based on nectar seed. *The preliminaries to this practice* are finding a consort with all the right characteristics, followed by the ripening through the practices for purifying the mindstream. *The actual practice of blessing as the deity* involves summoning the wisdom being, making the request to be seated, binding him, pleasing him, and the one taste. These are the different activities of the main part, *the progression of the four joys* in the coming and going between the eyebrows.

Section deleted to go in a restricted publication. [ed.]

The four joys will progress upward and will spread through the channels. There is the grosser yoga of space wind-energy corresponding to the vase breathing and the subtle yoga of wisdom wind-energy corresponding to the seed syllables. Think that you inhale HUNG and expel HO, and focus your mind on this. (ii) Second, trying the red element. This has two parts. First, *from the perspective of wind-energies of those who are trained*: When between eleven and twenty-five essence drops of red element have descended, do as explained before. Second, *from the perspective of the posture*: ... lines deleted [ed.]

Through these methods, we find the qualities gathered in the vital essences, flesh, skin, bones, and channels. When old age, sickness, and death are consumed, you reach the state of the *vidyadhara* who has power over life, and you will quickly come to experience the state of omniscience. [JR]

23. *Amrita* magnetizing is gathering vital essence from the lotus. Milk the sky cow early in the morning, and extract the essence of space to accomplish longevity. There is also the way to direct the practice while milking the cow. All of these practices emphasize the yogas of wind-energies. In *Amrita Kundali's Immortality Tantra*, it says:

The stages to apply as means to accomplish the ritual of immortality  
are

Extracting the essences (*rasayana*) and medicine to lengthen life;

The mantra of *yidam* deities draws longevity and life force;

Practices for food, drink, wealth, and longevity,

The great longevity practice of gathering wealth,

The long-life practice of the mandala of secret purity,

Long-life practices on substances of secret purity,

And the long life practice in the pure mother of basic space can be  
accomplished.

These restore impaired life force. [JR]

24. Regarding the fourteen pure essences of the animate and inanimate, Jamdrak Rinpoche said that they are explained in the *Meditation and Recitation of the Lion of Speech* composed by Karma Chagmey. I will just mention the list. They are the pure essences of the following: (1) buddhas, (2) bodhisattvas, (3) *panditas*, (4) *shravakas*, (5) *pratyekabuddhas*, (6) ordinary beings, (7) the Tripitaka and the four tantras, (8) the sun, (9) the moon, (10) precious stones, and the four elements of (11) earth, (12) water, (13) fire, and (14) wind.

According to one oral tradition, they are (1-5) the life elixirs of the five families, such as the Buddha family; (6-10) the life elixirs of the five elements; and the life elixirs of the (11) *gandharvas*, (12) *kumbhandas*, (13) *nagas*, and (14) *yakshas*.

According to Longchenpa, the fourteen pure essences of the animate and inanimate are listed as (1) never-waning youth, (2) inspiring magnetism, (3) effortless power, (4) spontaneous strength, (5) never-fading accomplishment, (6) never-declining merit, (7) ever-victorious splendor, (8) unwavering authority, (9) undamaged life-principle, (10) immortal life force, (11) unchanging life span, (12) unhindered intellect, (13) triumphant eloquence, and (14) all-conquering charisma. [JR]

25. "The sublime permanence, purity, bliss, and identity": The *sugata* essence's permanence is due to being unformed, its purity is because of being free from the two obscurations, its bliss is that of never changing at any time, and its sublime identity is that of having realized the twofold absence of identity. Each of these four should be phrased as exemplified by "*paramita* of sublime permanence," and so forth. [JR]
26. The so-called pure essence means, "pervading the essences in general" as both white (HAM) and red (A) spheres. Alternatively, *pure* refers to the white aspect, and *essence* to the red aspect. [JR]
27. The pure and impure essences will be explained later on. [JR]  
See the section on secret empowerment in *The Light of Wisdom*, v. 2. pp.36-37. [tr.]
28. The four types of terrifying sounds: Gigantic sounds of earth, water, fire, and wind resound because of the distortion of the energies of the four elements. The threefold frightful abyss: As the projections of the three poisons, one sees one's way being blocked in front by the white abyss of hatred, the red abyss of desire, and the black abyss of stupidity. [JR]
29. The six signs of unpredictability: Unpredictability of location means it is uncertain where one will arrive—a mountaintop, an ocean shore, a deserted plain, an empty house, or the like. Unpredictability of companions means one may randomly be in the company of gods or demons, friends or enemies, the dead or the living, each for just a flicker of a moment. Unpredictability of support means a bridge, stupa, mountain, cave, tree, or the like. Unpredictability of perception means many alternating types of pleasure and pain. Unpredictability of behavior is to do various deeds every instant like a feather blown about by the wind. Unpredictability of nourishment means that you

see myriad different types of food belonging to the six classes of beings, and though you could be satisfied by means of their fragrance, or *sur* [the smoke from their burning], unless they are specifically dedicated to you, you are unable to enjoy them.

Furthermore, while moving about, beings in the intermediate state do not leave footprints in sand or soft earth and cast no reflection in water or mirrors; they understand what other people say but others don't understand their replies, and they have various sporadic types of clairvoyance. Jamdrak Rinpoche added that further details on this can be found in Shamar Rinpoche's *Bardo Aspiration*. [JR]

30. The word *nelung* literally means "abode-assurance" and refers to lifting beings from six samsaric abodes with the assurance of perfecting the five paths. [tr.]
31. The Tibetan word *sipa*, usually translated as "becoming," is here explained literally as meaning "possibilities." [tr.]
32. "Just a brief moment" is defined in the Abhidharma as a period lasting forty-eight minutes. [tr.]
33. Objects with smell include small portions of hair, nails, and clothes. [JR]
34. Tsele Natsok Rangdrol mentions that the conquerors' compassionate influence is not subject to directions or to partiality, and yet, in India, the southern gate to a city was exclusively used to bring the bodies of dead people out for cremation. [tr.]
35. "The name card": As a support for the body, we place a physical form; as a support for the speech of the deceased, his name; and as a support for his mind, the syllable *NRI*. To prevent his consciousness vanishing into space, we place an umbrella above, and to prevent it dissolving below into unimpeded clarity, we place lotus and moon-disc seats underneath. As a support for the eight collections of consciousness, we arrange tassels, and as a general support for all three doors—body, speech, and mind—there is a bamboo stick with three segments. [JR]
36. The *Scripture of the Compendium of Knowledge* is an important *anuyoga* scripture. [tr.]
37. The root syllables of the six classes are *AH*, *SU*, *NRI*, *TRI*, *PRE*, and *DU*. Respectively, these are said to be located at the crown, throat, heart, navel, secret place, and soles of the feet. [tr.]
38. These three syllables are *OM*, *AH*, and *HUNG*. [tr.]

39. “To provide nourishment” means to give plenty of food and drink. [JR]
40. Jamdrak Rinpoche said that the great Samantadhara refers to whichever deity is the chief figure of the mandala. For example, in the *Stirring the Depth of Samsara* cycle of the Chokling Tersar, the lord of the family is Amitabha. [JR]  
 For instance, Padma Samantadhara is the name for Guru Rinpoche when he manifests in the form of the lord of the Sixth family. [Dilgo Khyentse Rinpoche]
41. *Kudung* is the honorific Tibetan term for “corpse” or “bodily remains.” [tr.]
42. The way of reciting the mantra, tone of voice, and so forth, refers to Brahma’s melodiousness for pacifying, the buzzing of bees within a pot for increasing, the rumbling of thunder for magnetizing, and the charnel ground songs of the *vajra rakshasas* for subjugating. [JR]
43. The sixteen threats or fears are those concerning earth, water, fire, wind, lightning, weaponry, a king’s punishment [persecution], banditry, flesh-eating spirits, elephants, carnivorous animals, poisonous snakes, diseases, untimely death, famine, and loss of necessities. There exist various other lists. The six types of wealth are to have merit, to accomplish virtuous tasks and possess great influence, to have great abilities and many followers, to possess virtues, to have strength and prominence, and to have disciples and beneficial activities. The four types of imagination are awe-inspiring imagination while imagining the deity to be like a king, affectionate imagination while imagining the deity to be like a parent, passionate imagination while imagining the deity to be like a spouse, and devoted imagination while imagining the deity to be like a master. [JR]
44. The general word *tsa-tsa* is a corruption of the Sanskrit *sach-cha*. [JR]
45. Concerning the *kilaya* daggers’ shape, dimension, and so forth, according to the *Magical Net* of the Kahma tradition: “The dagger for pacifying should be made of silver or white wood and, in terms of shape, have a rounded blade. Similarly, the dagger for increasing should be made of gold or yellow wood and should have a square-shaped blade. The dagger for magnetizing should be made of copper or red wood and have a crescent-shaped blade. The dagger for subjugating should be made of iron or black wood and have a triangular blade. Each should be the size of six fingers and have a knot at the head and midsection. The numbers should be six, four, five, and three, respectively. If you can, arrange twenty-one action-daggers.” This was extracted from Minling Lochen’s *Words of the Lord of Secrets*. Ratna Lingpa’s *terma* text mentions thirty-eight daggers for the four activities. [JR]



46. The treatment of disease means various types of minor activities to help or harm, such as Dampa's white, black, and multicolored types of treatments that have the power to ensure accomplishment through the use of pith instructions. [JR]

This term, *mkhyu dpyad* (treatment of disease), is a bit problematic, and can be understood as "exclusive procedures" or "massage and other kinds of diagnosis." Our translation is intended to convey this breadth of meanings. [tr.]

47. The word *rasayana* means "endowed with elixir." [JR]
48. This is also known as the *Eightfold Volume* and is a tantra belonging to the *sadhana* section of *mahayoga*. [tr.]
49. "Purifying, uncovering, and igniting" are the common procedures of dissolving the offerings into emptiness, generating them out of emptiness, and transforming them into whatever the recipient desires. [Khenpo Yeshe Gyatso, hereafter KYG]
50. The ordinary substances are the five sets of eight root substances: the historical, outer, inner, innermost, and the *sadhana*-practice ingredients.

First, the eight root primeval substances. The trunk of snake-heart sandalwood is the cradle of all nectars that was used in the past when the Great Glorious One liberated Matam Rudra as the cause for abandoning the ocean of taints. More fully, the eight root historical substances are (1) the *trunk* of red sandalwood, (2) the *root* of *mulapatra*, (3) cloves or *branches*, [from the clove tree] (4) *gandhapatra* (*drizang*) and juniper for *leaves*, (5) saffron for *flowers*, (6) nutmeg for *fruits*, (7) camphor for *sap*, and (8) cinnamon for *bark*. These are the great samaya substances of all the victorious ones.

Second, the eight outer root substances. These are the eight specific medicinal substances contained in the snake-heart sandalwood mentioned above. They are well known nowadays.

Third, the eight inner root substances. The "great supreme" substances are all present in a human being: (1) The navel is the *root* of desire for existence, (2) the flesh and bones in the body and its cavities correspond to the *trunk*, (3) the four limbs are the *branches*, (4) the nails, hair, and body hair are the *leaves*, (5) the five sensory faculties are the *flowers*, (6) the five essential organs are the *fruits*, (7) the marrow, synovial fluid, brain, and spinal cord are the *sap* and (8) the skin is the *bark*.

Fourth, the eight innermost root substances are the four causes in the male deity and the four conditions in the female deity. First, (1) the bodhichitta is present at the top of the head in the form of a HAM syllable, so the first substance is the brain; (2) the main thoroughfare is the spinal cord; (3) the

doorways of revitalization are the secret fruits (i.e., testicles); and (4) the path followed is the channel of the *vajra*. This makes four. Second, (5) the palace of the lotus *rakta* is the liver; (6) the gathering container is the uterus; (7) the retrieving aperture is the door of the lotus; and (8) the path is the ovary of the lotus.

These three, (the three immediately preceding: outer, inner and innermost) sets of eight substances have each their own preservatives, catalysts, and so on. So you need to add 125 substances for each. They form “the amrita nectar of eight major and a thousand minor ingredients.”

Fifth, “the eight root *sadhana*-practice substances” refers to eight groups of five substances: (1) The five main substances are the great fragrance/feces, fragrant water/urine, *bodhichitta*/sperm, *rakta*/menstrual blood, and any of the three quintessential great flesh/human flesh. (The three quintessential great flesh are as follows: The best is the one growing in the head, the brain; the medium is the one growing in the limbs, the marrow; the lesser one is the grease born from the flesh.) (2) The five essences are the five sensory faculties of a clean corpse. (3) The five fruits are flesh from animals with round hooves, flat hooves, cloven hooves, birds, and Himalayan marmots (who live underground). (4) The five qualities—according to some sources, these are the three fruits, (arura, barura, and kyurura), bamboo manna, and cloves. Other explanations list them as bamboo manna, vermilion, chebulic myrobalan, musk, and red mineral pigment. It is explained that they correspond respectively to white and red *bodhichitta*, great flesh, great fragrance, and fragrant water. (5) The five binding substances are, besides feces (feces, or the “great fragrance,” needs to be used as indicated in the practice instructions. According to the *Samvarodaya Tantra*, “Extracts of yellow sandalwood, like *tönwa*, and so on, should be properly gathered, as explained in other sources.”), root *amrita* culture, camphor, saffron, nutmeg, and white sandalwood. (6) The five softening substances are black aloeswood, *duruka*, *ligadur*, “Indra’s hand” (*wanglak*) herb, and cardamom. These five substances have the ability to bind together the other medicinal substances. (7) The five required elements are the *vajra* king, the *vajra* regent, the activity *kingkaras*, the ritual assistants, and the consort. (8) The five required implements are the mandala, the offerings, the substances, the articles, and a *kapala* with correct characteristics.

The five symbolic substances or “protections” are as follow: Chebulic myrobalan for great fragrance/feces, camphor for *bodhichitta*/sperm, red sandalwood for great flesh/human flesh, *duruka* for *rakta*/menstrual blood, and musk for fragrant water/urine.

Add the five kingly fragrant substances into the *men* vessel—nutmeg, cam-

phor, sandalwood, musk, and *duruka*. (Though the notes actually indicate *durushka*, black aloeswood can be used as a replacement since the fragrance of its root is the best.) You also need to scent it with burning frankincense mixed with “great fat”/human fat. [JR]

*Amrita* culture is a small portion of *amrita* that contains all the substances, used much like the starter for sourdough or yogurt. Many such cultures have been revealed as *termas*. [tr.]

The five symbolic substances are “protections” in that they protect the mind of those who cannot relate to the original substances. [KYG]

51. “These should first be acquired skillfully”: The substances should be collected by a boy of good extraction, who is pure and has cleansed himself, who wears good clothing, and who has paid homage to the *yidam* deity and the medicine deities. On a good date, wearing the accoutrements of Indian and Nepali medicine men, buy the medicinal substances from him for gold and silver—this is the way you should acquire the substances. [JR]
52. Mixing the substances: The substances should not go bad nor should they ripen; their odor should not be dissipated by the air, nor should they take on the smell of other things, like smoke, and so on. [JR]
53. “Divided into types and colors”: In the middle, place the white substances—like white and red *bodhichitta*, camphor, corporeal relics, bamboo manna, *Senna tora*, white sandalwood, and so on; precious substances, like conch shell and pearl; white plants, like rice, and so on; and white animals—and gather substances with a bitter taste, like chebulic myrobalan, and sweet substances, like molasses, honey, grapes, and so on.

Place the other substances around them in a similar way: In the east, gather the yellow substances, like great fragrance/feces, nutmeg, beleric myrobalan, aloeswood, and so on. In the south, place the diverse blue substances, like the *mamsa*/human flesh; in the west, the red ones, like *rakta*/menstrual blood; in the north, the various green substances, like the fragrant water/urine.

Furthermore, substances are also placed in relation to their shape: Those that are like a *vajra*, in the center; wheels in the east; jewels in the south; lotuses in the west; swords in the north. Using a medicinal substance to illustrate this, you would place the root in the center, leaves in the east, fruits in the south, flowers in the west, and stems in the north. [JR]

54. “Grind, sieve, and so on, with the realization of union, liberation, and their indivisibility”: First, as regards grinding, the *vajra* master pays homage to the mandala from the eastern side. The consort comes next to him and holds the receptacle containing the substances with her two hands placed on each side

of the container. The master grinds the substances with a pestle. The mortar is the expanse of the space of the female, and the pestle is the *vajra* of the male; their meeting and union produces white and red *bodhichitta* that are *amrita* in nature. Grind the substances as you actualize this; desire is ground by the union. Then, think that, in the triangular space of the wrathful female deity's mortar, the hammer of the wrathful one's *vajra* grinds to dust all the circumstances that are not conducive to medicine, and all enemies and forces obstructing the preparation. Aversion is ground by liberation. The practitioner imagines that the pestle of wisdom awareness is applied to the mortar of basic space. As a result, all the conceptual characteristics in the medicinal substances are ground in the expanse of evenness—great simplicity free from elaboration. Ignorance is ground by indivisible union and liberation. In each case, the mantra is simply OM VAJRA AMRITA, and so on. Then, the vajra master and the consort go to the south of the mandala. They are tied around the waist to the two extremities of a filter, and they sieve the substances. In the west, they mix them. They measure them in the north, pouring them into a pouch made of red cloth that they place between perfect male and female skulls, above and below, containing a four-spoked wheel with the seeds of the male and female deities of the five families. They roll everything in silk. They bind them with a five-colored thread tied into a crossed *vajra* that is placed on top as a seal. The head ornament of the five families is put above. The *vajra* and bell of skillful means and wisdom are arranged to the right and left. Starting with HUNG, the practitioners recite the different mantras, and form the mudras of the body, speech, and mind, and so on. [JR]

55. The threefold mandala corresponds to either, at the time of playing the instruments, (1) the mandala of oneself the practitioner, (2) the drawn mandala of the practice support, and (3) the *amrita* mandala of the accomplishment substances; or, at the time of dusk, (1) oneself as the natural mandala, (2) the *amrita* as the self-arisen mandala, and (3) Chemchok as the root mandala. [JR]
56. The eightfold mandala: (1) The natural mandala of oneself is the relevant root *yidam* deity. (2) The self-arisen *amrita* mandala is the *men* vessel and its content. (3) The secret mandala of the tamer of beings, or mandala of the wrathful ones of the ten directions, corresponds to the ten wrathful ones of the directions. (3) Next is the mandala of the powerful Hayagriva that includes Hayagriva and his four female deities. (4) The mandala of Kudung Barwa corresponds to the blood-drinkers of the four families, like Buddha Heruka, which press down on the ten wrathful ones. (5) The mandala of the expanse of

space-evenness corresponds to the female deity Namzhalma with nine heads, eighteen hands, and eight legs that press on the right and left heads of Vajra Heruka, while his central head penetrates her slightly open space. (6) The *vajra* mandala of immortality is Chemchok with twenty-one heads, forty-two hands, and eight legs that press down on Namzhalma. (7) Meditate that on Chemchok's tongue is Sanu Heruka in union; (8) This is wisdom being mandala. When it is counted separately, the mandalas add up to eight.

Alternatively, (1-3) the first mandalas of the tamer of beings remain the same as above, followed by (4) the *Takrita* wrathful mandala, (5) the mandala of the expanse of space-evenness, (6) the *vajra* mandala of longevity and the five male and female buddhas of the five families in Chemchok's head, and (7) the mandala of the powerful Hayagriva with the horse head on his head. (8) This is wisdom being mandala. When it is counted separately, the mandalas add up to eight.

Also, the way that they arise can be found as follows: (1) The ten wrathful ones emanate from the point of union of Chemchok and consort, and the three thousand-fold universe becomes the mandala of the wrathful mandala of the enlightened body. (2) The Powerful Lotus (Hayagriva) mandala of enlightened speech arises. (3) The mandala of the enlightened mind of Vajra Heruka arises. (4) For the qualities, the mandala of Chime Dorje arises. (5) For the activities, the secret, supreme mandala arises. (6) For the magnificent presence, the mandala of the expanse of the space of evenness arises. (7) For the wisdom being, the self-arisen mandala manifests. [JR]

57. In this context, the stages of eightfold union should be understood in the following way: On the tongue of the main deity is Sanu Heruka. (1) The union of male and female deities is the wisdom of union. (2) The embrace of the forty-two hands and legs of the deities is the union of hand implements. (3) The *vajra* between the eyebrows is the union with the mouth that plays in the sky. (4) The blood-drinker's head penetrating the space of the female deity is the head union. (5) The feet of the main deity uniting to the head of the consort is the feet union. (6) Hayagriva's display of male and four female deities is the power union. (7) The union of wisdom *amrita* and *men* is the substance union. (8) The union of the substantial mandala and the skull cup is the union of skillful means and wisdom. The eightfold union blazes in a hundred experiences of great bliss. [JR]
58. Taste and color should be added to the five mentioned. [JR]
59. When the signs appear, perform the visualization and recitation for receiving empowerment through the *vajra* tube of the *dharani* cord. For effectuating,

even though it is consecrated and empowered in this way, the pledge and *samaya* will be impaired unless you bring forth the effect of *siddhi*. This is the meaning of proclaiming the covenant. [JR]

60. “The mudra of the *guhya* hand”: Make the mudra of the secret space (*bhaga*) of the source of phenomena. All the various manuscripts say to do this at this time of practicing the medicine *sadhana*. Both Terdag Lingpa and Jamgon Kongtrul Rinpoche have said so. [JR]
61. Jamdrak said that, according to Manjugosha (Jamyang Khyentse Wangpo), 108 special qualities here simply means “many,” and they are not to be counted individually. [JR]
62. The four yogas are great emptiness, compassionate magic, single mudra, and elaborate mudra, which are followed by group assembly. [tr.]
63. *The Light of Wisdom*, v. 2, p. 111. [tr.]
64. The ten signs are the four daytime signs, including smoke, a mirage, a firefly, and clear space. The sun, moon, an eclipse (or blackness), a comet (with a tail of lightning and flames), and the sky image are manifestations of empty *dharmata*, which, together with (a five-colored sphere of) light, are experienced mainly at night. Moreover, you may see empty forms such as the light of a huge lotus flower, particles, stars, crescents, and the like. Jamdrak said that these signs principally resemble the above-mentioned attainment of proficiency in the three fields—the form of the deity appearing as either a perceptual object, in the experience of the senses by someone else, or as a mental object. But, he added, they are different from having a vision of the deity. He then told a story about a lama who, when experiencing empty forms, saw the *sambhogakaya* deity with brilliant ornaments, the eyes looking heavenward, and so forth. [JR]  
 For the discussion of the attainment of proficiency in the three fields, see *The Light of Wisdom*, v. 2, p. 117. [tr.]
65. The inner signs are that body and voice are both free of discomfort and fretfulness. [JR]
66. In his *Commentary on Sangtik Yumkha*, Jamgön Kongtrül writes the following: “Through perfecting the vivid presence of the great development stage that is appearance and existence as the manifest ground, the extraordinary signs are that the ordinary clinging to perceptions is purified into being the deity’s mandala, you attain the eyes and superknowledges, gain mastery over miracles, and, in the same life, accomplish the vidyadhara level of maturation.” [tr.]

67. The *Essence of Secrets: The Root Tantra of the Magical Net* mentions the six *siddhis* that are the source of qualities as follows:

This becomes nectar  
 And serves to cure the 404 types of illness;  
 Enjoyments are obtained, and the lower realms are purified.  
 All things can be transformed into something else.

On the basis of transformation, like poisonous food that is marked with a syllable A, and through the actions of dissolution and stifling, it is transformed into the nectar of supreme medicine. By eating a little of it, all your wishes will be fulfilled. Emanating and reabsorbing rays of light from the letter, other's wishes can be fulfilled in accordance with the way practice is directed. By placing the letter that emanates and reabsorbs on the body of a sick person, the diseases involving wind, bile, or phlegm will be expelled. Alternatively, there are diseases of imaginary demonic forces, of momentary circumstances, of the aggregation of elements, and diseases naturally arising from previous actions. These four types of disease can each be divided into one hundred and one subtypes. This adds up to 404 diseases, which are all eliminated through this method, and well-being secured.

By imagining a syllable TRAM made of precious substances that emanates and reabsorbs rays of light to make offerings, all desirable enjoyments can be received. The letters of the three elements purify the obscurations related to birth in the lower realms. Also, each and every aspect of phenomena that appears can be turned into its opposite, like dryness into water, charcoal into a tree, or sand into gold. [JR]

“Dissolution and stifling” refers to the visualization of dissolving seed syllables (like the RAM, YAM, KHAM, OM, AH, and HUNG in the *tsok* practice) into the real substances, which are impure and might be poisonous. Mixing with the substances, the syllables literally “tame” or “stifle” them. In other words, this eliminates poison and impurity. [tr.]

68. Concerning “the five *siddhis* of the five elements,” the same tantra says:

Space becomes solid *vajras*;  
 Even fire is burnt;  
 Everything becomes like the flow of water.  
 The elements of the world are disintegrated;  
 It is totally emptied, [sun and moon] will fall [from the sky].

The commentary explains that in space the practitioner visualizes a syllable HUNG, and imagines there are stairs of *vajras*. The stairs become extremely hard. The practitioner places a syllable RAM in his palm. It transforms into the

blazing fire of wisdom that burns even the ordinary fire. Likewise, he arranges a KHAM syllable that becomes the water of wisdom and purifies everything in its flow. The syllable YAM becomes the wind of wisdom that sweeps the world away and disintegrates it. Placing a syllable A that emanates and reabsorbs rays of light, all the realms of the world are emptied, and the zenith is sent to the nadir for example. [JR]

69. The eight siddhis of minor activities: Again the root tantra says,

Summoning, expelling, binding, releasing,  
Curing, killing, defeating, and bringing victory  
Can be accomplished through this *samadhi*.

The commentary explains that through *samadhi* the practitioners can summon the different objects of accomplishment, like consorts, enemies, and obstacle makers, and so on; they can expel beings and drive them away to another land; bind enemies, thieves, and so on; release the bonds of curses of harmful influences, and so on; cure the sick and make [sick] infants well, and so on; completely destroy enemies and obstacle makers; defeat other factions; bring victory to their own side—these different activities are accomplished in accordance with the way practice is directed. These are as given by the Zurpa tradition. There are also some slightly different explanations by Longchenpa that you should learn about. [JR]

For the instructions by Longchenpa, see Lama Chönam and Sangye Khandro. *The Guhyagarbha Tantra: Secret Essence Definitive Nature Just as It Is* (Ithaca, N.Y.: Snow Lion Publications, 2011), p. 315. [tr.]

70. These are the practice of the single warrior, the union practice of means and knowledge, and the practice of group assembly. [JR]

71. The five articles that have been presented above in the *ganachakra* section are also the articles mentioned for great accomplishment. Furthermore, Buddhaguhya explains that the *Magical Net* mentions the five path articles as follows:

*Samaya*, view, *samadhi*,  
*Bodhichitta*, and compassion  
Are the five supreme substances to bring to the full.

The practice-support shrine articles, and so on, are presented clearly in the commentary. [JR]

For the *ganachakra* section cited, see *The Light of Wisdom*, v. 2, p. 130 and p. 201, n. 194. [tr.]

72. “Endowed with the eight qualities”: As it is said,

(1–3) He is a teacher who holds the treasury of the teachings, (4) has



perfected the stream of empowerment,

(5) Has a sense of responsibility, is versed in the (6) tantras and (7) rituals;

(8) Holding the pith instructions, he has attained warmth in the practice: These are the eight qualities he holds. [JR]

73. “Regents down to the cook and sweeper”: The consorts are Samantabhadri and so forth. The powerful yogis, the timekeepers, the observer, caretakers, cooks, sweepers, and male and female servants form the general *vajra* assembly, from a hundred to a hundred thousand or more. [JR]

The powerful yogis eliminate obstacles, the timekeepers indicate the time when obstructing forces are coming and the time for practice in general, and the observer knows the obstacles that are coming. [KYG]

74. The three defects of the vessel: (1) Not paying attention is to be like a container turned upside down; (2) not remembering is to be like a container with a hole in it; (3) mixing what you hear with mental afflictions is to be like a container with poison inside.

The five good qualities are (1–3) the three qualities that are the opposite of the defects of the vessel, together with (4) great faith, discipline, and wisdom, and (5) little hypocrisy, pride, or doubt. The list in the *Magical Net* is different:

Entrust this to (1) suitable vessels, who are (2) noble, (3) kindhearted, and (4) reliable;

This should be given to those (5) who abandon their body and possessions in generosity,

Also, followers endowed with the six qualities are presented as follows in this tantra,

Diligently make offerings to the one who reveals [the path]; by achieving clear realization,

All *samayas*, mantras, and mudras

are known without degeneration. Being endowed with the necessities . .

[JR]

For the quotations from the *Magical Net*, see Lama Chönam and Sangye Khandro. *The Guhyagarbha Tantra: Secret Essence Definitive Nature Just as It Is* (Ithaca, N.Y.: Snow Lion Publications, 2011), pp. 89 and 53, respectively. [tr.]

75. Jamdrak said that the “four causes of transgression” are the four doorways of downfall. [JR]

76. The four great aspects of apology are of body, speech, mind, and their combination. [tr.]

77. Downfall committed after having trained in the three *pitakas* of sutra teachings are the cause of birth as a demon. The four kings protect against them at the outer border. At the intermediate border, they suppress the *damsi* demons born from *samaya*-breakers who have impaired their precepts after having entered the vehicles of the three outer tantras of Mantrayana. [JR]
78. These are Yamaraja the Dharma King and Amrita Kundali. [tr.]
79. The karmic activities of the action *yama* subdue the world; the wisdom activities are accomplished by the deity Amrita Kundali. So you recite the mantras of both. [JR]
80. The way to deliver those who, after having entered the door of the three inner tantras of Mantrayana, break *samayas* and give birth to *rudras*, is the following. There are three types of *rudras* corresponding respectively to eternalist views, nihilist views, and wrong views; or in connection to grasping at the self in body, in speech, and in mind. Delivering them has three purposes: Delivering symbolic *rudras* leads to the realization of identity-lessness; as their stomachs are transformed into charnel-ground fields, they are naturally counted among *dakas* and *dakinis*; taming the greater obstructing forces naturally results in the taming of the lesser obstructing forces. [JR]
81. The three *samadhis* are the *samadhi* of suchness and so on—this is easy. [JR]
82. “Possessing the threefold vividness” refers to vividness of self as the *samaya* being, vividness of the deity as the wisdom being, and vividness of emanation and reabsorption of rays. When visualizing vividly the emanation and reabsorption of rays, continuously make offerings to the victorious ones, do not interrupt the purification of sentient beings’ obscurations, and maintain the reception of the *siddhis* for yourself—these are the three things that shouldn’t be interrupted. [JR]
83. In general, *nyuley* spirits are presented very clearly in the *Kagye* and in the *Lama Gongdü*, as well as in Ratna Lingpa’s *Secret Gathering of the Compassionate One*. Yet the specific approach of the Chokling Tersar is as follows. The twelve *nyuleys* who create obstacles to the practice and wander about meddling at the twelve times of day are given in the original terma in the *Practice Arrangement that Gathers the Entire Intent of the Root Heart Practice*: (1) The obstructing *nyuleys* who create obstacles at sunset are the Shatring daughters cawing like crows; (2) likewise, those who create obstacles in the evening are the black female robbers; (3) at nighttime, the ignorance-maintainers; (4) at midnight, the *ranus* of desire; (5) in the middle of the night, the *duntses* of aversion; (6) at the break of dawn, the Hedö daughter

of the sun; (7) at sunrise, White Space Dust; (8) in the morning, the black female *nagas* and *rakshasas*; (9) at midday, the four families of seals of the *nagas*; (10) in the late afternoon, the border *terang* demons; (11) in the early afternoon, the female owners of the land who spread epidemics; (12) in the early evening, the *maras* and *damsi* demons of *samaya*-breakers. They are tamed by the twelve messengers who are their antidotes: Ekadzati, Sey-ijadra, the Great Red One, Dragon-Faced Dakini, the Great Blazing One, Hundred-Headed She-Wolf, Great She-Crow, Blazing-Mouth Crocodile, Great White One, Rakshasi Form, Tsangpa Lingpamo. There are also twelve oppressing substances and mantras. [JR]

84. "The devas who bestow siddhi": (1) At sunrise, from the east, appear the deity Korisidha who brings blessing after the sun has risen and Brahma, Indra, and so on; (2) in the morning, from the southeast, Pulkakrangta and Rishi Lord of Medicine; (3) at midday, from the south, Chorivyakri and Yami, and so on; (4) in the late afternoon, from the southwest, Ghasmakangka, and all the *vidyadharas*, *dakas*, and *dakinis*; (5) in the early evening, from the west, Pramorsila and *yidams* and *sugatas*; (6) in the evening, from the northwest, Smeshakha, and the dharma protector Magön; (7) at nighttime, from the north, Baithashvana and the eight classes of gods of wealth; (8) at midnight, from the northeast, Tsendahulu and Ganchen Shugdro; (9) in the middle of the night, from the zenith, the seven of the twenty-eight *ishvaris* who separate to perform the seven pacifying activities, and the Three Jewels; (10) at the break of dawn, from intermediate space, the seven *ishvaris* who accomplish the enriching activities, and Tsangri Palgön who accomplishes the two purposes; (11) at sunrise, from Ling, the seven *ishvaris* who accomplish the magnetizing activities, the *naga* king and all the bodhisattvas; (12) in the morning, from all sides, the seven *ishvaris* accomplishing subjugating activities, bodhisattvas, offering goddesses, and *vidyadharas* by the millions. Each of them grants *siddhis* at their specific time. [JR]
85. *Mamsa* is meat; *dagye*, yogurt; *tsegal*, food; *madana*, alcoholic beverage; and *khurwa*, fruits. Together, with the three whites and three sweets, cooked rice, and so on, they form the offerings of "various grains" and "various food." In the twenty-second topic of the *Heruka Galpo*, they are given as follows:
- Vajra* substance (food) and *galche* (yogurt and *chemar*),  
*Jamdé* (butter) and *tü*, [buttery hard cheese] with sweet substances and *datrom* (bread),  
*Tsetri* (acidic substance), *dzage* (alcoholic beverage), and *dzakshi* (meat),  
*Drenmo* (vegetables), *shawamo* (light food), and *kuntugyuk* (salt),

*Amrigūn* (human flesh), *drooma* (elephant meat), *agaru* (horse meat), *Naling* (cow meat), *gigye* (dog meat), and so on—all these you should offer. [JR]

86. Traditionally, the temples where *ganachakra* feasts were practiced had three shrines, one inside the other: the outer, inner, and secret shrine. [KYG]
87. This endnote has been moved to Light of Wisdom, volume III, restricted book.
88. The *Secret Essence Tantra* says,  
 Regarding goddesses, female *nagas*, and low-caste women—  
 By making distinctions or without making these distinctions,  
 Through the approach, full approach,  
 Accomplishment and great accomplishment . . . [JR]
89. The *terma* says, “Thus, after six, twelve, or eighteen months.” Twelve months are beneficial. Eighteen are very beneficial. [JR]
90. The four *vidyadhara* levels of *mahayoga* are explained in what follows, beginning with the *vidyadhara* level of maturation endowed with the three characteristics. [JR]
91. At the *vidyadhara* level of life mastery, the *vidyadhara* “exhausts the three defilements,” meaning that his body is a pure essence since the defilement of physical remnant is exhausted; the elements no longer shift, since their shifting is exhausted; and his mind no longer will take successive incarnations since places of rebirth are exhausted. [JR]
92. Of these two, the clinging to a view as supreme is also conceptual attachment, while the ever-present tarnish is clinging itself, which taints every type of view. [JR]
93. The four miraculous displays are the magical manifestations of body, expounding of speech, higher perceptions of mind, and the inconceivable miraculous displays of qualities and activities. [JR]
94. The *vidyadhara* on the level of *mahamudra* is the heir to, and holds, the lineages of the buddhas of the five families. He has purified the ever-present obscuration, which means the obscuration of the five ever-present mental events. [JR]
95. The qualities of the twenty-five faculties and sensory cognitions are aspects of having exhausted the defects of the five poisons. Furthermore, the *Ornament of the Sutras* declares: “Once the five faculties are transformed, the twelve hundred qualities will appear.” [JR]

96. The *vajra vidyadhara* is so called because he destroys coarse obscurations with the wisdom *vajra* of realization. The wheel *vidyadhara* refers to the *vidyadhara* on the sixth *bhumi* who primarily engages in transcendent knowledge and turns the wheel of the Dharma, while on the seventh, his skillful means have become wheel-like. The eighth *bhumi* corresponds to the jewel *vidyadhara* who has mastered nonconceptual wisdom. The lotus *vidyadhara* on the ninth *bhumi* is so called because he cultivates the realm and benefits beings without attachment. And, on the tenth *bhumi*, the sword *vidyadhara* is so called because he accomplishes the limitless benefit of beings through perfect activity. [JR]
97. On the *vidyadhara* level of spontaneous presence, the level of the regent of the Sixth family, the threefold knowledge that comes from listening, reflecting, and meditating reaches a new extent—it is the ultimate causal knowledge. The threefold knowledge of the relative, the absolute, and the benefit of others is also mastered—this is the threefold fruitional knowledge. The threefold ultimate knowledge is the Buddha’s wisdom. As Maitreya said,

Through the three gateways to liberation,  
The equality of the three times,  
And the direct perception of the three families,  
May we perfect the perfection of wisdom.

