

LITURGIES AND MATERIALS
FOR THE PRACTICE OF
THE CHOGLING NEW TREASURES'
ACHALA

TRANSLATED AND ARRANGED

BY LOTSAWA TONY DUFF

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First edition 26th December 2005.

Janson typeface with diacritical marks

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Produced and Published by

Lotsawa Tony Duff

Padma Karpo Translation Committee

P.O. Box 4957

Kathmandu

NEPAL

Reminder of steps of practice of the Seven Day Fierce Heat with notes taken from a larger commentary on the practice provided by Lama Godi.44

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OVERVIEW

The Topics of the Step of the Profound Instructions of the Development and Completion of New Treasures' Achala

NAMO GURU CHAĪÇA MAHĀROÚHAĪAYA

A part of the *New Treasures Accomplishment of Mind, Dispeller of Obstacles*, the profound instructions in development and completion of Achala, Overwhelmer of The Four Māras is in three main parts, with sub-headings as follows:

1 The preliminaries cleanse the mindstream

1 1 Session preliminaries

Body, speech, and mind are settled into what is real; a general sort of thing.

1 2 Instruction preliminaries

1 2 1 Ordinary preliminaries

From the root instructions belonging to the core oral instructions, when it says: “the one who has obtained the excellence of freedom and connection, impermanence, disillusionment § through intense renunciation is diligent at cause and effect’s acceptance and rejection ¶” there are four parts:

- a) The mindstream for involvement with dharma, consideration of freedom and connection difficult to obtain;
- b) the circumstance, application of a goad through death and impermanence;
- c) the entity, training the mindstream via renunciation;
- d) the effects, acting in acceptance and rejection because of karma and its effect.

1 2 1 1-4 Consideration of the difficulty and so on

1 2 2 Extraordinary preliminaries

1 2 2 1 The root of the emancipation path, going for refuge

1 2 2 2 The essence of the all-knowledge path, the supreme arousal of mind that of the bodhicitta

This book contains the liturgies and explanatory texts needed for the practice of Blue Achala¹. As is usually the case with Tibetan liturgies, various pieces have to be drawn from one text or another and used in a certain arrangement. This book also contains the instructions needed to make the actual arrangements for practice; these are according to Lama Godi.

The practice of Achala is a path of method² practice. The practice was originally taught by Guru Rinpoche to three of his disciples. He instructed them to conceal it as a treasure which was later revealed by Chogyur Lingpa. There are four different practices of Achala: white, yellow, red, and blue. The practice of blue Achala is the first practice to be done. It is the basis for all other Achala practices and is also a basis for the path of liberation³ practices.

The first text in the book is a summary of the entire path of Achala practice put together by Padma Do Ngag Lingpa, the first Khyentse Rinpoche.

1 2 2 3 Cleansing of unfavourable circumstances, degrading actions and obscurations; the meditation and recitation of Samayavajra
 1 2 2 4 Completing the accumulation of favourable circumstances and the quick entrance into blessings, guru yoga

The relevant sections for each of these four from The secret mantra *Tāra, Dispeller of All Fears* are first, “the supreme method for protection from obstacles ॐ” and so on; second, “The two bodhicittas” and so on; third, “Due to degrading actions and downfalls...” and so on; and fourth, “The guru’s blessings” and so on. Meditation on the principal refuge object, Achala, with the exception just of minor changes due to colour, in the place of the meditation and recitation of the Samayavajra, meditation and recitation of Vajrasatva according to the root instruction of *Accomplishment of Mind* is also fine.

2. The main part which is the practice to be done

2 1 Completion stage with marks

2 1 1 The upper door, complete liberation, the path of the six dharmas

2 1 1 1 The root, Fierce Heat

2 1 1 1 1 The preparations, which create the foundation

The upadeūha of the deep blue Fierce Hot One says, “Especially, in order to cut attachment to clothes ॐ” and so on, three lines of verse that show the meaning in sum.

2 1 1 1 2 The main part, which is to be practised

2 1 1 1 2 1 The yoga of the pervaders, the winds

The meditation with vase that has the four preparations appears in this textual system only by implication; the subject in general is what is to be practised.

2 1 1 1 2 2 The upadeūha of what is to be pervaded, the Fierce Heat

2 1 1 1 2 2 1 Making the fire blaze, the heat Fierce Heat

2 1 1 1 2 2 1 1 The Actual Subject

2 1 1 1 2 2 1 1 Rekindling the fire present in the basis

The upadeūha of the deep blue Fierce Hot One says, “The A stroke at the junction where the three channels come together ॐ” and so on.

2 1 1 1 2 2 1 2 Making it blaze in the places of the four chakras

This is the continuation of that⁴.

2 1 1 1 2 2 1 3 Spreading to so that it pervades inside and out

This is the continuation of that concerning the body.

2 1 1 1 2 2 1 2 The Ancillaries

The ancillaries are the substances of Fierce Heat: “The common...” and so on.

2 1 1 1 2 2 2 Making the drops descend, the bliss Fierce Heat

The upadeūha of the red Fierce Hot One says, “Together with the key points of the body, in the centre of the body ॐ” and so on.

2 1 1 1 2 2 3 Sealing, the non-thought Fierce Heat

“The bliss having become apparent” and so on, is the practice of joining with the extensive completion stage without signs.

2 1 1 2 The basis, Illusory Body

2 1 1 2 1 The actual part

2 1 1 2 1 1 The ordinary meaning of the words and training in Illusory Body

The upadeūha of the yellow Fierce Hot One says, “Oneself and every phenomenon, altogether ॐ” and so on.

2 1 1 2 1 2 The special one, through reliance on the hidden meaning illusory body, the coarse body is transformed into its pure form;

“Especially the very profound” and so on.

2 1 1 2 2 The ancillary part

The two lines of verse “Dispelling obstructors”, and so on and “all practices”, and so on.

2 1 1 2 3 The way that fruition is accomplished

The three lines of verse “This kind of”, and so on.

2 1 1 3 The essence, Luminosity

2 1 1 4 The estimator, Dreaming

For both the third and fourth, Luminosity and Dreaming, the upadeūha of the yellow fierce hot one says, “The night time branches” and so on, which shows the ordinary meaning.

2 1 1 5 Rational mind dharma, Transference

This is the meaning when the last quote continues “illusion” and so on.

⁴ (previous quote)

- 2 1 1 6 The greeter, Intermediate state
 “Sights and sounds” and so on.
- 2 1 2 The lower door, the profound secret, the messengeress’s quick path
- 2 1 2 1 The preparation, training the mind
- 2 1 2 1 1 Blessing oneself
 The upadeùha of the red fierce hot one says, “Together with the key points of the body” and so on; which is the above-mentioned bliss Fierce Heat itself
- 2 1 2 1 2 Training using one’s own body with the method
 “What is pertinent to that” and so on.
- 2 1 2 2 The main part, generating the example wisdom
 “Holding and guiding the drops” and so on: examining the rigma; hooking her; cleansing the mindstream; making the three perceptions clear; making the drops descend; retention; reversal; training in illusion; dispelling obstacles; and extracting the profit. These are stated in detail in the textual system.
- 2 1 2 3 The conclusion, the ways that experience dawns together with introduction
 “That kind of”, and so on.
- 2 2 Completion stage without marks
- 2 2 1 Ordinary
 This is shown through the quote from the non-thought Fierce Heat shown above and the path of the messengeress, “one’s own body, the deity body, illusion”, etc.
- 2 2 2 Special
 The concluding section of this upadeùha, as in the owner of the secret Dorje Bechon, has the sequence of modes of training in empty luminosity, appearance luminosity, unified appearance-emptiness luminosity:
 “The extremely final meaning empty ॐ
 Outer expanse is the sky free from clouds; ॐ
 Inner expanse is the kati crystal tube; ॐ
 Secret expanse is luminosity, the original situation. ॐ
 By tuning the three expanses into one ॐ
 Inconceivable wisdom ॐ
 Dispers all obstructors of grasping at permanence ॐ”
 and

- “The extremely final meaning clarity: ॐ
 Inner clarity rigpa transparency liveliness; ॐ
 Outer clarity the vajra lamb chains; ॐ
 Intermediate clarity, the faculties. ॐ
 Direct perception and tuning of the points ॐ
 By which the appearing wisdom increases to be everywhere ॐ
 And especially one is freed from the abyss of views. ॐ”
 And,
 “That kind of expanse and rigpa, the two ॐ
 Are cultivated as unification—they are trained up— ॐ
 By which one goes beyond the obstructors of elaborations of permanence and nihilism. ॐ
 The owner of the secret, the meaning of absence of elaboration, ॐ
 Vajra wisdom is accomplished in this life ॐ”
 and when that is joined with the guru’s upadeùha, there is meditation on the very secret, unsurpassed intent Dzogpa Chenpo.
- 2 2 2 2 The conducive factors of path
- 2 2 2 2 1 Cutting attachment to food with Essence Extraction
- 2 2 2 2 1 1 The uncommon one of eating the sky for food
- 2 2 2 2 1 2 The common one of substance essence extraction
 From the upadeùha of the deep blue Fierce One,
 “In order to cut attachment to food ॐ”, etcetera.
- 2 2 2 2 2 Cutting attachment to chit chat with equalization of taste
 Stories... and the third, domain, is shown by places and friends.
- 2 2 2 2 3 Upadeùhas on places and friends
- 3 The Concluding Instructions
- 3 1 Conduct after the session
 The way to arise from a session, the yoga at the end of a session, and so on, the general layout.
- 3 2 The concluding instructions
 Dispelling obstructors and, in reliance on the methods of extracting the profit, the way of accomplishing the ultimate fruition are reported in general in the textual system but should be understood through the guru’s upadeùha.