The three gateways to liberation and the three times are as mentioned before. The threefold wakefulness corresponds to the beginningless wisdom of the three times, or wakefulness of previously exhausted obscurations, wakefulness where they will not arise again later, and wakefulness in the present continuum where they are absent. The innate defilements are the subtle three appearances of habitual tendencies of transition.

The ground of the great regent is the eleventh *bhumi* Universal Light in the vehicle of characteristics. In the three sections of outer tantras, it is the Vajra Holder of the three families in the action [*kriya*] tantra; the Vajra Wielder of the four families in the performance [*upa*] tantra; and Ghanavyuha Ground of the five families in the yoga tantra. In inner Mantrayana, it is the *vidyadhara* level of spontaneous presence in *mahayoga*. The wisdom mind of the holder of the attire of the *vajra-wielder* Vajradhara is said to be the same as the wisdom mind of the protectors of the three families. Jamyang Khyentse Wangpo told this to Jamdrak.

The conquerors of the five *kayas* are the five families of Buddha Immense Ocean, and so on. Subtle cognitive obscurations are the subtle three appear-

ances. The infinite buddha fields are in general the fields of the three *kayas*, and in particular the *nirmanakaya* fields. [JR]

98. "In brief, the yogi should have been gradually ripened and have kept stable *samayas* . . .": (1) The empowerments that gradually carry the practitioner through, (2) the *samayas* that should be respected, (3) the view of suchness, (4) unmoving *samadhi*, (5) the arranged mandala, (6) the practice to take to heart, (7) the recited mantras and binding mudras, (8) liberating offerings, (9) the conduct of crossing the pass, and (10) the play of activities are the ten principles of tantra that practitioners need to be versed in and accomplish.

To explain further, (1) the empowerments that make the practitioner progress through the stages of the path and *bhumis* actually refer to the beneficial and enabling profound empowerments. Incidentally, we can also mention the outer and inner empowerments, the secret accomplishment empowerment, and the empowerments with elaboration, without elaboration, extremely unelaborated, and utterly unelaborated; these empower the practitioners with the *paramita* of strength and thereby ripen their being. (2) The life force of the empowerment that should be respected is the *paramita* of discipline, namely, stably keeping with regard to the groups of exalted general and specific *samayas*. (3) The view of the *paramita* of wisdom, which accords with the abiding suchness nature and is the indivisibility of the superior two truths, purifies the continuum. The nine specific views are found in the nine vehicles from the vehicle of the hearers to *dzogchen*. There are also the nine successive views of the path that accord with the five paths of accumulation, joining, and so on; alternatively, considering the nine principles of tantra as objects penetrated and the views as what penetrates them, there are nine successive views that can also be brought up here. (4) Then, with the path of the *paramita* of meditation on the two phases involving development, completion, and great perfection, one focuses firmly and one-pointedly in unmoving *samadhi*. (5) This is the *paramita* of original wakefulness of the three mandalas of ground, path, and fruition, among which the mandala of the path manifests as outer, inner, and secret mandalas, accomplishment substances, and so on, that are perfectly arranged as supports for directing the practice. (6) Then, the practitioner implements the *paramita* of diligence to reach the intended fruit of the two accomplishments. (7) The yogis who abide by the approach, full approach, accomplishment, and great accomplishment perfect the *paramita* of skillful means of mantra and mudra. There is the root mantra that is the unerring cause, the mantra that is the causal condition for the development, the activity mantra of the recitation, the individual mantras of the main deity,

and the mantras for the recitation of approach, accomplishment, and activity. The enlightened body is the great mudra, enlightened speech is the dharma mudra, enlightened mind is the binding *samaya* mudra, and the enlightened activity is the activity mudra of transforming binding into liberation. (8) Having trained in these mudras with the mantras just mentioned, one marshals the forces of worldly and supramundane outer, inner, and secret offerings with the suchness *paramita* of generosity. They are offered to the faculties of the deities, like their eyes, and they please and satisfy them. (9) The conduct of the *paramita* of patience is as follows. Here again, it involves the conduct of the progressive approach of carefulness on the path of liberation based on what to adopt and what to reject, and the conduct of the instantaneous approach of intimate yogic activity practice on the path of means crossing the pass without adopting and rejecting. (10) When the practitioners connect with these conducts, they gain the ordinary accomplishment—the four activities, the eight accomplishments, the eight great activities, the eight minor activities, and so on. Ultimately they gain the supreme accomplishment—the indivisible five wisdoms of the four *kayas* endowed with the seven aspects of union. They swiftly gain the power and ability of the two accomplishments and mainly engage in supreme activities for the sake of self and others, while incidentally either performing the four ordinary activities, and so on, in relation to place, time, and disposition of the beings to be tamed, or all activities are effortlessly accomplished as the play of the aspiration *paramita*. [JR]





# RESTRICTED TOPICS AND CHAPTERS

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# THE LIGHT OF WISDOM

VOLUME V



## THE ROOT TEXT

### PART 5

On such an eminent path of the four empowerments and the  
four aspects of approach and accomplishment,ꜛ  
The outer, inner, and innermost hindrances should be  
removed in this way.ꜛ

In fact, all that is obstructed and obstructs,ꜛ  
Everything, is devoid of reality, like a knotted snake  
unfurling.ꜛ  
Thus, they are far beyond the domain of accepting, rejecting,  
and applying antidotes.ꜛ  
Yet, in order for the beginner to purify conceptual thought,ꜛ

The removal of the obstruction of sickness, disturbances of  
the bodily elements, is as follows:ꜛ

The habitual patterns of the all-ground are accumulated  
through the cause of ego-clinging.ꜛ  
Triggered by thoughts, the four hundred and four diseasesꜛ  
Are all just the five poisons, which are your own mind.ꜛ  
Maintain the naked face of mind-essence free from  
fabrications.ꜛ

Cut the paranoia of hope and fear and let go completely.ꜛ  
Subsume the pain within the letter HUNG and expel it  
directly.ꜛ

Exhale the stale breath and settle your awareness in  
naturalness.ꜛ

As for removing the hindrances of obstacle-*maras* and  
obstructing forces:ꜛ

No matter how the male, female, and neuter obstructors and  
the great *maras* may manifest,ꜛ

They do not exist in such a way.᳚  
 Just like confusing one's own shadow for a flesh-eating spirit,᳚  
 Through straying from the real mode of being, the unity of  
     luminosity and emptiness,᳚  
 They appear as such by the power of coarse dualistic fixation.᳚  
 By clinging to the idea of an I, all kinds of paranoia occur.᳚  
 By cutting through their ground and root, the cave of  
     falsehood naturally collapses.᳚  
 All sufferings are quelled and mental happiness dawns from  
     within.᳚  
 If even that does not work to cut through, offer your body as  
     a feast.᳚  
 Abandon ego-clinging, and without conceit rest carefree.᳚  
 For the post-meditation, arouse *bodhichitta* and make  
     aspirations.᳚

In particular, as for removing mental disturbance, the  
     hindrance to *samadhi*.᳚  
 Although drowsiness, agitation, and experiences have no  
     actual existence,᳚  
 When these illusory yet unhindered appearances dawn—᳚  
 When drowsy, apply the body postures, do exercises,᳚  
 Direct your gaze into the sky, and bring forth clarity and  
     sharpness;᳚  
 When agitated, loosen up within and focus your attention at  
     the navel.᳚

Without clinging to bliss, clarity, and nonthought, bring  
     them onto the path.᳚  
 When unpleasant experiences occur, sustain self-liberation,  
     since they are unreal.᳚  
 Leave all intermediate experiences without suppressing or  
     encouraging.᳚  
 Understanding that they are all just the single mind itself,᳚

Maintain the continuity of awareness free from accepting and rejecting.ꣳ

If the general things, such as devotion, compassion, and discrimination,ꣳ

Do not improve no matter how much you practice,ꣳ

And the darkness of laziness, pride, envy, and stupidity grows dense,ꣳ

It is mostly resulting from violated *samayas*.ꣳ

So openly confess violations and henceforth make sincere resolutions.ꣳ

Do not keep company with violators; do not eat violators' food;ꣳ

Do not dwell in their places, but rest your three doors in naturalness.ꣳ

As for the special ritual to confess violations and mend them:ꣳ

Arrange the mandalas of guru, *yidam*, and *dakini*,ꣳ

Whichever you are practicing, and lay out offerings and feast articles.ꣳ

Visualize and stabilize the samadhis, and invoke their heart samaya through recitation.ꣳ

Invite the supports for the feast, prostrate respectfully,ꣳ

Do the meditation and recitation of Vajrasattva, and chant the "Lamenting Confession" in a loud and clear voice.ꣳ

Let be in the continuity of the view and confess general faults.ꣳ

Make a delightful mending with enjoyments, *amrita*, *rakta*, *torma*, and lamps,ꣳ

And with the profound feast offering of union and liberation.ꣳ

This will pacify all violations and breaches of the actions of your three doors,ꣳ

And you will realize the wisdom of the four *vajras*.<sup>ॐ</sup>

Moreover, emphasize unbearable devotion,<sup>ॐ</sup>

Arouse impartial compassion and bodhichitta.<sup>ॐ</sup>

Seek out the actual key points with profound knowledge.<sup>ॐ</sup>

Through resolving with the view and distinguishing with the conduct,<sup>ॐ</sup>

The major hindrance of privileging either of the two truths will be self-liberated,<sup>ॐ</sup>

And the qualities of the path will naturally and effortlessly manifest.<sup>ॐ</sup>

Next, as for the outer, inner, and innermost enhancements:<sup>ॐ</sup>

No matter what kind of outer situation may present itself,<sup>ॐ</sup>

By knowing how to take them as path, they become aids to enlightenment.<sup>ॐ</sup>

For enemies, cultivate patience and arouse compassion.<sup>ॐ</sup>

For friends, train in seeing their unreality and cut attachment.<sup>ॐ</sup>

With all in between, form good karmic links.

Contemplate that they are all relative, impermanent, and illusory.<sup>ॐ</sup>

Firmly resolve that they are completely futile.<sup>ॐ</sup>

Embrace pleasant and painful conditions with the key point of giving and taking.<sup>ॐ</sup>

No matter what comes your way, adhere continually to contentment and mental ease.<sup>ॐ</sup>

In the ultimate, all the phenomena of sights, sounds, and thoughts,<sup>ॐ</sup>

Have no self-nature, so leave them in their state of being unreal.<sup>ॐ</sup>

In post-meditation, take as path the eight examples of dream and illusion,<sup>ॐ</sup>



And perfect without attachment the great accumulation of merit.ꣳ

All the phenomena of samsara are impure interdependence,ꣳ  
 And even nirvana is merely pure dependent origination.ꣳ  
 Arrange therefore all the appearances of the pathꣳ  
 As interdependent causes and conditions for the side of  
 goodness.ꣳ

As for the inner level, the development stage is apparent  
 emptiness, like the moon in water,ꣳ  
 Whatever appears is deity, which in turn is your own mind.ꣳ  
 Mind and the form of the deity are of the same taste, such  
 that all of appearance and existenceꣳ  
 Is the manifest ground as deity forms, which, when  
 encountered, increase samadhi.ꣳ

Let a splendid painting or an image reflected in a mirrorꣳ  
 Cast itself on a clear vessel of water and use it as support.ꣳ  
 Train in the vivid presence of focusing your mind, eyes, and  
 breath.ꣳ

While dreaming at night, emerge in the form of the deity.ꣳ

In particular, purify the clinging to samsaric appearances,ꣳ

And perfect the ultimate qualities of nirvana.ꣳ

By fully knowing how the two stages are presently the basis  
 for ripening,ꣳ

The supreme path will manifest.ꣳ

Untie the *nadi* knots through the profound exercises.ꣳ

Through the practice of holding the middle breath directly,ꣳ

Spontaneously disperse the *prana*-mind and let consciousness  
 rest in the natural state.ꣳ

Throughout meditation and post-meditation, keep the  
 presence of the blazing *chandali*.ꣳ

Dissolve the melting *bindu* into the center of your heart.ꣳ  
 Supported by that, in the illusory state free from fixation,ꣳ  
 Use whatever appears as the objects of the six collectionsꣳ  
 To develop the self-expression of natural samadhi that  
 induces great bliss.ꣳ

In particular, the basis for purification is all the deluded  
 experiences and habitual patterns.ꣳ  
 That which purifies is the profound power of the vajra yogas.ꣳ  
 By fully sealing and training one-pointedly,ꣳ  
 The result of having purified is that boundless wisdom  
 shines.ꣳ

As for the innermost, seize all possible thoughts of the five  
 poisonsꣳ  
 With the key point of knowing and bring them onto the  
 path.ꣳ

When the thought of attachment towards a desirable object  
 occurs,ꣳ  
 Do not suppress or encourage but relax into the naked state  
 of aware emptiness.ꣳ  
 While not clinging to bliss, experience awakens from within.ꣳ  
 That is called discerning wisdom.ꣳ

When a thought of furious anger occurs,ꣳ  
 Do not pursue it but sustain uncontrived naturalness.ꣳ  
 Lucid and not held, do not assess or cling to its taste.ꣳ  
 That is called mirrorlike wisdom.ꣳ

When the dark gloom of closed-mindedness occurs,ꣳ  
 Maintain the basic state of just that and cast away accepting  
 or rejecting.ꣳ  
 One-pointed nonconceptual simplicity dawns nakedly.ꣳ  
 That is called *dharmadhatu* wisdom.ꣳ

When the clinging of bloated pride rises up,<sup>ॐ</sup>  
 Do not adopt or abandon but settle into the natural face of  
 the ego-clinging.<sup>ॐ</sup>

Without conceptualizing anything, sameness is actualized.<sup>ॐ</sup>  
 That is called wisdom of equality.<sup>ॐ</sup>

When the pain of competitive envy occurs,<sup>ॐ</sup>  
 Let go totally into the feeling itself.<sup>ॐ</sup>  
 Without fixating on self and other, illusory aware emptiness is  
 complete.<sup>ॐ</sup>  
 That is called all-accomplishing wisdom.<sup>ॐ</sup>

When you understand this way, the thoughts of the five  
 poisons<sup>ॐ</sup>  
 All become enhancements as the essence of the five  
 wisdoms.<sup>ॐ</sup>  
 The eighty-four thousand hosts of thoughts, as well,<sup>ॐ</sup>  
 Will, like a knot on a snake, be freed into great wisdom.<sup>ॐ</sup>

In short, thoughts and emotions, gods and demons,<sup>ॐ</sup>  
 Pain, illness, or death—no matter what kind of hope and fear  
 may occur,<sup>ॐ</sup>  
 Do not accept or reject, but equalize the taste in its identity.<sup>ॐ</sup>  
 Developing its natural strength, everything will dawn as  
 enhancement.<sup>ॐ</sup>

In particular, with the darkness yoga to bind the actions,<sup>ॐ</sup>  
 Stabilize the vivid empty forms and bind vitality-exertion  
 unwaveringly.<sup>ॐ</sup>  
 Conduct the melting bliss and, by means of the immutable,<sup>ॐ</sup>  
 Join everything as the same taste with the supreme great  
 bliss.<sup>ॐ</sup>

Moreover, as for instructions that are key points in general,<sup>ॐ</sup>  
 Since all faults stem from the belief in a self,<sup>ॐ</sup>

Destroy self-cherishing with conventional bodhichitta.ꣳ

Eliminate it totally with the view of the ultimate absence of constructs.ꣳ

Take as path the interdependent indivisibility of the two truths.ꣳ

Since good qualities result from practicing,ꣳ

Cultivate immeasurable compassion for beings equal to the sky.ꣳ

Generate overwhelming devotion towards the glorious guru.ꣳ

With perseverance, create the accumulations of conditioned and unconditioned virtue.ꣳ

Especially, bring the aware emptiness of mind-essence onto the path,ꣳ

And do not even for an instant be distracted or meditate.ꣳ

Do not stray onto a path where means and knowledge are partial,ꣳ

But bring forth confidence in the view of knowledge as an enhancement for means,ꣳ

And promote various types of merit as an aid for knowledge.ꣳ

Therefore, by practicing them without conflict,ꣳ

Virtues will increase exponentially, like a lake in summertime.ꣳ

All the stages of the paths and levels without exceptionꣳ

Will be accomplished through uniting means and knowledge.ꣳ

To have realized the result of purification is as follows:ꣳ

The perfection of the benefit of oneself is the peaceful *dharmakaya*.ꣳ

The spontaneously present benefit for others is the unified *sambhogakaya*.ꣳ

The manifold skill-in-means to tame beings is the way of *nirmanakaya*.ꣳ

The distinct and unmixed appearance aspect is the  
*abhisambodhikaya*.<sup>ॐ</sup>

Their one taste as dharmadhatu, the emptiness aspect, is the  
*vajrakaya*.<sup>ॐ</sup>

Having attained the five *kayas*, these are the five kinds of  
speech expressing their meaning.<sup>ॐ</sup>

Pure and ineffable is the ultimate speech of dharmakaya.<sup>ॐ</sup>

Illustrating through bodily form is the symbolic speech of  
*sambhogakaya*.<sup>ॐ</sup>

Possessing the voice of Brahma is the verbal speech of  
*nirmanakaya*.<sup>ॐ</sup>

Distinctively manifest is the knowledge speech of  
*abhisambodhikaya*.<sup>ॐ</sup>

The nonduality of audible emptiness is the wisdom speech of  
*vajrakaya*.<sup>ॐ</sup>

The essence of the *kayas* which is mind, the five wisdoms,<sup>ॐ</sup>

Manifests from dharmadhatu as being mirrorlike,<sup>ॐ</sup>

All-accomplishing, discerning, and equality.<sup>ॐ</sup>

The five perfect qualities<sup>ॐ</sup>

Of realm, palace, light rays, throne, and ornaments are aspects  
of the *kayas*.<sup>ॐ</sup>

Through the pacifying, increasing, magnetizing, wrathful, and  
spontaneously accomplished activities,<sup>ॐ</sup>

For as long as the sky exists, without knowing interruption,<sup>ॐ</sup>

For that long, the benefit of all beings filling space<sup>ॐ</sup>

Will occur spontaneously and free from effort.<sup>ॐ</sup>

In this way, by connecting the ground with the path,<sup>ॐ</sup>

You eliminate temporary defilements along with their  
tendencies,<sup>ॐ</sup>

Realize the result, and quickly perfect the welfare of self and  
others.<sup>ॐ</sup>

This is the essence of the causal and resultant vehicles.ꜛ

In particular, as the core realization of the three inner  
tantras,ꜛ

It is in harmony with each while superior to them all.ꜛ

*The Gradual Path of the Wisdom Essence*, unifying the general  
points of all,ꜛ

Is a magical means for realizing fruition.ꜛ

Merely seeing it showers down the great splendor of  
blessings.ꜛ

By hearing it, one understands the meaning, and experience  
and realization burst forth spontaneously.ꜛ

By practicing it for six months, giving up distractions,ꜛ

The wisdom of the three vajras will naturally manifest.ꜛ

Since Samantabhadra, Vajrasattva, and Padmakaraꜛ

Are ultimately indivisible and spontaneously complete as one,ꜛ

This is the generative ground for all the all-encompassing  
tantras,ꜛ

The essential meaning, and the oral instructions.ꜛ

Yet, in form, to guide disciples on the Jambu continent,ꜛ

Due to various perceptions, I display myriad magical deeds,ꜛ

Such as emerging miraculously in Danakosha,ꜛ

Being born from a womb, or the like.ꜛ

In Maratika, Lord Amitayusꜛ

And, at Yangleshö, Great Glorious Herukaꜛ

Bestowed upon me with the natural sound of *dharmata*—ꜛ

All the instructions, the quintessence of which is simply this.ꜛ

If Garab Dorje, Shri Singha, the eight *vidyadharas*,ꜛ

And all the supreme *siddhas* from whom I received the stages  
of the pathꜛ

Were to compare their experience and realization in a great  
Dharma discussion,ꜛ

There would be no other summary-manual than this.ꣳ

Throughout the countries of Uddiyana, India, Tibet, and  
elsewhere,ꣳ

Among all the infinite profound and extensive wheels of the  
Dharmaꣳ

Such as Guru, Perfection, and Compassion, and the eight  
Sadhana Sections,ꣳ

This is the unmistakable and condensed meaning.ꣳ

In short, there does not exist an ultimate instruction other  
than this.ꣳ

Expressed in few words yet including all that should be  
expressed,ꣳ

Easy to comprehend and convenient to practice,ꣳ

Without depending on anything else, it perfects the paths for  
those of lower, medium, and higher faculties.ꣳ

This is the self-resounding tantra of dharmata, the  
indestructible essence,ꣳ

From the space of luminosity in the five-colored sphere  
within the heart of me, Padmasambhava,ꣳ

Is the path traversed by all the buddhas of the three times.ꣳ

I will entrust it to the assembly of worthy recipients, the  
destined and qualified ones,ꣳ

The king and his sons who are worthy recipients for the  
instructions,ꣳ

Vairotsana whose realization is equal to mine,ꣳ

And my spiritual consort who has rendered perfect service.ꣳ

Do not let it dissipate; retain it in the core of your hearts!ꣳ

Rely on it, engage in it, expound and practice it!ꣳ

By means of it, may all the infinite number of disciplesꣳ

Accomplish the wisdom essence within this same lifetime!ꣳ

The sovereign, father and sons, are worthy recipients for the  
instructions;ꣳ

Vairotsana's realization is equal to mine;§  
 And the spiritual consort has rendered perfect service;§  
 I entrust it to the worthy, fortunate, and qualified assembly.§

Do not let it dissipate; retain it in the core of your hearts!§  
 Rely on it, engage in it, expound and practice it!§  
 By means of it, may all the infinite number of disciples§  
 Accomplish the wisdom essence within this same lifetime!§

Thus, he let the essence of his heart, the secret treasury, overflow and spoke with the Brahma-like tones of his voice. Then, along with displays of miracles and boundless sceneries, he remained as the never-ending enlightened body, speech, and mind, the sacred ornaments of the spontaneously present and dense arrays.§

SAMAYA. §

All that he had thus spoken, I, Tsogyal, retained in my perfect recall and kept in mind through reflection and meditation. Later on, together with the king, his sons, and the great *lotsawa*, we each compared our understanding with the others and wrote it down in the secret letters of dakinis without any omission or duplication in either word or meaning. We then kept it, wearing it in boxes around each of our necks. §

On one occasion, all of us, king and subjects, went, of one mind without consulting one another, before Guru Rinpoche. Prostrating numerous times, we made this supplication: §

EMA, Guru Rinpoche, §  
 You are the chief figure in all mandalas §  
 Inseparable from all the buddhas. §  
 Since you are the holder of all that is §  
 In the billions of Jambu continents, §  
 And, particularly here, in the Snowy Land of Tibet, §  
 Your deeds are inconceivable; §



Your kindness is superior to even the Buddha's.ꜻ

In particular, with your vajra speech, you have acceptedꜻ

Us, king and subjects,ꜻ

As being suitable recipients, worthy and qualified,ꜻ

And you have revealed your most delightful splendor.ꜻ

This most eminent essenceꜻ

Of all the hundred million scriptures of profound and

extensive instructions,ꜻ

Which you have taught in the past,ꜻ

Is the complete and sublime path of the causal and the

resultant,ꜻ

A quintessence that has rarely appeared and will rarely

reappear.ꜻ

Since you have bestowed it upon us to retain within our

hearts,ꜻ

Should this secret quintessence,ꜻ

The realization of all the *sugatas* throughout space and time,ꜻ

Be propagated now or concealed as a treasure?ꜻ

How will it benefit beings and which disciples will appear?ꜻ

We beseech you to explain this, great guru,ꜻ

You who behold the three times in their entirety.ꜻ

As we supplicated in this way, Guru Rinpoche remained for a short while in immovable samadhi. When emerging from that, he spoke in these words:ꜻ

Listen, assembled gathering of worthy ones.ꜻ

I, Padmasambhava,ꜻ

Was perfected as the original lord, Samantabhadra,ꜻ

The primordially undeluded essence of awareness.ꜻ

From within that state, in the fivefold body of light,ꜻ

The realm of Complete Liberation,ꜻ

I attained mastery over the great enjoyment<sup>ॐ</sup>  
 Of the everlasting timelessness of the three times.<sup>ॐ</sup>

In conformity with the objects, the ones to be tamed,<sup>ॐ</sup>  
 I manifest for some as a detached renunciant,<sup>ॐ</sup>  
 For some in the manner of a universal monarch,<sup>ॐ</sup>  
 And in ways which cannot be grasped by thought.<sup>ॐ</sup>

On the Jambu continent of this Saha world,<sup>ॐ</sup>  
 In this final age when the five degenerations are rampant,<sup>ॐ</sup>  
 When the afflictions are powerful and their remedies are  
 feeble,<sup>ॐ</sup>

In the time when the vehicles of effort have difficulty  
 taming,<sup>ॐ</sup>

I appeared in the manner of a miraculously born  
 thunderbolt,<sup>ॐ</sup>

On the Lotus Island of Danakosha,<sup>ॐ</sup>  
 In the form of a self-arisen nirmanakaya,<sup>ॐ</sup>  
 The Immortal Lotus Vajra Holder.<sup>ॐ</sup>

In order to annihilate the hordes of wicked ones<sup>ॐ</sup>  
 Which cannot be tamed by peaceful means,<sup>ॐ</sup>  
 I manifested as Dorje Drakpo Tsal, the vidyadhara lord of the  
 dakinis,<sup>ॐ</sup>

Endowed with the HUNG song of the five wisdoms.<sup>ॐ</sup>

In Uddiyana and throughout the countries of India,<sup>ॐ</sup>  
 In the manner of gradually entering the teachings,<sup>ॐ</sup>  
 I showed an inconceivable number of names and lifestyles,<sup>ॐ</sup>  
 Such as that of a monk and as Padmasambhava.<sup>ॐ</sup>

In order to humble the ones who are difficult to tame,<sup>ॐ</sup>  
 And to subdue the obstacle-creating demons,<sup>ॐ</sup>  
 I manifested especially in the land of Tibet<sup>ॐ</sup>  
 As Tötreng Tsal, the Glorious Subjugator of Appearance and  
 Existence.<sup>ॐ</sup>

In short, through the magical displays, which fulfill all wishes,<sup>ॐ</sup>  
 Such as the persons to be tamed,<sup>ॐ</sup>  
 The teachers who tame, and the means of taming,<sup>ॐ</sup>  
 My activity to tame beings is inconceivable.<sup>ॐ</sup>

In particular, in this Snowy Land of Tibet,<sup>ॐ</sup>  
 I have personally visited all the central and surrounding areas<sup>ॐ</sup>  
 Through the power of former links<sup>ॐ</sup>  
 And in accordance with the respectful invitation and  
 supplication<sup>ॐ</sup>  
 Of the great king of Dharma.<sup>ॐ</sup>

Having tamed the evils of the hostile gods and demons,<sup>ॐ</sup>  
 I have completed the temple of Samye,<sup>ॐ</sup>  
 And strewed the flowers for the auspicious consecration.<sup>ॐ</sup>  
 In each moment, through miraculous powers,<sup>ॐॐ</sup>  
 I have turned the wheel of the Dharma countless times<sup>ॐ</sup>  
 With an infinite number of extensive sutras and tantras<sup>ॐ</sup>  
 And with the essence of the profound oral instructions.<sup>ॐ</sup>

I have blessed and concealed profound treasures<sup>ॐॐ</sup>  
 In the sacred places of snow mountains, caves, and lakes.<sup>ॐ</sup>  
 I have shown great kindness to the Tibetans,<sup>ॐ</sup>  
 Both the ones living at present and the ones who will appear  
 in the future.<sup>ॐ</sup>

In particular, having manifested as the deity of remedial  
 power,<sup>ॐ</sup>  
 Dorje Drakpo Tsal, the conqueror<sup>ॐ</sup>  
 Of the hordes of outer and inner demonic forces,<sup>ॐ</sup>  
 I then gave the complete teachings of ripening and liberation  
 along with the subsidiary aspects.<sup>ॐ</sup>

The most eminent among them all,<sup>ॐ</sup>  
 The support manual of direct instructions condensing the key  
 points<sup>ॐ</sup>

Of all the infinite stages of development and completion,<sup>ॐ</sup>  
Is the path and fruition of the wisdom essence.<sup>ॐ</sup>

As I perceive the times of the future,<sup>ॐ</sup>  
It is not to be propagated right now.<sup>ॐ</sup>  
Practice it yourself individually,<sup>ॐ</sup>  
And teach it to other fortunate ones as you find suitable.<sup>ॐ</sup>

After some time, I, the Self-Born Padma,<sup>ॐ</sup>  
Will take leave with a great magical display,<sup>ॐ</sup>  
In order to subdue my *raksha* disciples.<sup>ॐ</sup>

But when one year has passed,<sup>ॐ</sup>  
I, Samantabhadra Tötrenḡ,<sup>ॐ</sup>  
Will manifest the forms of the eight kinds of wisdom,<sup>ॐ</sup>  
The eight supreme aspects of manifestations,<sup>ॐ</sup>  
From the natural expression of my pure eight collections.<sup>ॐ</sup>

Among them, the Heruka of Wisdom Free from Extremes,<sup>ॐ</sup>  
The crazy great king of the wrathful ones,<sup>ॐ</sup>  
Is the great and glorious Dorje Drollö.<sup>ॐ</sup>  
In order to tame the evil samaya-perverters,<sup>ॐ</sup>  
He will appear at the place of manifesting delightful, magical  
displays,<sup>ॐ</sup>  
Which is one among thirteen with the name Taktsang, Tiger  
Lair.<sup>ॐ</sup>

It is to the east, in the central land of Dokham,<sup>ॐ</sup>  
In the area of the Zalmo range of Dridza,<sup>ॐ</sup>  
In the foothills of a hidden valley surrounded by snow  
mountains,<sup>ॐ</sup>  
To the north of the self-appearing Crystal Cave,<sup>ॐ</sup>  
In the place which is the source of auspiciousness for the  
region of Tibet.<sup>ॐ</sup>

There, at the head of the White Jewel Spring,<sup>ॐ</sup>  
In the area where Mutak Mizen was tamed,<sup>ॐ</sup>

At the top of the Poised Haughty Snow Lion,ꣳ  
Is the cavern of the Wish-fulfilling Cave.ꣳ

It is a celestial palace endowed with the three gates of  
liberation,ꣳ

Adorned with numerous kinds of formsꣳ

Of the peaceful and wrathful deities,ꣳ

With garlands of the vowels and consonants of the Indian  
and Tibetan syllabariesꣳ

And with secret scripts of the dakinis.ꣳ

At that place, I, Urgyen, practiced for one monthꣳ

The samadhi of vajra wrath.ꣳ

Having eliminated the obstacles and evil spirits,ꣳ

I caused auspiciousness to come forth throughout Tibet.ꣳ

Simply hearing of this supreme placeꣳ

Will purify one's karmic misdeeds.ꣳ

Seeing it will pacify the veil of disturbing emotions.ꣳ

Prostrating to it, circumambulating it, or making offerings to itꣳ

Will increase life span, merit, and wisdom.ꣳ

Through one-pointed meditation and practice,ꣳ

One will quickly attain the two kinds of *siddhi*.ꣳ

It benefits whoever is connected with it—ꣳ

It is impossible to fully extol its virtues.ꣳ

At the summit of this sacred place,ꣳ

There is, in the center, the secret cave of the Embodiment of  
the Sugatasꣳ

With the complete peaceful and wrathful ones,ꣳ

Which can be seen but is not accessible.ꣳ

To the right, for myself, Urgyen,ꣳ

And to the left, for the spiritual consort,ꣳ

Are the places where we nurtured the secret experiencesꣳ

And increased the vajra realization.ꣳ

In these places are innumerable profound *termas*,<sup>ॐ</sup>  
 And in particular, as an essence for the future,<sup>ॐ</sup>  
 There are symbolic forms of bodily images,<sup>ॐ</sup>  
 Profound sign scripts as representations of speech,<sup>ॐ</sup>  
 As well as of the vajra of mind—<sup>ॐ</sup>  
 The attribute of myself, Draktsal Heruka.<sup>ॐ</sup>

Wisdom dakini Tsogyalma,<sup>ॐ</sup>  
 Conceal with thirteen successive seals<sup>ॐ</sup>  
 All these essences of numerous precious things,<sup>ॐ</sup>  
 Such as the walking dead transformed into gold<sup>ॐ</sup>  
 By the vidyadhara Garab Dorje,<sup>ॐ</sup>  
 And combine them with profound aspirations.<sup>ॐ</sup>

Entrust them into the active care<sup>ॐ</sup>  
 Of Gönpö Migsum Drakpo<sup>ॐ</sup>  
 And Gingsen Dorje Lekpa.<sup>ॐ</sup>

In the final end of future times,<sup>ॐ</sup>  
 At the eruption of the thirty-year age of disturbances,<sup>ॐ</sup>  
 From the blessings of the Dharma kings, father and son,<sup>ॐ</sup>  
 Two vidyadharas who tame beings in unfixed ways—<sup>ॐ</sup>  
 A pair of magical people—<sup>ॐ</sup>  
 Will appear to the east and south of central Kham.<sup>ॐ</sup>

In particular, through the power of past aspirations,<sup>ॐ</sup>  
 They will meet together at that vajra place.<sup>ॐ</sup>  
 Remembering, like the flickers of a dream,<sup>ॐ</sup>  
 All these present events,<sup>ॐ</sup>  
 Feelings of joy and sorrow will blaze forth.<sup>ॐ</sup>  
 Their state of mind will become evanescent, free from  
 reference point.<sup>ॐ</sup>

With magical actions<sup>ॐ</sup>  
 And unimpeded displays of miracles,<sup>ॐ</sup>  
 They will recover this before the eyes of everyone.<sup>ॐ</sup>

Indisputable and with trustworthiness,ꣳ  
 They will fulfill the deeds of the teachings of Urgyen.ꣳ  
 There will then be a period in the realm of Tibetꣳ  
 When suffering has subsided, bringing benefit and happiness  
 for all.ꣳ

Among the first fortunate ones at that timeꣳ  
 Will be Shiwey Lodrö, Peaceful Intelligence,ꣳ  
 Who is blessed by the lotsawa Vairotsana.ꣳ  
 He will establish the profound and extensive words and  
 meaning.ꣳ

Through your blessings, Tsogyal,ꣳ  
 Someone will practice it and achieve wisdom.ꣳ  
 The one with yogic discipline endowed with the name Padmaꣳ  
 Will propagate this doctrine in the central area.ꣳ

If the five vidyadharas who are blessedꣳ  
 By myself and the bodhisattvas of the three familiesꣳ  
 Meet with this profound path,ꣳ  
 Obstacles will be pacified and there will be peace throughout  
 the region of Tibet.ꣳ

There will be eight people with mind transmission,ꣳ  
 Twenty-five supreme vidyadharas,ꣳ  
 Sixteen who will uphold and spread it,ꣳ  
 And two times five authentic dakinis.ꣳ  
 If all of them are able to practice it,ꣳ  
 They will achieve special supreme and common siddhis.ꣳ

Moreover, there will be one hundred destined ones,ꣳ  
 One thousand and eight who attain siddhi,ꣳ  
 And eighteen times a hundred thousand who gain  
 connection.ꣳ

Thus, there will be an inconceivable numberꣳ  
 Of human and nonhuman disciples.ꣳ

From among the particular subjugating methods,ꣳ  
 Some will quell diseases and obstacles,ꣳ  
 Some will expand power and wealth,ꣳ  
 And some will overpower appearance and existence.ꣳ

Others will destroy the wickedꣳ  
 Through wrathful discipline.ꣳ  
 In particular, regarding supreme activity,ꣳ  
 Effortless power over whatever you focus onꣳ  
 Will emerge from stability in the lucid appearance of  
 development stage;ꣳ

Through rendering the prana and mind malleable in  
 completion stage,ꣳ  
 Superknowledges and miraculous powers will dawn;ꣳ  
 Through practicing the profound path of means,ꣳ  
 The austerity of great bliss will be accomplished;ꣳ

Through the secret path of the vajra essence,ꣳ  
 The ultimate luminosity of the Great Perfection,ꣳ  
 The innate nature will manifest, such that in wisdom,ꣳ  
 One will be equal in fortune with me, Padma.ꣳ

They will appear everywhere throughout the land,ꣳ  
 Acting on behalf of the essential teaching.ꣳ  
 Moreover, among bodhisattvasꣳ  
 With immeasurable life stories of taming,ꣳ  
 Some will explain in detail,ꣳ  
 Some will practice the profound meaning,ꣳ  
 And some will tame beings in sundry ways.ꣳ

Therefore, they will show all manner of activity.ꣳ  
 For all with confidence in me, Padma,ꣳ  
 And in this profound path,ꣳ  
 May, however they connect, become meaningful,ꣳ  
 And may all their wishes surely be fulfilled.ꣳ



*The Gradual Path of the Wisdom Essence*,<sup>ॐ</sup>  
 Whoever writes it down with precious gold,<sup>ॐ</sup>  
 Sprinkles it with the five nectars,<sup>ॐ</sup>  
 And, together with the samaya substances of means and  
 knowledge,<sup>ॐ</sup>  
 Attaches it around the neck,<sup>ॐ</sup>  
 Or binds it at the top of the head,<sup>ॐ</sup>  
 Will liberate those who see, hear of, recollect, or touch it,<sup>ॐ</sup>  
 And the wisdom of realization will effortlessly dawn.<sup>ॐ</sup>

Likewise, whoever reads and memorizes it,<sup>ॐ</sup>  
 Recites, explains, or studies it,<sup>ॐ</sup>  
 Will be blessed by me, Padma.<sup>ॐ</sup>  
 So there's no need to mention someone who practices it  
 correctly.<sup>ॐ</sup>

Moreover, if you want happiness and auspiciousness<sup>ॐ</sup>  
 To spread throughout the realm of Tibet,<sup>ॐ</sup>  
 You should restore all the temples erected by the three  
 forefathers<sup>ॐ</sup>  
 And also all the places of accomplishment.<sup>ॐ</sup>

The *sangha* should beseech the perpetual presence,<sup>ॐ</sup>  
 And the ones endowed with powers should repeatedly  
 perform consecration.<sup>ॐ</sup>  
 Thus, extensively perform prostrations, offerings, and  
 worship.<sup>ॐ</sup>

Construct the representations of enlightened body, speech,  
 and mind, and<sup>ॐ</sup>  
 Hold the seasonal services and expound the scriptures.<sup>ॐ</sup>  
 Perform rituals for consecrating the sacred places,<sup>ॐ</sup>  
 And the accomplishment of ambrosia medicine,<sup>ॐ</sup>  
 As well as feast offerings and vajra songs.<sup>ॐ</sup>

In particular, in accordance with the essential advice<sup>ॐ</sup>

Given out of great affection for Tibet<sup>ॐ</sup>  
 By the great *pandita* bodhisattva,<sup>ॐ</sup>  
 Myself, and the Dharma king,<sup>ॐ</sup>  
 You—the two sections of supreme objects of worship,<sup>ॐ</sup>  
 Along with the kings, ministers, and subjects—<sup>ॐ</sup>  
 Should practice, without the mere superficiality of the eight  
     worldly concerns,<sup>ॐ</sup>  
 Assiduously bringing forth your best<sup>ॐ</sup>  
 With a confidence free from any doubt<sup>ॐ</sup>  
 And with irreversible diligence.<sup>ॐ</sup>

If you do that in accordance with your particular aspirations  
     and intentions,<sup>ॐ</sup>  
 Then, throughout the major and minor parts of Tibet,<sup>ॐ</sup>  
 The deprivations of the age will be pacified,<sup>ॐ</sup>  
 The richness of the world and beings will increase,<sup>ॐ</sup>  
 The doctrine of teaching and practice will be extended for a  
     long time,<sup>ॐ</sup>  
 And there will be an abundance of auspiciousness and  
     happiness.<sup>ॐ</sup>

When he had spoken in this way, we all felt strong faith and re-  
 joiced, whereby an overwhelming experience of devotion blazed  
 forth. We then presented prostrations and offerings, and praised  
 him in a single voice with this vajra song:<sup>ॐ</sup>

EMAHO.<sup>ॐ</sup>  
 Primordial lord Samantabhadra and Amitabha<sup>ॐ</sup>  
 Manifest in the form of compassion is Padma Vajradhara.<sup>ॐ</sup>  
 The perfection of all qualities is Padmasambhava.<sup>ॐ</sup>  
 The tamer of beings who are hard to tame is Dorje Drakpo  
     Tsal.<sup>ॐ</sup>  
 The glorious subjugator of appearance and existence is  
     Vidyadhara Padmakara.<sup>ॐ</sup>

From the single sphere of indivisible bliss and emptiness,ꣳ  
 In accordance with the different faculties of sentient beings,ꣳ  
 You fill space with the magic of the great displayꣳ  
 Of peaceful, wrathful, and passionate forms.ꣳ

You ceaselessly turn the wheel of the Dharmaꣳ  
 In conformity with the varying inclinations and intellects.ꣳ  
 Though your wisdom never wavers from the space of  
 luminosity,ꣳ  
 You show immense concern for Tibet through your  
 compassionate activity.ꣳ

To you, Guru Rinpoche, of unmatched kindness,ꣳ  
 We offer our bodies and enjoyments without reservations.ꣳ  
 Without ever letting us part from you until we reach  
 enlightenment,ꣳ  
 Remember your heart promise and accept us.ꣳ

May there be peace throughout the whole realm of Tibet,ꣳ  
 And may the teachings of the Buddha remain for a long  
 time.ꣳ

May we only spread the activity of the guruꣳ  
 Wherever we may be reborn out of karma or aspirations.ꣳ  
 May we thereby bring benefit to whoever encounters us  
 through sight, sound, recollection, or touch,ꣳ  
 And may everyone be simultaneously liberated into the  
 expanse of Samantabhadra's mind.ꣳ

In particular, when the time has come for these teachings, the  
 essence of your vajra speech,ꣳ  
 May we reveal and spread them.ꣳ  
 Through expounding, studying, practicing, and accomplishing  
 them,ꣳ  
 May the activities of all the victorious ones be fully  
 perfected.ꣳ

When we had made these aspirations with sincere motivation, Guru Rinpoche also said, “May it be so!” with his vajra voice. Just as he uttered that true speech, the sky was filled with buddhas and bodhisattvas who showered down a rain of flowers and gave their authorization of auspiciousness. Vidyadharas, siddhas, dakinis, guardians, gods, *nagas*, and local spirits protecting the side of virtue all made praises and pledged to protect, spread, and uphold the doctrine. After that they disappeared. SAMAYA.<sup>§</sup>

Keeping to what he had said, we, the king and the disciples, kept it in mind through study, reflection, and practice, and we tied the text around our necks.<sup>§</sup>

At one time, while we were teaching the oral transmission in whatever way was suitable, about one year after Guru Rinpoche had left to tame the rakshas, I concealed this, due to the additional encouragement of the space dakini, Ekadzati, in three separate unchanging seals, in the sacred place extolled by his vajra prophecy. When I entrusted it to the teaching guardian, Dūgon Nagpo, and the treasure guardian, Gingsen Marpo, they delightfully pledged to destroy the faculties of unsuitable people should such appear, to entrust it to the destined ones in the appropriate way, and to fulfill the activities. At that time, we made this aspiration:<sup>§</sup>

This oral instruction, the essence of the gradual path,<sup>§</sup>  
 Of the knower of the three times, the holder of all,<sup>§</sup>  
 Mahasukha Padmasambhava,<sup>§</sup>  
 Together with the sections of ripening and freeing, and of  
     development and completion,<sup>§</sup>  
 Of Heruka Dorje Drakpo Tsal,<sup>§</sup>  
 I have concealed at the slope of the Changeless Rock<sup>§</sup>  
 With numerous layers of seals,<sup>§</sup>  
 Fully entrusting it to the protecting treasure-keepers.<sup>§</sup>  
 When at some time an ocean of misery sweeps over<sup>§</sup>  
 The entire domain of Tibet,<sup>§</sup>

May this meet with a pair of emanations<sup>ॐ</sup>

From the aspirations of the kings, father, and son.<sup>ॐ</sup>

Through the power of its propagation in accordance with the  
prophecy,<sup>ॐ</sup>

May the degradations of the doctrine and the beings be  
pacified,<sup>ॐ</sup>

And may an immense benefit and happiness result.<sup>ॐ</sup>

When I made these sincere aspirations, Guru Rinpoche manifested himself in a wisdom body through his miraculous powers, instantly, just like a flash of lightning. With his vajra speech, he again confirmed the teaching and strewed flowers of consecration, which turned into a rain of jewels.<sup>ॐ</sup>

SAMAYA. SEAL. SEAL. SEAL.<sup>ॐ</sup>

SEAL OF TREASURE. SEAL OF CONCEALMENT. SEAL OF  
ENTRUSTMENT.<sup>ॐ</sup>

MANTRA GUHYA SAMAYA.<sup>ॐ</sup>



# EPILOGUE

by JAMGÖN KONGTRÜL

OM SVASTI SARVA SIDDHAM.

The wisdom dakini herself presented the inventory map  
To Padma Ösel Dongak Lingpa,  
The crown ornament of learned ones, *chakravartin* of siddhas,  
And through the earlier and later visions, he gained certainty  
therein.

The great treasure revealer and Dharma king, Chokgyur  
Lingpa,  
Journeyed to Lower Do for the splendor of the doctrine and  
beings.

With the spontaneous arrangement of the perfect coincidence  
of place and time,  
The Exhaustion year being about to end  
And the Auspicious Day being about to appear,  
The father and son met together in accordance with the  
prophesy of the guru.

They illuminated the doorway of the place of Rongmey  
Karmo Taktsang,  
And from the right and left Secret Cave  
Of the Wishfulfilling Pagoda, and from the Turquoise Lion  
Lake,  
They revealed a jewel treasury of wondrous, profound termas.  
These were the enlightened body, speech, and mind  
representations

Of the most-secret guru Dorje Drakpo Tsal.  
And, as the most exalted, from the secret dakini cave on the  
left slope,  
They revealed that which has come as the protecting lord for  
the whole realm of Tibet.

These most eminent vidyadharas in collaboration  
Translated, in a moderate length, from the dakini sign script  
This gradual path, the background teaching for the four  
cycles of guru *sadhana*,  
The essential extract of the realization of the sutras and  
tantras.

The fortunate and worthy recipient Lodrö Thaye,  
Offered his earnest service with devoted three doors.

Through the virtue of kindling, as a torch of the sun and  
moon over the earth,  
This wealth of jewels, a harvest of the essential teachings,  
The quintessence for all the fortunate ones,  
May the beings of the three realms be effortlessly relieved  
Through the definitive vehicle of the great secret!

May the degradations of this age be pacified,  
And may the splendor of a golden age of happiness shine  
throughout  
The country of the Land of Snow!

This was written in Tashi Dagam Wangpuk by Padma Garwang Lodrö  
Thaye Yungdrung Lingpa, someone who was accepted by both of the two  
indisputable kings of vidyadhara siddhas. May virtuous goodness increase!



THE COMMENTARY  
PART V

*The Light of Wisdom*

by JAMGÖN KONGTRÜL THE FIRST

A Commentary on the Wisdom Essence  
of Oral Instructions in the Stages of the Path,  
according to *The Guru's Heart Practice of Powerful Vajra Wrath*,  
Entitled *Fully Spreading the Light of Wisdom*



## 34

# CLEARING HINDRANCES

The fourth major division—the steps for removing hindrances—has three parts: a brief statement, a detailed explanation, and a conclusion

### BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

On such an eminent path of the four empowerments and the  
four aspects of approach and accomplishment,<sup>2</sup>

The outer, inner, and innermost hindrances should be  
removed in this way.<sup>2</sup>

Just as adversaries seek to harm a wealthy merchant, when you have embarked upon such an eminent path of the four empowerments that ripen the stream-of-being and the four aspects of approach and accomplishment that liberate after being ripened, you will encounter outer, inner, and innermost obstacles. The *Compendium* describes this:

For the sentient being of lesser intellect who has newly  
entered the vehicle,

And has not yet discovered this rare gemstone,  
The maras will delight in creating obstacles.<sup>1</sup>

In this regard, no matter what type of hindrance may occur, the way to employ the respective remedies, the stages of methods for removing them, like one would employ a powerful, armed escort, is as follows.

## DETAILED EXPLANATION

This has two sections: the general and the specific.

### THE GENERAL

The *Lamrim Yeshe Nyingpo* root text says:

In fact, all that is obstructed and obstructs,<sup>‡</sup>  
 Everything, is devoid of reality, like a knotted snake  
 unfurling.<sup>‡</sup>

Thus, they are far beyond the domain of accepting, rejecting,  
 and applying antidotes.<sup>‡</sup>

Yet, in order for the beginner to purify conceptual thought,<sup>‡</sup>

In the actual experience of the ultimate truth, all the hindrances that obstruct, the self that is obstructed, and the act of obstructing are all devoid of even as much as an atom of verifiable reality. They are by nature liberated from the start, just like the knot on a snake. Therefore, they are far beyond the entire domain of unfavorable aspects to be rejected, favorable aspects to be accepted, and remedies to be applied. Yet, for the sake of the beginner embarking on the path of applying the relative truth to purify the illusory contraption of childish conceptual thought, here are the methods that should be utilized.

### THE SPECIFIC

This has four points: removing the outer elemental hindrances of the body; removing the inner obstacle-hindrances of the maras; removing the secret samadhi hindrances of the mind; and removing the common, circumstantial hindrances of being defiled by samaya transgressions.

## REMOVING THE OUTER ELEMENTAL HINDRANCES OF THE BODY

Concerning how to remove diseases in term of their causes, conditions, and effects, the *Lamrim Yeshe Nyingpo* root text says:

The removal of the obstruction of sickness, disturbances of the bodily elements, is as follows:ᑦ

The habitual patterns of the all-ground are accumulated through the cause of ego-clinging.ᑦ

Triggered by thoughts, the four hundred and four diseasesᑦ Are all just the five poisons, which are your own mind.

Maintain the naked face of mind-essence free from fabrications.ᑦ

Cut the paranoia of hope and fear and let go completely.ᑦ

Subsume the pain within the letter HUNG and expel it directly.ᑦ

Exhale the stale breath and settle your awareness in naturalness.ᑦ

Here are the methods for removing all the various types of disease resulting from disturbances or imbalances of the elements in the body composed of the four elements. While the three poisons lie dormant in the ground, which is the all-ground of various tendencies, karma is accumulated there through the cause, perpetuation of ego-clinging. Based on that and triggered by the condition of thoughts that provoke disturbing emotions, the effect is a ripening into one of the four hundred and four diseases. This number comes from adding together one hundred and one for each of the four types of superficial and temporary diseases that emerge from the permutations of the three poisons, in other words, when the “imputed” aspect of these permutations comes together with “other-dependent” evil influences and the “full establishment” of former actions. When this happens, body and mind are tormented by painful sensations.

The way to treat all of this is not to resort to divination, healing rites, or medical diagnosis, as in the case of an ordinary person. Rather, you should sever the bonds of ego-clinging and remove the chasm of hope and fear. Un-

derstand that, as typified by the fact that desire generates wind disorders, the cause of disease originates from the five poisons; understand that the five poisons, moreover, have no existence separate from being the natural expressions of your own confused mind; and understand that this mind-essence is, from the beginning, devoid of the constructs of birth, old age, sickness, and death. Having understood such, discard ego-clinging and cut through the hope and fear of dualistic clinging. By thus uprooting the congenital cause of disease, the imputed effects of disease will naturally cease.

As for the foremost curative technique, namely settling into the natural state: Rather than engaging in rejecting and accepting with respect to disease, pain, and the conception of self, sustain one-pointedly the naked nature of aware emptiness, applying it to the occurrence of illness. Through this, the wisdom of knowing will defeat unknowing, the cause; disturbing emotions, the condition, will recede back into basic space; and conceptual thinking, the coordinating circumstances, will dissolve into the state of nonthought.

As for the next best cure, equalizing: If you cannot effectuate the above-mentioned state of realization, uproot the paranoia of hoping to not be ill and fearing illness, and completely let go of every care and concern for the perceived body and its associated ego-clinging.

As for the final cure by means of visualization, if the aforementioned also does not remove the illness: With the combined force of the melodious sound of HUNG, the breath, and the mind, imagine, with single-minded focus on wherever it hurts, that you subsume the entire disease into the form of the syllable HUNG. Then, expel the pain in the form of the HUNG directly out of the body and imagine that it vanishes into the far distance. Then, exhale the stale breath repeatedly, cast off the attitude of thinking, "I'm sick," and settle your awareness in the naturalness of intrinsic well-being.

## REMOVING THE INNER OBSTACLE-HINDRANCES OF THE MARAS

The *Lamrim Yeshe Nyingpo* root text says:

As for removing the hindrances of obstacle-maras and obstructing forces:<sup>2</sup>

No matter how the male, female, and neuter obstructors and  
the great maras may manifest,<sup>2</sup>  
They do not exist in such a way.<sup>2</sup>  
Just like confusing one's own shadow for a flesh-eating spirit,<sup>2</sup>  
Through straying from the real mode of being, the unity of  
luminosity and emptiness,<sup>2</sup>  
They appear as such by the power of coarse dualistic fixation.<sup>2</sup>  
By clinging to the idea of an I, all kinds of paranoia occurs.<sup>2</sup>  
By cutting through their ground and root, the cave of  
falsehood naturally collapses.<sup>2</sup>  
All sufferings are quelled and mental happiness dawns from  
within.<sup>2</sup>  
If even that does not work to cut through, offer your body as  
a feast.<sup>2</sup>  
Abandon ego-clinging, and without conceit, rest carefree.<sup>2</sup>  
For the post-meditation, arouse bodhichitta and make  
aspirations.<sup>2</sup>

Here are the methods for removing the hindrances of gods belonging to the class of maras and different types of spirits and obstructors who cause obstacles to the attainment of liberation.

The general maras include the four maras of emotions, aggregates, the Lord of Death, and the divine child. The retinue of the divine mara is the inconceivable number of beings belonging to the retinue of the thirty-six pretas of the mara class, such as the four great mundane ones, and so forth.<sup>2</sup> The particular maras include the outer types, such as the elemental spirits, the misguiders, and others; the inner types, such as thoughts, paranoia, and the like; and the innermost types, including pretentiousness over signs of siddhis, and the like. Each of these is also sixfold, making eighteen types, as taught in the precious sutras.<sup>3</sup> These can all be subsumed into the triad of male, female, and neuter classes, the natural expressions of the three principles of anger, desire, and delusion, which manifest as the misleading obstructors and obstacle-causing great maras.

No matter how good or evil their form, or how magical their activity,

in reality they do not exist as such even in the slightest. Because they are baseless, fearing them is like being terror-stricken due to confusing one's shadow for a flesh-eating raksha spirit.

The identity of the maras and obstructors are as Shantideva described:

Whatever harm may exist in the worlds,  
 And whatever terror and suffering there may be,  
 They all result from belief in a self,  
 So what can that great demon do to me?

Accordingly, the root of them all is this mind that believes in an I. Moreover, when failing to recognize the natural state to be primordially present as the unity of cognizance and emptiness, the cognizant quality strays outwardly and forms into perceived objects. Once the consciousness perceiving it arises, ego-clinging becomes progressively coarser, under the influence of which the cognizant quality becomes anger, the empty quality becomes desire, and the unified nature turns into delusion.

The eighty-four thousand disturbing emotions eventually emerge, and then, the infinite effervescent reflections of their self-expression, visible but nonexistent, appear as such. As is said:

Your own mind is the so-called mara.  
 Your own mind is the obstructor.

Even though there are many causes for being afflicted, it is taught to primarily result from persevering on the path. As it is taught in the *Sutra of Manjushri's Magical Manifestations*, "You should understand that Mara's attacks on the bodhisattvas accrue from perseverance. Why is that? There's nothing the maras can do against those who do not persevere. This is because they are already maras."

The substantial cause for being afflicted is the continuous clinging to an I from time immemorial, which causes all kinds of paranoia based on petty circumstances to occur. The sutra called *Inquiry of Gaganagañja* states: "Just as wind enters where there is an opening, the maras will enter and seek to harm wherever the practitioner's mind has a flaw. Therefore, the bodhisattva should be without the flaw of disturbing emotions." This



being so, it is of utmost importance to understand the signs, experiences, demonic activities, and so forth, associated with being influenced by the maras, which are elaborately described in the sutras and other scriptures.<sup>4</sup>

Concerning the method to remove them, the foremost practitioner should cut through the very basis within his or her mind from which these maras and obstructors arise, appearing as though external. By doing so, one resolves that they do not possess any reality outside of the clinging to one's own mind as though it were a demon. By looking into the identity of this clinging to a demon, one realizes that it is devoid of arising, dwelling, and ceasing, whereupon the cave of delusional falsehood collapses in and of itself. This cuts off the passageway of conceptual thinking, which utterly quells all the traffic of the sufferings of hope and fear, and transforms bad omens into good fortune, so that the sun of mental ease dawns from within.

If that does not succeed in cutting through, or if one is a medium-level practitioner, deliberately summon the maras and obstructors and offer your body while visualizing it as a feast of sense pleasures. Discard your body as food, and completely abandon the clinging of self-cherishing.<sup>5</sup>

Moreover, without entertaining so much as an iota of conceit-inducing thoughts of paranoia, adopt a come-what-may attitude and go to a terrifying charnel ground, to a path frequented by vicious gods and demons, or the like. There you should lie down carefree and unconcerned. Through this, the challenges of magical displays will become completely quelled and completely severed, after which obstacles will become the highest accomplishment.<sup>6</sup>

In the post-meditation of these, or if one is a lesser practitioner, intensely generate loving-kindness and compassion by regarding the maras and obstructors as parents. Especially arouse the bodhichitta of resolving to persevere on the path in order to establish them on the level of buddhahood. Train in the sending and taking of exchanging oneself with others, and make vast aspirations in accordance with the way of the Great Vehicle.

Furthermore, those with the respectful trust of relying from the core of their hearts on the guru and the Three Jewels, and those who gather a vast accumulation of merit, will quell all attacks from maras and obstructors.

The *Compendium* describes this as follows:

With the four causes, the skilled and powerful bodhisattva  
Is hard to overwhelm and remains unswayed by the four  
maras.

He abides in emptiness, never forsakes sentient beings,  
Does exactly as he says he will, and possesses the Sugata's  
blessings.<sup>7</sup>

## REMOVING THE SECRET SAMADHI HINDRANCES OF THE MIND

This has two sections: a brief statement and a detailed explanation.

### Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

In particular, as for removing mental disturbance, the  
hindrance to samadhi:<sup>8</sup>

Although drowsiness, agitation, and experiences have no  
actual existence,<sup>8</sup>

When these illusory yet unhindered appearances dawn—<sup>8</sup>

When the yogi settles into the composure of a particularly valued samadhi, he will encounter the hindrance of mental disturbance, which originates from the constituents contracting.<sup>8</sup> Thus, it is of utmost importance to understand the methods for removing it. As the siddha Chegompa stated:

Even though a slight degree of experience and realization has  
arisen,

People of weak wisdom and intelligence

Cannot hold their own and are overcome by circumstances.

For such people,

It is vital to dispel faults and hindrances.

That is to say, there are numerous types of hindrances to samadhi consisting of unfavorable experiences, and there are many details, such as the causes for them to arise, the circumstances that provoke them, how they

turn into hindrances, and the way to utilize them as the path. Nevertheless, they can be summarized as fivefold: drowsiness, agitation, beneficial experience, harmful experience, and experience that neither helps nor harms.

Although these, in fact, have no actual, substantial, autonomous existence, based on circumstances, their individual forms unobstructedly and fleetingly appear on the mirror of mind as beguiling illusory reflections. When they appear, here is how you should bring them onto the path.

### Detailed Explanation

This section has three points: dispelling the hindrance of dullness, dispelling the hindrance of agitation, and dispelling the hindrance of experiences.

#### *Removing the Hindrance of Dullness*

The *Lamrim Yeshe Nyingpo* root text says:

When drowsy, apply the body postures, do exercises,<sup>§</sup>  
Direct your gaze into the sky, and bring forth clarity and  
sharpness;<sup>§</sup>

This has three aspects: feeling “dull,” being without the lucid quality of awareness; “unclear,” which means not being embraced by the experience of clarity; and “drowsy,” or tinged with sleep. In all three cases, you should bring your body under control by strictly applying all facets of posture and occasionally performing the appropriate exercises. Direct your gaze into the sky and bring forth the strength of clarity in your mind. Keep your mind unwavering and one-pointedly focused on your heart or another place. Avoid overly rich food, wear lighter clothing, stay in a brighter place, and so forth. These are methods for refreshing yourself.

#### *Removing the Hindrance of Agitation*

The *Lamrim Yeshe Nyingpo* root text says:

When agitated, loosen up within and focus your attention at  
the navel.<sup>§</sup>

This as well has three aspects: feeling “restless,” which is when attention gravitates towards objects and is unable to remain still; “agitated,” which means being constantly distracted without any calm whatsoever; and “scattered,” which means to uselessly and indeterminately range across objects. Other aspects of discursiveness are “undercurrent,” which means not noticing the thought activity and thus, erroneously believing that the mind is calm; and “rigid thought movement,” which means being involved in fixating on stillness. There are other types as well.<sup>9</sup>

When any of these is the case, you should loosen up your body and mind and focus your attention to a lower place, such as the navel. Lower the gaze, do not concentrate too rigidly, eat more nutritious food, wear warmer clothing, and sit in a darker part of the room, and so forth. Such are the methods that should be applied for overcoming these.

### *Removing the Hindrance of Temporary Experiences*

The *Lamrim Yeshe Nyingpo* root text says:

Without clinging to bliss, clarity, and nonthought, bring  
them onto the path.<sup>§</sup>

When unpleasant experiences occur, sustain self-liberation,  
since they are unreal.<sup>§</sup>

Leave all intermediate experiences without suppressing or  
encouraging.<sup>§</sup>

Understanding that they are all just the single mind itself,<sup>§</sup>

Maintain the continuity of awareness free from accepting and  
rejecting.<sup>§</sup>

Under the heading of beneficial experiences belong the bliss experiences, such as not noticing the presence of the body or when the mind feels submerged in bliss. There is also the clarity experience of feeling that you can see the events of the three realms, and the experience of nonthought, skylike emptiness, without center or edge. Moreover, if you savor the taste of these temporary experiences when renunciation, devotion, or compassion, and so forth well up from deep within you, the experiences vanish like

mist. If you discontinue, then your progress gets interrupted. Since these sow the seeds for one to become dependent, do not become infatuated or conceited, and do not cling or fixate to them. Rather than letting these experiences steer you, bring them onto the path by settling in equanimity while looking into your natural face.

When unpleasant or harmful experiences occur—including sickness, pain, heart-wind, contraction of the constituents, or the like—you are worse than an ordinary person, if you fall under the sway of feeling depressed. Therefore, regard them all to be unreal and illusory. Look into the natural face of the notion “unpleasant feeling” and sustain the experience of their liberation as being groundless and rootless.

Concerning the neutral experiences that neither help nor harm, the seeds for samsara and nirvana lie dormant within the all-ground and are present in the vajra body as syllables in the nadis, pranas, and bindus. When these are provoked by applying the physical posture and by means of samadhi, myriad types of experiences belonging to samsara and nirvana unfold. If you pursue them, you become afflicted by maras. If you remain indifferent to them, they do not become activated as part of the path. Therefore, no matter how they may occur, do not suppress them by regarding them to be flaws, and do not encourage them by regarding them to be virtues. Instead, leave them as the great natural liberation, free from clinging and fixation, so that they become part of the path.

No matter what kinds of hindrances you may encounter, you should understand that they are all magical displays of only your very own mind. Without accepting some by believing them to be good and rejecting others by thinking that they are bad, maintain the continuity of unfabricated awareness as it naturally is, and in this way all faults will turn into good qualities. The *Jewel Mound of Oral Instruction* describes this:

When you resolve the understanding of the natural state  
 And have captured the experiential ground of awareness,  
 You will realize whatever appears and occurs to be dharmata.  
 When you know how to transform faults into good qualities

And how to transmute an obstacle into accomplishment,  
 Then no matter what type of problem or hindrance you may  
 face,  
 They are friends on the path of the yogi.

## REMOVING THE GENERAL HINDRANCES OF BEING DEFILED BY SAMAYA TRANSGRESSIONS

This has two sections: the signs that transgression defilement has occurred and the methods for removing it.

### The Signs that Violation Defilement Has Occurred

The *Lamrim Yeshe Nyingpo* root text says:

If the general things, such as devotion, compassion, and  
 discrimination,<sup>§</sup>

Do not improve no matter how much you practice,<sup>§</sup>

And the darkness of laziness, pride, envy, and stupidity grows  
 dense,<sup>§</sup>

It is mostly resulting from violated samayas.<sup>§</sup>

Due to the hindrance that results from the circumstance of violation-defilement, which is common to the outer, inner, and innermost levels of practice, there is no development of progress no matter what you try to engender within your stream-of-being and no matter how hard you try to cultivate—whether it be devotion to the guru, compassion for sentient beings, intelligence for realizing the profound, and so forth, including the samadhis of the two stages. Instead, you get overcome with laziness and indolence; pride, which is the opposite of devotion; and envy, which is the opposite of compassion. And the darkness of stupidity, which is the opposite of intelligence, thickens automatically, obscuring the light of what is to be cultivated.

As for the method to dispel such things should they occur: Generally these result from associating and having contact with polluted things like bedding, food, clothing, samaya violators, those who have killed a family member, widows and widowers, butchers, and so forth. Thus, it is neces-

sary to pacify such experiences by discarding these things, performing a ritual cleansing, removing the pollution, and so forth. Nonetheless, since these are mostly caused by oneself, the practitioner, personally violating or breaching the samayas through the fault of crude conceptual thinking, you should exert yourself in the methods of confessing them.

### The Methods for Removing It

This has two sections: the general methods of confession and the special methods of confession.