The Lake-born Guru’s joyful servant, Padma Osel Do Ngag Lingpa wrote this; virtue!

THE PRELIMINARIES

The preliminary practice for all of the four Achalas is done using the text *A Part of Accomplishing the Mind of the Guru, Remover of Obstacles: The Steps of the Achala's Development and Completion Preliminaries*. The text is written from the perspective of white Achala so sections of the text and the mantras which are particular to white Achala have to be exchanged for sections and mantras which are particular to blue, etc., Achala. The sections and mantras for the exchange are found in the text *The Completion Stage of the Four Types of Achala in the case of the Fierce Heat of the Six Dharmas*. The preliminary practice text does not contain any specific ending materials, so Lama Godi has supplemented the text with additional materials from the extensive sādhana of Achala and these are found in the “Ending for the Preliminaries’ Liturgy” section of this book.

The preliminaries should be done for at least one week. Within that, do at least one day each in which you emphasize the taking of refuge, the arousing of the mind of bodhicitta, the purification, the mandala offering, and the guru yoga. You are free to do it how you please and it is not necessary to feel that there is an “exact” way to do it. The feeling of the practice is more important than a rigid set of rules about how, how much, or how long the practice should be done.

Here is a small commentary on how to do the liturgy, according to the instructions received from Lama Godi.

The refuge object is achala surrounded by an ocean of the three roots. The form of Achala is described in the guru yoga section. Note that this Achala is both the guru and the yidam at the same time. The three roots are the ones who have

conquered the delusions of cyclic existence. You take refuge in all while reciting “NAMOÊ ... With one-pointed respect go for refuge ॐ” either three times or, if you are emphasizing refuge, many times. The refuge object dissolves into you at the end of that.

For arousing the mind of bodhicitta, you re-visualize the refuge object, and say “HOÊ ... Vows against all bad acts, gathering virtuous acts, and benefiting others ॐ” three times. The three aspects of bodhicitta mentioned are explained in the Discipline Paramita of the bodhisatva vehicle; they are often used in vajra vehicle liturgies as a way of summing up the whole discipline of bodhicitta. The refuge object dissolves into you at the end of that and you do the practice of Sending and Taking.

If you are emphasizing the arousing of the mind of bodhicitta, you can do many recitations of the verses but you should spend more time on the practice of Sending and Taking. Lama Godi puts great emphasis on the taking on of other beings’ unsatisfactoriness and causes thereof. This is because this particular system of yoga develops the capacity to actually do this through control of the winds, channels, and drops.

The line *Degrading actions and downfalls are with regret laid aside and restrained* means that you lay aside the degrading actions and downfalls and, in the case of degrading actions, commit to not doing them again, or in the case of downfalls, re-establish vows that have been either damaged or broken. You should start the practice of the purification by at least cursorily remembering your evil deeds and obscurations, deciding definitely to lay them aside and then committing to good discipline.

For purification of your evil deeds and obscurations, recite the appropriate section of text then do at least one mālā of the mantra. If you are emphasizing purification, do many mālās of the mantra.

The purification is done using Amoghasiddhi and his consort Samayatāra rather than Vajrasatva and his consort. Amoghasiddhi holds a sword and bell in right and left hands respectively, Samayatāra holds a white lotus and bell in right and left

hands respectively. They are in full, sexual embrace. Her bhaga is a four-petalled lotus. His penis is a vajra. Together with recitation of the mantra, drops of amrita drip from the HĀ (note that it is a long ha, not a short one and should be visualized accordingly) and mantra circle in his heart, exit through the place of their union, enter your brahma aperture—the top of the central channel—and pervade your body, eliminating all evil deeds and obscurations. The great bliss wisdom comes as the natural product of having removed all degradations and obscurations.

Again, Lama Godi gives the special explanation that the unsatisfactoriness and causes of unsatisfactoriness that have been taking on in Sending and Taking are, as well as one's own evil deeds and obscurations, actually cleansed in this practice. Again, this is part of the special approach taken in this system of yoga. It is a unique explanation that belongs here only. It should not be discussed with others and should not under any circumstances be mixed up with other explanations of either the practice of Sending and Taking or the practice of purification via, for instance, Vajrasatva.

The mantra actually has a complete, literal meaning that sums up the practice and can be born in mind while doing the practice. It means “Great Guru, (the male part of which is embodied in the seed syllable) HĀ (and who is the) great being of prajñā (and the female part of which is embodied in the seed syllable) TAĪ (and who is the great) vajra consort, all evil deeds and obscurations are totally purified”.

The mañçala offering and guru yoga are done with the same visualization, a visualization which is established at the beginning of the mañçala offering section. This visualization changes according to the Achala being practised—white, blue, yellow, or red. The text in the main liturgy is for white Achala. Since the practice to be done in this case is blue Achala, the appropriate verse should be taking from the text *The Completion Stage of the Four Types of Achala in the case of the Fierce Heat of the Six Dharmas* and substituted for the text in the main liturgy. The section to be repeated is from OĪ ĀÈ HÝĪ to the end of the offering mantra. Each offering starts with OĪ ĀÈ HÝĪ which is equivalent to the longer recitation of the 100-letter Vajrasatva done to cleanse the offering plate. As you say it, wipe the plate clean with the usual mudra. The seven piles of rice are offered during the four-line verse and then the whole mañçala is offered with the last mantra, which is the

actual offering mantra. The mañçala is tipped off in the usual way and the recitation continues with a new round.

After the mañçala offering is completed, you continue on directly with the guru yoga. To do it, you repeat the lines “KYE KYE Guru Achala ... Grant siddhis! ॐ”. You do those until a sufficient feeling of devotion and supplication has been aroused then you recite the mantra at least for one mĀla or more if guru yoga is being emphasized. The mantra shown in the main liturgy is for white Achala. This has to be replaced with the appropriate mantra. In this case of blue Achala, the mantra is obtained from the text *The Completion Stage of the Four Types of Achala in the case of the Fierce Heat of the Six Dharmas* and substituted for the one shown in the main liturgy.

The mantra recitations are done in conjunction with taking the four empowerments. The four empowerments are taken according to the explanation in the extensive Achala sādhana: the first three empowerments are done with white, red, and blue lights from crown, throat, and heart respectively, and the fourth with yellow light from the navel.

When the guru yoga recitations are complete, the visualization dissolves into you. Do this practice “*Dissolving that into yourself brings the inseparable state; ॐ Look at the luminosity dharmakāya, your own face. ॐ*” according to your level of understanding. If you know how to do it, you can rest in the dharmakāya, your own face, for as long as you wish to practice it.

After that, use the additional materials given in the section “Ending for the Preliminaries' Liturgy” to complete the session.

This is only a very short description of the practice. There are many details not covered. An oral explanation should be obtained.

Note that many of the verses used in these preliminaries are exactly the same as the ones in the main practice: refuge, arousing the mind, and the ending verses. If you learn them by heart during the preliminaries, it makes it easy to do the main practice.

A Part of Accomplishing the Mind of the Guru,
Remover of Obstacles⁵:
The Steps of the Achala's Development and
Completion Preliminaries

Namo Guru Chaiṣa Mahārokiḥaya

The following is part of Accomplishing the Mind of the Guru, Remover of Obstacles. It is the steps of the profound, uncommon preliminaries of development and completion for Achala, The Overwhelmer of the Māras.

*The supreme method for protection from obstacles ॐ
Is taking refuge in the three: ॐ
In the space before you is guru Achala ॐ
Surrounded by an ocean of places of refuge and ॐ
Below this refuge of immeasurable compassionate activity ॐ
Put yourself and the migrators equivalent to space and ॐ
Think that all of you are relieved of fears. ॐ*

NAMOÈ

To guru and yidam, Achala, and ॐ
The Three Supremes⁶, an ocean of conquerors, ॐ
I and the others, all migrators, until enlightenment ॐ
With one-pointed respect go for refuge. ॐ

At the end, dissolve the refuge object into you. ॐ

*No obstacle can come near ॐ
A person with two-part bodhicitta, ॐ
Therefore, with the refuge object made as witness, ॐ
Arouse the aspiring and entering minds of bodhicitta. ॐ*

HOÈ

In order that every one of all the mother ॐ
Sentient beings will attain buddhahood, ॐ
I will perpetually arouse the bodhicitta of ॐ
Vows against all bad acts, gathering virtuous acts, and benefiting others ॐ

At the end of that session, meditate on sending and taking pleasant and unpleasant. ॐ Place yourself in the state divorced from the threefold sphere. ॐ

*Due to degraded deeds and downfalls you get obstacles, ॐ
Therefore, to purify them: ॐ*

Above the crown of my ordinary self ॐ
On top of a seat of white lotus and moon ॐ
Guru Amoghasiddhi, green, ॐ
Holds a sword and bell and ॐ
Is in union with consort Tāra who is like him. ॐ
They are adorned with the silks, jewelled, and bone ornaments, ॐ
Ablaze with the splendour of the marks and signs, and seated in vajra posture. ॐ
At his heart on a moon is a HA letter encircled ॐ
At the rim by the mantra garland; light radiates from it which ॐ
Makes offerings to the aryas and purifies migrators' obscurations. ॐ
It is gathered back and a stream of amrita descends ॐ
Which enters through the brahma aperture, ॐ
Fills my body, purifies away all dōns, degradations, and obscurations, ॐ
And great bliss wisdom is produced. Think that. ॐ

OÏ ÆÏ HÏÏ MAHĀGURU HĀPRAJÑĀ DHÓIK TĀÏ VAJRA RĀTI SARVA PAPAÏ AVARAÏA
VISHODHANA YA SVĀHĀ ॐ

Degrading actions and downfalls are with regret laid aside and restrained. ॐ

The accumulation support melts into light and dissolves into me. ॐ

I rest in the state of the birthless innate. ॐ

If the accumulation of the guru's blessings is completed ॐ

All obstacles will be liberated in their own place and ॐ

Siddhis will be quickly attained. ॐ

Therefore, one-pointedly meditate like this: ॐ

AÊ

Before me in space at the centre of a region of five lights, ॐ

On top of a lotus and sun with the mâra of the lord of death on it ॐ

Guru Jetsun Achala ॐ

Brilliant white, wrathful and overpowering, ॐ

Orange hair streaming upwards, ॐ

Right hand brandishing a wisdom sword, ॐ

Left hand bearing a vajra lasso, ॐ

Two legs, right stretched out, in stamping pose, ॐ

Moving about in the centre of a mass of wisdom fire, ॐ

Is adorned with a tiger skin, the jewels, and a snake. ॐ

His three places marked with OÎ ÂÊ HÝÎ,

Are inseparable from the three vajras of ॐ

All the tathâgatas and he is ॐ

The three Jewels embodied. ॐ⁷

Hosts of clouds of the three roots emanate from him. ॐ

He is evident in a state of natural visualization. ॐ

OÎ ÂÊ HÝÎ ॐ

Everything good in the three realms, containers and contents; ॐ

My body, possessions, and accumulated virtue all ॐ

I offer to the embodiments of compassionate activity; ॐ

Having accepted it, please grant your blessings. ॐ

OÎ SARVA TATHÂGATA RATNA MAÎÇALA PÝJA HOÊ ॐ

KYE KYE Guru Achala ॐ

I supplicate you respectfully from the depths of my heart ॐ

Grant your blessings! Dispel obstacles! ॐ

Bestow the four empowerments! Grant siddhis! ॐ

OÎ ÂÊ HÝÎ MAHÂGURU CHAÎÇA MAHÂROÚHAÏA SVÂHÂ ॐ⁸

With that, supplicate and take the four empowerments. ॐ

Dissolving that into yourself brings the inseparable state; ॐ

Look at the luminosity dharmakâya, your own face. ॐ

The above was composed by taking out the preliminary of the five recollections of Târa Dispeller of

All Fears from the treasure collection and re-arranging it slightly. Mangala!

⁸ This mantra should be replaced by the relevant mantra from the text *The Completion Stage of the Four Types of Achala in the case of the Fierce Heat of the Six Dharmas*. E.g., for Blue Achala, use the mantra at the end of the Blue Achala section.

The Completion Stage of the Four Types of Achala in the case of the Fierce Heat of the Six Dharmas

If the liturgy is being supplemented because of meditation on the guru yoga of the Fierce Blue One:

AÊ
 Before me in space at the centre of a mass of five lights ॐ
 On top of lotus, sun, and the m̄ara of the son of the gods ॐ
 Guru luminosity Achala ॐ
 The colour of pure sapphire ॐ
 The right leg kneeling on the seat ॐ
 The left one lifted up ॐ
 Right hand with sword, and threatening fingers mudra
 From which sheets of flames jet out. ॐ
 He has the unbearable brilliance of fierce wrath ॐ
 Is adorned with silks, jewels, and a snake ॐ
 Like a moon in water and rainbow, ॐ
 Three places are marked with Oĩ ĀÊ HŸĪ ॐ

That should be joined to the rest. At the time of recitation, the root name mantra alone is all right nonetheless, if you extend each recitation, add to it thus:

Oĩ ĀÊ HŸĪ MAHĀGURU CHAIĀ MAHĀROÚHAĪA KĀMADEVA MĀRASENA
 PRAMARDHANA SVĀHĀ ॐ

In the cases of the remainder of the six dharmas, illusory body and so on, the following is joined to the liturgy for the guru yoga of the Fierce Yellow One:

AÊ
 Before me in space at the centre of a mass of five lights ॐ
 On top of lotus, sun, and the m̄ara of the aggregates ॐ
 Guru appearance-emptiness Achala ॐ
 Golden colour, with mood of fierce wrath ॐ

Vajra and bell crossed at the heart ॐ
 Two feet in vajra posture ॐ
 Three eyes totally ablaze with rays of light ॐ
 Adorned with silks, jewels, and a snake ॐ
 As it appears empty as it is empty appears, ॐ
 Like the reflections in a clean mirror ॐ
 Like a water moon and rainbow ॐ
 Not established by nature whatever is apparent ॐ
 The mode of the great matrix of illusion ॐ
 The space of a mass of wisdom fire ॐ
 Appears as the mudra without increase / decrease of visibility ॐ
 The three places are marked with Oĩ ĀÊ HŸĪ.

The mantra:

Oĩ ĀÊ HŸĪ MAHĀGURU CHAIĀ MAHĀROÚHAĪA HŸĪ HŸĪ HŸĪ SVĀHĀ ॐ

In the case of the path of method, this is added for the guru yoga of the Red Fierce One:

AÊ
 Before me in space at the centre of a mass of five lights ॐ
 On top of lotus, sun, and the m̄ara of the afflictions ॐ
 Guru great bliss Achala ॐ
 Brilliant red in colour, mood of desire ॐ
 The right hand in the mudra of controlling ॐ
 Raises a vajra hooked knife into space ॐ
 The left bears a lasso in threatening fingers ॐ
 Seated with the left leg's knee is on the seat ॐ
 and the right leg erect ॐ
 Is adorned with silks, jewels, and a snake ॐ
 He moves about within a mass of wisdom flames, ॐ
 The three places marked with Oĩ ĀÊ HŸĪ ॐ
 Are evident within the apparent-empty illusory body ॐ

The mantra:

Oĩ ĀÊ HŸĪ MAHĀGURU CHAIĀ MAHĀROÚHAĪA MAHĀSUKHA SIDDHI HŸĪ HŸĪ HŸĪ
 SVĀHĀ ॐ

OĪ CHAIÇA MAHĀROÚHAĪA HÝĪ PHAŪ ॐ is the ten-syllable mantra of Achala. *Mangala!*

Ending for the Preliminaries' Liturgy

Recite the Sanskrit Āli and Kāli, followed by the Essence of Dependent Origination, followed by the 100-letter Vajrasatva mantra. Then do the following, which is drawn from "The Tāra Sādhana called Dispelling All Fears":

The great guru Achala ॐ
Dissolves into me with great joy ॐ
And I, in the state of the ॐ
Uncontrived alaya, mind free from grasping, ॐ
Am the complete purity free from elaborations dharmakāya ॐ

That should be done at the end of the guru yoga. It should be followed by the two verses of dedication then aspiration found at the end of the extensive Achala sādhana:

HOÊ
By the force of practising Māra-tamer, the king of wrathful ones, Fierce Heat's
sādhana,
May I and all limitless sentient beings without exception,
Spontaneously accomplish the four enlightened activities⁹ and
Be liberated in the expanse of luminosity-dharmakāya.

Auspicious expressions; scatter flowers and make various musical sounds...

The root and lineage gurus' blessings are seated in my heart,
The yidam and çākinēs accompany me like my shadow,
The dharma protectors and guards clear off all obstacles—
May there be the auspiciousness of accomplishing the supreme and ordinary
siddhis.

⁹ See the note for this same section in the ending section of the main practice.

You can enhance that with more auspicious expressions.

been translated and included here. It could be used as a basis for a personal, more extensive set of notes on the practice.

THE MAIN PRACTICE OF FIERCE HEAT ACHALA

There is an extensive sādhana for the main practice of Achala according to the Chogling New Treasures but this is not used for the practices of the asanas¹⁰ and Fierce Heat. Instead, a liturgy specially for that connected with the treasure called *The Seven Day Fierce Heat* is used and that is contained here. As with the preliminaries, this liturgy also is enhanced with various additions for the actual practice.