#### *The General Methods of Confession*

The *Lamrim Yeshe Nyingpo* root text says:

So openly confess violations and, henceforth, make sincere resolutions.<sup>§</sup>

Do not keep company with violators; do not eat violators' food;<sup>§</sup>

Do not dwell in their places, but rest your three doors in naturalness.<sup>§</sup>

To elaborate, it is taught that violating the samayas of Secret Mantra produces numerous undesirable outcomes during the present lifetime, and, by interrupting the path, it lands you directly in vajra hell. Thus, since there is such an extremely huge advantage or risk, if you have committed even a minor fault of violation, you should immediately confess it in the presence of the object of confession—either the master in person or the infinite three roots and conquerors mentally imagined—openly, in clear speech, and with strong remorse. Then, make heartfelt resolutions to not commit such actions again.

Furthermore, if you keep the misdeed secret, it is like combining the seed of wrongdoing with the manure of deceit, which causes it to develop. But, if you proclaim it without concealment, it will not develop, and its force will weaken. When you sincerely and remorsefully confess, since action has no intrinsic nature, there is nothing that cannot be purified.

The way to confess is to utter words of confession as they appear in

any tantra or scripture, and then, immediately make sincere resolutions, all while possessing the four powers.

Since the samayas of Secret Mantra are most serious, the defilements of other people's violations can be contagious. It is therefore taught that it is inappropriate to drink from water in the same valley as people who have violated their samayas. This being so, do not associate with or keep company with people who are samaya-violators, including those living in the same location. Do not eat even a morsel of food produced with ingredients belonging to violators or given from their hands. Do not even dwell where samaya-violators have once dwelled, let alone in a place actually still inhabited by them. In short, rest in naturalness while guarding your three gates with the watchmen of carefulness, conscientiousness, and mindfulness.

### *The Special Methods of Confession*

This has three parts: the four aspects of confession, the four sets of mending, and the result of confession.

#### —The Four Aspects of Confession

The *Lamrim Yeshe Nyingpo* root text says:

As for the special ritual to confess violations and mend them:‡

Arrange the mandalas of guru, yidam, and dakini,‡

Whichever you are practicing, and lay out offerings and feast articles.‡

Visualize and stabilize the samadhis, and invoke their heart samaya through recitation.‡

Invite the supports for the feast, prostrate respectfully,‡

Do the meditation and recitation of Vajrasattva and chant the  
“Lamenting Confession” in a loud and clear voice.‡

Let be in the continuity of the view and confess general faults.‡

Generally speaking, all the tantras, statements, and instructions of the Early Translation school have heaped special praise upon and profoundly and extensively taught the rituals to confess violations and breaches, and



to mend them. For instance, the *General Sutra: The Great Assemblage of Realization* mentions the fivefold mending of action, substance, intent, samadhi, and thatness.<sup>10</sup> The quintessence of all these condensed to their vital points is as follows.

In accordance with the liturgy, prepare the mandala for accomplishing the three roots—guru, yidam, and dakini—either combined, or separately, whichever is suitable. Arrange cleanly, correctly, and tidily whatever you have of the feast articles and the 108 outer and inner offerings.

Visualize the samadhi for oneself and in front, stabilize it, and together with the “stake of visualization” for radiating and absorbing, invoke their powerful heart samaya—the pledge of former resolve—through mantra recitation. To fill the expanse of the sky, invite the supports for gathering the accumulations with the feast, the mandala deities, as well as the deities who are the guests.

Physically, with deep respect, make the extended prostration of laying your body on the ground and the rising prostration of bending the five points to the ground. Chant the *Confession of the Ineffable Nature* and the names of the all-encompassing peaceful and wrathful conquerors.

Verbally, perform the procedures of the outer, inner, secret, and innermost meditation and recitation of Bhagavan Vajrasattva<sup>11</sup>—the single deity and single mantra for purifying violations and breaches—and, as indicated by the *Lamenting Confession of Rudra*, chant the words of confession, lamenting in a loud and clear voice.

Mentally, remind yourself with the *Confession of the Expanse of the View*, and then, let be evenly in the vast and all-pervasive continuity of primordial purity, the total purity of the three spheres that does not fall into any extreme of transgression or violation.

In the general way, chant the *Universal Confession of the Sugatas* and, with fierce remorse for all wrongdoing of body, speech, and mind, admit whatever you may have done and confess without concealing anything.

This way of confessing the wrongdoing of body, speech, and mind and the three gates all together, in connection with their respective antidotes, is the particular intended meaning of the great confession in four parts which is explicitly praised in the *King of Immaculate Confessions*,

a tantra extracted from the *Ultimate Gift of the Elephant Tantra*, and in other places.

### —The Four Sets of Mending

The *Lamrim Yeshe Nyingpo* root text says:

Make a delightful mending with enjoyments, amrita, rakta,  
 tormas, and lamps,<sup>8</sup>  
 And with the profound feast offering of union and  
 liberation.<sup>8</sup>

After having purified, by means of confession the violations and breaches belonging to your own stream-of-being, next is to restore them through the rite of mending those connected with the deities of the three roots, which appear as though they are a separate stream-of-being. Due to the faults of one's violations, these beings display a semblance of displeasure and the violations then become punishable.

Generally speaking, all the tantras and scriptures mention the methods of mending by means of feast articles on the outer level, the basis of aggregates on the inner level, and bodhichitta on the innermost level. In particular, *Overturing From the Depths* teaches three ways: essential mending by means of statements of realization in the manner of transcending through the view; natural mending by means of the four pairs in the manner of not wavering from the natural state by means of samadhi meditation; and mending in the manner of compassion by means of understanding how to transmute the natural purity of the indivisibility of deity and thought into different forms. The *Assembly of Sugatas* and other scriptures teach the renowned fivefold mending: mending with the foremost of offerings, the radiance of samaya substance, the basic materials of the living, the thread-cross of the four continents, and the confession of deeply felt remorse.<sup>12</sup>

Although there are many such systems, the essence that encapsulates the vital points of them all is as follows. On the outer level, in order to satisfy the wisdom faculties, perform the mending through making offerings. Using as a support the material arrangement of the five enjoyments, such as flowers and the rest, offer them through mentally filling the breadth of

the sky with them and make an offering also of the extraordinary scenery that is naturally present.

On the inner level, in order to purify the conceptual obscurations related to mind, speech, body, and thatness, there is the “mending in four pairs.” These are the amrita medicine, the great red rakta, the *baling* torma, and the illuminating lamp.<sup>13</sup> Using these four to symbolize the substance of samaya, perform the mending by reminding yourself of the nature of the innate state.

On the secret level, use the *ganachakra* of profound yogic discipline involving the combined *tana* union and *gana* liberation, which is the marvelous means of mending samayas and the direct cause for supreme accomplishment. This can be done either in actuality or merely as an imitation feast offering, which also has immense benefit. Use all of these to completely mend the samayas that are the great delight of awakened mind.

### —The Result of Apology

The *Lamrim Yeshe Nyingpo* root text says:

This will pacify all violations and breaches of the actions of  
your three doors,<sup>14</sup>

And you will realize the wisdom of the four vajras.<sup>15</sup>

The beneficial qualities of having correctly carried out these confession and mending rites are as follows. Presently, all the possible violations and breaches that stem from the conceptual obscurations of your three doors, as well as their actions related to doer and deed, will be pacified, and ultimately you will realize the level of the four vajras of body, speech, mind, and wisdom. This is because it is the ultimate of secrets and profound methods. The *Immaculate Confession Tantra* also illustrates such as follows: “Through merely hearing the names of the mandala deities, male and female yogis will mend all the violations and breaches of the root and branch samayas, become endowed with the inconceivable body, speech, mind, qualities, and activities of all the *tathagatas*, and thus become spontaneously present at the level of the great assembly of the Wheel of Letters.

## CONCLUSION

The *Lamrim Yeshe Nyingpo* root text says:

Moreover, emphasize unbearable devotion,<sup>§</sup>  
 Arouse impartial compassion and bodhichitta.<sup>§</sup>  
 Seek out the actual key points with profound knowledge.<sup>§</sup>  
 Through resolving with the view and distinguishing with the  
 conduct,<sup>§</sup>  
 The major hindrance of privileging either of the two truths  
 will be self-liberated,<sup>§</sup>  
 And the qualities of the path will naturally and effortlessly  
 manifest.<sup>§</sup>

Among the methods of removing hindrances on the path, moreover, you should emphasize, taking it as the life force of your practice, only unbearable, tear-jerking devotion, which is inspired by the trust of seeing your root guru as a buddha in person and by the deeply felt yearning of remembering his kindness. Cultivate boundless loving-kindness and compassion that is impartial towards all the sentient beings throughout the reaches of space, and constantly arouse the bodhichitta of desiring to establish all of them on the level of buddhahood. With the profound and flawless knowledge resulting from study, reflection, and meditation, do not cling to merely terms and phrases, but authentically seek out the secret key points of the true meaning.

Resolve samsara and nirvana through the view, which descends through the vehicles from above and distinguish what needs to be adopted and avoided through the conduct, which ascends through the levels of teachings from below.<sup>14</sup> By doing so, the major hindrance of privileging either the relative or the ultimate will be naturally liberated. Then, the visceral signs and the qualities of having practiced the path will naturally and effortlessly manifest, like fruit trees and flowers that naturally bloom when the auspicious circumstances of moisture and warmth come together during the spring.

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## ENHANCEMENT

The fifth major division, the steps for bringing forth enhancement, has three parts: the brief statement, the detailed explanation, and the conclusion.

### BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

Next, as for the outer, inner, and innermost enhancements:<sup>8</sup>

Just as, after having finished the measures for protecting field crops from damage, one exerts himself in the methods for producing a yield through maintenance and watering, knowledge-mantra rituals, and so forth, likewise, once you have removed the hindrances on the path, then you must bring forth enhancement to promote the growth of good qualities.<sup>15</sup> For this, the triad of outer, inner, and innermost procedures are taught. They are as follows.

### DETAILED EXPLANATION

This has three sections: outer enhancement, inner enhancement, and innermost enhancement.

## OUTER ENHANCEMENT

This has two sections: a brief statement and a detailed explanation.

### BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

No matter what kind of outer situation may present itself,<sup>§</sup>  
By knowing how to take them as path, they become aides to  
enlightenment.<sup>§</sup>

No matter in which manner or mode that external positive, negative, or neutral objects which produce attachment, aversion, or dullness may appear, do not fall under the sway of the concepts of accepting, rejection, or indifference. Instead, if you effectuate the key point by knowing how to take them as path—at best in one instant, next best in two, or at least no longer than the third instant—all that manifests as the objects of the six collections will become aides to your attainment of enlightenment.

### DETAILED EXPLANATION

This has two parts: the general and the specific.

#### The General

The *Lamrim Yeshe Nyingpo* root text says:

For enemies, cultivate patience and arouse compassion.<sup>§</sup>  
For friends, train in seeing their unreality and cut  
attachment.<sup>§</sup>  
With all in between, form good karmic links.<sup>§</sup>

How does one bring these objects and circumstances onto the path? This is done in the manner of determined mind-training, relative interdependence, and ultimate emptiness.

In general, as for your enemies, harmful humans, and spirits—such as those who hurt you out of resentment from previous actions, those who are ungrateful and return kindness with its opposite, and so on—no matter how

big or small they are, do not harbor resentment but instead cultivate patience. Even though they have been your parents in numerous lifetimes, out of confusion they do not recognize this at present, and they, therefore, create negative karma. This is a cause for you to arouse even greater compassion.

For friends and relatives, lovers and companions, and for everything pleasant including wealth and possessions, train with strong determination in seeing their unreality—that they are all like dreams and magical illusions—and cut through the fixation of being bound by attachment.

With all beings in between that cause neither attachment nor aversion, do not neglect them with indifference. Rather, form positive karmic links with them as much as possible. For example, helping them form habitual patterns for each kind of virtuous root, such as causing them to see before their eyes the shrine representations of the Three Jewels, exclaiming in their ears the names of the buddhas and the profound *dharani* mantras, bringing to their noses the fragrance that grants liberation through smelling, bringing to their tongues the samaya substance that grants liberation through tasting, guiding them in prostrations and circumambulations with their bodies, devotion in their minds, and so forth.

## The Specific

This has two parts: the conventional way of bringing phenomena onto the path and the ultimate way of bringing them onto the path.

### *The Conventional Way of Bringing Phenomena onto the Path*

This has two parts: the actual part and how to apply it to one's stream-of-being.

#### —The Actual

The *Lamrim Yeshe Nyingpo* root text says:

Contemplate that they are all relative, impermanent, and  
illusory.<sup>§</sup>

Firmly resolve that they are completely futile.<sup>§</sup>

Contemplate that all phenomena comprised of what is positive, negative, and neutral are relative because of being hollow, false, and insubstantial; impermanent because of shifting and changing every moment; and like a magical illusion because they possess no reality even though they are perceived.<sup>16</sup> *The King of Samadhi Sutra* says:

When magicians conjure their magical forms,  
 They create various things—horses, elephants, and chariots.  
 However they may appear, there is nothing there whatsoever.  
 Know all phenomena to be this way.

Therefore, apart from practicing the sublime Dharma, there is absolutely nothing else with even an iota of benefit for this life, let alone for future lives. Thus, firmly resolve that everything perceived, no matter what, is totally futile, and embrace it all with this feeling of renunciation.

#### —How to Take It to Heart

The *Lamrim Yeshe Nyingpo* root text says:

Embrace pleasant and painful conditions with the key point  
 of giving and taking.<sup>3</sup>  
 No matter what comes your way, adhere continually to  
 contentment and mental ease.<sup>3</sup>

In particular, with any type of external or internal circumstance, be it minor or major, when experiencing pleasant or painful sensations in body or mind, do not pursue it and indulge in its feeling. Rather, when experiencing pleasure, expand its cause, combining it with virtue, to infinity and send it to sentient beings. When pain occurs, you should gather its cause, brought together with nonvirtue, from all sentient beings and take it upon yourself. In this way, embrace all circumstances with the profound key points of mind-training and bring them onto the path.

When you, as a matter of course, obtain food, clothing, a dwelling place, bedding, and so forth, since the Buddha gave permission for ordained people to have food, clothing, housing, and the like, that cost hundreds,<sup>17</sup> you do not need to explicitly avoid them if you are unattached. If



you do not obtain such things, you can get by with garments from a rubbish heap and meager food that is just enough to sustain life, so be content with whatever comes your way.

If your moods easily shift based on positive or negative circumstances, and you have too much impatience, thinking that you need one thing after the other, you will wallow,<sup>18</sup> as a slave of desire, and never have the chance to be at ease in body and mind. Therefore, no matter what happens, always keep nothing but a state of mental ease.

### *The Ultimate Way of Bringing Phenomena onto the Path*

This has two parts: the meditation state and post-meditation.

#### —The Meditation State

The *Lamrim Yeshe Nyingpo* root text says:

In the ultimate, all the phenomena of sights, sounds, and thoughts,<sup>§</sup>

Have no self-nature so leave them in their state of being unreal.<sup>§</sup>

None of the instances of bringing phenomena onto the path will be effective if you cling to them as being concrete or as solidly real. As the *Compendium* mentions:

Just like eating exquisite food mixed with poison,  
Is keeping a conceptual focus with regard to wholesome  
phenomena, the Conqueror has taught.<sup>19</sup>

This being so, in the ultimate natural state, visual forms appearing to the eyes, sounds that resound in the ears, and the phenomena of samsara and nirvana that are thought of in the domain of the mind are all mere appearances from the perspective of deluded perception. Aside from that, when you scrutinize them with direct and inferential valid cognition and authentic discriminating knowledge, or when the wisdom resulting from meditation practice has dawned from within, you understand that they are unreal, by nature insubstantial from the very beginning, just like a reflec-

tion in the sky—neither arising, dwelling, nor ceasing. When you have understood them to be this way and then look into the natural face of deluded clinging, it is of utmost importance that you settle evenly within the natural state of not conceptualizing them. Just like the *Compendium* describes:

When you have fully dissected with knowledge and do not  
 observe even an atom  
 Within compounded and uncompounded, and virtuous and  
 nonvirtuous phenomena,  
 You transcend all types of knowledge within the worlds  
 And, like the sky, do not dwell on anything at all.

Accordingly, this is the foremost among all kinds of bringing phenomena onto the path.

### *Post-Meditation*

The *Lamrim Yeshe Nyingpo* root text says:

In post-meditation, take as path the eight examples of dream  
 and illusion,<sup>§</sup>  
 And perfect without attachment the great accumulation of  
 merit.<sup>§</sup>

All the phenomena of samsara are impure interdependence,<sup>§</sup>  
 And even nirvana is merely pure dependent origination.<sup>§</sup>  
 Arrange, therefore, all the appearances of the path  
 As interdependent causes and conditions for the side of  
 goodness.<sup>§</sup>

During the post-meditation as well, when you rise from the state of composure, do not cling to any visual or auditory phenomena as being real and concrete. Rather, regard all perceived external objects to be (1) like a dream—appearing to deluded perception even while not existing; (2) like a magical illusion—appearing momentarily due to a confluence of interdependent causes and conditions; (3) like a visual impairment—appearing to

be there while actually not; (4) like a mirage—not truly existent even while appearing; (5) like an echo—appearing while not existing anywhere inside or outside; (6) like a city of *gandharvas*—not existing in actuality even while appearing as a place with inhabitants; (7) like the reflection in a mirror—visible yet devoid of true existence; (8) like an apparition—appearing in various ways while being nothing whatsoever. In this way, regard everything as resembling these eight examples of unreality.

As much as you are able and as much as you can afford, use your three doors to create vast accumulations, pursuing involvement in boundless doors of merit, wholesome actions, indiscriminately applied. When this is done with the understanding that they are like magical illusions and cannot be clung to, and with the view that is utterly free of the three spheres, they are taken onto the path.

All states of affliction—samsaric phenomena comprised of the aggregates, elements, and sense bases arise based on innate ignorance of the sugata essence that is the natural state. When this sugata essence is stained by temporary defilements such as the emergence of karmic formation, and so forth, there devolves the twelve links of dependent origination, fully formed through impure causes and conditions. In this way, the three afflicted links—ignorance, craving, and grasping—create the two karmic links of formation and becoming. From that come the seven bases of affliction—the birth of consciousness, name-and-form, six sense bases, contact, sensation, birth, as well as old age and death.<sup>20</sup> And from these, again emerge the three afflicted links, such that they revolve in mutual dependency, just like a bird and an egg.<sup>21</sup> *The Essence of Dependent Origination of the Middle Way* describes this as follows:

From the three, the two devolve.

From the two, the seven, and from the seven again

The three appear, so that the wheel of existence

Revolves again and again.

Even nirvana—the sublime peace of emancipation that lies far beyond the suffering of existence—comes about through the twelve links in reverse order. That is to say, aging and death cease when birth has ceased,

and, when becoming has ceased, birth will cease, and so on. In this way, by collapsing the cave of ignorance, defilement itself is utterly purified. This is merely dependent origination in its pristine aspect.

Even though ultimate, natural luminosity transcends the dependent origination of something produced and its producer, its different aspects can be labeled as follows: During the phase of the ground, it is experienced as the twelve links that are the basis of samsaric existence;<sup>22</sup> during the phase of the path, it is experienced as the twelve links of true meaning;<sup>23</sup> and during the phase of fruition, it is experienced as the twelve aspects of purity. The *Namasangiti* states:

To extricate the root of existence with twelve links,<sup>24</sup>  
 The bearer of the twelve aspects of purity,<sup>25</sup>  
 Has the form of the four truths.<sup>26</sup>

In short, all phenomena of samsara, nirvana, and the path are mere appearances that occur in dependent connection. As such, they are by nature emptiness, and possess no real or concrete existence. The noble Nagarjuna has, therefore, said:

Because there is nothing  
 That does not arise dependently,  
 There is nothing  
 That is not empty.

For these reasons, all the appearances of the path are rooted in dependent origination.<sup>27</sup> Thus, everyone who desires liberation—beginning from when they first form the intent to enter the door of the Dharma and start to follow a master, up until when they realize the genuine fruition—should arrange, only in favor of success, all the interdependent circumstances of causes for practicing the sublime Dharma and its contributing conditions. By doing so, they will achieve the immense twofold benefit, temporarily, and for the long run.<sup>28</sup> The *Letter to a Friend* mentions this as follows:

This interdependent origination is the profoundly valued  
 Treasury of the Buddha's words.

Whoever truly perceives it  
Will see the Dharma and, through that, will see the  
Tathagata.

## INNER ENHANCEMENT OF DEVELOPMENT AND COMPLETION

This has two parts: the enhancement of the development stage and the enhancement of the completion stage.

### THE ENHANCEMENT OF THE DEVELOPMENT STAGE

This has two parts: the general and the specific.

#### The General

The *Lamrim Yeshe Nyingpo* root text says:

As for the inner level, the development stage is apparent  
emptiness, like the moon in water,<sup>2</sup>  
Whatever appears is deity, which in turn is your own mind.<sup>3</sup>  
Mind and the form of the deity are of the same taste, such  
that all of appearance and existence  
Is the manifest ground as deity forms, which, when  
encountered, increase samadhi.<sup>4</sup>

As for the manner of cultivating skill in the samadhi of the two inner stages and bringing forth enhancement in them: Initially, no matter how you practice the imagined development stage, you should use the following techniques:

- Embrace the profound manner of training in empty images, like the reflection of the moon in water, where the visualizations are visible yet devoid of true existence.
- Embrace the extensive by training in the fact that whatever aspects of the world and its inhabitants appear, they are all forms of the yidam deity.

- Moreover, understand that because these in turn have no existence beyond being the playful expressions of your own mind, the mind that meditates and the divine form meditated upon are both the same taste in terms of ultimate dharmata.
- This being so, the entire world comprised of all that appears and exists is also primordially manifest and complete within the ground as the deity forms of self-existing wisdom. This is the ultimate manner of the thoroughly established visualization.
- Then, no matter what type of thought may gravitate towards any of the objects of the six collections, as soon as this momentary encounter takes place, the play of samadhi of understanding this to be nothing but the nature of the deity increases boundlessly.

These five aspects will enhance the general qualities of the development stage.

## The Specific

This has two points: cultivating the skill of development and practicing that by means of purifying, perfecting, and ripening.

### *Cultivating the Skill of Development*

The *Lamrim Yeshe Nyingpo* root text says:

Let a splendid painting or an image reflected in a mirror<sup>§</sup>

Cast itself on a clear vessel of water and use it as support.<sup>§</sup>

Train in the vivid presence of focusing your mind, eyes, and  
breath.<sup>§</sup>

While dreaming at night, emerge in the form of the deity.<sup>§</sup>

During the day, take an authentic image of the deity's form painted by a master craftsman, or use a vividly colorful and splendid image reflected in crystal or a mirror and place it behind you, for instance. Let its reflection cast itself on a clear and unmoving vessel of water. Using that as a support, train in the expression of vivid presence by coordinating your mind, eyes, and breath, and focusing on the image one-pointedly.

At night, use the oral instruction for capturing to take hold of dreams, and as soon as they are captured, train in emerging in the form of the deity just like you visualized it in the daytime. Through this, the nighttime practice will enhance daytime experience and that in turn will strengthen nighttime experience, thus yielding immense enhancement.

*Practicing that by Means of Purifying, Perfecting, and Ripening*

The *Lamrim Yeshe Nyingpo* root text says:

In particular, purify the clinging to samsaric appearances,<sup>§</sup>

And perfect the ultimate qualities of nirvana.<sup>§</sup>

By fully knowing how the two stages are presently the basis  
for ripening,<sup>§</sup>

The supreme path will manifest.<sup>§</sup>

A development stage that merely takes as path the aspects of shape and color is also found among non-Buddhist traditions. Its outcome is marginal, and through it one strays into a “reified development stage” from which it is possible to become a *rudra* as the specific result or a powerful spirit as a result that resembles the cause. For these reasons, here is the particular key point for ensuring that these aspects become part of the path.

By practicing in harmony with samsaric aspects, in the sense of looking downwards—through creating and dissolving in ways that correspond to the states of dying, *bardo*, and taking rebirth; and through visualizing the supportive celestial palace and the supported deity circle in ways that correspond to the external world and its inner inhabitants—you purify the clinging to their appearance. Based on that, the generation stage becomes a replica of the state of perfection, in the sense of looking upwards—support and supported are present as the pure mandala of the deity, the form body is present through creation, and the dharmakaya through dissolution—and the development stage becomes the cause for perfecting the ultimate qualities of nirvana. When you fully understand how, presently, laying the foundation for the two stages will be the extraordinary method for bringing the wisdom of the completion stage to maturation, then, the supreme path devoid of error or deviation will manifest.

## THE ENHANCEMENT OF THE COMPLETION STAGE

This has three parts: the enhancement of nadi and prana practice, the enhancement of the path of passion, and the general enhancement of the completion stage along with its result.

### The Enhancement of Nadi and Prana Practice

The *Lamrim Yeshe Nyingpo* root text says:

Untie the nadi knots through the profound exercises.ᑭ

Through the practice of holding the middle breath directly,ᑭ

Spontaneously disperse the prana-mind and let consciousness  
rest in the natural state.ᑭ

Throughout meditation and post-meditation, keep the  
presence of the blazing chandali.ᑭ

When practicing with one's own body conjoined with the method, during session breaks, you should untie all the knots in the nadis by means of exerting yourself in applying the key points relevant to implementing pith instructions on the profound exercises of body-training.

At all times, utilize the secret prana practice of great wisdom to maintain the middle breath, holding it directly at the navel, through which you will spontaneously disperse both the subtle and coarse disturbances of the prana-mind, and your consciousness will rest in its natural state.<sup>29</sup>

It is a key point of utmost importance to train in keeping the vivid presence of blazing uninterruptedly and steadily throughout meditation and post-meditation, since you will not achieve its power by being sporadic, training in the visualization of the *tummo* fire during the meditation state and not during post-meditation.

### The Enhancement of the Path of Passion

The *Lamrim Yeshe Nyingpo* root text says:

Dissolve the melting bindu into the center of your heart.ᑭ

Supported by that, in the illusory state free from fixation,ᑭ

Use whatever appears as the objects of the six collectionsᑭ



To develop the self-expression of natural samadhi that induces great bliss.<sup>3</sup>

When entering the *phonya* path of another's body, and when the sphere of relative bodhichitta gradually drips and melts due to the fire of passion from uniting with the mudra, remain unwavering from the skylike state of primordially pure, aware emptiness. At the center of the central nadi in the individual chakras, and, in particular, in combination with retaining, reversing, distributing, and permeating at the final point of the innate, in the middle of your heart center, dissolve the relative sphere into the great sphere of pure essence, which is immaculate, original wisdom. Through this, you will never be separated from the experience of blissful emptiness in both body and mind.

Supported by that, within the state of fixating on nothing whatsoever, neither inside nor outside, with deliberate clinging, and while recognizing it to be illusory, use the myriad types of appearances, whatever arises as positive, negative, or neutral objects of the six collections, to develop further and further the cultivation of skill in never being separate from the natural samadhi capable of inducing nothing but great bliss. When, through this, the myriad thoughts of samsara and nirvana have finally become the single continuity of the wisdom of great bliss, you will have completed the path of means.

### The General Enhancement of the Completion Stage along with Its Result

The *Lamrim Yeshe Nyingpo* root text says:

In particular, the basis for purification is all the deluded experiences and habitual patterns.<sup>3</sup>

That which purifies is the profound power of the vajra yogas.<sup>3</sup>

By fully sealing and training one-pointedly,<sup>3</sup>

The result of having purified is that boundless wisdom shines.<sup>3</sup>

What is necessary to understand in particular concerning the general completion stage with attributes is this: Functioning as the basis for puri-

fication are all the infinite deluded experiences and habitual patterns belonging to the aggregates, elements, and sense bases rooted in the impure nadis, pranas, and spheres.

That which purifies is the supreme path of means, the vajra yogas involving body and nadis as vajra body, voice and prana as vajra speech, and mind and spheres as vajra mind. Use its profound power (which is like applying moxibustion effectively on the vital spots) and the key points effectuated by the enabling mudra to fully seal by binding. Following that, train one-pointedly in not letting your mind wander elsewhere.

By means of this, the result of having eliminated and purified all the temporary defilements is that the sun of boundless kayas and wisdoms shines in the sky of dharmata. This being so, when you understand these secret key points, you are free from the flaws of error and mistakes on the path. Thus, liberated from the chasm of stupid meditation, you will bring forth great enhancement both presently and in the long run.

## THE INNERMOST ENHANCEMENT OF THE PATH OF ATIYOGA

This has two parts: *trekchö* and *tögal*.

### TREKCHÖ

This has three points: a brief statement, a detailed explanation, and the conclusion.

#### Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

As for the innermost, seize all possible thoughts of the five  
poisons<sup>§</sup>

With the key point of knowing and bring them onto the path.<sup>§</sup>

As for the innermost level, when resting in the realization of the primordially pure trekchö of the secret Great Perfection, do not give free reign or apply the antidotes of rejecting or transforming to any of the possible conceptual thoughts that arise as the magical displays of your own

mind and stem from the five poisons, the roots of the eighty-four thousand disturbing emotions. Instead, wait no longer than three moments to seize them with the key point of knowing your primordially free, natural face, and thus bring them onto the path.

### Detailed Explanation

The *Lamrim Yeshe Nyingpo* root text says:

When the thought of attachment towards a desirable object occurs,<sup>§</sup>

Do not suppress or encourage but relax into the naked state of aware emptiness.<sup>§</sup>

While not clinging to bliss, experience awakens from within.<sup>§</sup>

That is called discerning wisdom.<sup>§</sup>

When a thought of furious anger occurs,<sup>§</sup>

Do not pursue it but sustain uncontrived naturalness.<sup>§</sup>

Lucid and not held, do not assess or cling to its taste.<sup>§</sup>

That is called mirrorlike wisdom.<sup>§</sup>

When the dark gloom of close-mindedness occurs,<sup>§</sup>

Maintain the basic state of just that and cast away accepting or rejecting.<sup>§</sup>

One-pointed nonconceptual simplicity dawns nakedly.<sup>§</sup>

That is called dharmadhatu wisdom.<sup>§</sup>

When the clinging of bloated pride rises up,<sup>§</sup>

Do not adopt or abandon but settle into the natural face of the ego-clinging.<sup>§</sup>

Without conceptualizing anything, sameness is actualized,<sup>§</sup>

That is called wisdom of equality.<sup>§</sup>

When the pain of competitive envy occurs,<sup>§</sup>

Let go totally into the feeling itself.<sup>§</sup>

Without fixating on self and other, illusory aware emptiness is complete.<sup>§</sup>

That is called all-accomplishing wisdom. ॐ

When you understand this way, the thoughts of the five  
poisons ॐ

All become enhancements as the essence of the five  
wisdoms. ॐ

The eighty-four thousand hosts of thoughts, as well, ॐ

Will, like a knot on a snake, be freed into great wisdom. ॐ

To explain this in more detail, when the thought of clinging or attachment towards a desirable object such as your body, enjoyments, friends, family, followers, or attendants occurs, for instance, when a beautiful visual form appears in your field of vision, do not suppress the thought by repression or encourage it by pursuit. Instead, look into your natural face and simply let it be, while relaxing into the experience of the naked state of aware emptiness. While being free from the defilement of clinging and fixating to bliss, the experience of unconfined blissful emptiness awakens from within. When that happens, it is construed as precisely what is known as “discerning wisdom.” Thus, it is not something to be sought elsewhere.

As illustrated by the above, when a thought of aggression or fury arises, as provoked by anger towards an unpleasant object of the six collections, for instance human or nonhuman harm-doers, do not pursue it since doing so creates karma, and do not regard it as being a shortcoming. Instead, while aware of your natural face, freely sustain whatever arises in a state of uncontrived naturalness. While its presence is lucid and unobstructed, its identity is not held as being there. When free of the clinging that indulges in it or pursues it, and when free of assessing it as being such and such, it dawns like a reflection in a clear crystal. That is exactly what is meant by “mirrorlike wisdom.”

Whenever there occurs the dark gloom of close-mindedness featuring sleep and sluggishness that obscure the light of intelligence in study, reflection, and meditation, maintain the basic state of knowing the natural face of just that and cast away both accepting something by regarding it as a virtue or rejecting something with the thought that there is a flaw. By

so doing, within the expanse of one-pointed and vast pervasiveness, non-conceptual, self-existing simplicity dawns vividly in its naked state. That is exactly what is called “dharmadhatu wisdom.”

Moreover, when there arises from within the clinging of a mentality bloated with pride, in which one believes oneself to be superior to others in terms of family, abilities, wealth, and so forth, as mentioned previously, do not adopt or abandon it even in the slightest. Rather, settle evenly, looking into the natural face of precisely that ego-clinging. When, through so doing, the great sameness of self and other is actualized without conceptualizing anything whatsoever, that is exactly what is called the “wisdom of equality.”

Also, when there arises in the mind the pain of feeling competitive and envious in relation to other people’s success, rather than being preoccupied with that, look into its identity, completely letting go into what gave rise to it. By so doing, without the concept of fixating on self and other as being two, the illusory state of aware emptiness is completed. That is exactly what is called “all-accomplishing wisdom.”

At first, it is difficult to identify emotional thought states. Next, it is difficult to revert them. Finally, it is difficult to interrupt them. This being so, you should embrace them with the sentinel of mindfulness. Even when you understand how to transcend into the basic space of great self-liberation, as explained, it is not possible to avoid the emergence of thoughts connected with the five poisons. Even so, without trying to either reject or transform anything that arises, since these are all of the nature of the five wisdoms, they yield themselves as enhancements.

Furthermore, the three emotions of desire, anger, and closed-mindedness, together with their combination, give rise to twenty-one thousand emotions, which when added together comprise the renowned eighty-four thousand hosts of thoughts. As many as these are, just as a knot on a snake is untied by itself without anyone doing it, these emotions are naturally liberated into the state of great wisdom. The *Pacifying Tantra* mentions:

Through knowing its nature, do not reject it,  
Since that itself is self-knowing wisdom.

Furthermore, the *Pearl Garland* states:

The point is not to be liberated through effort,  
But to remain liberated from the very beginning.

In general, if you confront an emotion as soon as it arises, it will slip away, and this allows its strength to become full-fledged. As soon as it is full-fledged, but has not yet created any karma, bring it onto the path. In so doing, you must do what is called “forming the auspicious coincidence” when it vividly dawns as wisdom. This would not be successful if it did not possess the basis of wisdom, just like your face does not appear without the presence of a clear surface. To integrate onto the path any emotion that arises, when its strength is full-fledged and yet it has not created any karma, at the very moment of recognizing its identity to be wisdom, without letting any other thought interfere, is like transforming iron into gold with the help of the magical mercury.

## Conclusion

The *Lamrim Yeshe Nyingpo* root text says:

In short, thoughts and emotions, gods and demons,<sup>§</sup>  
Pain, illness, or death—no matter what kind of hope and fear  
may occur,<sup>§</sup>  
Do not accept or reject, but equalize the taste in its identity.<sup>§</sup>  
Developing its natural strength, everything will dawn as  
enhancement.<sup>§</sup>

To summarize the meaning of those points just explained, among the thoughts connected with primary and derivative mental events, the emotions comprising the five poisons; positive thoughts, like seeing a deity, faith, devotion, or the like; negative thoughts, like seeing a demon, unhappy feelings, or the like; painful sensations in body and mind; hoping for the best and fearing the worst about illness, death, and so forth—no matter what may occur—do not entertain so much as an atom of paranoid, timid thoughts bound up with accepting or rejecting. Rather, equalize the taste of positive and negative by looking into the identity of just that very

thought. Then, rather than leave it at only that, develop the strength of natural awareness until it is boundless. Through doing so, every type of thought activity without exception, instead of becoming a hindrance that causes faults, will dawn as an enhancement for the development of even greater qualities.<sup>30</sup> The *King of Samadhi Sutra* mentions:

Thoughts, the great ignorance,  
 Make you fall into the ocean of samsara.  
 When you abide in the samadhi of nonthought,  
 Like the sky, the thought-free state is lucidly awake.

## TÖGAL

The *Lamrim Yeshe Nyingpo* root text says:

In particular, with the darkness yoga to bind the actions,<sup>31</sup>  
 Stabilize the vivid empty forms and bind vitality-exertion  
 unwaveringly.<sup>32</sup>  
 Conduct the melting bliss and, by means of the immutable,<sup>33</sup>  
 Join everything as the same taste with the supreme great  
 bliss.<sup>34</sup>

While the general key points are as usual regarding enhancement in the context of abiding in the yoga of spontaneous presence (tögal), for the enhancement of the displays of luminosity in particular, you begin with staying in a so-called lit room and then in a so-called dark room with a triple-layered entrance. With the darkness yoga, while possessing the key points for binding the activity of your three doors, you practice for the duration of three weeks and so forth.<sup>31</sup> By doing so, during both day and night, the ten signs and the displays of luminosity, reflections of empty forms with all the various attributes, will manifest and become stabilized beyond increase or decrease.<sup>32</sup>

From time to time, use a combination of vajra recitation and the vase-shaped practice to bind the pranas of vitality and exertion, without wavering, at the centers of the four chakras in conjunction with the signs and displays. Conduct the melting bliss that blazes and drips and use the

method of immutable nontransference to join every experience and realization of bliss and luminosity with the supreme great bliss within the vast and all-pervasive continuity of nondual same taste.

This subsumes all the key points of the three vajras of approach and accomplishment and the six-part practice that are the completion stage of the glorious Kalachakra, the king of all the tantras of the new schools of Secret Mantra.<sup>33</sup> The darkness yoga of binding the actions, together with the signs and displays, constitutes goodness at the beginning, withdrawal and concentration, and the yoga of the vajra body. Harnessing the pranas of vitality and exertion constitutes goodness in the middle, vitality and retention, and the yoga of the vajra speech. The practice of rendering the melting bliss immutable constitutes goodness at the end, recollection and meditative absorption, and the yoga of the vajra mind. Thus, they are of identical meaning.

## CONCLUSION

The *Lamrim Yeshe Nyingpo* root text says:

Moreover, as for instructions that are key points in general,<sup>34</sup>

Since all faults stem from the belief in a self,<sup>35</sup>

Destroy self-cherishing with conventional bodhichitta.<sup>36</sup>

Eliminate it totally with the view of the ultimate absence of  
constructs.<sup>37</sup>

Take as path the interdependent indivisibility of the two truths.<sup>38</sup>

Since good qualities result from practicing,<sup>39</sup>

Cultivate immeasurable compassion for beings equal to the  
sky.<sup>40</sup>

Generate overwhelming devotion towards the glorious guru.<sup>41</sup>

With perseverance, create the accumulations of conditioned  
and unconditioned virtue.<sup>42</sup>

Especially, bring the aware emptiness of mind-essence onto  
the path,<sup>43</sup>



And do not even for an instant be distracted or meditate.ᐃ  
 Do not stray onto a path where means and knowledge are  
 partial,ᐃ  
 But bring forth confidence in the view of knowledge as an  
 enhancement for means,ᐃ  
 And promote various types of merit as an aid for knowledge.ᐃ  
 Therefore, by practicing them without conflict,ᐃ  
 Virtues will increase exponentially, like a lake in  
 summertime.ᐃ  
 All the stages of the paths and levels without exceptionᐃ  
 Will be accomplished through uniting means and  
 knowledge.ᐃ

Among all these points taught here, in particular, I shall, moreover, reveal—extracting their very quintessence—the profound instructions that are important key points for the yogas of the path in general.

Since all the types of negative shortcomings in this world, whatever there may be, do not come from anything other than just this belief in a self, you should destroy the attitude that clings to self-cherishing with the mind-training of exchanging oneself with others, and so forth, based on the conventional bodhichitta of boundless loving-kindness and compassion.

Eliminate, or uproot, it thoroughly—obliterating into dharmadhatu even the identity of the belief in a self—with the view of ultimate bodhichitta, the profound emptiness that is the total absence of dualistic constructs, such as conceiving of self and other, and the like.

Since these two—the conventional and the ultimate truth—are defined in mutual dependency with regard to all phenomena belonging to the three aspects of samsara, nirvana, and the path, you should take as path the interdependence of practicing the two truths as indivisible, without letting them become separate entities.

Since all possible good qualities, both present and long-lasting, result from practicing the Dharma, you should at all times cultivate the very root of all Mahayana training, which is immeasurable and boundless compas-

sion for all the sentient beings of the six classes without partiality, your own parents, who are equal in number to the sky.

By regarding the glorious root guru, the source of blessings and accomplishments as the embodiment of all the precious ones, you should generate a deep-felt and overwhelming devotion towards him.

With great perseverance, accumulate in ever-increasing amounts—never satisfied with a little—the accumulation of conditioned merit, comprising the mundane, and the virtuous accumulation of unconditioned wisdom, comprising the supramundane.

Bring onto the path the naked state of aware emptiness of mind-essence, which is superior to all the practices with conceptual focus. And, during any situation including the state of composure, or the daily activities of post-meditation, be neither distracted towards external perceived objects nor meditate on anything with the internal mind, not even for so much as an instant.

Through this, do not stray onto a path where means, as the perceived aspect, and knowledge, as the empty aspect, are held and solidified in a one-sided way. Rather, bring forth confidence in the view of emptiness (i.e., knowledge) as an enhancement for creating the accumulation of merit through generosity and the rest, which is in turn inspired by great compassion (i.e., means). Meanwhile, one must continue to daily develop the supreme means mentioned above, such as compassion, devotion, and so forth, as well as the various types of merit, as an aid for realizing the natural state of emptiness exactly as it is, in other words, knowledge.

A tantra states:

Yoga is not only technique;  
Neither does it only depend on knowledge.  
Combining means and knowledge in union  
Is yoga taught by the tathagatas.

The *Torch for the Path* declares:

It is taught, "There is bondage  
Through means separate from knowledge,

And through knowledge separate from means.”

Thus, neither should be forsaken.

Therefore, do not let means obscure knowledge, nor let knowledge disregard means. Rather, bring both onto the path in an unconflicted union. By so doing, all the good qualities of experience and realization will increase exponentially, like a lake in summertime. Through uniting means and knowledge, all the stages of the five paths and ten levels without exception will be easily traversed and accomplished to perfection. Just as the *Samvarodaya Tantra* mentions:

It is the joining of knowledge and means  
 Which accomplishes complete enlightenment.  
 It is in just this  
 That all the unexcelled buddhas abide.  
 Indivisibly, fully, and truly knowing,  
 This is the abode of the vajra being,  
 For as long as perfect enlightenment lasts.

All these steps for bringing forth enhancement are also mentioned in the great vidyadhara Garab Dorje’s *Lamp for Meditation Experience*:

Peruse the profound scriptures. Present your view to the  
 master.  
 Compare experiences with experienced siblings.  
 Reflect on impermanence and death, and muster  
 perseverance.  
 Suffused with recollection of the natural state,  
 Apply the methods of secret conduct.  
 Use the pith instructions for pranas and bliss.  
 Cultivate compassion free of focus—  
 With the vital instructions and with knowledge  
 Develop the strength of awareness and enhance experience.<sup>34</sup>

The meaning of this and other such statements fuses them all into the essence.

## 36

# THE FINAL FRUITION

The explanation of the third section, the final fruition, has two parts: a brief statement and a detailed explanation.

### BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

To have realized the result of purification is as follows:<sup>8</sup>

In this way, when the object to be purified—the temporary defilements that reside on the ground of purification, the all-pervasive sugata essence—have been perfectly purified by the means of purification, the path of the two stages, then the result of purification, the ground exactly as it is, manifests. The way in which this result naturally manifests as the great mandala of kayas and wisdoms, beyond rejection and attainment, is as follows.

The *Magical Illusion* specifically describes the identity of the fruition just mentioned:

Even having actualized what is spontaneously present, exactly  
as it is,

The accomplished yoga, the great yoga,

Is merely a label—they are not two.

Therefore, it is described like that.<sup>35</sup>

The definition is mentioned in the *Internal Framework*:

Reaching the end of accomplishment is called fruition.

Accordingly, the word fruition describes the condition when a yogi has reached perfection in the supreme accomplishment of the pursued object of achievement. Its different aspects are described in the previous source as follows:

The identity of fruition is the five aspects  
Of body, speech, mind, qualities, and activities.  
According to context, each of these is fivefold.

These correspond to the identity of the twenty-five qualities of fruition to be explained, five aspects for each of the five, comprising body, speech, mind, qualities, and activities.

## DETAILED EXPLANATION

The *Lamrim Yeshe Nyingpo* root text says:

The perfection of the benefit of oneself is the peaceful  
dharmakaya.Ꞣ

The spontaneously present benefit for others is the unified  
sambhogakaya.Ꞣ

The manifold skill-in-means to tame beings is the way of  
nirmanakaya.Ꞣ

The distinct and unmixed appearance aspect is the  
abhisambodhikaya.Ꞣ

Their one taste as dharmadhatu, the emptiness aspect, is the  
vajrakaya.Ꞣ

Having attained the five kayas, these are the five kinds of  
speech expressing their meaning:Ꞣ

Pure and ineffable is the ultimate speech of dharmakaya.Ꞣ

Illustrating through bodily form is the symbolic speech of  
sambhogakaya.Ꞣ

Possessing the voice of Brahma is the verbal speech of  
nirmanakaya.‡

Distinctively manifest is the knowledge speech of  
abhisambodhikaya.‡

The nonduality of audible emptiness is the wisdom speech of  
vajrakaya.‡

The essence of the kayas which is mind, the five wisdoms,‡

Manifests from dharmadhatu as being mirrorlike,‡

All-accomplishing, discerning, and equality.‡

The five perfect qualities‡

Of realm, palace, light rays, throne, and ornaments are aspects  
of the kayas.‡

Through the pacifying, increasing, magnetizing, wrathful, and  
spontaneously accomplished activities,‡

For as long as the sky exists, without knowing interruption,‡

For that long, the benefit of all beings filling space‡

Will occur spontaneously and free from effort.‡

To explain this, there are five parts: the kayas in terms of that which serves as support for the superior qualities of all buddhas; the speech, being that which communicates the meaning of the Dharma to those to be tamed; the mind, being the supported, unmoving essence; the qualities, being the source of all needs and wishes; the activities, since they accomplish the benefit of others.

## THE FIVE KAYAS

Dharmakaya is the essence. It is the state in which one has perfected one's own benefit through great abandonment and realization and in which every type of construct has completely subsided due to the wisdom of knowing being liberated into basic space.

Sambhogakaya is the nature. It spontaneously accomplishes the benefit of others through the great compassionate frame of mind, which, while

not wavering from dharmakaya, appears as the unity of appearance and emptiness endowed with the major and minor marks of extraordinary causation in the perception of the offspring of the conquerors, those pure disciples on the ten *bhumis*.

Nirmanakaya is the capacity of the compassionate display of skillful means, which manifests as anything at all that can tame impure disciples in accordance with the inclinations of the six classes of beings, thus appearing as indefinite myriad apparitions, such as crafted, incarnated, supreme, and other emanations.

Abhisambodhikaya describes the manifest aspect of the individual and distinct virtues that these three kayas display in accordance with the individual karmic fortune of disciples, from the perspective of being endowed with inconceivable qualities of wisdom, compassion, and capability, such as the ten powers, the four fearlessnesses, the eighteen unadulterated qualities, the thirty-seven aspects of enlightenment, and so forth.<sup>36</sup>

The unchanging vajrakaya is the empty aspect endowed with the two-fold purity, the indivisible one taste of the three kayas within the unchanging space of luminous dharmata, in which even the two *rupakayas* do not possess any separate, autonomous existence.

## THE FIVE TYPES OF SPEECH

Having attained these five kayas, the respective five types of speech communicate and reveal meaning to the retinue.

To explain, the dharmakaya speech of ultimate nonarising is the aspect of the utterly pure wisdom of dharmata beyond word and description, which serves as the basis of all thought and expression.

The sambhogakaya speech of symbolic intent reveals the wisdom that communicates meaning to the minds of the retinue through simply seeing the bodily form, like a mirror that helps to identify flaws on the face so that they can be eliminated.

The nirmanakaya speech of verbal expression, endowed with the sixty aspects of Brahma's melodious voice, brings understanding of each mean-

ing with each word, simultaneously, in the respective language of whoever needs to be influenced.

The *abhisambodhi* speech of knowledge is the wisdom that manifests, while in fact not uttering even a single word, according to the individual languages and inclinations of the six classes of beings, and in terms of which all of that also appears to be self-knowing and completely unobstructed.

The vajra speech is the wisdom that communicates meaning free of the two extremes because every sound or voice is the nonduality of audible emptiness.

These five aspects of speech are identical in terms of communicating, though their manners of expression and understanding are different.

## THE FIVE WISDOMS

As the essence of the five kayas, the five aspects of mind are the five supported wisdoms.

That is to say, the dharmadhatu wisdom, which is totally free of focus, refers to the actualization of the “ultimate all-ground” when one realizes the nature free from all temporary obscurations, yet without having abandoned them.

At that time, the mirrorlike wisdom manifests there from the transformation of the “ultimate all-ground of joining.” Being lucid and nonconceptual, it serves as the basis for the remaining three wisdoms to appear.

The all-accomplishing wisdom is the transformation of the five sense doors and is unobstructed in acting for the benefit of beings.

Discerning wisdom, the transformation of the mental faculty, understands all phenomena that are knowable objects belonging to the three times, as clearly and distinctly as the petals of a lotus flower.

Both of these are fused in the wisdom of equality, the transformation of the afflicted mind, which transcends accepting the positive and rejecting the negative.

Among these, the dharmadhatu wisdom of emptiness is the nonconceptual mind of dharmakaya. The wisdom of equality is the sambhogakaya mind of great sameness. The all-accomplishing wisdom is the nirmanaka-



ya mind that liberates beings. The mirrorlike wisdom is the abhisambodhi mind that clearly perceives everything. The discerning wisdom is the indivisible vajra mind.

## THE FIVE QUALITIES

The subsidiary attributes of these kayas are complete as the qualities that include the realm of total purity, the celestial palace beyond dimensions, the clear and pure rays of light, the especially exalted throne, and the ornaments of manifesting in whatever way pleases.

To elaborate on these slightly, the dharmakaya realm is basic space, utterly pristine by nature. The sambhogakaya realm is the self-manifest circle of spontaneously present radiance. The nirmanakaya realm consists of the billions of world systems.

The celestial palace is, in the case of dharmakaya, dharmadhatu free of conceptual constructs. In the case of sambhogakaya, it is the spontaneously present *dhatu* displays, and, for nirmanakaya, it is of the nature of precious wisdom.

The rays of light are, for dharmakaya, the light rays of the five wisdoms; for sambhogakaya, they blaze as the five colors that are the natural radiance of the wisdoms; and, for nirmanakaya, they are the sixty trillion light rays shining from each pore of the body.

The throne is, for dharmakaya, the unified view; for sambhogakaya, the unified knowledge; and, for nirmanakaya, unified compassion.<sup>37</sup>

The ornaments are, for dharmakaya, pure nonarising that is assigned the label of "ornament." For sambhogakaya, they are the uncommon major and minor marks that are ornaments of natural, unobstructed radiance, and can be divided into outer, inner, and innermost aspects.<sup>38</sup> Moreover, there are the ten famous symbolic sambhogakaya ornaments: the crown, earrings, choker, necklace, upper armlets, the two bracelets, the two anklets, and the long necklace. The nirmanakaya ornaments are the common thirty-two major marks of excellence and the eighty minor marks.<sup>39</sup> They are called common because a universal monarch is also endowed with a corresponding version of them.

## THE FIVE ACTIVITIES

The activities are those of pacifying karma, emotional mind-sets, illnesses, evil influences, and so forth; increasing life span and merit, splendor and wealth, and the realization of self-knowing wisdom; bringing under one's control all the phenomena of samsara and nirvana comprising the prana-mind displays; and destroying, through wrathful compassion, the enemies, obstructors, and misguiders who are not tamed by peaceful means. The spontaneously accomplished activity is being beyond partiality and bias, while remaining completely free of focus on doer and deed, because of having realized the natural state exactly as it is.<sup>40</sup>

Such activities that influence those to be tamed have the nature of being everlasting, all-pervasive, and spontaneous. That is to say, they are everlasting because as far as space reaches, samsara also does not end, and as long as samsara remains unemptied, the activities of the buddhas never cease. Just as the *Ornament of Realization* declares:

For as long as samsara lasts, it is held,  
This activity will also not cease.

While the activities may be everlasting, they are also not employed in separate directions, but pervade impartially the realms of sentient beings to be tamed as far as space reaches. Just as the *Uttaratantra* states:

In this way, those of unhindered intelligence  
Excellentlly engage themselves in benefiting  
Beings as limitless as the sky,  
Continually and spontaneously.<sup>41</sup>

When the time for influencing those to be tamed has arrived, the activity is spontaneous in the sense of taking place effortlessly and naturally, exactly and unmistakably in accord with their abilities. The *Three Stages* mentions this as follows:

Since the qualities of the fruition are spontaneous,  
They appear like a wish-fulfilling gem.

# THE PURPOSE OF THE ORAL INSTRUCTIONS

## THE FOURTH SECTION: STATING THE PURPOSE OF THE ORAL INSTRUCTIONS

The *Lamrim Yeshe Nyingpo* root text says:

In this way, by connecting the ground with the path,<sup>§</sup>  
 You eliminate temporary defilements along with their  
 tendencies,<sup>§</sup>  
 Realize the result, and quickly perfect the welfare of self and  
 others.<sup>§</sup>

In this way, as it has been extensively taught above, the ground of purification is the sugata essence, which, like a jewel stuck in the mud, is naturally present in the mindstreams of all sentient beings since the very beginning. The means to purify it is the yoga comprising the two stages—common and uncommon—which resemble water and soap. Connecting the ground with such a path cleanses away what is to be cleansed away, namely the muddy, coarse temporary defilements of dualistic clinging to nonexistent perceptions, and it also discards their subtle seeds and habitual

patterns. There, then, manifests the result of being purified, the qualities exactly as they are present in the ground. Thus, just as a wish-fulfilling jewel effortlessly grants all wishes when it is cleansed of all defilements, you will quickly and effortlessly perfect the welfare of self and others.

In this context, the identity of purpose and connection is the following. From the presence of the indicated and the means of indicating, the purpose and the final purpose are indirectly established.

Their definition is as follows: These four factors consisting of purpose and so forth are related in the manner of mutual dependency. And, when it comes to the attainment of the ultimate fruition, they are established as related in terms of indispensable causality.

Their subdivisions are mentioned in the *Heart Essence* as follows:

Expression, connection, purpose, and final purpose,  
These are held as the four aspects of cause and condition.

Accordingly, the four are the expressed topic, expression, purpose, and final purpose.

To explain this, in terms of the path of liberation, the previously mentioned ground of purification is the expressed topic, which covers the sugata essence as the natural ground that is indicated in the tantra. The means to purify is expression, which covers the stages of the path together with the words that communicate them, as the indicating factors of the path. The purpose is to understand the expressed topic in the manner of a general notion through study and reflection upon it. The final purpose is to manifest the common and supreme siddhis through having cultivated the meaning understood in such a way.

In terms of the path of means, the expressed topic is the innate wisdom primordially and naturally present within oneself. Expression refers to the oral instructions, and also the books, which elicit its realization. The purpose is to give birth to the exalted wisdom of great bliss in your stream-of-being through practicing the meaning expressed by the words. The final purpose is to manifest the supreme immutable wisdom of great bliss through having grown familiar with it.

The meaning of connection is that expressed topic, and expressions are established as being related in terms of knowable objects and means of knowing; expressions and purpose are established as related in terms of method and outcome; purpose and final purpose are established to be in a causal relationship; and final purpose and expressed topic are established to be in a relationship of identity.

# ADVICE AND ENTRUSTMENT

The fifth section is giving advice to the retinue and entrusting the teaching to them.

## ADVISING THE RETINUE ON THE EXTREME PROFUNDITY OF THIS ORAL INSTRUCTION

The *Lamrim Yeshe Nyingpo* root text says:

This is the essence of the causal and resultant vehicles.Ꞣ

In particular, as the core realization of the three inner  
tantras,Ꞣ

It is in harmony with each while superior to them all.Ꞣ

*The Gradual Path of the Wisdom Essence*, unifying the general  
points of all,Ꞣ

Is a magical means for realizing fruition.Ꞣ

Merely seeing it showers down the great splendor of  
blessings.Ꞣ

By hearing it, one understands the meaning, and experience  
and realization burst forth spontaneously.Ꞣ

By practicing it for six months, giving up distractions,Ꞣ

The wisdom of the three vajras will naturally manifest.Ꞣ

Since Samantabhadra, Vajrasattva, and Padmakara<sup>§</sup>  
 Are ultimately indivisible and spontaneously complete as  
 one,<sup>§</sup>

This is the generative ground for all the all-encompassing  
 tantras,<sup>§</sup>

The essential meaning, and the oral instructions.<sup>§</sup>

Yet, in form, to guide disciples on the Jambu continent,  
 Due to various perceptions, I display myriad magical deeds,<sup>§</sup>  
 Such as emerging miraculously in Danakosha,<sup>§</sup>  
 Being born from a womb, or the like.<sup>§</sup>

In Maratika, Lord Amitayus<sup>§</sup>  
 And, at Yangleshö, Great Glorious Heruka<sup>§</sup>  
 Bestowed upon me with the natural sound of dharmata—<sup>§</sup>  
 All the instructions, the quintessence of which is simply this.<sup>§</sup>

If Garab Dorje, Shri Singha, the eight vidyadharas,<sup>§</sup>  
 And all the supreme siddhas from whom I received the stages  
 of the path<sup>§</sup>

Were to compare their experience and realization in a great  
 Dharma discussion,<sup>§</sup>

There would be no other summary-manual than this.<sup>§</sup>

Throughout the countries of Uddiyana, India, Tibet, and  
 elsewhere,<sup>§</sup>

Among all the infinite profound and extensive wheels of the  
 Dharma<sup>§</sup>

Such as Guru, Perfection, and Compassion, and the Eight  
 Sadhana Sections,<sup>§</sup>

This is the unmistakable and condensed meaning.<sup>§</sup>

In short, there does not exist an ultimate instruction other  
 than this.<sup>§</sup>

Expressed in few words yet including all that should be  
 expressed,<sup>§</sup>

Easy to comprehend and convenient to practice,<sup>ॐ</sup>  
 Without depending on anything else, it perfects the paths for  
 those of lower, medium, and higher faculties.<sup>ॐ</sup>

This is the self-resounding tantra of dharmata, the  
 indestructible essence,<sup>ॐ</sup>  
 From the space of luminosity in the five-colored sphere  
 within the heart of me, Padmasambhava,<sup>ॐ</sup>  
 Is the path traversed by all the buddhas of the three times.<sup>ॐ</sup>

This text, the basis for the distinct qualities belonging the stages of the path, in the form of the pithy advice and oral instructions that have been taught, is like a drop of nectar containing the quintessence of the ocean-like Dharma traditions of the *paramita* vehicles, which take the cause as the path, and the vajra vehicles of Secret Mantra that take the result as the path. In particular, it gets to the core of the intent of the three sections of inner tantra—the tantras of *mahayoga*, the scriptures of *anuyoga*, and the instructions of *atiyoga*. While its explanatory style is in harmony with all of the Dharma doors of sutra and mantra, because its meaning is profound, concise, and without incompleteness, it is vastly superior to all of them.

Based on using this profound text teaching the stages of the path of the wisdom essence, which fuses the gist of the entire graded sequence of vehicles, this text becomes the unsurpassable means for actualizing the fruition of buddhahood as easily and quickly as the appearance of a magical apparition. When merely seeing this text endowed with such superior qualities, a gifted individual is automatically showered with the great, majestic splendor and brilliance of blessings. By merely hearing with one's own ears the master's explanation of its words, one understands the general meaning, and by reflecting upon that with analysis and discernment, the wisdom of experience and realization will burst forth spontaneously. By cultivating its meaning one-pointedly for six months, giving up distractions, it is certain that the great wisdom of the three indestructible vajras will naturally manifest.

Let me further explain the nature of this scripture endowed with such



superior qualities. The triad of Samantabhadra, who is the dharmakaya of primordial purity; Vajrasattva, the sambhogakaya of spontaneous presence; and Padmakara, the nirmanakaya of their unity, are within ultimate basic space, not divisible into separate entities, but spontaneously complete in dharmadhatu as the same taste. Since this is so, the *Two Segments* declares:

The expounder is me, the teaching is also me,  
 My assembly listening is also me,  
 The achievements of worldly teachers are me,  
 The mundane and the supramundane are me.

Accordingly, this is the generative ground of all the boundless and limitless, all-encompassing, oceanlike sections of tantras. Thus, the teachers of the tantras; their teachings—all the tantras and scriptures of profound and secret, essential meaning; and the oral instructions, which extract their profound key points into practices, do not exist as separate, discrete entities, but are, in identity, natural manifestations of the single dharmakaya.

Yet, even though that is so, in order to guide towards liberation all the disciples here on this continent characterized by the Jambu fruit—the realm where all the buddhas of the Good Aeon appear—in mere form, I display myriad magical deeds, such as the eleven or the one hundred, and so forth, which include emerging miraculously from a wondrous lotus flower in Lake Danakosha in the country of Uddiyana to the west, or being born from a human womb into an eminent family in Uddiyana or other countries, and the like, due to the various types of perceptions that are not categorically fixed.

At the time when that happened, while I was accomplishing the vidyadhara level of immortal life with the support of Mandarava as the mudra for the path of longevity in the auspicious Maratika Cave situated in the eastern part of the Noble Land of India, the conqueror Lord Amitayus appeared in person and conferred, not only the empowerment to remain in the vajra body beyond birth and death until the aeons are emptied, but also countless tantras and oral instructions. At the auspicious forest of Yangleshö, situated in the area of Sublime Enlightenment in Nepal, when I was accomplishing the supreme siddhi of *mahamudra* by means of

the single yoga of Vishuddhasiddhi, the wisdom body of Great Glorious Heruka bestowed in person upon me, Padmasambhava, countless tantras and instructions with the natural vajra sound of dharmata. The quintessence of all these instructions, condensed to their most essential extract, is simply this profound text teaching the stages of the path.

If the supreme nirmanakaya, Garab Dorje, the possessor of the wisdom body, Shri Singha, the indestructible eight great vidyadharas, who accomplished the states of the eight great splendors of the wisdoms of the ninefold expanse, and so forth—all masters who dwell on the levels of supreme siddhi, from whom I displayed the appearance of having received an untold number of both the common and the extraordinary stages of the path—were to conduct a great discussion with one another on the teachings of the sublime Dharma and compare the level of their confidence in realization and their profound experience of the view, there would be no other summary-manual of established key points than this.

Throughout countries such as Uddiyana, the source of the great secret situated in the western part of the Noble Land; the land of India to the south, where the Buddha appeared; the land of Tibet in the north, which is the Great Compassionate One's domain of influence; and among the minor central and border countries on this Jambu continent including Singala (Sri Lanka), Dravidia and elsewhere, infinite profound and extensive wheels of Dharma have been turned. These include the three topics of Guru, Perfection, and Compassion covering the profound path condensed to the essence, through which a fortunate person can traverse to the level of buddhahood in a single lifetime; the countless major and minor sadhana practices of *Guru Rinpoche* himself; the profound instructions connected to the tantras of the Great *Perfection* in their father, mother, and combined aspects; and the countless types of development and completion practices for the peaceful and wrathful Great *Compassionate* One; along with the teachings on the great Eight Sadhana Sections, which include mandalas that can be practiced in combination or individually, and so forth. Just this, and this alone, is the unmistakable supreme path that contains the profound meaning of them all.

In short, though expressed in only a few words, this text condenses to the most essential points the meaning of the expressed topics without leaving

anything whatsoever incomplete. Instead of being shrouded in vajra words, it nakedly reveals the oral instructions, and is, thus, easy to comprehend. Being of a moderate length, it is convenient to use in daily practice. Possessing view, meditation, conduct, and subsidiary aspects without any incompleteness, it does not depend on other texts. Since it completely contains the paths for the *shravakas* and *pratyekabuddhas* of lower capacity, the path for bodhisattvas of medium capacity, and the specific paths of the Vajrayana for those of higher capacity, there does not exist anywhere else, even if you were to search for it, an instruction containing the ultimate essence of the Tripitaka and the nine vehicles which would be superior to this.

Therefore, for these reasons, this king of tantras from the self-resounding of dharmata, the indestructible *nada*-essence—self-manifest from the basic space that is naturally luminous in the fivefold wisdom sphere of the most secret heart of me, Padmasambhava, whose identity is vajra speech—is the great pathway that was, is, and will be traversed by all the buddhas endowed with the tenfold strength throughout the three times of past, present, and future. This served to identify this most profound, potent, and treasured instruction.

## ENTRUSTING THE TEXT TO THE RETINUE ALONG WITH THE ASPIRATIONS

The *Lamrim Yeshe Nyingpo* root text says:

The sovereign, father and sons, are worthy recipients for the  
instructions;<sup>§</sup>

Vairotsana's realization is equal to mine;<sup>§</sup>

And the spiritual consort has rendered perfect service;<sup>§</sup>

I entrust it to the worthy, fortunate, and qualified assembly.<sup>§</sup>

Do not let it dissipate; retain it in the core of your hearts!<sup>§</sup>

Rely on it, engage in it, expound and practice it!<sup>§</sup>

By means of it may all the infinite number of disciples<sup>§</sup>

Accomplish the wisdom essence within this same lifetime!<sup>§</sup>

The sovereign and Dharma king, the father who is Lord Manjushri Trisong Deutsen, and his royal sons, who are brothers, possess the karmic connection and pure aspirations and are therefore worthy recipients for being given the nectar of these profound instructions. The incarnated lotsawa Vairotsana has perfected the *dzogchen* view and realization under the great master Shri Singha, and, therefore, his depth of realization is equal to that of mine. The mistress of space and wisdom, dakini Tsogyalma, the accepted spiritual consort, has rendered perfect service to the guru himself with deep respect in thought, word, and deed and has thus accomplished the triple way of pleasing.

For these reasons, the Dharma king, father and sons, are pure and worthy recipients; the great lotsawa is endowed with the most eminent fortune; and Yeshe Tsogyal possesses the qualifications mentioned in the tantras and scriptures. I, therefore, entrust it into the care of the assembled retinue accompanying me, who are brought to maturity directly, as well as the retinue who will gain an understanding indirectly—all the assemblies of worthy, fortunate, and qualified individuals in the future.

This being the case, do not let it vanish into a state of obscurity, but uphold it constantly, cherishing it as you would your dear life force and your treasured eyes, keeping it with unforgetting recall in the center of your hearts. Moreover, write this scripture down and read it repeatedly. Engage in the path it describes, expound it extensively to others, personally practice its meaning with perseverance, and be sure to gain accomplishment.

After having firmly placed this profound teaching into future care, Guru Rinpoche made this aspiration: "By means of these extraordinary instructions endowed with the meaning of the praises expressed above, may all the infinite number of disciples without a single exception—who now or in the future, directly or indirectly, connect with it through seeing, hearing, recollecting, or touching it—accomplish the fruition of the wisdom essence, self-existing primordial buddhahood, without recourse to some future time, but exclusively within this very lifetime!"

He thus made this aspiration, and since his vajra speech is forever un-failing, it is the epitome of perfect certainty that it will be fulfilled accordingly.

# 39

## CONCLUSION

### THE CONCLUDING POINTS

#### CONCLUDING THE SCRIPTURE BY MEANS OF THE WORDS OF PERFECT COMPLETION

The *Lamrim Yeshe Nyingpo* root text says:

Thus, he let the essence of his heart, the secret treasury, overflow and spoke with the Brahma-like tones of his voice. Then, along with displays of miracles and boundless sceneries, he remained as the never-ending enlightened body, speech, and mind, the sacred ornaments of the spontaneously present and dense arrays.<sup>§</sup>

SAMAYA.<sup>§</sup>

Thus, in those words, the precious master, who is the general embodiment of the magical net of the three secrets of all the buddhas of the three times, extracted the essence of his heart's realization. He let this, the secret treasury of great wisdom, overflow and spoke with the Brahma-like tones of his voice, endowed with the sixty aspects, condensing to the quintes-

sence the most profound instructions of sutra and mantra to everyone's deep delight and satisfaction. Then, while he manifested the most amazing displays of miracles and boundless arrays of complete liberation in the purview of the gathered assembly's sense faculties, teacher and retinue became equal in realization, after which the body, speech, and mind of the guru himself remained as the inexhaustible wheel of adornment, the sublime and supreme ornaments of the spontaneously present and dense arrays that are not subject to change or transmigration throughout the four times. The word SAMAYA carries numerous meanings, but here, since this is a profound text, it signifies the seal of secrecy against the unsuitable, and the samaya seal of unchanging vajra words.