The steps of a complete liturgy are as follows. First recite the entire *Supplications that Bring a Rain of Blessings*. Next recite the supplication *Embodiment of all buddhas, Guru Rinpoche...* Next recite the supplication *E MA HO In the centre of the crown great bliss chakra's mañçala...* Next do the activity section. Next do the *Seven Day Fierce Heat*. The Fierce Heat liturgy has a major change to the visualization verse and that is explained in a footnote. Also, the mantra for the visualization is not recited when Fierce Heat is being done. Finish the practice using the sections drawn from the ending of the extensive Achala sādhana.

To do the practice, it is necessary to know the asanas and also the structure of the three channels and their associated chakras. These are regarded as very secret. Diagrams of them are contained in the texts of the Chogling New Treasures but are not reproduced here.

There is a commentary on the Seven Day Fierce Heat practice written by a great practitioner of the Fierce Heat. It contains a list of the steps of the practice. It has

Supplications That Bring a Rain of Blessings

Seven line prayer:

In the north-west of the land of Uddiyāna,
 On the pollen bed of a blooming lotus flower,
 You who have attained wondrous, supreme siddhi,
 Known as Padmasambhava,
 Are surrounded by a retinue of many çākīēs.
 I practice following your example;
 Please come to give blessings.
 GURU PADMA SIDDHI HŪĪ

Supplication: The Guru's Three Kayas

E MA HO
 In the pure field of free-from-elaboration dharmadhatu,
 The state of dharmatā, absent production-cessation of the three times,
 The divorced-from-doing, spontaneously-complete great bliss kaya,
 Is like space with unbiased compassionate activity—
 We supplicate the guru's dharmakāya.
 We supplicate Uddiyāna Padmasambhava.

In the pure field of great blissful spontaneous presence,
 The sugata kāya having the five wisdoms of
 Body, speech, mind, qualities, and activity
 Individually shows the various specifics of compassionate activity—
 We supplicate the guru's sambhogakāya.
 We supplicate Uddiyāna Padmasambhava.

In the pure field of Endurance World purified,
 The Great Compassionate One descended for the purposes of migrators,
 Performed the purposes of migrators using methods of taming suited to each—

We supplicate the guru's nirmanakāya
 Of the three times, past, present, and future.
 We supplicate Uddiyāna Padmasambhava.



E MA HO
 Dharmakāya: Samantabhadra, the sixth one Vajradhara;
 Teacher: Vajrasatva and Bhagavat, Conqueror Shakya;
 Guardian: Amitabha, and Avalokiteūhvara—
 We supplicate Padma who is them inseparable.

The body personage, Mañjuūhrē Yamantaka;
 The speech personage, Great Powerful Horse Voice;
 The mind personage, Yangdag Heruka—
 We supplicate guru wish-fulfilling jewel.

Qualities, overpowering Mahottara Heruka;
 Activities personage, Vajra Kumara kāya;
 Chief of mamo çākīēs, Ngondzog Gyal¹¹—
 We supplicate great glorious Thotreng Tsal.

In the expanse of body, the state of illusory peaceful-wrathful,
 Speech's sound has twelve branches of articulation, and
 Mind's intent is transparency totally pervasive—
 We supplicate the Lord, chief of the çākīēs.

Body regents through prophecy, speech regents through concealed treasures,
 And mind intent entrusted to karmically connected sons—
 You gave your inheritance of love to all the subjects of Tibet.
 I remember your kindness! Guru Rinpoche
 Remembering your spoken commitment, please take hold of me!

¹¹ The name of a god who is the chief of the mamos.

SUPPLICATIONS

In these bad times I put my hopes in none other than you!
Look on us with your compassionate activity! Oh emanation body from Uddiyāna,
With your power, capability, and capacity, turn away disturbances of these bad
times!

With blessings please bestow the great wisdom empowerment!
Please act so that the ability of our experience and realisation increases;
So that we have the greatest power to benefit the teaching and migrators;
And so that we accomplish buddhahood in one life!

Extracted from the life story of the guru called Wishfulfilling Tree that came with the Chogling Treasures.



Samantabhadra, Vajrasatva, Garab, Ûhrë Sing,
Padmakāra, lord and subjects twenty-five,
So, Zur, Nub, and Nyag, the hundred treasure revealers, and so on—
We supplicate the precept and treasure gurus.



Your mastery of compassionate activity both in scripture and realization was equal
to

That of the six ornaments and two supremes who beautify Jambudvipa
But your yogic disciplines done in secret while keeping strictly to the forests
Finalised samsara and nirvana into dharmakāya, O Longchenpa¹²—
We supplicate at your feet, Drimey Ozer.



Primordial complete purity, all-pervading rigpa's innate character

THE MAIN PART OF ACHALA

Has been self-liberated from the shrouds of confusion that apprehend it through
conceptual constructs;
We supplicate you vajra holder¹³ who universally sees¹⁴
Actuality, the fact of unchanging truth in direct perception.



Eye of the world with the three trainings completely pure and many teachings
heard,
Supreme yogin who has manifested profound actuality,
Lord of speech who ripens fortunate ones into the four kāyas—
We supplicate at the feet of Chopal Gyatso¹⁵.



Knower of all knowables, treasure of knowledge-love for migrators;
A later emanation of Drimey Ozer, treasury of mind treasures;
Osel Longchen yogin of space—
We supplicate at the feet of Jigmey Lingpa.



Owner of all maïçalas, the Lake-born Vajradhara
Who embodied as a supreme Vidyadhara,
The one refuge of the various beings of Tibet, lord great treasure revealer—
We supplicate at the feet of Choggyur Lingpa.



¹³ Terdag Lingpa

¹⁴ Universally see is a technical term that means see everything at once through wisdom without the need of conceptual categorization; the term stands in contrast to a second term that means seeing any given dharma through conceptual process only.

¹⁵ Minling Lochen

SUPPLICATIONS

Mañjuùhrë's blessings, a manifestation of Vima,
Gyalse Lhaje's thirteenth reincarnation,
Padma Do Ngag Ling who has the seven transmissions,
We supplicate Jamyang Khyentse Wangpo.

Having the scripture of Precept and Treasure, a manifestation of Vairo, You who
set up the highway of the five great treasuries,
Upholder of the Rime teaching, Yontan Gyatso Treasure—
We supplicate at the feet of Lodro Thaye.



In the Aryan land, the fortunate King Jah,
The acharya of a hundred practitioners of the Snowy Land,
Here, now in the form of the son Tsewang Rigdzin,
You uphold of the famed victory banner; we supplicate you.



The essence of the mind of all conquerors, treasure of the excellent, early
translations,
Great activity which makes the fearlessness of explanation and accomplishment
flourish,
Blessed with the deeds and life-power of Padma—
We supplicate the spiritual friend Namkha'i Norbu¹⁶.



The devotion which knows self-knowing as the guru and its
Practice of mixing enlightened and own mind into one
Combined with the force of non-stop diligence realizes the

THE MAIN PART OF ACHALA

Fact of actuality, just as it is; may we connect with that level!



You properly ripened the three holinesses of your mindstream,
And explained the literal meaning of the three vows to others
Thus planting the victory banner of the teaching of the three trainings—
We supplicate the great expert, Tenpa'i Nyima¹⁷.



The emanation body of Lake-born Vajradhara,
The crown ornament of tens of millions of supreme practitioners, Dechen Ling,
Is unrivalled in his actions for making the long tradition of Padma,
The teaching of the supreme, unchanging vehicle of the great secret,
Flourish once again in this world—
We supplicate the supreme among kind gurus.



All the conquerors together with their sons Mañjuùhrë ghosha and so on,
Gathered into one wisdom, Khyentse Wangpo's,
Emanation body, the self-form of blessed compassionate activity—
We supplicate at the feet of Lodro Gyatso¹⁸.



The wisdom form of the two knowledges¹⁹ of all buddhas,

¹⁷ Khenpo Rinchen Dargyay.

¹⁸ Khyentse Chokyi Lodro

¹⁹ Khyen

SUPPLICATIONS

Great love²⁰, sport of wisdom, Mañjuhoúha,
Foremost²¹ in learning and accomplishment amongst charioteers of the Muni's
teaching—
We supplicate Padma Do Ngag Lingpa.



From the palace of Akaniúhúha dharmadhātu,
The very essence of all the buddhas of the three times,
The one who shows my mind as dharmakāya in direct perception
Is the root guru; we supplicate at your feet!



Padma's regent Uddiyāna Chogyur Ling;
Sovereign of the teachings of Precepts and Treasures, Dechen Ling;
Dzogchen self-appearing, not-slipping-into-sides, Zhigpo Ling;
One treasure revealer is known as three Lings—
We supplicate at the feet of you having the three kindnesses.

May real renunciation be born in my mindstream and
May I remain within the samaya of the glorious guru.
Grant your blessings so that the signs of warmth of development and completion
stages are quickly produced and
Self-knowing Dzogpa Chenpo is manifested with the result that
Buddhahood in one life is accomplished.

Virtue! Mangala!

Supplication

Embodiment of all buddhas, Guru Rinpoche,
Chief of all siddhas, Thotreng Tsal,
Queen of accomplishment, Yeshe Tshogyal,
All the emanations—Indian and Tibetan, learned and accomplished—
And especially the guru of the three kindnesses,
I supplicate you with intense, yearning devotion.