## HOW THIS COMPLETED SCRIPTURE WILL SUCCESSIVELY FLOURISH

This has two parts: how the early worthy ones upheld the teaching and how it was concealed as a treasure for the benefit of future beings.

### HOW THE EARLY WORTHY ONES UPHELD THE TEACHING

This has three parts: how the teaching was compiled, how it will benefit beings, and how it should be practiced.

### HOW THE TEACHING WAS COMPILED

The *Lamrim Yeshe Nyingpo* root text says:

All that he had thus spoken, I, Tsogyal, retained in my perfect recall and kept in mind through reflection and meditation. Later on, together with the king, his sons, and the great lotsawa, we each compared our understanding with the others and wrote it down in the secret letters of dakinis without any omission or duplication in either word or meaning. We then kept it, wearing it in boxes around each of our necks.<sup>3</sup>

This section describes how Yeshe Tsogyal, the compiler of all these vajra words, retained them in her mind with perfect recall and established the text through reflection and meditation. Not leaving it at just that, the entire retinue who had heard this together—the Dharma king, father and sons, and the great translator Vairotsana—compared their understandings of the words and meanings, which they edited without omissions or duplications. Then, they wrote it down in the symbolic dakini script and wore it as their innermost practice, without ever taking it off.

### HOW IT WILL BENEFIT BEINGS

The *Lamrim Yeshe Nyingpo* root text says:

On one occasion . . . After that they disappeared. SAMAYA.<sup>3</sup>

This lengthy section, in response to a collective request from the pure retinue about how to uphold, preserve, and propagate the instructions, begins with an abridged life story of the precious guru.<sup>42</sup> Guru Rinpoche then explains how, in general, he displayed infinite miraculous deeds<sup>43</sup> and, in particular, how he displayed all-encompassing and inconceivable enlightened deeds in the Snowy Land of Tibet.<sup>44</sup> He especially describes how he manifested in the form of Powerful Vajra Wrath, the Defeater of Mara, and then he directs that the Dharma cycle, containing the most profound quintessence of instructions related to the path and fruition of the wisdom essence, be concealed as a profound terma treasure for the benefit of future disciples.<sup>45</sup>

Guru Rinpoche also describes the layout of the location of the terma. This was where he manifested in the form of the supreme Dorje Drollö, the King of Crazy Wrath, and tamed vicious samaya-violators through the magic of manifesting many from one—the Lair of the White Tigress at Rongmey, one of the thirteen places bearing the name Tiger Lair and which is situated in the area of the Dridza Zalmo range in Dokham, on the slope of the hidden sacred site of Vajra Ziltrom.

He also recounted the great qualities of that place and its benefits;<sup>46</sup> how representations of enlightened body, speech, and mind are hidden

there;<sup>47</sup> the terma guardians entrusted with them;<sup>48</sup> the time for revealing the hidden termas and the persons to reveal them;<sup>49</sup> the suitable recipients for the teachings;<sup>50</sup> how activity will unfold based on that;<sup>51</sup> how it will nurture the life events of sublime beings in indefinite ways;<sup>52</sup> and the benefits from writing, reading, explaining, and listening to the stages of the path.<sup>53</sup>

In addition, after Guru Rinpoche clearly described how to perform ritual services to ensure the well-being of the domain of Tibet, and the benefits of doing so,<sup>54</sup> the recipients rejoiced in his declaration and presented offerings and praises with deep devotion. When they made aspirations, the precious master bestowed his benedictions and extensive signs of auspiciousness appeared. The vidyadharas, dakinis, and all the guardians on the side of virtue offered the pledge to guard and protect this teaching.<sup>55</sup>

## HOW IT SHOULD BE PRACTICED

The *Lamrim Yeshe Nyingpo* root text says:

While we were teaching . . . at one time,

This section explains how the pure retinue studied, reflected upon, and trained in this scripture to the fullest, and how they did not show copies of this text, endowed with complete word and meaning, to others, but instead wore it around their necks. This also explains how they taught and propagated it to other fortunate people, as a hearing lineage, piece by piece, in whichever way was suitable.<sup>56</sup>

## HOW IT WAS CONCEALED AS A TREASURE FOR THE BENEFIT OF THE BEINGS IN THE FUTURE

This has two parts: the actual concealment and the additional points of how it will benefit beings after its revelation.

### THE ACTUAL CONCEALMENT

The *Lamrim Yeshe Nyingpo* root text says:

When... Guru Rinpoche . . . MANTRA GUHYA SAMAYA.



This section shows and describes how Tsogyalma, the mistress of wisdom dakinis, brought the final termas to conclusion throughout the whole domain of Tibet after the master departed in order to subjugate the rakshas. During that time, she was incited by the Single-braided Guardian of Mantra, and she thus concealed the treasure miraculously in the location prophesied by the guru, stamped it with thirteen layers of seals of profundity, and entrusted it into the care of the treasure guardians, the *dü* and *tsen* protectors.<sup>57</sup>

This section also shows how, when making the aspirations that the meaning of the vajra prophecy be fulfilled,<sup>58</sup> the precious master suddenly appeared, uttered words of truth, and performed the activity of consecration.<sup>59</sup>

#### THE ADDITIONAL POINTS OF HOW IT WILL BENEFIT BEINGS AFTER ITS REVELATION

Headed by an auspicious mantra phrase, and beginning with “crest ornament of learned masters . . .”, this section describes how, in accordance with the meaning of the vajra prophecy, the two great accomplished vidyadhara, tamers of beings, relied on a provisional inventory map and on their own lucid visions of past-life memories to come together,<sup>60</sup> crack the seal of the profound treasure, and bring to light all the concealed termas on the spot.<sup>61</sup>

This section also describes how they enabled all fortunate and noble beings to retain, preserve, and propagate it, opening a new door for boundlessly increasing the benefit of beings, along with their aspiration to that affect.<sup>62</sup>

## 40

# COLOPHON TO THE COMMENTARY

OM SVASTI SIDDHAM.

The causal- and resultant-teaching stages on buddha nature  
yet defiled,

The way of the great chariot that shows the practices to fully  
purify it in a single scripture with no incompleteness,

Born from the ocean of omniscient wisdom, treasury of vajra  
words beyond the scope of childish minds,

People wishing for liberation, who use this single crossing,  
will quickly actualize the nondwelling state of  
enlightenment.

Those of meager intellect, like a fly's attempt to plumb the  
sky,

Are unable to unrâvel its intended meaning as it is,

And yet, with the permission of the vidyadhara guru, the  
Lord of Secrets,

And at the persistent behest of others, I shall now explain it a  
little.

This is not for the sake of important lecturers, bloated in the  
youth of learning,

But for everyone of lesser acumen who still has devotion and  
diligence—

For all of them may this be a fecund and fresh garden

Inspiring a pure splendor in their hearts.

May the cloud banks of mistakes, such as failure to explain or  
mistaken explanation,

From being distorted by lack of understanding and mistaken  
understandings,

Which obscure the sunlight of this eminent scripture, I beg,

Be dispersed in the sky of dharmadhatu through the force of  
the three roots' kindness.

Even the tiniest fruits of goodness from this service,

Offered not out of arrogance, but only with devotion,

I dedicate to clear the eyesight of blind beings,

So that they may obtain the wide-open eyes of undefiled  
wisdom!

May all beings possess the eminent fortune to study, reflect,  
and meditate upon

This teaching tradition that fully covers the words of the  
Conqueror,

And may they quickly obtain the splendor of fruition,  
traversing their own singular path in full,

To spontaneously accomplish the twofold purpose!

In this world, may a matchless scripture such as this,

Like a wish-fulfilling gem and tree, or the splendid sun and  
moon,

Never wane but forever flourish, and may all the masters who  
uphold it

Live in good health and have all their aspirations fulfilled!

May everyone who connects with this, as praised in the vajra  
prophecy,

Myself and others, obtain without hardship the wish-granting  
 supreme vehicle,  
 And may the rain that fulfills the two siddhis, showering  
 from the peak of the victory banner of teaching and  
 practice,  
 Fill the three worlds forever with auspiciousness!

This brief commentary on the *Gradual Path of the Wisdom Essence*, the background teachings for the *Four Cycles of Guru Sadhana*, was written based on the command of both vidyadhara gurus—the two great treasure revealers and all-encompassing masters and lords of the circle<sup>63</sup>—due to the prompting of the spiritual sons of the fourteenth omniscient king of the conquerors, the two supreme incarnations in his family at Tsurphu, who illuminate the teachings of the Kamtsang;<sup>64</sup> and, also, at the behest of the wise dakini Dechen Chödrön, who with the gift of a golden flower, had requested for some time before.<sup>65</sup> Then, later in the company of the son of the *tertön*, the vidyadhara Tsewang Drakpa made the request again.<sup>66</sup> Headed by the bodhisattva, spiritual teacher Tsanyag Lama Sherab, other devoted people also made insistent requests.

For these reasons, taking as the chief material the topical outline bestowed by the omniscient Jamgön Lama Rinpoche<sup>67</sup>, and whatever I retained from the nectar of his words, which I received directly, along with several appropriate parts from the eloquent expositions of other learned masters, this was written down in an easily comprehensible and concise manner by an ignorant meditator, a mere image of a renunciant, by the name of Padma Garwang Lodrö Thaye, otherwise known as Chimey Tennyi Yungdrung Lingpa Tsal, at the upper retreat of Palpung Shri Devi Koti, known as the practice center Tsandra Rinchen Drak. May it be a cause for the unwaning light of benefit and welfare for the teachings and beings to spread and flourish!<sup>68</sup>

# APPENDIX I

## THE FORTY-SIX FAULTS

Concerning the four great mundane ones, and so forth, who are the entourage of the divine mara named Garab Wangchok (Lord of Sublime Joy), *The Inquiry of the Naga King Anavatapta* sutra says: "Naga king! Therefore, demonic acts of a bodhisattva are twofold. What are they? They are disrespecting the master and being boastfully arrogant. Since they are demonic acts, a bodhisattva should discard them both.

"What then are the faults that obstruct the practices to be cultivated by one who has discarded the above two obstacles? It should be well understood that there are forty-six faults that become obstacles for them.

"These forty-six faults are as follows: The first ten are (1) boastfully claiming that one was born through having attained knowledge of the mother long before; (2) boastfully claiming that one's great confidence can swiftly determine past and future; (3) being distracted toward assuming negative bodily states, such as laughter and the like; (4) being distracted toward assuming negative mental states, such as the attachment of enjoying a place, and so forth; (5) performing recitations and such without awareness, due to playfulness, mirth, and the like; (6) clinging to reasons for reverting from the path, saying 'I was not prophesized'; (7) lapsing out of strong attachment to a cause, such that one abandons the Great Vehicle and claims that other vehicles are the cause of awakening; (8) imagining that one tastes of the sublime fruition through abandoning the Great Vehicle; (9) imagining that one who does not uphold the Mother as Great Vehicle and who upholds the inferior scriptural classes is thoroughly upholding the supreme of vehicles in all respects; and (10) lapsing from always explicitly working for the welfare of others.

“The second group of ten is as follows: Through discarding the Mother, one (11) impairs the relationship between cause and effect and (12) impairs the attainment of the unexcelled bliss of dharmakaya, sambhogakaya, and nirmanakaya. Since these lapses impair the Great Vehicle, they are lapses from the cause. Next is (13) having the false confidence of thinking about many kinds of objects, such as women and the like; (14) being strongly attached to writing as upholding the Mother; (15) being strongly attached to objectlessness as the Mother; (16) being strongly attached to the written word as the Mother; (17) being strongly attached to the absence of language as the Mother; (18) bringing to mind objects like forms and so forth; (19) indulging in honor and praise, such as pleasurable attainments, reverence, and the like; (20) seeking expertise in means through erroneous treatises that do not depict the genuine path and are fabricated by demons.

“The third group of ten is as follows: Since there is a strong connection between audience and speaker, according to number, whether one is the former or the latter, (21) then, when the audience is more highly motivated and the speaker is lazier, there is a lapse in the Dharma activity of the assembly; (22) when the audience wants to stay put and the speaker wants to go elsewhere, there is a lapse due to different desired locations; (23) there is a lapse when the audience has diminished greed and the speaker has not; (24) when the audience possesses qualities from training and the speaker does not; (25) when the audience is of virtuous character and the speaker is not; (26) when the audience delights in generosity and the speaker is miserly; (27) when the audience gives and the speaker does not take; (28) when the audience understands through cursory explanation and the speaker understands through extensive elaborations; (29) when the audience knows the Dharma sutras and such well, while the speaker does not understand them well; and (30) when the audience is endowed with the six perfections while the speaker is not.

“The fourth group of ten is as follows: (31) when the audience is exclusively skilled in means while the speaker is not; (32) when the audience has attained the power of retention while the speaker has not; (33) when the audience claims that the perfection of insight can be written in words while the speaker does not claim that it can be written down; (34) when

the audience is free of desirous intention while the speaker is not free of such; being happy for just oneself to (35) turn away from going to bad migrations and (36) travel to pleasant migrations. When speaker and audience are connected, according to number, in relation with being either the former or the latter, a fault is (37) when the speaker prefers solitude and the audience prefers an entourage; (38) when the speaker does not open an opportunity and the audience wants a relationship; (39) when the speaker wants only material goods and the audience does not want to give them; (40) when the speaker goes somewhere that is injurious to life force and the audience goes somewhere that is not. Likewise, it is a fault (41) when the speaker goes somewhere plagued by famine and the audience does not go; (42) when the speaker goes somewhere ravaged by thieves, bandits, and the like, and the audience does not go there; (43) when the speaker, seeking alms, looks toward the household, and the audience is upset by this; (44) practice in which the Dharma and the person are separated, based on disparaging the perfection of insight due to the demon of being best with adverse circumstances; (45) intensively practicing contrived meditation as though it is the innate meaning; (46) engendering delight in an inauthentic object of refuge, like an emanation of Mara.”

These faults are indeed presented as pertaining to those from the level of a beginner all the way up to the ordinary path of meditation. However, they mostly apply to the level of beginners and to those on the path of preparation. Moreover, it should be known that, while good qualities accrue to progressively higher paths, faults accrue to progressively lower paths.

Another sutra says: “When the mara of emptiness and the mara of desire enter the mind, it is said: ‘For a bodhisattva, there is nothing to observe and nothing to breach. So drink wine! Eat meat! Fornicate!’ Through the influence of Mara, even outsiders who are drawn in, and at first raise doubts and criticisms of these people, get accustomed to it. Meanwhile, even eating feces and drinking urine becomes like eating meat and drinking wine. By saying, ‘All of those things are of one taste in emptiness,’ the ethics and discipline of the Buddha are breached.” It is also said: “This is taught to uncouth fools numbering from the hundreds to the tens of

thousands." The following expressions are stated: "Great Buddha, lesser Buddha, previous Buddha, and later Buddha. Among those, there are also the perfect Buddha, illusory Buddha, male Buddha, and female Buddha." It is also said, "My fleshly body—father from father, son from son, born from one another—is the dharmakaya, in that it is all an uninterrupted continuity of form. Thus, just that is the buddha realm. There is no golden buddha realm elsewhere."

Then, holding such statements to be trustworthy, people discard and change their previous thinking and rely on the body with its life force, saying, "I have heard something that has never existed before" and so forth. Through being fooled and led astray, in the meantime they imagine they are awakened, change and discard their mentality, and thus violate the Buddha's discipline. Secretly they engage in fornication. They go on, saying, "The eyes, ears, nose, tongue—all of it—is a buddha realm. The vagina and the penis are the paths to awakening. Perfect awakening is not known by anyone." They also say, "Once one has attained the empty mind, interdependent origination does not exist." There also appear such statements as, "All the buddhas throughout the ten directions are my sons. All Buddhas are born from me. I have come into the world. I am primordially awakened. Although I have come into the world, I was not born from compounded phenomena," and also, "In the interim, I am Vajradhara. I will render your life long!"

Alternatively, it is said, "Ananda! In the future, maras will enter the stream-of-being of people who, having become ordained based on the scriptures, are practicing the path of Dharma. They will praise fornication and violate the Buddha's discipline. Deceived by masters early on, then deceived by students later, it will be taught that one should fornicate." Or, it is also taught, "In nine generations at the earliest, or within up to one hundred generations at the latest, there will be someone who has engaged in virtue that will become a demonic guide. Then, when his life is over, he will become a particular mara. Discarding his mindfulness, which is perfectly and pervasively aware, he will fall into the hell of relentless torment."

One should understand the actions of such maras. These, moreover, should be discarded by adhering firmly to the mind of awakening, in



which emptiness and compassion are indivisible. In that same sutra, there also appears the following statements: "You should know beforehand that you have not entered samsara. . . . Ananda! Sons of noble family! If you rest evenly in the samadhi of nonobjectified purity, maras are resolved to be mind. . . . In the future, the Great Compassionate One will be born at the end of the degenerate age. Liberate and free sentient beings with authentic faith! . . . Teach this pervasively!"

It is taught: "The Blessed One said, 'In future times, after I have passed away, during the era beset with the five degenerations, all the fully ordained monks without exception who will come for my teachings will delight in deception and pretense. Likewise, striving for the household, they will delight in plowing fields, doing business and the like, and in performing negative deeds. They will make a mockery of the teachings. In the past, they were gods of the class of maras. Now, they will come in the form of religious practitioners and stay. Some elders among them will steal all the resources of the sangha and selfishly partake of them.'" Therefore, they do not have the awakened attitude. If those previously endowed with the proper characteristics of the teachings, in reliance on the shravaka vehicle, were to breach their training, they would go to hell. On the other hand, if they simply do not breach it, but observe the training, they will attain only the pleasures of the higher realms, but not supreme awakening. What if they rely on the Great Vehicle? That is also not definite, [a fixed category] since previously it involved gods of the class of mara. [JR]

## APPENDIX II

### GENERAL AND PARTICULAR MARAS

Generally, for people who have the diligence to attain the state of buddhahood, there are innumerable types of maras that create obstacles to their accomplishment until they reach stability in the path. Yet, when summarized, there are general maras and particular maras.

The first of these is fourfold: The mara of disturbing emotions is the multiple gross and subtle disturbing emotions produced by ego-clinging, which lead to the wrong path and create obstacles to liberation. The mara of the aggregates is the clinging to the five defiled aggregates as a self, which connects one to the suffering of samsara and obstructs the undefiled path. The mara of the Lord of Death is the untimely seizure of life force, depriving one of the opportunity to reach the culmination of the path. The divine mara is the Lord of Sublime Joy, Garab Wangchok, master of the desire realm, with his queen, inner and outer entourages, and entourages of demons and gods.

Their activities are as follows: The five flower arrows of arrogance and so forth, which ignite the predominate poison of whoever they strike, are shot from the brow of the evil mara and his wife. Falling under this poison's sway, beings lapse from awakening.

Their entourage is the four world-protectors. These are the quarreling maras, who incite the many faults of fighting and arguing with others among practitioners on the path; the distracting mara, who intensively produces distractions and social diversions and increases sloth and lethargy when engaged in study, reflection, and meditation; the intense attachment-inducing mara who creates obstacles primarily for householders. When giving offerings, he incites the notion that the food and wealth is

needed for one's self and one's family, and that one will be unable to simply cut one's own flesh. The last one is the notion-perverting mara, which is mostly injurious to the ordained. It causes those with the strong wish to be ordained to miss the pleasures of sex, food and drink, relatives, song, dance, and the like, and to be attached to such things. It causes one's relatives to delay one's ordination through various deceptions and threats. For those who have already become ordained, it causes them to miss the pleasures of sex, previous companions, and of activities such as business, farming, crafts, medicine, and such. It causes them to want to obtain material objects. It causes them to manifest women even in dreams, inciting their lust and degrading their seminal store. It thus denigrates and defiles their pure conduct through diverse means.

Furthermore, incited by these four maras, those with the characteristics of wicked nagas and *yakshas* steal life force and inflict illness. The thirty-six hungry ghosts of the mara class frighten meditators with multiple hideous forms and unpleasant sounds. Even displaying the body of the Buddha, adorned with the major and minor marks, they create obstacles, producing pride and arrogance. The point of all of it is that the master of the desire realm fears that his retinue will diminish.

Alternatively, how maras instigate many obstacles for the diligent, and the methods by which all Buddhas are liberated from obstacles, appears in the *Compendium*. There are also variations in how one falls or does not fall under the sway of maras due to distinctions in whether or not a person has accumulated merit, been accepted by a spiritual friend, whether he has insight and courage, the magnitude of his oral instructions, the relative stability of his mind, and so forth. The inconceivable number of beings belonging to the entourage of the thirty-six hungry ghosts, and so forth, which are mentioned here, are present in the *Foundations of Mindfulness* sutra.

Second, the particular maras are threefold: outer, inner, and innermost. The first of these, outer maras, is sixfold. (1) The mara of attachment to friends and aversion to enemies presents a hindrance to Dharma. When one first enters the gate of the Dharma out of hatred for enemies and caring for friends, one is delayed by malice and affection. It is very important

to have stable faith at that time. (2) The mara of misguiding spirits is as follows: When one has embarked on the path and is making efforts on the path, hungry ghosts belonging to the class of mara, such as Senmo Pekar and others, unable to bear this, bring harm. They cause depression and a sense of futility. They bring illness, steal life force, and bring enemies and thieves. If one remains unperturbed by them, they sow dissension among the great, nonhuman, land spirits in that location, who then come to exact harm. On that occasion, one should meditate on love and compassion and continuously offer oblations to the land spirits. It is very important to do meditation and recitation on a wrathful meditation deity of any kind. Moreover, those external spirits sow dissension between the practitioner's master, sponsors, and friends, and they distort the practitioner's notions and eliminate his compassion and devotion. They cause unhappiness through slander, wrongful blame, and the like. At that time, one should maintain the composure of the three gates with stable faith. It is essential to have patience through understanding these to be maras. (3) The mara of masters and companions who have been carried away by maras is as follows: Through encountering a bad master who has been carried away by maras, or through associating with bad company, one's austerity declines and one engages in non-Dharmic activity. Thus, it is very important to strategically abandon such masters and companions and rely on a sublime being. (4) The mara of social obligations from merit is as follows: When a practitioner accrues merit, in the form of people, [followers], wealth, and the like, due to the distractions of the social obligations connected with these, one's diligence will decline. Thus, it is very important to keep such things at a distance until one reaches stability. (5) The mara of clinging and attachment to food and wealth is as follows: While practicing one thinks that a negative livelihood will not suffice and that a positive one is needed. One then strategizes about procuring food and wealth, how to generate it, increase it, and the like. Thereby, desire proliferates, and one wastes one's human life and dies in a state without Dharma. At that time, one should exercise contentment with only the most meager necessities for livelihood. (6) The mara of being a spiritual friend with good qualities is as follows: Due to possessing the good qualities of healing mantra, auspicious con-

nections, blessings, craftsmanship, and the like, one is beholden to teach these, and thus creates social obligations that form an obstacle to the triad of study, reflection, and meditation. At that time, one should conceal all one's qualities and powers, like a tortoise does its limbs, until reaching stability.

The inner maras are also sixfold. (1) The basic mara of self and "I" is ignorance. From this mara, which clings to an "I" where there is no I, and to a self where there is no self, comes all of samsara. Meditate on selflessness. (2) The mara of the fully developed poisons of disturbing emotions is as follows: Through allowing the five poisons to proliferate without confronting them with antidotes, the root of virtue is destroyed, nonvirtue increases exponentially, and one is therefore brought to samsara and the lower realms. Thus, all disturbing emotions should be confronted with antidotes. (3) The mara of paranoid concepts is self-cherishing. Because of it, accepting and rejecting are triggered and external maras are instigated. Thus, cherishing one's body and life force should be discarded. (4) The mara of lazy indifference is to allow mindful awareness to decline, and thus, to waste one's leisure and fortune through talk connected to social distractions and such, and through things of little importance, discouragement, indolence, sloth, lethargy, and the like. One should therefore always observe mindful awareness. (5) The mara of doubt and fickleness is not discovering certainty about the view and conduct, such that the mind is left at a crossroads. One does not recognize anything that one does, and one's awareness slips into rash hesitation, such that one entertains many judgments about the meditational deity and therefore does not attain accomplishment. Consequently, one should ask the master about whatever one does and train in the example of the lives of the sublime ones. (6) The mara of delusional, dualistic fixation is clinging to reality, such that all outer and inner phenomena, objects and mind, become distinct and isolated. The two truths become distinct and do not become a cause for omniscience. Therefore, it is essential that the view of nondual reality be cultivated.

The innermost obstacles are also sixfold. (1) The mara of biased opinion is as follows: Out of attachment to the view of one's own sect, one is

biased with respect to other sects. One should train in pure perception. (2) The mara of proud fixation is to entertain pride and arrogance through fixating on the view of knowable objects as only emptiness and through thinking, "I have realized the profound meaning." Through this, one disregards and disparages other religious traditions and people. One should unify emptiness and compassion. (3) The mara of indiscretion is to utter boundless platitudes without having experienced the meaning. Since such indiscretion is empty talk, one's conduct remains no different from that of mundane beings. One should be cautious about karmic cause and effect. (4) The mara of hope and arrogance about signs of accomplishment is to expect and desire signs of common accomplishment, through which one lies about seeing the face of the deity when one has not seen this, one lies about having clairvoyance when one does not, one lies about having experience and realization when one does not, and one becomes arrogant, clinging to phenomenal features with trifling signs of accomplishment. One should bring everything within the scope of the view and not entertain hope or fear. (5) The mara of being crippled by faith is to appreciate the strict practice of meditation at an earlier stage and not to appreciate study and reflection before the stream-of-being of one's inner knowledge has been released. One should combine the triad of study, reflection, and meditation. (6) The mara of mistaken compassion is when beginners, who even while lacking the capacity themselves, compassionately work for the welfare of beings and do not exert themselves in meditative equipoise. One must attain stability in meditative equipoise for one's own sake. Alternatively, it is to work for the benefit of beings initially and do practice later.

Moreover, yoga practitioners incur the following six innermost maras: (1) The mara of distractive generosity is to be distracted when practicing meditation by explaining the Dharma and distributing material goods to others. (2) The mara of ethical discipline and austerities is to be unable to engender meditative equipoise because, when cultivating meditating in solitude, one is far too strict with diet and behavior. Then, when one gets ill, one does not understand the contexts of the injunctions and prohibitions and disregards a diet that would balance the elements, thus, forming an obstacle to health and life force. (3) The mara of strict forbearance is

for obstacles to health and life force to be created by getting physically ill through the excessive encounter with adverse circumstances and through not applying remedies when sick. (4) The mara of exhaustion through excessive effort is for one's health to decline through practice that is excessively rigid, and for one to turn back out of frustration. (5) The mara of strong attachment to meditation is to maintain that the mere stilling of the mind is the ultimate meaning, and thus, not to make efforts in studying and reflecting on the profound cause of liberating the mind. (6) The mara of insight that incites the poisons is for the disturbing emotion of pride and such to be increased by the triad of insight from study, reflection, and meditation. The remedy for this is to rely on a skilled master and strive in learning and reflection.

The causes of demonic interference are as follows: lack of diligence on the path, meager insight, rampant disturbing emotions, rampant concepts, excessive desire, excessive craving for meat and beer, narrow- and thick-mindedness, meager and irredeemable notions, excessive conceit and pride, desire for solitude as a beginner, residing close to a market place or a big city, residing nearby one who does not get along with the leader, excessive pledges that are misunderstood, practicing *bodhi* with the forbearance of being without pith instructions, mental instability, and not upholding pledges, grasping emphatically at dreams, delighting in signs, and discouragement when unable to withstand circumstances. These are the causes of demonic interference.

Demonic activity and experience is as follows: relying on an unqualified student, relying on an undestined student; associating with a master whose view and conduct are in discord; undergoing hardship in study and reflection that does not bring one to the path; intense effort of no consequence; associating with the rich and powerful; assembling an entourage and preaching the Dharma out of pride; acting as a master to others even without having qualities oneself; associating with people who have no faith in the Three Jewels; delighting in preaching without having had the opportunity to learn; wanting accomplishments without having had the opportunity to practice; practicing mantra medicine; auspicious connections and the like for the sake of livelihood; earning one's livelihood through

business and wrong livelihood; accepting an entourage of students out of interest for material goods; relying on, and not renouncing, a negative place that is injurious to the mind; enjoying and seeking mundane play; participating in social obligations and distractions; relying on material support that gives rise to wealth, power, and pride; acting without carefulness or conscientiousness; heedlessly indulging in women, meat, beer, and sleep; being motivated by the eight mundane concerns; along with excessive indecisiveness about going, staying, and speaking. These are demonic activities.

The signs of being affected by maras are as follows: First, common signs include the increased intensity of the five poisons; increased number of circumstances that ignite them; diminished physical vigor and loss of samadhi for no reason; increased frequency of the temporary circumstances of illness, pain, and the like; deterioration of mindfulness and increased delusion; pointless depression; wishing to die and planning suicide; giving away one's body, limbs, and such before it is time; disparaging one's own body, abusing it, and the like; allowing bodhichitta to decline and not enduring suffering for the sake of the Dharma; strong adherence to a wrong view and the performance of wrong conduct; doubting the Dharma; aspiring for mundane excellence; attachment to external pleasures and internal sentient beings; performing various high and low activities of body and speech, openly and shamelessly; being short-tempered and getting indiscriminately angry; having strong attachment to food, clothing, and sexual pleasure, and never being separate from such desires even in dreams; enthusiasm for business, farm work, and the five wrong means of livelihoods, while not considering virtuous activity; delighting in laziness and indolence when it comes to religious practice; inability to motivate oneself for religious practice, and increased outer and inner adverse circumstances when engaging in it; frustration with study, reflection, and meditation and discouragement in the face of just a trifling adverse circumstance; the occurrence of various high and low dreams, which are either excessively positive or negative; not wishing to stay put, but wishing to go; the uninterrupted emergence of the five poisons, such that each one reappears as soon as it subsides; praising one's self and insulting others; increased



value judgments, bias, insults, lack of faith, and criticisms against masters and the Three Jewels; in particular, hostility toward those who wear the maroon robes; delighting in social obligations, distractions, games, diversions, song, dance, and music; wanting to preach the Dharma without wanting to practice it; wanting to perform mantra and rituals for the dead for profit; always wanting to sleep when listening to the Dharma; doing recitations, memorizing, or reading; being afraid of the dark, cowardly, and easily frightened, and losing one's physical complexion; suffering undeserved blame and infamy, others being angry with one for no reason; being separated for no reason from close companions, sponsors, and students. These and others are the signs of being affected by a mara.

Uncommon signs are the following ways in which maras affect practitioners when they are persevering on the path: Seeing the face of the deity; seeing the face of buddhas and bodhisattvas; receiving prophecies about one's self; the occurrence of detailed dreams and clairvoyance; the emergence of unbearable compassion and tears for sentient beings; the emergence of unobstructed insight with respect to all inner and outer phenomena; seeing and understanding golden flowers and letters arranged in the sky and so forth; many entourages gathering and falling upon one like rain; being offered music and garlands by naga girls; being threatened and attacked by flesh eating rakshas and yakshas with frightening forms and accoutrements, and carrying various weapons, who sometimes accept to do one's bidding, and sometimes show themselves as one's parents, masters, and such; altering one's bodhichitta and giving rise to doubts; light emerging from one's body; the nighttime darkness being flooded with light; mastery over the elements, such that one can move without impediment and fly through the sky and such; having the conquerors and their children throughout the ten directions place their hands on one's head and teach one the Dharma; seeing them spreading emanations; seeing the locations of the six classes of beings and hearing their languages; recollecting past and future lives; thinking that one can accomplish the benefit of others; the assembling of people wherever one goes; and the ability to pacify illness and subjugate demons that cause illness. Through pride, arrogance, and the like in these things, obstacles are created. As it is said in a sutra:

“As for being affected by demons, while some affect directly, some indirectly, some gently, and some aggressively, they surely alter the mind of yogis and Dharma practitioners and degrade their bodhichitta.” When these uncommon signs have a positive impact, they are authentic signs. When they have a negative impact, they are signs of being affected by demons.

There are six methods for pacifying these maras. First is to cultivate the samadhi of emptiness, because it eliminates ego-clinging, because there is nothing obstructed or obstructing, and because one understands demons to be the play of suchness. Second is to subdue them through cultivating love and compassion. Third is to pacify them through devotion, mantra, and profound auspicious connections, such that the blessings of the guru and the Three Jewels enter, one is transformed into the mandala of the three gates, and the efficacy of mantra is maximized, and so forth. Fourth is to accumulate various meritorious deeds, such as writing scriptures and reading them aloud, constructing sacred receptacles, making offerings, freeing the blameless, repairing precipitous paths, and the like. Fifth is to pacify them through stable faith, which cannot be compromised by other circumstances. Sixth is to pacify them through the yogi adjusting his mind, for it is said in the *Vajra Array*:

From the resolute practice of yoga come the five obstructing  
maras.

The yogi’s five maras are:

The mara of paranoid thoughts,

The mara of lazy indifference,

The mara of distraction toward pleasures and desires,

The mara of the sharp weapon of harsh words,

And the mara of wrongful wrath and a short temper.

These obscure the authentic meaning. . . .

Thus, they should be remedied. These notes were written based on content culled and language abridged from the chapter, “How to Investigate for Maras and Discard Them,” in *A Heap of Precious Pith Instructions*. [JR]

## APPENDIX III

### MAJOR AND MINOR MARKS

The uncommon major and minor marks of a sambhogakaya have outer, inner, and innermost dimensions.

First, outwardly, each of the four wisdoms, such as mirrorlike and the others, is divided into four, making sixteen wisdoms, whose expression is the sixteen male bodhisattvas. Their objects are the sixteen aspects of dharmadhatu, whose expression is the sixteen female bodhisattvas, thus making thirty-two. These are the thirty-two major marks of excellence. The sixteen male bodhisattvas are each crowned with the five deities of the buddha families, symbols of the five wisdoms, thus making eighty deities. These are the eighty minor marks. The sixteen female bodhisattvas do not possess crowns because of being the mudras of dharmadhatu.

The inner major and minor marks are as follows: the thirty-two nadis at the crown are the thirty-two major marks of excellence. The sixteen nadis at the throat, plus the eight nadis at the heart combined into pairs make twenty. These, plus the sixty-four nadis at the navel, minus the four empty nadis among them, make eighty. These are the eighty minor marks.