Fire appearing as a deity incinerates impure appearances;
The A stroke's gathering-emanating cleanses the outflowed aggregates;
The path of the messenger brings attainment of great bliss wisdom;
Luminosity Fierce Heat destroys the imprints of dualistic appearances;
Bless us so that bliss-heat wisdom blazes!

Togden Kunzang Longyang with the others in his monastic section were meditating on the Seven-day Fierce Heat and at that time he pressed me to compose something for their needs. So, at the fortress where bliss and heat billow together like vapours, in the place where the Guru stayed to perform the practice of HUM, the cave of miracles, a source of dharma with the shape of chaiçali, Chogyur Lingpa spontaneously composed this and Khenpo Padma Lodro wrote it down. Virtue!

Supplication

E MA HO

In the centre of the crown great bliss chakra's maïçala,
Overall Owner guru sugata Fierce Heat is seated.
From the state of inseparable appearance-emptiness I supplicate you.
Grant the siddhi of pacification of death lord's mâra host.

In the centre of the throat enjoyment chakra's maïçala,
Overall Owner guru padma Fierce Heat is seated.
From the state of inseparable sound-emptiness I supplicate you.
Grant the siddhi of pacification of affliction's mâra host.

In the centre of the heart great-bliss chakra's maïçala,
Overall Owner guru vajra Fierce Heat is seated.
From the state of inseparable rigpa-emptiness I supplicate you.
Grant the siddhi of pacification of deva son's mâra host.

In the centre of the navel emanation chakra's maïçala,
Overall Owner guru ratna Fierce Heat is seated.
From the state of inseparable bliss-emptiness I supplicate you.
Grant the siddhi of pacification of aggregates' mâra host.

Renunciation that turns away from becoming is the field of practice;
Training in fictional bodhicitta is the seed of the great vehicle;
Realization of the authentic view is the core of profound meaning;
Bless me that the ordinary stages of the path are ripened.

Purification of attachment to ordinary appearances is the ultimate goal of development stage;

Knowing the inseparability of wind and mantra is the suchness of recitation expression;

Completion of rigpa-emptiness in illusion is the actuality where you set yourself;
Especially, bless me that for supreme path habituation.

Blazing of the Fierce Heat of the A stroke contacts bliss-heat,
Whereby I play in the HAï letter, bodhicitta's sport of joy, then
Dissolve the wind-mind into the central channel, to bring unification wisdom—
I offer a prayer for the actual accomplishment of this in this life.

In the practice place of Red Rock Sky Fortress, at the time of discarding material clothes due to practice of the king of wrathful ones, very secret blue Fierce Heat One, the nirmâiakâya who is the sun of the totally perfect teaching, Do Ngag Lingpa, said whatever came to mind effortlessly and spontaneously, and had it written down by the disciple of the treasures, Padma Drimey Lodro Zhanphen Chokyi Nangwa, also known by the name Rinchen Dargyay Palzangpo. May migrators finalize the bliss-heat inconceivable Fierce Heat. PARAMASUKHA VARDHANTU.

The Activity Section

From my heart centre's seed syllable light rays emanate bringing guru king-of-wrathful-ones Fierce Heat's mañçala's deity assembly into space before me. VAJRA SAMAYA JAË.

NAMOË

To guru and yidam, Achala, and ॐ
The Three Supremes, an ocean of conquerors, ॐ
I and the others, all migrators, until enlightenment ॐ
With one-pointed respect go for refuge. ॐ
Three times.

HOË

In order that every one of all the mother ॐ
Sentient beings will attain buddhahood, ॐ
I will perpetually arouse the bodhicitta of ॐ
Vows against all bad acts, gathering virtuous acts, and benefiting others ॐ
Three times.

May sentient beings have happiness; ॐ
May they be separated from all unsatisfactoriness; ॐ
May they perpetually be unseparated from happiness; ॐ
May they realize that all dharmas are equality. ॐ

JAË HÝÍ BAÍ HOË

The accumulation field dissolves into me.

Part of Accomplishing the Mind of the Guru, Remover of Obstacles,

The Upadeùha of the Seven-Day Fierce Heat of the Blue Achala, called “Bliss-Heat Utterly Ablaze”

I prostrate to that guru-deity the mere thought of whom causes all the firewood of becoming to be incinerated without remainder by a wisdom fire and whose upadeùha ॐ is nicely arranged here and request that things go well with respect to that.

Now, there might be a person who has purified his rational mind well with the two preliminaries, who has been ripened with empowerment and who has pure samaya and vows, and who wishes to produce quickly the signs of heat of the profound method of secret mantra. Little desire and a satisfied mind are the root of dharma but this person has more desire and an unsatisfied mind and so is involved with distracting activities that disrupt samadhi and is engaged with the deva son's m̄ara. The antidote to that is the advice to cut attachment to food and clothes and since there is no other instruction more special than this for that purpose, this particular dharma is extremely important. Thus, sometimes, in order to cut attachment to clothing, the Seven-day Fierce Heat of blue Achala can be practised. It has two parts:

Meditation on development stage. Refuge and mind are the preliminaries:

AË

The state of the expanse of luminosity-emptiness, ॐ
Rigpa wisdom a blue HÝÍ ॐ
Dawns in space like a rainbow, ॐ
Radiates light which makes offerings to the conquerors with sons, ॐ
Purifies the two obscurations of migrators of the three realms, ॐ
Is gathered back and transforms in an instant ॐ

Into lotus, sun, and deva son's m̄ara above which ॐ
 I am luminosity Achala ॐ
 The colour of pure sapphire ॐ
 Right leg kneeling on the seat ॐ
 Left with knee raised up and ॐ
 Two hands, sword, and threatening fingers ॐ
 From which sheets of wisdom flames jet out. ॐ
 He has the unbearable brilliance of fiercely hot wrath ॐ
 Is adorned with silks, jewels, and a snake. ॐ
 Recite this vajra mantra which like echoes ॐ
 And reflected sounds is sound-emptiness. ॐ

OĪ ĀÊ HŸĪ MAHĀGURU CHAIĪÇA MAHĀROÚHAĪA KĀMADEVA MĀRASENA
 PRAMARDHANA HŸĪ PHAŪ ॐ²²

As in,

*"Like dreams which are unreal illusion, ॐ
 Plant the great stake of rigpa-empty understanding. ॐ"*

*the realization of actuality of threefold appearance, sounds, and knowing is the final limit of
 development stage so indeed, what need to mention merely doing meditation in regard to which the
 root textual system also says,
 "If you work at just this alone, ॐ
 The cheat of distraction, deva son's m̄ara, ॐ
 Though it tries to get in, will not be able to do so ॐ".*

For the second part, completion stage,

"Especially, in order to cut attachment to clothes, ॐ

The yoga of Chaiçali is ॐ

To meditate on an empty shell with the key points of body. ॐ"

As it says there, doing it with the key points of body in place, visualize in an empty shell:

At the junction of the three channels, the A stroke ॐ

Is on the verge of bursting into flames; visualize that. ॐ

The smooth wind's gentle coercion makes ॐ

A flame blaze about four finger widths high. ॐ

At the heart, the guru's essence, HŸĪ, ॐ

Has its fire nature revitalized. Thus ॐ

The central channel's whole interior is made ॐ

Intensely hot by stages. ॐ

*Visualization with that. Moreover, at the time of gaining experience in it, as the root textual
 system says, "In each session, doing not less than one hundred, ॐ" the wind is held as a mass and
 the asanas are done. Then, as it says, "When that below-the-navel heating has been done... ॐ"*

blazing is progressively visualized; as it says in the root text,

It is made to blaze which is progressively extended ॐ

Through navel, heart, and up to the throat. ॐ

Then it enters the paths of Rasanā and Lalanā. ॐ

When the body's right and left sides have been heated, ॐ

The branch channels all are filled with flames. ॐ

Similarly, the four hands and feet and ॐ

The head are visualized as having their interiors entirely filled. ॐ

The body which was blue becomes radiant red; ॐ

Think that it is as hot as burning iron. ॐ

Then fire blazes from the nine orifices ॐ

And all the hair pores of the body ॐ

Enveloping me in a small ball of fire. *Think that.* ॐ
 Finally, it is made to blaze to about a vojana.

At the close of the session, dedicate the virtue and make prayers of aspiration.

In terms of individual's capacity to carry out that meditation then, as it says in the root text,

"Further to that, first the heat is produced then, ॐ

Following that, gradual practice of it ॐ

Will result in improvement according to the faculties, still, ॐ

If you meditate one-pointedly for three months, ॐ

You will even be able to stay on top of Mt. Tise without clothes. ॐ

The best ones accomplish it in three to seven days. ॐ"

This was an arrangement of the upadeùbas into a short, written form; you must do the practices of the asanas and go into the details of them under the guidance of a qualified guru.

The maïçala of the luminosity drawn on

By the chariot of chaiçali develops and so

The darkness of confusion is totally dispelled;

Through it, may all migrators come into glory.

At the long-time urging of the dedicated practitioner Ngawang Lhundrup in a gathering of disciples, so that they could have the requisites for practice, Cadger Dechen Lingpa composed this on top of Danyin Palchenpo Ri Zhol Evam Chos and Khenpo Padma Drimey Lodro wrote it down. May all migrators have their imprints of confused dualistic appearance drawn out and eliminated by the supreme luminosity Fierce Heat. Auspiciousness! Virtue!

In the case of a keep-up, daily practice of the meditation and recitation of the blue Fierce Heat, the three rituals' generation is used and in the case of asana, instantaneous generation is used. In this latter case, it is a special point to understand that the three rituals' generation is not necessary. Mangala.

Ending From the Achala Extensive Sâdhana

HÝÎ HÝÎ HÝÎ

The containers and contents apparent as the deity all dissolve into me.

I also dissolve into the seed-syllable at the heart centre. Further, I rest in the state of non-referencing luminosity.

Unification's ongoing activity like an illusion

PHAÛ PHAÛ PHAÛ

Once again in the mode of a fish leaping from water I am evident in the wrathful one's body; the crown is marked with OÎ, the throat with ÆÊ, and the heart centre with HÝÎ.

OÎ ÆÊ HÝÎ VAJRA KÂWÂCHI RAKÛHA HAI²³.

HOÊ

By the force of practising Mâra-tamer, the king of wrathful ones, Fierce Heat's
 sadhâna,

May I and all limitless sentient beings without exception,

Spontaneously accomplish the four enlightened activities²⁴ and

²³ The OÎ ÆÊ HÝÎ is used to bless the three vajras of body using the 5, 3, and 1 pointed vajra mudras. The rest of the mantra is then said as a reverse patchier goes to the junction of the three channels below the navel. OÎ ÆÊ HÝÎ is only said once, not twice.

²⁴ This does not refer to pacifying, enriching, and so on but to the four levels of attainment of a Vidyadhara. According to *The Illuminator Tibetan-English Dictionary* they are: Full-Maturation Vidyâdhara; Power Over Life Vidyâdhara, Mahâmudrâ Vidyâdhara; and Spontaneous Presence Vidyâdhara. These levels correspond to the attainment of heat on the path of connection, attainment of the path of seeing, attainment of the eighth bhými, and attainment of perfect buddhahood respectively.

ENDING OF LITURGY

Be liberated in the expanse of luminosity dharmakāya.

Auspicious expressions; scatter flowers and make various musical sounds

The root and lineage gurus' blessings are seated in my heart,
The yidam and çākinēs accompany me like my shadow,
The dharma protectors and guards clear off all obstacles—
May there be the auspiciousness of accomplishing the supreme and ordinary
siddhis.

You can enhance that with more auspicious expressions.

Reminder of steps of practice of the Seven Day Fierce Heat with notes taken from a larger commentary on the practice provided by Lama Godi

The form in general of the conquerors of the three times, Padmasambhava, holds a bhandha in his left hand from which miracles arise and from that the textual system of the King of the wrathful ones, deep blue Fierce Heat appeared. I remember the kindness of the great revealer of treasures, the crown ornament of those who have accomplished the treasures provided and the guru, the spiritual friend. A profound of profound treasure, The Seven Day Fierce Heat gives, in the root verses, the asanas in stages and from those there is the following:

1. First refuge is done with the hands over the crown held in añjali.
2. Aspiring and entering arousing of the minds is done in the posture of the Seven Dharmas¹.
3. With the four limitless ones, the four hands and legs.
4. The refuge object is gathered back in and absorbed using the mudra.
5. Obstructors are expelled and the right and left arms and hands are shot out and drawn back.
6. The protection circle is done in the posture of the vajra².
7. The movement of the wind is examined to see whether it is good or bad.³
8. Development stage. The deity is constructed standing up⁴.
9. Meditate on the three channels and four chakras.
10. The three poisons are blown out with the nine expulsions of stale wind.
11. Below the navel of the body, at the body junction, visualise the Ashe.

¹ Small drop (drop = 'bebs)

² Ends with drop

³ Small drop

⁴ Ends with drop.

12. The soft wind coerces, the fire flame is extended and
13. Heats up the guru's HŸĪ letter at the heart.
14. The wind's coercion fills below-the-navel with fire flames⁵.
15. Up to the navel is filled with fire, "interlaced slapping circling"⁶.
16. Fire fills up to the heart and do 'slapping circling'⁷.
17. Fire fills up to the neck and do 'slapping circling'⁸.
18. Fire fills up the right channel, then three strokes.
19. Fire fills up the left channel, then three strokes.
20. The secret chakra is filled then the knees get a rubbing strike.
21. The navel chakra is filled with fire then abdomen rotation six times.
22. The heart chakra is filled with fire then six stroke circlings.
23. The throat chakra is filled with fire then six crooked circlings.
24. The crown chakra is filled with fire and six strike circlings.
25. The right leg is filled with fire. Hip slap and rub.
26. The left leg is filled with fire. Hip slap and rub.
27. The right arm is filled with fire. Shoulder slap and rub.
28. The left arm is filled with fire. Shoulder slap and rub.
29. The head is filled with fire and do rubbing circle.
30. One's own body is filled with fire and do rubbing and churning.
31. With knees having the six bonds, fire is emitted from the nine apertures.
32. Fire blazes to one yojana⁹; think that¹⁰.
33. The lion's leap is dissolving into the guru¹¹.
34. The lion's play is to dispel obstructors
35. The drops-circling in the four directions and HA sound.

36. The ball of fire and yourself is gathered back into luminosity.
37. Ongoing conduct, arise again as the deity.
38. Dedication of virtue, auspicious verses, and mantra with tune.

The understanding contained above is not something I came up with but is the way that the lineage gurus accept it, their un-mistaken way of thought. All of the virtue produced by writing this is dedicated thus: "May all beings without distinction graduate to the level of completion."

This was written at the sacred place of the body (Choggyur Lingpa) by Pad Chos, the one who is placed at the very bottom of the row in the practice centre at Gyurme Ling. Virtue!

A Written Instruction on Fierce Heat¹², Distilled Amrita

The fire of emptiness of the three doors of emancipation
Incinerates the drop of signs grasping things
I bow to the supreme Chaïçi that makes for
The great great bliss-wisdom unification.

The inconceivable object difficult to manifestly realize
In many kalpas, the three countless ones, and so on
In one life by applying oneself to the profound quick path
The profound key points of the definitive secret that make for suddenness
The upadeùha of the key points, the supreme understanding of the guru,
The profound treasures of Chogyur Lingpa, that amrita liquid,
All the wishes for attainment of the ranks of accomplishment that take the liquid
The profound fact of the rank of an all-knowing conqueror
The method for realization of the superfactual, the excellent fierce heat
The method path, fierce heat of the moving winds
In the four fierce heat chakras of the stationary channels
In order to guide the fierce heat of the drops that come and go
Practice the meditation, the fierce heat time!

A piece of the lama'i thug grin barchey kunsel, by relying on the deep blue fierce achala overwhelming the four maras, in order to cut clinging to clothing, in order to do the practice of the seven day fierce heat, having first done the training of mind of the ordinary and extraordinary preliminaries, and especially, having definitely meditated on mixing the mind through devotion and guru yoga, there is the method of non-existence, the dharma of non-existence. As has been said, Compared to meditating on the body for a kalpa,

Remembering the guru for one instant is more profound
It should be understood that way and in the root text
“Especially, in order to cut attachment to clothes, ॐ
The yoga of Chaïçali is ॐ
To meditate on an empty shell with the key points of body. ॐ”
having entered Achala’s posture, first an empty shell, deep blue Achala, naked, without ornaments, a sword blazing with flames in the right hand, the left at the heart centre with sheets of flames pouring from the tips of the threatening fingers, the right leg’s knee planted on the lotus-moon seat and the left raised up sporting on the sun seat all is crystal clear, unobscured. Having visualized it like a tent of light¹³ that has been erected, in order to do the training, it is important to follow the instructions, major and minor, in their entirety. In the centre of that, the central channel is adjusted for size and thickness according to the size of the empty shell; it is, illustrating enlightened mind, deep blue. The right rasana, illustrating enlightened speech, is red. The left lalana, illustrating enlightened body, is white. From the point starting four fingers widths below the navel, the three channels are joined into one, and the bottom end of the central channel at the lower door, inserts into dust¹⁴. Meditate that. The upper end of both right and left inserts into the nostrils. The white, thirty-two spokes of the crown point down slightly in the shape of an umbrella. The spokes of the throat face upwards. The deep blue eight spokes of the heart have a downward shape. The sixty-four spokes of the navel face upwards. Alternatively, since it is all right to meditate that all channels are in the body colour of their particular deity, it has been said here that simply to meditate that all channels are just deep blue is all right, thus, do whatever is comfortable.

Then again, since it is necessary to meditate that the three channels that are principal over all channels have the four characteristics, here are the four characteristics: fine like a lotus thread; straight like the trunk of a plaintain; clear like the flame of a sesame oil lamp; red like the colour of a gya keg flower or

¹³ Here the nine expulsions of stale air are to be done. There is no notation about the nine clearing of the winds at all.