The innermost major and minor marks are as follows: The thirty-two major marks are the sixteen joys of the male partner and the sixteen joys of the female partner resulting from sexual intercourse. When added together they make up the thirty-two major marks of excellence. Each of the male partner's sixteen joys is adorned with the five wisdoms, thus making eighty minor marks. The female partner does not possess wisdom because she is the empty expanse. [JR]

The common major and minor marks of a nirmanakaya are as follows: Concerning the major marks of excellence, it is said in the *Ornament of Clear Realization* as follows:

The thirty-two marks of excellence are as follows:

1. On the palms of his hands and the soles of his feet are the designs of wheels.
2. The soles of his feet are like the breast of a tortoise.
3. The fingers on his hands and the toes on his feet are connected with a web of light.
4. His arms and legs are smooth and unwrinkled.
5. The seven parts of his body are raised.
6. His fingers and toes are long.
7. His heels are broad.
8. His body is large and straight.
9. No protrusions are visible on his legs.
10. His bodily hairs grow upwards.
11. His calves are like those of an antelope.
12. His arms are long and elegant.
13. His private parts are recessed and concealed.
14. His skin is the color of gold.
15. His skin is fine.
16. Each bodily hair curls clockwise and grows from only one pore.
17. His face is adorned with a treasury-like curl of hair.
18. His torso is like a lion's.
19. The tops of his shoulders are round.
20. The area between his shoulder and collarbone is rounded and full.
21. His tongue has the quality that even repulsive flavors are experienced as most delicious.
22. His body is as well-proportioned as a ficus tree.
23. He has a crown protrusion on his head.
24. His tongue is long and elegant.
25. His voice is endowed with the melodiousness of Brahma.
26. His cheeks are like a lion's.

27. His teeth are a very white color.
28. His teeth are of equal length.
29. His teeth are evenly set.
30. He has the complete set of forty teeth.
31. His eyes are clear and distinct.
32. His eyelashes are like those of a bull.

Concerning the minor marks, that same text states:

The eighty minor marks are as follows:

- 1-3. The Sage's nails are copper colored; possess a shiny hue; and are raised,
- 4-6. His fingers are rounded; broad; and well tapered,
- 7-8. His veins are not visible; and are free from knots.
- 9-11. His anklebones are not visible; his feet are even; and he walks evenly.
- 12-18. He walks with a lion's gait, an elephant's gait, and moves like a swan; he walks with a bull's gait, and he walks naturally to the right side; he walks elegantly, and he walks straight.
- 19-28. His body is slender and shapely, well proportioned; the details of the major marks are complete; his frame being wide and magnificent, he has a broad physical bearing; his body is extremely youthful; free from bumpiness, his body is smooth; free from the defect of an overlong body, his bearing is not sunken; his flesh is full; his body is firm and not sagging; his fingers and limbs are extremely well proportioned through their well-defined thickness. These ten are the general qualities of his body.
29. He walks with steps of even length.
- 30-33. His body is free from moles and discoloration; free from unattractive defects, his body is perfect; it is spotless, being free from the impurities of eye excretion, plaque on the teeth, and so forth; and being naturally clean, even without bathing, his body looks as if it were polished. These are the four qualities of his immaculate body.
- 34-37. His waist is rounded as indicated by "well-rounded side"; the waist being regular, his belly is perfectly moderate; his belly is not drooping by being too long; and his belly is even since the abdomen, meaning the

- stomach, does not bulge. These are the four qualities of his lower torso.
- 38–39. His navel is deep; and the designs of his navel coils to the right.
- 40–42. The conduct of his three doors is pure, and his behavior is lovely to behold; his minor marks captivate people’s minds by the mere sight of them; and the palms and the soles of his feet are marked with auspicious designs, which are counted as one. These three are the general qualities.
43. His hands are soft, like cotton wool.
- 44–46. The lines on his palms are distinct and clear; the lines are set deep; and they are long and without interruptions.
- 47–48. His face is not too long; and his lips are red, like the *bimba* fruit.
- 49–51. His tongue is supple; thin; and red.
52. His voice is majestic like thunder; and soft and gentle.
- 53–57. His incisors are round; sharp; white; equal in length; and well tapered.
- 58–59. His nose is prominent; and totally clean.
- 60–64. His eyes are wide; their black and white parts are beautiful, like the petals of a lotus; his two eyes are pure, being free from defects of discoloration; his eyes are perfect, being free from the defilement of blurring when beholding an object; and his eyelashes are thick and attractive. These are the five minor marks of his eyes.
- 65–68. His eyebrows are long; soft; shiny; and have hairs of even length.
69. His arms are long and full.
- 70–71. His two ears are of equal size; and his faculty of hearing is totally unimpaired.
- 72–74. His forehead is well defined; and broad; and his head is full.
- 75–80. His hair is shiny black, like a bee; attractive; smooth; untangled or unmatted not strutting or unruly; and has a sweet scent. [JR]

# THE NOTES

## PART 5

### *Entering the Path of Wisdom*

A Supplemental Ornament to *The Light of Wisdom*—

The Commentary on the *Lamrim Yeshe Nyingpo*,  
the Oral Instructions of Padma—

A Background Teaching for the Unexcelled Inner Three Tantras,  
Compiled as Mnemonic Notes from the Oral Teachings  
of the Lineage Masters,  
Entitled *Entering the Path of Wisdom*  
by Jamyang Drakpa as recorded by Jokyab Rinpoche

*Supplemented with clarifying remarks*  
by Kyabje Dilgo Khyentse,  
Kyabje Tulku Urgyen Rinpoche,  
and other lineage masters





## ENDNOTES

1. After nurturing it in that way comes the context of expelling obstructors. Until discovering or attaining the rare gemstone-like state of unexcelled, perfect awakening, one who has embarked on the path should melodiously exclaim the sound HUNG, exhale stale breath repeatedly, and then rest in a state free of referents. [Joykyab Rinpoche, hereafter JR]
2. See appendix 1 on the forty-six faults. [JR]
3. Thoughts and paranoia are the six internal afflictions. The outer level, rooted in these, is sixfold, while the innermost level, included therein, is also sixfold. [JR]
4. See appendix 2, "General and Particular Maras." [JR]
5. "They appear as such by the power of coarse dualistic fixation," and so forth, teaches the intention behind the Single Mother's object of severance—the view being the recognition of the meaning of the Mother, the meditation being the severance of the four maras within the expanse, and the conduct of severance being what should be executed through a combination of peaceful and wrathful means. Generally, this object of severance is the intended meaning of the middle turning of the wheel, while in mantra, it is the unity of the Middle Way and the Great Seal. The distribution of red substances is the intent of sutra. The distribution of white substances is the intent of outer mantra. The distribution of variegated substances is the intent of inner mantra. The distribution of black substances applies to both outer and inner mantra. [JR]
6. "Completely quelled" refers to miraculous displays that become friends. "Challenges" refer exclusively to violent miraculous displays. There is a category of challenges resembling what is quelled, and of what is quelled resembling challenges. There is also a category of a combination of what is a challenge and what is quelled, resembling both. The severance of them all is what is "completely severed." [JR]
7. Abiding in emptiness refers to emptiness; never forsaking sentient beings refers to having compassion; doing exactly as one says he will refers to those with a stable pledge to practice; and those with the blessings of the sugatas

refers to those who have gone for refuge, taken bodhisattvas vows, and gathered the accumulations.

Through the power of four different causes, such as emptiness (the aspect of the ground), and so forth, the bodhisattva skilled in the path of the Conqueror's children and endowed with the power of the two truths cannot be swayed or harmed and has difficulty being obstructed by the four maras of the divine child and so forth, or the four tangible maras and such. Why is that? Through recognition of the meaning of the Mother, in which he abides in emptiness—the view free of the four extremes, which is the vajra-like meditative absorption—he liberates the four maras into space. Through the meditation in which his great compassion free of reference points never forsakes any sentient being, he severs the four maras into space, and the quelled and the challenging coincide, which is the meditative absorption of the spiritual warrior's gait. Through a firm pledge of aspiration and engagement, in which he who possesses the aspiration and engagement bodhichitta of emptiness with compassion at its core does exactly as he says he will, he engages in half peaceful and half wrathful activity by making the offerings of the four great distributions to the four guests at a powerful place. This makes for the illusory meditative equipoise. As a subsidiary component of that, the above should be suffused at the beginning, middle, and end with the three excellences, such as refuge, bodhichitta, gathering the accumulations, and so forth, which are special instruments enabling the entrance of the blessings of the sugatas and their offspring. Through that, he will attain the state of the Mother, who gives birth to the fruition of the four noble ones. [JR]

8. "The constituents contracting" refers to a rough sensation of the physical constituents being disturbed, like being unstable or mentally scattered, in the manner of types of illness that arise when the physical constituents contract together. [JR]
9. These are taught to be "surface movement" on the level of gross conceptual-ity, "undercurrent" on the subtle level, and "rigid thought movement" when thinking, "the mind is stable." [JR]
10. According to the *General Sutra*, one can perform mending through actions, such as burnt offerings, recitations, and the like, which are determined based on the number and type of breach. One can perform mending through substances by offering to the actual or imagined gurus precious gems that correspond in type to the families of the five *tathagatas* to which they belong. This typology, moreover, which also corresponds with the five castes into which the populace is divided, stems from the different features of the commitments

to the five buddha families which have been breached. "Intent" refers to the three types of faith—interested, longing, and confident—through which one confesses mistakes with cries of anguish inspired by intense regret. This involves the four gates in which the four powers are complete. One meditates on the fire of meditative equipoise and engages in the conduct of ritual cleansing through this fire of meditative equipoise and through the water of vast conduct. This involves the four powers. "Thatness" is precisely the insight that does not objectify the three spheres. [JR]

11. The outer, inner, secret, and innermost meditation and recitation on Vajrasattva taught here refers to those done in terms of the action, performance, yoga, and highest yoga tantra systems. [JR]
12. The offering of samaya substance mends vital luster. The basic materials of the living are eaten, painted, or the like. The thread-cross refers to a mending torma, which has the same significance as a mandala. [JR]
13. Amrita medicine was already explained in the context of accomplishing medicine. Rakta is of eight main types: (1) the first menstrual blood from a fully qualified womb, (2) blood from the left nostril of a man with skillful means, (3) blood from the naval of a new born, (4) blood from the knife of a warrior, (5) blood from birds, (6) beasts, (7) hoofed creatures, and (8) reptiles. The thirty-five subsidiary types are (1-5) the five raktas from deliberately bleeding someone and so forth; (6-10) the five raktas from stones, such as rubies and so forth; (11-15) the five raktas from woods, such as red sandal and so forth; (16-20) the five raktas from flowers, such as red lousewort and the like; (21-25) the five raktas of roots, such as silverweed and so forth; (26-30) the five raktas of grains, such as alpine bistort and so forth; and (31-35) the five raktas of pigments, such as onosma, vermilion, and the like.

The substances of *balingta* (torma) oblation are the three white substances and the three sweet substances. The three white substances are milk, yogurt, and butter on the external level; fat, grease, and bone on the internal level; and seminal fluid, marrow, and brain tissue on the secret level. The three sweet substances are sugar, molasses, and honey on the external level; flesh, blood, and bone on the internal level; and menstrual blood, the flesh of one who died suddenly in the prime of his life, and feces on the secret level.

Illuminating lamps include that from grain oil, vegetable oil, clarified butter, marrow, and so forth. [JR]

14. "Through resolving with the view and distinguishing with the conduct" means:

Do not allow, great king, conduct to veer towards the view!

If that happens, your conduct will become the purview of demons,  
empty of virtue or sin, perpetuating boundless evil.

Neither should you allow the view to veer towards conduct.

If that happens, you will be bound by clinging and never reach  
liberation. [JR]

15. After obstacles are removed, the context of enhancement is like protecting, watering, and so forth, the crops in a field. [JR]
16. "Hollow, false, and insubstantial," means "superficial." The statement, "Based on the relative truth . . ." should be cited as the basis of explanation for the root text passage: "Contemplate that they are all relative, impermanent, and illusory." [JR]
17. "Hundreds" refers to something, like silk, that costs a hundred *srang* measures of gold. [JR]
18. To "wallow," moreover, means to wander. [JR]
19. The Conqueror has taught that just as, for example, when eating good food, which is delicious and nutritious, but is mixed with deadly poison, there is a combination of advantages and disadvantages, likewise, wholesome, virtuous phenomena bound by the fixation of keeping a conceptual focus that objectifies the three spheres, also has a combination of advantages and disadvantages. [JR]
20. The twelve links of interdependent origination, and so forth, are as follows: The first, eighth, and ninth links of interdependent origination are afflictions. The second and tenth links are karma. The remaining seven links are suffering, the seven bases of affliction.

*Ignorance* includes innate ignorance as its causal element, conceptualizing ignorance as its conditional element, and delusion about the true meaning as its effect. *Craving* includes the craving of desiring to embrace pleasurable sensations, the craving of fearing pain, and indifference to neutrality. *Grasping* is embracing what one desires and not embracing what one does not desire. *Karmic formation* includes virtuous, nonvirtuous, and unmoving karma. *Becoming* includes a causal factor and an effect. Causal becoming is the karma of the three gates. Becoming as effect is the three existences.

*Consciousness* includes a causal element and an effect. Within *name-and-form*, name is fourfold: consciousness, sensation, perception, and formation. Form includes the five stages of gestation, such as the first trimester, and so forth. *Sense base* includes the six internal sense bases, such as the eye and so forth. *Contact* is the coming together, or contact, between the triad of sense faculty, object, and

cognition. *Sensation* rooted in that is the triad of pleasure, pain, and neutrality. *Birth* is to be born once the body is complete. *Old age* is having gotten old due to continuous change. *Death* is the interruption of that continuity. Based on it and old age, there is anguish, lamentation, and the like. [JR]

21. Perception is included within grasping and craving. [JR]
22. The twelve links of interdependent origination, which are the basis of existence in the context of the ground, go from ignorance up to old age and death, as explained above. [JR]
23. The twelve links of true meaning in the context of the path are as follows: Through enumerating them in accordance with the order of their devolution, from ignorance down to old age and death, the truth of suffering is illustrated. Through enumerating them according to the order of their emergence, from old age and death up to ignorance (like asking where old age and death come from, and understanding that they come from birth), the truth of the origin of suffering is illustrated. Through enumerating them from the cessation of ignorance up to the cessation of old age and death, the truth of cessation is illustrated. Through enumerating them from the cessation of old age and death to the cessation of ignorance, the truth of the path is illustrated. For example, old age and death is stopped by stopping birth. There is no other way to reverse the way things are. Their forward sequence is suffering and the source of suffering. Their reverse sequence is cessation and the path. It is cessation from the perspective of abandoning suffering. It is the truth of the path from the perspective of abandoning the source of suffering. [JR]
24. The twelve are ignorance, karmic formation, consciousness, name-and-form, the sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death. [JR]
25. Impure interdependent origination is the twelve roots of becoming, which unfold in the context of the ground. In the context of the path, the twelve links in their reverse sequence signal the truth. In the context of the final fruition, they are the twelve purities, or deeds. [JR]
26. The twelve links of interdependent origination include suffering and its source in the context of the ground, the truth of the path in the context of the path, and cessation in the context of the fruition. [JR]
27. When “all appearances on the path” are mentioned, what is meant is that everything appearing as objects is the interdependent origination of the nirmanakaya, everything appearing as illusion is sambhogakaya, and everything appearing like space is dharmakaya. [JR]

28. The dawning of innate awareness from the expanse of space is the natural interdependent origination of the ground. The absence of cessation based on the absence of birth is the formal interdependent origination of the path. The wisdom that knows all that exists based on the wisdom that knows things in their nature is the final interdependent origination of the fruition. This was taught by Manjugosha. [JR]
29. “Through the practice of directly holding the middle breath” refers to the joined wind from which precious qualities arise, the exalted breath praised in *The Response to Tsogyal*. [JR]
30. “In short, thoughts and emotions, gods and demons . . .” teaches *The Pith Instructions for Equalizing Taste*, a special feature of the glorious Drukpa Kagyu lineage. Integrating thought onto the path is to embrace bad omens as good fortune. Integrating afflictions onto the path is to transform them into wisdom. Integrating gods and demons onto the path is to understand obstacles to be siddhis. Integrating suffering onto the path is to understand it to be great bliss. Integrating illness onto the path is to understand it to be the Great Seal. Integrating death onto the path is to be introduced to mother and child luminosities. [JR]
31. “The key points for binding the activities of the three doors” refers to holding the seven-point posture, and so forth, with the body; and maintaining silence, recitation of the Vajrasattva mantra, and so forth, with the speech. With the mind, one must strongly observe mindfulness and be free of all conceptual activity. However, this is taught to be difficult. [JR]
32. It was eloquently taught that withdrawal is beneficial for the enhancement of tōgal, and the six-part yoga is thus partially explained. Generally, the empty forms of tōgal are coarse, while the empty forms of withdrawal and concentration are subtle. [JR]
33. As it is taught in the Kalachakra root text:
- Withdrawal, concentration,  
 Vitality-exertion, retention,  
 Recollection and meditative concentration—  
 This is called the six-part practice.

Thus, the goal to be accomplished is the Tathagata’s three secrets, and the means for accomplishing them is the six-part practice. The manner of accomplishing such is as follows: meditating without letting the five sense doors be distracted toward their objects, based on the sky in daytime yoga, and based on a dark enclosure in nighttime yoga, is “withdrawal.” “Resting evenly in the

nonduality of objects and mind," once the empty forms of the ten signs have manifested from within, that state of withdrawal is "concentration." Merging the left, right, upper, and lower pranas, such that they are brought within the central nadi is retaining "vitality and exertion." Harnessing the pranas at the four chakras to stabilize the previous retention of vitality and exertion, and then, dissolving dualistic fixation into the central nadi is "retention." Giving rise to the wisdom of bliss and emptiness, calm-abiding, and special insight, based on the *rasana* and *lalana*, in dependence on either an action seal or a wisdom seal, is "recollection." The actualization of the wisdom of immutable great bliss is "meditative equipoise."

To elaborate, the pair of withdrawal and concentration purifies the body and the central nadi, enabling the accomplishment of the vajra body with all attributes and the fruition of nirmanakaya. The pair of vitality-exertion and retention brings the wind in the *rasana* and the *lalana* within the central nadi, and by stabilizing that retention, vitality-exertion and retention purify speech and wind, enabling the accomplishment of the vajra speech with all attributes and the fruition of sambhogakaya. Recollection and meditative absorption purify the mind and bindus, enabling the accomplishment of vajra mind and the fruition of dharmakaya.

Furthermore, withdrawal and concentration, the yoga of the vajra body, is the aspect of approach. Vitality-exertion and retention, the yoga of vajra speech, is the aspect of close accomplishment. Recollection, the yoga of vajra mind, is the aspect of accomplishment. Meditative absorption, the yoga of vajra wisdom, is the aspect of great accomplishment. Withdrawal and concentration are the aspect of accomplishing form. Vitality-exertion and retention are the aspect of accomplishing vitality. Recollection is the aspect of accomplishing bliss, and likewise, meditative concentration.

Approach and accomplishment pertaining to the three vajras is as follows: In the aspect of approach, the vajra body, which purifies the body and nadis, one withdraws into the yoga that binds the activity of the body's vital points. Its function is to settle upon the fruition by means of the three concentrations. In the aspect of accomplishment, the vajra speech, which purifies speech and wind, one begins with the yoga called "vajra recitation," where one connects the triad of entering, arising, and abiding with the mantra of the three syllables. Then, the causal vitality-exertion and the fruition that it yields are resolved by means of the four fruitions accomplished through the functions of these two aspects. The aspect of great accomplishment, the vajra mind, which purifies mind and bindus, teaches the complete mundane path. In this regard, recollection is done based on inner heat for those of superior faculties, based

on one's own body in the case of those with middling faculties, and based on another's body in the case of those with inferior faculties. It also teaches the complete supramundane path. In this regard, meditative concentration is to one-pointedly settle the mind on self-knowing great bliss, in which the great bliss, with and without objective referents, is nondual. Through this, all the limpid seminal fluid, which would normally be ejaculated, is retained, without being allowed to drip from the tip of the penis. This is known as the "approach and accomplishment of the self-arisen triple vajra," which was transmitted by the great accomplished master of Uddiyana. [JR]

34. Peruse the compendia of oral instructions of the profound scriptures. Present your view and realization to a qualified master. Compare your experiences and understandings with vajra siblings who have experience and realization. The rest of these instructions, such as reflecting on impermanence and death, and so on, is easy to understand. Included within the "and so on" of the statement "Realizing self and other, and so on" is the apprehended object and apprehending subject, permanence and nihilism, and birth and cessation. With the section on enhancement finished, this completes the stages of the path. [JR]
35. In the section on the fruition, the yoga of accomplishing the fruition, the culmination of the path, is referred to as the great yoga. The notion that the twenty-five qualities of fruition are actualized precisely in accordance with what was spontaneously present in the ground is only conventionally designated as such. In reality, there is no bifurcation of newly attaining something separate from the twenty-five qualities of fruition as they were previously present in the ground. Therefore, the ground is described as such in the context of the culminating fruition. [JR]
36. The *ten powers* arise from manifesting the innate reality of the ground. Vajra-like qualities, which destroy factors that are not conducive at all to the activities and aims of enlightened conduct, are:
- Knowledge of (1) what is wrong and right, (2) karmic fruition, and (3) constitutions,
- Knowledge of (4) inclinations, (5) faculties, and (6) meditation,  
 Knowledge of (7) the path, (8) previous existences, and (9) death,  
 And knowledge of (10) exhausting the defilements—these are the ten powers.
- The *four fearlessnesses* are leonine qualities of being free of cowering fear within an entourage:



In (1) realization, (2) abandonment, (3) teaching the path, and (3) teaching obstructions—

These is the fourfold fearlessness

The *eighteen unadulterated qualities* are space-like qualities unmixed with other elements. First are the six included within conduct:

Lacking (1) error, (2) meaningless talk, and (3) forgetfulness,

Lacking states of (4) nonmeditative equipoise, lacking (5) various judgments,

Lacking (6) unexamined indifference—these are the six included within conduct.

The six included within realization are as follows:

(7) Aspiration, (8) diligence, (9) mindfulness, and (10) insight,

(11) Meditative concentration, and (12) liberated,

Pristine wisdom sight—these are the six included within realization.

The three unadulterated activities are as follows:

The actions of (13) awakened body, (14) speech, and (15) mind, all three

Are the three modes of conduct that follow in the wake of wisdom.

The three unadulterated wisdoms are as follows:

When wisdom vision participates

In (16) past, (17) present, and (18) future, the three times are included.

In that manner, three sections of six

Makes eighteen unadulterated qualities. [JR]

37. In the context of the throne, it is, for dharmakaya, the union of subject (nondual wisdom) with object (the view). For sambhogakaya, it is the union of insight (emptiness) and means (compassion), the natural radiance of great bliss. For nirmanakaya, it is the nondual union of loving compassion and the realization that the objects, disciples, are emptiness. [JR]
38. See appendix 3: “Major and Minor Marks.”
39. See, again, appendix 3.
40. The *Testament of Gods and Demons* states: “In India, another eleven deeds are known.” I could not locate the actual statement on this. A similar record of this would be like the eleven deeds in the life story taught by Ratna Lingpa, from “demonstrating the conduct of a bodhisattva” up until “turning the wheel of Dharma.”

The eleven deeds renowned in Tibet are

(1) Acting for the welfare of the six classes of beings,

- (2) Enacting the five sets of eight exalted qualities,
- (3) Subjugating gods and demons,
- (4) Building temples,
- (5) Translating sutras and tantras,
- (6) Performing the fourfold activity,
- (7) Performing the pair of union and liberation,
- (8) Performing the triad of burial rites, burnt offering rites, and hurling rites,
- (9) Knowing the four times,
- (10) Protecting treasure teachings, the final phase of the doctrine,
- And (11) showing kindness to India and Tibet by taming whoever should be tamed.

One hundred and eight deeds, and so forth, are described in a section from *A Beautiful Rosary of Udumvara Flowers: A Brief Biography*

In the sublime, exalted pure land of Great Bliss,  
Amitabha manifested as the five classes of Thötrengtsal,

up until

a manifestation of Sarasvati, with fierce devotion and melodious voice,  
finished collecting the teaching of the ocean of biographies, and  
promoted the activities widely. [JR]

41. This is verse 76 in Khenchen Thrangu. *The Uttara Tantra: A Treatise on Buddha Nature*. Trans. by Ken and Katia Holmes (Delhi: Sri Satguru Publications, 1994). [tr.]
42. “On one occasion . . .” concerns the pure retinue’s collective request about how to uphold, preserve, and propagate the instructions: When, on one occasion, all of us, king and subjects, along with our companions, went, of one mind without verbally consulting one another beforehand, into the presence of the great Guru Rinpoche, respectfully prostrating numerous times, we collectively made this supplication: “EMA, amazing! Great Guru Rinpoche, you are the chief figure in all the infinite mandalas, inseparable in essence from all the buddhas of the four times. Since you are the holder of all, the master of the supreme family, your kindness toward humans and nonhumans and your deeds of taming whoever needs taming in the billions of Jambu continents, the general Saha world, and particularly, even more so, here in the Snowy Land of Tibet are inconceivable, superior to even the buddhas in general and to Shakyamuni in particular. More specifically, in particular, you have accepted with your unexcelled vajra speech us, the king, the sovereign, and his sons,

the subjects, and Vairotsana and the companion Tsogyal, as being suitable recipients, worthy, and qualified, in turn, and you have revealed the splendor of your body, which delights the mind. This most eminent essence of all the billion scriptures of profound and extensive instructions (as indicated by the plural), the words and meanings which you have taught in the past, such as the billion general and particular mind accomplishment practices, and so forth, is the complete and sublime path of causal dialectics and resultant tantra, a pristine quintessence of Dharma that has rarely appeared before and will rarely reappear later. Since you have so very kindly bestowed it upon us, king and subjects, to retain within our hearts as the life force of liberation, should this secret quintessence of Dharma, the realization of the mind of all the sugatas throughout the space of the ten directions and the four times along with their offspring, be propagated now or concealed as a treasure specifically for the sake of future disciples? Based on this profound teaching, how will beings benefit and which disciples will appear? We beseech you to explain this, great Lotus Guru, you who directly beholds the three times of past, future, and present in their entirety, without any impediment."

When we, the retinue, supplicated in this way, Guru Rinpoche began his response with a brief life story: He remained for a short while in samadhi, or meditative equipoise, in which the realization of the guru himself was unmovable. When he emerged from that, he said this with his vajra speech: "Listen," he said at first, "assembled gatherings of worthy ones! I, the illustrious Padmasambhava, was perfected, or awakened, as the original lord, Samantabhadra, the common progenitor of samsara and nirvana, the primordially, originally undeluded nature of self-arisen awareness, the realm of Akanishtha liberated of its own nature. While not wavering from that state of dharmakaya, as a body of light endowed with the five wisdoms, I attained mastery over the Mahayana complete enjoyment body replete with the five certainties at the time of the everlasting inconceivable timelessness, the wheel of continuity free of the three times of relative delusion, in the realm of spontaneously present Ghanavyuha, where there is Complete Liberation from all that obscures the self-presence of awakening. Moreover, in conformity with the objects of the faculties of those to be tamed in the ocean of infinite realms, I manifest in the perception of some as a detached renunciant, a supreme emanation body; in the perception of some, in the manner of a universal monarch with dominion over the four continents; and in the perception of others, in numerous ways which cannot be grasped by thought, such as a bodhisattva-*mahasattva*, and so forth. [JR]

43. Regarding the limitless miraculous displays of his activities, Guru Rinpoche states: "On the Jambu continent of this ten million-fold Saha world, in this final age when the five degenerations of life span, view, and so forth, are rampant, when the afflictions, such as desire and the rest, are intense and their remedies are feeble in power, when the causal dialectical vehicles involving effort have difficulty taming, I appeared for the sake of beings, showing myself in the manner of a miraculously born being, or a sudden thunderbolt, or a prince born from a womb, according to the various perspectives of disciples, on an island in a lake covered with a grove of *udumvara* flowers, on the anthers of a lotus, in the place called Danakosha, or 'Treasury of Wealth,' in the form of a self-arisen, spontaneously present, supreme nirmanakaya by the name of the great Immortal Lotus Vajra Holder, since my body was born from a lotus and is free of the changes of birth and death."

Having taught about the three general bodies of the lama, he arose in the body of the wrathful lama as follows: "Committing to annihilate the hordes of wicked ones which cannot be tamed by peaceful means, such as Mara, Rudra, the Lord of Death, rakshas, and the like, with a song whose form was the self-resounding sound of five HUNGS, the self-expression of the five wisdoms, such as the dharmadhatu essence, and so forth, and whose nature was the inexhaustible vajra melody of echo-like empty sound, I manifested known by the secret name of Dorje Drakpo Tsal, as lord of the vidyadharas dwelling on the levels, and lord of the family of wisdom, action, mundane, and other kinds of dakinis, such as the daka Kingkara and the dakini Vajradakini, among others."

Concerning how he revealed himself in the manner of the peaceful lama: "Initially, I came to Uddiyana, the land of dakinis, in the western part of the Noble Land where I was born, and then, I traveled throughout all the major and minor lands of India, such as Vajrasana (Bodh Gaya), the supreme place in Magadha where the Buddha came, and elsewhere. Performing the manner of gradually entering the teachings of Buddha, I displayed an inconceivable number of names and forms, such as the tantric teacher, Immortal Padma-sambhava, otherwise called the Lotus-Born, and the monk Shakya Senge, who was the second Buddha, the regent of the incomparable Lord of Sages. My life stories, too, number 10,900 and more, and are beyond reckoning." [JR]

44. Concerning the manner in which he displayed vast, inconceivable buddha activity in the Snowy Land of Tibet in particular: "In order to humble the assemblies of humans and nonhumans who are difficult to tame, to subdue outer and inner obstacles, and to bring under oath the full range of demons, I mani-

festated especially in the land of Tibet, known by the name Lord of Conquerors, Pema Thötrengtsal, the illustrious being known as Glorious Subjugator of Appearance and Existence. In short, through the play of magical displays which fulfill all wishes, while taming the persons to be tamed of superior and meager faculties, the teachers that tame accordingly, and the indeterminate means of taming via the display of the peaceful and wrathful three bodies, my variegated activity, peaceful and otherwise, to tame beings, is inconceivable, particularly, in this Snowy Land of Tibet. Why is that? In accordance with the extremely respectful invitation and the targeted supplication of the great king of Dharma, Trisong Deutsen, impelled by the power of aspirations from a former relationship during the time of the four Mon brothers, I have personally visited all the central and peripheral areas in the domain of Tibet. I tamed through miraculous powers all the disturbances of the hostile eight classes of gods and demons. I completed well the outside and inside of the temple of Samye, and strewed the flowers for the auspicious consecration, thus ensuring that the entirety of the Indian Dharma would be transmitted to Tibet. In particular, through the miraculous power of transforming each moment into an aeon, I have turned the wheel of the ripening and liberating Dharma countless times with extensive sutras belonging to the Tripitaka, infinite tantras belonging to the outer and inner classes of mantra, and the essence of profound oral instructions pertaining to the triad of Pronouncement, Intention, and Kila, and the triad of Guru, Perfection, and Compassion, among others. I have blessed with my three secrets the sacred places of Tibet, primarily the triad of the four great glaciers, the eight great caves, and the four renowned great lakes, and I concealed profound treasures there. I have shown a great kindness to the people of Tibet, both the ones living at present, and those who will appear in the future." [JR]

45. In particular, having manifested in the form of Dorje Drakpo Tsal, the Destroyer of Mara, he instructed that the Dharma cycle of the quintessential instructions of all profundities, the path of wisdom essence, together with its fruition, should be concealed as a profound treasure for the benefit of future disciples: "More specifically, having manifested particularly in the form of the powerful deity, Dorje Drakpo Tsal, the antidote to dark forces, conqueror of the hordes of outer physical and inner immaterial, demonic forces, I, then, gave the complete teachings of ripening and liberation, and development and completion pertaining to it, along with the subsidiary aspects, the collection of rites. The most eminent among all those teaching cycles, the manual of direct instructions condensing the key points of all pith instructions, which

serves as the support of all the infinite stages of development, completion, great perfection, and the collection of supreme and common rites, is the path and fruition of sutra and tantra known by the name Wisdom Essence. Since I, Padmasambhava perceive and know the times of the future, past, and present, this profound teaching is not to be propagated right now. Practice it yourself individually, king and subjects, and teach it to other fortunate and karmically destined ones that you find suitable in scope. After some time, I, the self-arisen, miraculously born Padmakara, will take leave with an inconceivably great playful magical display in order to subdue my raksha disciples.” [JR]

46. But, when one year had passed, he manifested himself at the treasure site in the supreme form of Dorje Drollö, the King of Crazy Wrath. The layout of the sacred place of the Lair of the White Tigress at Rongmey, on the slope of the great hidden region of the Dridza Zalmo range in Dokham,—one of the thirteen sacred sites with the name Tiger Lair, where he subjugated wicked demons by miraculously multiplying his form—along with descriptions of its special qualities, and its benefits are as follows: “I, Samantabhadra, the most supreme Pema Thötrengtsal, will manifest the forms of the eight kinds of wisdom—the five wisdoms, such as mirrorlike and so forth, and additionally the wisdoms that are expansive, liberated from space, and liberated from extremes—which are the eight supreme aspects of manifestations, such as the Lotus-Born and so forth, from the natural expression of my pure eight collections, such as the all-ground consciousness and the rest. Among them, the Lotus-Born is the all-ground consciousness and mirrorlike wisdom; Loden Choksey is the tongue consciousness and the wisdom of equanimity; Padma Gyalpo is the mental consciousness and discerning wisdom; Shakya Senge is the bodily consciousness and all-accomplishing wisdom; Padmasambhava is the nose consciousness and transcendent wisdom; Nyima Özer is the eye consciousness and expansive wisdom; Senge Dradrok is the ear consciousness and the wisdom liberated from space; and Dorje Dröllo is the conflicted mental consciousness and the wisdom liberated from extremes. There has appeared some critical inquiry into the designations of Senge Dradrok and Shakya Senge, and the designation of Shakya Senge as the ear consciousness and Padmasambhava as the body consciousness can be the opposite. Moreover, Guru Tsokye, Great Vajradhara, embodiment of all families, is the pure all-ground consciousness and the all-pervading wisdom of basic space.”

Manifest in the form of the Heruka of Wisdom, Free From Extremes, the King of Crazy Wrath, is the great and glorious, wrathful master, Dorje Drollö. In order to tame the wicked human and nonhuman samaya-perversers, he will

appear at the supreme place of manifesting various magical displays that subjugate anything, which is one among thirteen with the name Taktsang, Tiger Lair. These include Paro Taktsang, Önpheu Taktsang, Tsari Mon Taktsang, and Kongney Taktsang, along with the Taktsang in Markam, where Tsangshay Dorje Drollö dwelled. Aside from these, an alternate sequence is to be understood. Alternatively, there is the place at Dodrak hermitage in the region of Derge called Jang Melong Taktsang, among others.

From among these, Guru Rinpoche went to the east, amidst the six ranges of Dokham, and performed accomplishment, concealed profound treasures, and so forth, such that it has been designated a central land in terms of both geography and Dharma. There, at the sacred site of a hidden valley belonging to the area of the Zalmo range of Dridza, in the foothills of Ziltrom Dorje Yungdrung, surrounded by cool snow mountains, to the north of the auspicious, spontaneously self-arisen Crystal Cave, in the supreme place which is the source of auspiciousness and marks of virtue for the domain of Tibet; there, at the head of the White Jewel Spring, in the area where Mutak, as distinguished from Gyatak, Mizen (so-named since he devoured many humans) was tamed by Dorje Drollö, the King of Crazy Wrath, at the top or peak, of the Poised, (i.e., to lunge) Haughty Snow Lion, the king of the beasts at that time (the place being so-named because it used to have snow and lions, although now it does not), is the cavern of the Wish-fulfilling Cave. It is a celestial palace, self-arisen in a triangular shape that symbolizes the three gates of liberation of emptiness, and so forth, adorned all over with many numerous kinds of forms of the body, speech, and mind of the vast pantheon of peaceful and wrathful deities; and, in particular, with garlands of the vowel and consonant letters of the Indian and Tibetan scripts, along with the secret symbolic script of the dakinis. "At that place, I, Ugyen, practiced for the duration of one month the samadhi of development and completion stages of the lama Vajra Wrath, or aggression. Having eliminated the outer and inner obstacles and the evil spirits of demonic hordes, I, Padma, caused temporary and lasting virtuous auspiciousness and well-being to come forth throughout all of Tibet. Simply hearing in one's ears the name of this supreme place with such qualities will purify one's karmic misdeeds committed through the three doors. Seeing it, or encountering it with one's eyes will pacify the veil of disturbing emotions, such as desire and rest. Moreover, prostrating to it, circumambulating it, or making offerings to it will increase life span and merit temporarily, and wisdom—in terms of experience and realization—ultimately, eventually resulting in the attainment of great awakening.

“Through one-pointed meditation on development and completion stages and practice of approach and accomplishment there, one will quickly, before long, attain the two kinds of siddhi, the supreme and common. In short, as it benefits beings, by bringing an end to samsara for anyone and everyone connected with it, it is impossible to fully extol its virtues. At the summit of this sacred place, there is, in the center, the secret cave of the Assembly of Sugatas, the complete pantheon of peaceful and wrathful ones, which can be seen with the eyes, but is inaccessible by foot. This is the place where I, Urgyen Guru Padma, on the right, and the spiritual consort, Lady Yeshe Tsogyal, ordained to be my consort, on the left, nurtured the extraordinary secret experiences of the wisdom of empty bliss in connection with the secret empowerment and the knowledge empowerment, in each cave respectively, and increased the vajra realization in connection with the fourth empowerment, the wisdom of boundless self-appearance, the Great Perfection of primordial purity and spontaneous presence.” [JR]

47. Concerning how representations of enlightened body, speech, and mind were concealed there: “In these places are innumerable profound treasure caches, such as the five cycles of the essence of the profound Dharma, and in particular, intended as the fertile essence for the future disciples with the requisite karma, in concordance with the three harvests of the Great Perfection teachings, there are symbolic forms of bodily images as bodily representations; profound symbolic dakini scripts recorded on extraordinary, magical yellow scrolls as sublime representations of speech; as well as the nine-spoke vajra of meteoric iron, a full cubit in size, the hand implement of myself, the great Vajra Holder, Dorje Drakpo Tsal, the Great Glorious Heruka, as the representation of mind.”

Moreover, the meaning of the statement, ‘mistress of space and wisdom dakini Tsogyalma, with thirteen successive seals,’ was taught in detail by Jamyang Kyentse when he gave the oral explanation. However, Jamdrak Rinpoche said that he has nothing from memory to relate about that now. I beg those in the future who may know about this to extend their kindness. To record an approximation, it is taught, the profound treasures are stamped with thirteen layers of seals. As it is said in the rock treasure of Vidyadhara Rolpey Dorje, in response to Lady Tsogyal:

There is an inconceivable number of kinds of seals:  
 Treasure seals, concealment seals, profound seals, entrustment seals,  
 Outer seals, inner seals, innermost seals, and volatile seals,  
 Seals pertaining to the five aspects of body, speech, mind, qualities, and  
 Activities—



Those are all seals that safeguard in general.

There are those set in place for the future, thus, treasure seals;  
 Seals that conceal so that demons opposed to the samayas do not see;  
 Seals that are deep within all stones, waters, rocks, and so forth;  
 Seals of entrustment to outer, inner, and innermost guardians;  
 Outer seals that contain caskets and powerful substances;  
 Inner seals of teachings, gestures, and symbolic signs;  
 Innermost seals of blessings, aspirations, and miraculous powers;  
 Volatile seals of weapons, poisonous substances, and contraptions;  
 Bodily seals of seven forms entrusted specifically as vessels;  
 Speech seals that reveal themselves as amazing yellow scrolls;  
 Mind seals of aspirations coming to pass;  
 Quality seals of wisdom with timely blessings;  
 Activity seals of outer, inner, and innermost auspicious occurrences—  
 All of those are seals that apply to the external level.

There are treasure seals from which the secret treasury, the mind of the conquerors, is extracted;

Seals of concealment that ensure the Secret Mantra is not spread to unworthy recipients;

Profound seals—subtle, fine, and powerful—on the outer, inner, and innermost levels;

Seals of entrustment to karmically destined sons;

Outer seals, because they fulfill the hearing lineage of persons;

Inner seals, because they fulfill the symbolic lineage of vidyadharas;

Innermost seals, because they fulfill the mind lineage of conquerors;

Volatile seals, aspirations to bring wrong beliefs to ruin;

Bodily seals, the appearance of script containing the sublime Dharma;

Speech seals, which teach in vajra verses;

Mind seals, the sublime meaning associated with those verses;

Quality seals, since they fulfill whatever wishes are desired;

Activity seals, since seeing and hearing them is meaningful and positive—

All of these are seals that apply to the inner level.

There are treasure seals, from which the essence of the profound and the vast is extracted;

Seals of concealment, so that its meaning cannot be unraveled by the delusional;

Seals that are far more profound than all the paths of means;

Seals of entrustment to the self-arisen experiential domain of the sublime ones;

Outer seals of sublime place, time, teacher, and retinue;

Inner seals of sublime qualities and activities;

Innermost seals of the sublime, unexcelled fruition;

Volatile seals that eliminate all hostile forces;

Body seals of the development stage, which yield the fruition of nirmanakaya;

Speech seals of mantra and pranas, which yield the fruition of sambhogakaya;

Mind seals of completion stage, which yield the fruition of dharmakaya;

The quality seal of the purified universe and its inhabitants as enlightened body, speech, and mind;

And the activity seal of the profound Dharma churning samsara from the depths—

Those are all seals that apply to the exceedingly innermost level.

There are still many more facets to seals.

When I asked those who were present at the revelation of profound treasures, it was reported that there were many different kinds, like stone casing, gold stamps, exterior and interior, and the like. Moreover, in the *Biographical Outline of Great Treasures* composed by Manjugosha, it is also stated, “Break the thirteen layers of stone seals.” All these essences of numerous precious things, such as the previous vidyadhara Garab Dorje’s transformation of the walking dead into gold through miraculous powers, along with their conjunction with profound compassionate aspirations, were concealed. [JR]

48. As for the treasure guardians to whom they should be entrusted, Guru Rinpoche said: “Entrust them as treasures into the active care of the sentinels, Gönpö Migsum Drakpo, who is Dugön Drakshe Nagpo, and Gingsen Dorje Lekpa, the *tsen* spirit of Ging, who is said to be Damchen Garwa Marpo, and conceal them!” [JR]
49. As for the time when those concealed treasures are to be revealed, Guru Rinpoche said: “At the finale, when the great treasure revealer Dechen Chokling appears; at the end of future times, beginning with the treasure revealer Sangye Lama; at the eruption, when approaching the twentieth of the thirty-year volatile age; from the wisdom blessings of the duo of Dharma kings, the father Trisong and his son, there will appear to the east and south of central Kham a pair of sublime magical people, in terms of their impartial benefit for beings, great vidyadharas abiding on the levels who tame beings in

unfixed ways—the emanation of the father king Trisong, Padma Ösal Don-gak Lingpa, and the emanation of the middle son Damdzin Murup Tsanpo, Chogyur Dechen Shikpo Lingpa.

“In particular, it is taught that the word identifying the central places where the supreme sublime beings will appear is symbolic script for Derge in the east and Nangchen in the south, which was uttered by the incarnated king. Through the fierce power of past aspirations and pledges, they, the present-day incarnations of the father king and his son, and so forth, will meet together at that vajra place with great blessings. Recollecting previous existences and also all the present events, without exception, of the life they have lived, like the flickers of a dream during the day, just as if waking from a dream at night, feelings of joy about past lives and feelings of unbearable sorrow about present conditions will blaze forth. Their state of mind will become evanescent, with all appearances devoid of true existence, and they will be totally free from reference point or aim. With the play of magical actions, which tame anyone, and displays of sublime, amazing miracles, and of unimpeded qualities, they will recover this before the eyes of everyone assembled there with the ability of sight. Indisputable by all, and with the faith of trustworthiness on behalf of all disciples, it will appear. Establishing everyone in a condition endowed with the six liberations, they will extensively fulfill the deeds of the great Ugyen’s teaching. There will then be a period, once, around the twentieth year within the cloudy period, when external and internal violence to beings throughout the whole realm of Tibet and their suffering of karmic cause and effect has subsided, and when all sentient beings of the degenerate age are provided temporary benefit and ultimate happiness.” [JR]

50. As for the worthy recipients of this teaching: Among the first fortunate ones at that time will be Shiwey Lodrö, Peaceful Intelligence, who is blessed with the name of translator Vairotsana. This is Gyalse Lodrö Thaye, Kongtrul Rinpoche. He will codify the profound and extensive words and meaning in his great commentary, *Spreading the Light of Wisdom*. Through your blessings, Tsogyal, someone will practice it and achieve wisdom: The treasure consort and *dakini* Dechen Chödrön displayed the semblance of receiving and meditating upon these very stages of the path, and through such, attaining the wisdom of realization. The one with yogic discipline endowed with the name Padma will propagate this doctrine in the central area: Karma Khenchen Padma Drimé Chöki Lodrö, who possesses the vows of individual liberation, bodhichitta, and tantra, has explained it to many in Central Tibet, such as Lhodrak Sungtrul and others. Thus, the meaning of the prophecy has natu-

rally come to pass. If the five vidyadharas, who are blessed by myself, and the bodhisattvas of the three families meet with this profound path, obstacles will be pacified, and there will be peace throughout the domain of Tibet. When Jamyang Khyentse was giving the scriptural transmission, he said that these figures refer to Khewang Mipham, Drupwang Tsoknyi, and Padma Vajra, the abbot of Dzogchen. He also mentioned how Adzom Drukpa and Jamdrak were yet to come. He did not identify others. Jamyang Khyentse has said that there is no tradition of providing commentary on the basic verses of prophecies, remarking that, generally, since Early Translation school prophecies are too numerous, they are ruined. It is clear from the *Oral Biography* that Jamdrak Rinpoche is indeed one of the sixteen who will uphold and propagate this. Moreover, he mentioned that since true vajra speech is undeceiving, the other figures prophesied are also definitely as indicated. There will be eight people with mind transmission, twenty-five supreme vidyadharas, sixteen who will uphold and spread it, and two times five authentic dakinis. If all of them are able to practice it, they will achieve special supreme and common siddhis. Moreover, there will be one hundred destined ones, one thousand and eight who attain siddhi, and eighteen times one hundred thousand who gain connection. Thus, there will be an inconceivable number of human and nonhuman disciples. [JR]

51. As for how activity will unfold based on that: "From among the divisions of particularities of specific subjugating means, some disciples will accomplish the activity of quelling diseases, obstacles, and so forth; some will accomplish the activity of expanding power and wealth, and so forth; some will accomplish the activity of overpowering wind, mind, and appearance and existence in its entirety; while others will accomplish all the activities of destroying wicked disciples through the austerity of wrathful activity. As for the supreme activity in particular: From the power of stability in the lucid appearance of the deity during development stage, as connected with the vase empowerment, there will effortlessly arise power in accordance with whatever observed contraption one directs one's attention toward. Through rendering the pranas and mind malleable in completion stage with characteristics, in connection with the secret empowerment, various superknowledges and miraculous powers will dawn. Through practicing the profound path of means, in connection with the knowledge empowerment, the austerity of great immutable bliss will be accomplished. Through training in the path of the innate nature of the ground, via the secret path of the vajra essence of primordial purity and spontaneous presence—the ultimate luminosity of the Great Perfection—in

- connection with the word empowerment, the fruition will manifest, and one will come to possess a body with the essence of wisdom, equal in fortune with me, Padmakara. They will appear everywhere throughout the land, acting extensively for the teaching of the vajra essence." [JR]
52. As for how it will nurture the life events of sublime beings in indefinite ways: "Moreover, among bodhisattvas who have attained the level of the emanated Guru, with immeasurable, incomprehensible life stories of taming whoever must be tamed, some will explain it in detail to other fortunate ones, based on which, some of requisite karma will practice the profound meaning one-pointedly, and some will tame beings in various and sundry ways. Therefore, they will show all manner of vast bodhisattva activity, which brings temporary benefit and lasting happiness to others pertaining to the stages of the path of the three types of individuals. For all with interest, longing, and confidence in me, Padmakara, and *The Gradual Path of the Wisdom Essence*, may any connection they have, of whatever level, become meaningful, and may all their wishes connected with Dharma be surely fulfilled, like a wish-fulfilling gem. [JR]
53. As for the benefits of writing out, reciting, teaching, or listening to the stages of the path: "This exalted teachings on the stages of the path, the Guru's oral instructions known by the name *The Gradual Path of the Wisdom Essence*, should be written down with precious gold on dark blue paper in the best case, with vermilion in the next best case, or at least in Chinese ink, then, sprinkled with perfume and the five internal, naturally produced nectars, and mixed with the samaya substances of means and knowledge, the authentic treasure-derived white and red spirit of awakening from the Guru and his consort in union, or when this cannot be found, bamboo pith and vermilion from authentic sacred places, together with buddha relics. Then by fastening it around someone's neck or wearing it on top of the head in the manner of a yellow scroll of the oral lineage, all who see, hear of, recollect, or touch that Dharma relic will be liberated, and the wisdom of realization and experience will effortlessly dawn. Likewise, whoever reads and memorizes, recites, explains, or studies and reflects upon this book will have their stream-of-being blessed by the wisdom of me, Padma. What need is there to mention those who practice it, meditating correctly? There is no need to say more." [JR]
54. Concerning the clear teaching on how, in the meantime, ritual services for the realm of Tibet's well-being were to be performed, along with their good qualities, Guru Rinpoche said: "Moreover, if you want happiness and auspiciousness or goodness to spread throughout the entire realm of Tibet, you should restore all the temples previously erected by the three forefathers, be-

ginning with the Dharma king Thothori, such as the border-subjugating and periphery-subjugating temples of Lhasa, Samye, Thradrak, and others, and also all the secluded places of accomplishment, primarily Yerpa Dawa cave, Samye Chimphu, and Yarlung Sheldrak. The two sections of sangha should beseech the perpetual presence, and those vidyadhara lamas endowed with powers should repeatedly perform consecration. Thus, extensively perform prostrations, offerings, and worship. Construct representations of enlightened body, speech, and mind; representations of the precious ones, in general, and authentic forms of the triad of khenpo, master, and Dharma king, in particular. Hold the corresponding seasonal services and expound the scriptures of the Tripitaka and the tantra classes however you are able, or however is most appropriate. Perform rituals for consecrating the sacred places and the collective group accomplishment of ambrosia medicine, as well as feast offerings, according to the meaning that appears in the tantra classes, or a simulacrum of that, and associated vajra songs and dance. In particular, in accordance, or in line with appropriate Dharma protocol, and equipped with the essential advice, the essence of sutra and tantra given out of great affection and compassion for Tibet and its populace by the great pandita Bodhisattva Shantarakshita, myself Master Padma, and the Dharma king, Flower of the God Brahma—the two sections of supreme objects of worship from sutra and tantra, along with the kings, ministers, and subjects, and retainues and servants—without the mere superficiality of the eight worldly concerns of being renowned or defamed in the world, you should practice, bringing forth your best assiduously, with a strong confidence free from any doubt or hesitation, and with irreversible diligence, interest ever unwavering. If you do that, since all phenomena unfold in accordance with particular aspirations and the motivations of intention, the sublime preparation, then, throughout the major and minor parts of all of Tibet, the deprivations of the degenerate age will be pacified, the wealth of the external world and internal beings will naturally increase, the doctrine of teaching and practice of sutra and tantra will be extended for a long time, and there will be an abundance of auspiciousness and happiness everywhere throughout the three times. [JR]

55. Concerning the final rejoicing in what the guru said, the respectful offerings and praises presented to him, and the aspiration then made: “When Guru Rinpoche had spoken in this way, we, king and subjects, all felt strong faith and rejoiced in what he had said, whereby an overwhelming experience of devotion blazed forth and we respectfully presented prostrations and offerings, then praised him in a single voice with this vajra song in the melody of Brahma.

EMAHO! Thus, beginning with an expression of amazement, dharmakaya, primordial lord Samantabhadra and sambhogakaya Amitabha manifest in the nirmanakaya form of compassion, which is the secretly accomplished Lake-born Vajradhara. The perfection of the qualities of all conquerors is Padma-sambhava. The exceedingly secret tamer of wicked beings, who are hard to tame, is Dorje Drakpo Tsal. The glorious subjugator of all of appearance and existence, humans and nonhumans, is the outwardly accomplished vidyadhara Padmakara. Moreover, from the single sphere, the dharmakaya, whose essence is indivisible bliss and emptiness, you fill all of samsara and nirvana as vast as space with the magic of the great display of peaceful, wrathful, and passionate forms, in accordance with the different mental faculties, the relative intelligence and constitutions of all sentient beings. Ceaseless is your inconceivable speech of wheels of the Dharma, pertaining to the nine vehicles, taught in conformity with the varying inclinations and intellects of disciples. Though your limitless wisdom never wavers from the space of luminosity, dharmata, your spiritual realization, you show immense concern for beings in general and specifically for Tibet through your compassionate activity. To you, great Guru Rinpoche of unmatched kindness, we offer our cherished bodies and our coveted enjoyments, together with the virtue we have accumulated, without reservations. Please accept them! Without ever being apart from you, from now until the essence of enlightenment, remember your previous heart promise and aspiration, and accept us, so that we are inseparable throughout all births and lifetimes.

‘May the degradations of illness, famine, warfare, and fighting be quelled for beings in general and throughout the whole realm of Tibet in particular, so that the youth of the benefit and happiness of a golden age replete with the ten virtues can fully blossom! May the teachings of the Buddha, included within sutra and tantra, along with the beings who uphold it, remain for a long time! Wherever, in whatever realm, we assemblies of followers may be reborn out of the force of karma or aspirations, may we spread far and wide, extending to the limits of space the activity of the great Guru Padmakara. May we thereby, by the power of that, bring perfect benefit to whichever beings encounter us through seeing, hearing, recollecting, or touching, whether it be positive or negative! And, having established them in the triad of temporary happiness, higher rebirths, and the ultimate good, may everyone, all beings without exception, be simultaneously liberated into the expanse of Samantabhadra’s absolute mind!

‘In particular, when the time has come for these teachings, the stages of the path, the wisdom essence of your true vajra speech, to benefit beings, may we

reveal them as profound treasure and spread them to the fortunate! Eventually, through those beings, too, sometimes expounding upon the words, sometimes studying and reflecting, sometimes meditating on the meaning and accomplishing them with perfect profundity, may the activities of all the conquerors throughout time and space, and especially the permanent, pervasive, and spontaneously fulfilled activity of Buddha Padmakara, the all-encompassing form of the entire vast ocean of the Three Jewels and the three roots, be fully perfected as the inexhaustible wheel of adornments.'

"When we had made these aspirations with sincere wishes; altruistic, positive motivations from the depth of our hearts . . ." This section teaches how Guru Rinpoche acquiesced, and extensive auspicious signs then appeared, including also a description of how vidyadharas, dakinis, and protectors of the side of virtue gave their promise to guard and protect this teaching: "Guru Rinpoche said 'May it be so!' with his vajra voice. Just as he uttered that true speech, the sky was filled with perfected buddhas and bodhisattvas dwelling on the levels, who showered down a torrential rain of various flowers and gave their authorization of the auspiciousness of the true speech. Vidyadharas, being lamas of the three lineages; siddhas, who had accomplished incantations; wisdom, action, and mundane dakinis, guardians of the three lineages; gods, such as Brahma and Indra; nagas, like Nanda and Taksbaka; and local place spirits protecting the side of virtue, like the eight classes, Gullha, the Tenma goddesses, and so forth, all made praises and pledged to protect, spread, and uphold the doctrine. After that, they disappeared. SAMAYA is as explained earlier. [JR]

56. Then, as for how the pure retinue practiced it: "Following what he, the great guru, had said, we, the king and subjects, surely kept it in mind through the triad of study, reflection, and meditation upon this text. Then, having mastered it, we tied the text, containing all the words and content, around our necks, without revealing it to others. While we were staying, teaching the oral transmission, however, was suitable, in piecemeal fashion, to other fortunate beings also, displaying a semblance of spreading it to others . . ." [JR]
57. As for the actual manner of the profound treasure's concealment: "Meanwhile, when the wisdom dakini Lady Tsogyal was bringing the final termas to conclusion throughout the whole domain of Tibet, after the master had departed to subjugate the rakshas, she was encouraged by the Single-braided Guardian of Mantra. Therefore, due also to the encouragement of the Single-braided Lady, the principle wisdom-space dakini Ekadzati, once, about one year after the great Guru Rinpoche had left for the southwest to tame the rakshas, she



miraculously concealed it in the place prophesied by the master, sealed it with thirteen layers of profound seals, and entrusted it to the treasure guardians, the dü and tsen protectors. Thus, I concealed it in three separate, unchanging seals, representations of body, speech, and mind, in the sacred place with the name Tiger Lair, or Taktsang, extolled by his vajra prophecy. When I entrusted it to the inner teaching guardian Dügön Raksha Nagpo and the outer treasure guardian Gingsen Damchen Garwa Marpo, as well as *mamo* mantra guardians, spies who conceal secrets, they, the guardians, delightfully pledged to destroy the life-force faculties of unsuitable people, should they appear; to entrust it to the destined people in the appropriate way; and to spread the activities of the Dharma throughout the ten directions." "Delightfully" here means a joyful expression of contentment. For example, it is said to signify making whatever is requested happen, immediately and joyfully, without failure, difficulty, and so on. [JR]

58. They then made an aspiration to fulfill the vajra prophecy: "At that time, when the profound treasure was being concealed, we, king and subjects, made this aspiration: 'This instruction, *The Gradual Path of the Wisdom Essence* of sutra and tantra, which was spoken directly by Guru Mahasukha Padmasambhava, Knower of the Three Times, the Holder of All, the main figure of the ocean of mandalas, along with Guru Dorje Drakpo Tsalchang Heruka's sections of ripening empowerments, liberating sadhanas, and instructions of development, completion, and Great Perfection, as well as ancillary activities, I have concealed at the slope of the Changeless Vajra Rock, sealed it with thirteen layers of seals, and fully entrusted it to the treasure-keepers and guardians. When at some time, a great ocean of various miseries, symptoms of the degenerate age, sweeps over the entire realm of Tibet without exception, through the altruism and aspirations of the sovereign Dharma king, father and son, may this profound teaching meet with a pair of emanated beings! Through the power of its propagation in accordance with the profound prophecy, may all the epochal degradations of the doctrine and beings be pacified, and may an immense temporary benefit and ultimate happiness emerge!" [JR]
59. "When I made these sincere aspirations . . ." concerns how Guru Rinpoche manifested the activity of instantly arriving, uttering true speech, and performing consecration: Through his amazing miraculous powers, the great Guru Ugyen Rinpoche directly manifested his wisdom body as a sensory object, in a display of his three secrets, instantly from the realm of Lotus Light in the southwest, just like a flash of lightning. With his true vajra speech, he again confirmed that everything aspired for would be fulfilled, and he strew flow-

ers of consecration, such as lotus, *utpala*, *mandharava*, *udumvara*, and others, which turned into a rain of various precious jewels, such as crystal, beryl, ruby, sapphire, emerald, diamond, and others. He also rained down the great blessing of his great wisdom mind. SAMAYA is commitment. There are the seals of the body seal, speech seal, and mind seal. There is the seal of profound treasure, the seal of concealment as guarantee, and the seal of entrustment to the destined. MANTRA GUHYA SAMAYA, according to a literal translation, means "secret commitment protecting the mind." According to a meaning translation, it is said to be a commitment for keeping the Secret Mantra secret. [JR]

60. Discussing how beings will benefit by the revelation of the profound treasure first concerns how the great accomplished vidyadharas, tamers of beings, together relied on a provisional inventory map and on their own lucid visions of past-life memories: It begins with this auspicious mantra phrase, OM SVASTI SARVA SIDDHAM. To elaborate, OM means auspiciousness and so forth, SVASTI means happiness and well-being, SARVA is all, and SIDDHAM is accomplishments, thus, "Grant all auspiciousness, well-being, and accomplishments!" Through the wisdom dakini in person presenting the inventory map of the treasure to Padma Ösel Dongak Lingpa, the crown ornament of those learned in the ten fields, he, universally renowned as the king of treasure revealers, the chakravartin of those who have attained supreme and common accomplishments, and because he had several earlier and later stable wisdom visions wherein he knew without impediment what he had seen, he gained infallible certainty therein. With that as the primary cause, the great emanated treasure revealer and Dharma king, Chokgyur Dechen Shikpo Lingpa, journeyed to Lower Do for the general splendor of the doctrine and beings, to remove their degradations, and, before departing, he set up the coordinating condition of a profound aspiration. With the spontaneous arrangement, present without even trying, of perfect outer and inner coincidence of place and time, at the place praised by the vajra prophecy, on the tenth day of the waxing period of the Krittika month, on the holy day of the Great Guru, when the cycle of the Kshaya Exhaustion year, or the year which exhausts samsaric suffering, the negative time of the Fire Male Tiger year (1866) was approaching its end, and the auspicious date, the New Year of the Fire Female Hare (1867), in which the number of the date and number of the sixty-year cycle are the fifteenth, was about to appear, the father-and-son pair of emanated vidyadharas, kings of accomplished treasure revealers, met together with their bodily displays, in accordance with the prophesy of the great Guru Pema Thötrengtsal. [JR]-
61. Regarding how they together extracted it, cracked the seal of the profound

treasure, and brought to light all the concealed treasure contents on the spot: Together with a retinue of many sublime destined beings, they illuminated the doorway of the place of Rongmey Karmo Taktsang, the fourth place with the name Tiger Lair, which will bring auspiciousness and virtuous traits to the whole realm of Tibet, and from the right and left secret caves of the Great Guru and consort, close to the Wish-fulfilling Pagoda self-arisen in the center, and from the Turquoise Lion Lake close by, they revealed a great treasury—more valuable than jewels—of amazing, wondrous, profound treasures. From among these were peerless, most exalted representations of the enlightened body, speech, and mind of the most profoundly revered Guru Dorje Drakpo Tsal, which were revealed from the secret dakini cave on the left slope, where Yeshe Tsogyal engendered the secret experience of the wisdom of empty bliss—these act as the lord which removes misfortunes, increases well-being, and protects from degradations, both temporary and enduring, for the whole of the realm of Tibet. [JR]

62. Next describes how they enabled all fortunate and noble beings to retain, preserve, and propagate it, opening a new door for boundlessly increasing the benefit of beings, along with their aspiration to that affect. “These most eminent vidyadharas, great treasure revealers, in collaboration translated these common and uncommon stages of the path, the background teaching for the four cycles of guru sadhana—the general cycle for accomplishing the profound guru, with its subdivisions on the outer removal of obstacles, the inner spontaneous fulfillment of wishes, the secret heart essence of the Lake-Born One, and the exceedingly secret Dorje Drakpo Tsal—the extract of the realization of the mind of the conquerors and their sons, which is like the essence or life force of the three groupings of sutras and the four or six sections of tantras, into a moderate length, with the appropriate amount of language and content, from the wisdom dakini sign script. Immediately thereafter, the fortunate and worthy recipient identified in the vajra prophecy, the sublime being Padma Garwang Lodrö Thaye, offered his earnest service with devoted three doors, out of undivided devotion. Through the power of this vast, inexhaustible collection of virtue, from kindling it as a torch of the Dharma tradition of sutra and tantra over the gem-bearing earth and thus dispelling the darkness of mental delusion, like the sun and moon, this harvest of the essential teachings of sutra and tantra—this wealth of precious jewels, the quintessence of the wealth of the essential realization for all destined and fortunate lineage holders of future generations—may transmigrating sentient beings of the three realms be effortlessly relieved into the primordial state of the conquerors

through the general teachings of the Sage without bias, and, in particular, through the definitive vehicle of the great secret of the definitive meaning! Moreover, may all the degradations, without exception, of this degenerate age be pacified, and may the splendor of a golden age replete with the ten virtues and every variety of positive thing for the teachings and beings, an abundance of glory and wealth for the Dharma in ever-increasing happiness and virtuous traits, shine throughout the environment affecting the beings in the country of the Land of Snow, surrounded by a white ring of glaciers.”

This was handwritten in the supreme place, Tashi Dagam Wangpuk, by Jamgon Padma Garwang Lodrö Thaye Chime Tennyi Yungdrung Lingpa, who was always accepted by the two indisputable kings of accomplished vidyadhara, the emanations of the sovereign father and his son, and who was also accepted as the first fortunate one according to this profound teaching. May virtuous goodness increase to the maximum! Through commenting in such a way, it has been excellently completed for now. [JR]

63. The two great treasure revealers and all-encompassing masters and lords of the circle are Chokgyur Lingpa and Jamyang Khyentse Wangpo. [TUR]
64. The fourteenth omniscient king of the conquerors is the fourteenth Karmapa, Tekchok Dorje. He had two male relatives, Döndrub Tulku and Chöwang Tulku. Tsurphu is the seat of His Holiness the Gyalwang Karmapa situated in the Tölung valley in Central Tibet. [TUR]
65. Dechen Chödrön was the consort of Chokgyur Lingpa. [TURTUR]
66. Tsewang Drakpa was one of the sons of Chokgyur Lingpa. His other name was Wangchok Dorje. [TUR]
67. The name “omniscient Jamgön Lama Rinpoche,” literally “precious master and gentle protector,” refers to Jamyang Khyentse Wangpo, who as soon as the terma of *Lamrim Yeshe Nyingpo* had been revealed, bestowed an oral commentary, including an outline of its subjects, to Jamgon Kongtrul. [TUR]
68. Jokyap’s closing verse and colophon:

Through the power of dedicating for great awakening all virtue,  
As typified by the goodness of making efforts in this, and openly  
confessing all mistakes made in the process,  
May the light of the tradition of the profound secret universally  
illuminate,

So that the lotus of auspiciousness and virtuous traits may fully bloom!

I received on the crown of my head the dust from the feet of Jamyang Drakpé Pal, a great spiritual friend to all, who embodied wisdom, love, and

power, and was the most senior direct disciple of the sun and moon pair of Jamgöns. Through laying to rest the endless knot of mind, he reached the other shore of the ocean of qualities from study, reflection, and meditation on the streams issuing forth from the ambrosia of speech, which is the pith extract of the realization of the three vidyadharas, who emanated as great treasure revealers. Then, in accordance with the significance of the vajra prophecy, he committed himself to the activity of forging a connection with this on behalf of 1.8 million beings. While I was nurtured by the great kindness of being embraced with the ambrosia of his profound and vast speech, I highly valued the clarifications offered by the guru's oral lineage on the teaching from the commentary text. Thus, with the wish to benefit those of meager intellect, like myself, and at the explicit behest, along with the material support of paper, from the treasure revealer's grandson Samten Gyatso—who said to me, “Compile the notes you have recorded in fragments!”—I, Padma Thrinley Nyingpo, the fully deluded monk of the Shakya Sage, who practices as the path my belief in the yoga of the essence of the supreme vehicle, composed this at Mindrol Norbuling, the seat of Chogyur Thuk. [JR]





**L**ight of Wisdom, *The Conclusion* describes the activities of a Vajra master and presents detailed explanations of Buddhist practices to clear away hindrances on the path and enhance realization. The book is a combination of three texts. The root text, *The Gradual Path of the Wisdom Essence*, comprises oral instructions of Padmasambhava, recorded by his chief female disciple, Yeshe Tsogyal. Padmasambhava established Buddhist doctrine in Tibet during the eighth century and he concealed teachings in the form of hidden treasures, to be revealed at an appropriate time in the future. The second text, *The Light of Wisdom* by Jamgön Kongtrül—one of the most prominent Buddhist masters of nineteenth-century Tibet—is an extensive commentary on this sacred scripture. *Entering the Path of Wisdom*, the third text, consists of annotations on the commentary by Jamyang Drakpa, a student of Jamgön Kongtrül, as dictated to Jokyab Rinpoche.

“The root text of *Lamrim Yeshe Nyingpo*, a terma revealed by the great treasure-finder Chokgyur Lingpa and its commentary by the great translator Kongtrül Rinpoche form together a complete scripture that embodies all the tantras, statements, and instructions of the Nyingma School of the early translations, which is most rare to find in the past, present, or future.... I find it important that all Dharma practitioners study and reflect upon this book.”

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“It is correct that it will be quite difficult to practice the entire *Gradual Path of the Wisdom Essence*, so you should use what is directly appropriate for your training. It is never said that you should practice an entire root text as *Light of Wisdom* contains the complete path for different kinds of individuals, of Hinayana, Mahayana, and Vajrayana traditions. But since its title is the Wisdom Essence, it means that its ultimate practice is Dzogchen.”

—Kyabje Tulku Urgyen Rinpoche



US \$24.95 / \$27.95 CAN

ISBN 978-962-7341-84-0