¹⁴ The anus, which passes the ashes of digested food

alternatively, illustrating enlightened mind, blue like the colour of a flax flower. The four characteristics of rasana are: reddish, straight, empty, and clear. The four characteristics of lalana are whitish, straight, empty, and clear.

Here the nine expulsions of stale wind are to be done according to the practice and all of the obstructors, obstacles, evil deeds, and obscurations of the winds and channels are to be meditated on as pure through that cleaning out.

The actual visualization of fire is as follows.

At the junction of the three channels, the A stroke ॐ
 Is on the verge of bursting into flames; visualize that. ॐ
 The smooth wind's gentle coercion makes ॐ
 A flame blaze about four finger widths high. ॐ
 At the heart, the guru's essence, HŪĪ, ॐ
 Has its fire nature revitalized. Thus ॐ
 The central channel's whole interior is made ॐ
 Intensely hot by stages. ॐ

At the point four finger widths below the navel, at the junction of the three channels, there is an A stroke red in colour and exceptionally hot, like burning iron, to the touch. The entity is emptiness, the superface is bliss and clear. The tip, like a nada with three bends, is quivering and very fine. The rigpa is focussed on that and the key points of the body, the seven dharmas of Vairochana or the bonds of the six hearths, whichever is comfortable, is assumed. It is gently coerced with the gentle wind then, from the tips of the nostrils directly to the four finger widths point, a five-fold wind, like a rainbow, is softly comes down the rasana and lalana paths and, just as it arrives at the junction below the navel, there should be blazing like bellows being applied to embers of coal. Now, the actual A stroke of the channel, stays unmixed like the wick of a butter lamp, still due to the condition of the wind of the rasana and lalana striking it, a tongue of flame flickers up about four finger widths. The sound of the movement of the tip is PHEM PHEM and the colour the contact of space and so on from before grows stronger and stronger. You meditate on that visualization and as you do, the condensation into one tip, as with a person going into battle waving their sword, is important.

Above and below, always, when meditating on the channels and letters, it is said that you hold it by way of mind entering into a very subtle support. ?? If you meditate like that, easy to gather the winds and so on, the three key points of the exceptional important issues should be done without mixup.

At the heart, in order to illustrate the vajra, the enlightened mind of all the conquerors, the entity of the glorious root guru, who is kinder than all of the buddhas, in the form of a dark blue HUM letter is meditated on and below the navel the A stroke, like the light of a blazing butter lamp, for example¹⁵, like warmth is present above the tip of a butter lamp, visualize that the central channel has heat sent into it and the wind is held in a vase to the extent possible. That is done to the extent that it can be done—best, medium, or worst—and for beginners it is done for ten completions of wind??. Then, holding the visualization, the fingers of the two hands are interlaced and strike exactly at four finger widths below the navel then a clockwise then anti-clockwise circling is done three times each and at the end, together with the mass of wind¹⁶ the vajrasana is released and dropdowns are done. If you cannot complete the asana with one mass of wind all the way from beginning to end, breathe out the held wind¹⁷ and to do the asana, it has to be held through all of the drops. According to that kind of classification, if you exert yourself at one hundred bodies of wind done with the three key points the signs of warmth will definitely arise and if they do not, you have lost your samaya or do not trust the guru's oral instructions, or have the faults of the eight worldly dharmas so have become diverted from the correct path and this is a sign of the root of dharma having rotted.

The text says,

“In each session, hold a mass of wind ॐ
 Not less than one hundred times and do the asanas, ॐ
 When that heating of the navel has been done ॐ
 It is made to blaze which is progressively extended ॐ

¹⁵ First hold the vase and when those are visualized, there is no thrul khor

¹⁶ If you can keep it with the wind, it is not necessary to expel it

¹⁷ And then hold it

Through navel, heart, and up to the throat. §

Fire that blazes from the short A below the navel fills the central channel up as far as the navel chakra; the asanas and small dropdowns are joined with wind and, as before, this is done one hundred times. Then progressively up to the heart and throat¹⁸ it is filled with fire and as before the wind and asanas are joined with it and that is done one hundred times each. Furthermore, when it is blazing up further and further in stages, the A stroke at the navel is visualized as unmixed with other fire and the lower ones are each rubbed with churning and having blazed up as far as the throat, the asanas are done up to the top.

The text says,

Then it enters the paths of Rasanâ and Lalanâ. §

When the body's right and left sides have been heated, §

Furthermore, fire flames coming from below the navel, fill the right rasana¹⁹ then the right fist above the right nipple-arpit to below the shoulders and left fits behind on the right side are moved down it is explained. That is done three times at the end of which small dropdowns and so on are joined with one hundred air masses and then doing the same but with the left fist above the nipple and so on the left lalana is filled with flames and one hundred masses of air are done.

The branch channels all are filled with flames. §

The thirty-two branch channels of the of the secret place²⁰, green in colour are filled with flames of fire and the two hands from the mind circle down to the knees with three clockwise circles the right leg stopping the bottom door because of the knees, in a drawn up manner by the force of the seat are struck and so on, and like before at the end of three the breathe is sent out. For that, one hundred masses of wind are connected.

Then meditate that the flames fill the sixty-four branch channels of the navel with fire and, in vajrasana, with hands in fists the waist is given three clockwise then three anti-clockwise circlings and at the end of the six the wind is held and medium dropdowns are done one hundred times.

Then, fire is blazed in the eight branch channels of the heart. With the feet in vajra posture armpit slaps are done and the arms shot out in front and the left hand above and right below the heart is directly struck.... That is done with one hundred masses of wind.

The sixteen branch channels of the throat are filled with flames. Crook the neck to the right three times, crook it to the left three times. Send it to the front three times and to the back three times. And, circle it around three times clockwise and three times anticlockwise. At the end, together with middling dropdowns, do one hundred wind masses. When fire blazes up from the throat, the central channel and rasana and lalana are first filled with fire, then from there, the thirty-two channels of the crown are filled with fire. The two hands are interlaced and strike the head; three clockwise and three anti-clockwise circles then at the end, with dropdowns, one hundred are joined.

Similarly, the four hands and feet and §

Also, think that the entire inside of the legs are filled with flames. The legs are extended, the wind held and the knees clenched fists like a are stretched. The two hands rub downwards and from the tips of the toes of the feet are held and the >> and so one are rubbed upwards. Three like that and at the end, with dropdowns one hundred masses of wind are connected. Again, the left foot is visualized to be filled with fire and that is done like for the right one. Again, the entire inside of the left is filled with flames; the right leg.... Then the entire interior of the right arm is filled with fire; the right arm with armpit slaps and so on are rubbed and churned three times and at the end one hundred dropdowns are joined.

The head are visualized as having their interiors entirely filled. §

The entire interior of the head is visualized to be filled with fire. Three face rubs and the two hands with the forehead down to the nape of the neck are gradually

placed. ??²¹ And the hands, not connected, do three circles. At the end of that, connecting it with dropdowns, do one hundred.

The body which was blue becomes radiant red; §

Think that it is as hot as burning iron. §

For example, the blue exterior like a canopy of fire-light crystal clear and without obstruction. The interior having been filled with fire, the deep blue shines with a red glow. It is seen to be exceedingly hot like burning iron. Together with ?? the entire upper and lower body are churn-rubbed and again are connected with the stages of generating bliss-heat and dropdown and so on are done.

Then fire blazes from the nine orifices §

And all the hair pores of the body §

Enveloping me in a small ball of fire. *Think that.* §

Finally, it is made to blaze to about a yojana.

From the doors of the all of the faculties, eye and do on, fire bursts out and blazes then meditate that you are enveloped in a small ball of fire. And, blazing to one yojana and so on, rest equipoised in that state. Again, from beginning to end, without being separated from the key points of the meditation, the life is trapped.

Further to that, first the heat is produced then, §

Following that, gradual practice of it §

Will result in improvement according to the faculties, still, §

If you meditate one-pointedly for three months, §

You will even be able to stay on top of Mt. Tise without clothes. §

The best ones accomplish it in three to seven days. §

First, it is held in an empty shell then gradually having attained finalization of the earlier stages the later stages are gradually entered and, if the faculties are exceptionally weak, even an eighty-year old in three months will have the bliss warmth blaze automatically and for those with very strong perseverance, the signs of warmth will appear in three days, seven days, and so on; this is the unsurpassed special feature of the quick path.

Generally, within the entire unsurpassed tantra section, within the stage of completion, fierce heat, is made principal and given extensive explanations and, because of that, the father tantras of the five families and the mother tantras of the four mudras, in the case of the father tantras, the winds and two fierce heats, isolation of speech, and isolation of mind, and so on the very heart of the entirety of the unsurpassed tantra sections strong perseverance of practice, and especially, Ugyen Rinpoche

As an accompaniment, samaya should be kept purely §

The samayas and vows should be kept purely as a basis and at all times you should practice. The incomparable Dvagpo Rinpoche stated,

To take refuge is to take refuge by attainment of the stage of dharmata. To have compassion is without reference. To arouse the mind is to have the superfact. To protect samaya, the three vows are protected from the outset and are not mixed with falling back. Only from having the essence does one practice, therefore what is to be stopped is the afflictions what is needed is a non-bondage and especially the production of non-dual bliss-emptiness wisdom, if the small seed of bodhicitta degenerates, in this life supreme siddhi will not be obtained and the root of samaya will have rotted. Rigden Padma Karpo said,
Lacking the strenght of vitality

Looking like a man but the body of a preta

Much sickness, many obstacles, life short too

Desirables are a dry river

and bad possessions

Bodhicitta

Gyalwa Yangonpa said,

If the thigle of the meditator degenerates, it's no different to dying

And the meaning of this should be understood. Furthermore, dharma practitioners obstructors are falling under the influence of the afflictions and the obstruction of engaging in worldly activities. Puffed up over the smallest quality and the obstacle of practicing the eight worldly dharmas. Having tossed off the highway of practice, doing a tour of meaningless activity do not be shrouded by that bit practice one-pointedly and tame your own mind.

REMINDER OF STEPS OF FIERCE HEAT

The practitioners who leave aside activities and practice channels and winds should not be separated from the key points of body such as the bonds of the six hearths and so on. In connection with that requirement, furthermore, in general, it is the very peak of leaving off the activities of abiding in the twelve qualities of a bhikshu and in the Drukpa system, Lord of Dharma Gyare to Gyalwang Choje did the conventional of the four parts of leaving off activities and secretly were also Bhikshus. The meditation belt net is not good was stated by Tsele Pema Legdrub. If it does not connect with the body, it is a samaya thing. The meditation staff was something that some old rishis in India had and the well known is also explained in the long de sections as a meditation stick.

This listing for easy remembrance of the stages of visualization of the seven day fierce heat was spoken by the Great Treasure guru himself. In stages, the treasure disciples Padma Drimey Lodro Zhanphen Chokyi Nangwa and easy to understand... Virtue! Auspiciousness!

Reminder of steps of practice of Blue Achala Thruikor with notes; from a larger commentary on the practice provided by Lama Godi. The pecha had some hand-written annotations which are included here as footnotes but Tony's notes are added as well.

The form in general of the conquerors of the three times, Padmasambhava, holds a bhandha in his left hand from which miracles arise and from that the textual system of the King of the wrathful ones, deep blue Fierce Heat appeared. I remember the kindness of the great revealer of treasures, the crown ornament of those who have accomplished the treasures provided and the guru, the spiritual friend. A profound of profound treasure, *The Seven Day Fierce Heat* gives, in the root verses, the asanas in stages and from those there is the following.

1. First refuge is done with the hands over the crown held in anjali¹.
2. Aspiring and entering arousing of the minds is done in the posture of the Seven Dharmas².
3. With the four limitless ones, the four hands and legs³.
4. The refuge object is gathered back in and absorbed using the mudra.
5. Obstructors are expelled and the right and left arms and hands are shot out and drawn back⁴.
6. The protection circle is done in the posture of the vajra⁵.

7. The movement of the wind is examined to see whether it is good or bad.⁶
8. Development stage. The deity is constructed standing up⁷
9. Meditate on the three channels and four chakras⁸.
10. The three poisons are blown out with the nine expulsions of stale wind⁹.
11. Below the navel of the body, at the body junction, visualise the Ashe¹⁰.
12. The soft wind coerces, the fire flame is extended¹¹ and
13. Heats up the guru's HUM letter at the heart.

pointed blue vajras in all directions, building a vajra dome all around which is in the shape of an egg. Lama Godi works at the visualization for about 15-30 seconds. Ending beb is big beb, just one, no small bebs following.

⁶ Small beb

⁷ Ends with beb.

TD: Standing in posture and recite and visualize. Note no ornaments, no tiger skin no snake. Only sword and flames from fingers. Interior of body is an empty space. Ending beb is big beb. Just one, no small bebs following.

⁸ TD: Visualize entire three nadis and four chakras, but not secret place chakra, per the diagram. Include vajra stopper at top. Ends with hands still on hips, no hands on knees, not followed by expulsion of air, no beb.

⁹ TD: start with right hand, index finger hooked onto left nostril, left hand extended onto left knee. As breathe in, left hand clenches into fist and head is bent across towards right shoulder. As breathe out, head moves across to be bent towards left shoulder and air is expelled. Do three times, after expulsion, change hands, and do for left channel with first movement of breath as in-breath and right hand clenching into fist on right knee. Then rest each hand on each knee and do three expulsions from both nostrils; breathing in clench fists and breathing out extend fingers as for left and right. This process clears out the winds of the three poisons from the three nadis and four chakras. Left nadi has feminine air, right has male air, and central channel has neutral (ma ning) air.

¹⁰ TD: The four chakras needed in the last step now disappear into emptiness so that the next steps can happen. The ashe is the half-A of Nyingma terma. It has a bindu and crescent on top.

¹¹ The wisdom airs come down the right and left channels, gently (chi-li-li) and gently fan the ashe. The flame comes from the bindu on top of the ashe. The flame is thin and wiggling, again, chi li li..

14. The wind's coercion fills below-the-navel with fire flames.¹²
15. Up to the navel is filled with fire, 'dzeg bsdabs bskor'.
16. Fire fills up to the heart and do bsdabs bskor¹³.
17. Fire fills up to the neck and do bsdabs bskor¹⁴.
18. Fire fills up the right channel, then three strokes¹⁵.
19. Fire fills up the left channel, then three strokes¹⁶.
20. The secret chakra is filled then the knees get a rubbing strike.¹⁷
21. The navel chakra is filled with fire then abdomen rotation six times¹⁸
22. The heart chakra is filled with fire then six stroke circlings.
23. The throat chakra is filled with fire then six crooked circlings.
24. The crown chakra is filled with fire and six strike circlings¹⁹.
25. The right leg is filled with fire. Hip slap and rub²⁰.
26. The left leg is filled with fire. Hip slap and rub²¹.
27. The right arm is filled with fire. Shoulder slap and rub.
28. The left arm is filled with fire. Shoulder slap and rub.
29. The head is filled with fire and do rubbing circle.

30. One's own body is filled with fire and do rubbing and churning.
31. With knees having the six bonds, fire is emitted from the nine apertures.
32. Fire blazes to one yojana; think that.²²
33. The lion's leap is dissolving into the guru.²³

²² No bebs. Do the three, Dropping, Reversing, and Distributing.

TD. Put back into vajrasana at end and do a break beb.

²³ Nine big bebs are to be done here.

TD: do a big beb and two small bebs after. Guru miyowa is visualized in space up above. In the posture you are howling with longing, in the knowledge that you don't have the realization but the guru does. When you leap up, your mind and guru Miyowa's minds merge. When you leap there might be a slight exclamation of ha or ah as you merge with the guru's mind.

TD: Lama Godi puts Dropping, Reversing, and Distributing here. To do it, go back into vajrasana. The central channel is visualized without fire but the ashe is blazing. The winds coming down the left and right channels at inspiration of breath cause the ashe to flare up; the flames go all the way up the central channel, above the great bliss chakra, and cause the drop of the upside down HAI to melt and the sixteen helper drops to melt. They drip down causing the four joys as they go through the four chakras, starting with the great bliss chakra. The drops stop at the navel chakra, which is the fourth in the series. (In the case of doing the dropping in union with a consort, the joys start at the throat chakra (first joy), go down to the secret place (fourth joy) and reverse back from the secret place (first joy) through the throat (fourth joy). In other words, they are shifted down by one because of the use of the secret place chakra in this type of practice) The drops accumulate in the central channel at the navel chakra and are reversed back from there in the reversing step. In reversing, the toes are clawed in, the fingers of the hands, too, the tongue is pushed to the top of the palate and the eyes are forced to look upwards. The hands are drawn from the top of each foot up the outside of the body and thrown up into space. As the hands go up, HAI is exclaimed aloud. The four joys are generated in reverse, starting with joy at the navel chakra and ending with co-emergent joy at the crown great bliss chakra. The drops are distributed throughout the body by assuming a semi-crouching pose with the palms of the hands on the balls of the knees and the fingers of each hand outstretched from that. The legs partially bent at the knees. The feet are placed a couple of feet apart. The body is shaken with a slight "ha" sound happening. The drops fall from the HAI and sixteen helper drops, raining down on the great bliss chakra. They flow across the top and drip down from it, spreading through the whole body and also through the nadis and chakras. The central channel does not get in the way of this process because, as Lama Godi said, the whole interior of the body is empty, isn't it? The distribution of the drops is very powerful in terms of generating bliss, ease, and well-being of the body.

34. The lion's play is to dispel obstructors²⁴
35. The bebs circling in the four directions and HA sound²⁵.
36. The ball of fire and yourself is gathered back into luminosity²⁶.
37. Ongoing conduct, arise again as the deity.
38. Dedication of virtue, auspicious verses, and mantra with tune.

The understanding contained above is not something I came up with but is the way that the lineage gurus accept it, their un-mistaken way of thought. All of

the virtue produced by writing this is dedicated thus: "May all beings without distinction graduate to the level of completion²⁷."

This was written at the sacred place of the body (Choggyur Lingpa) by Pad Chos, the one who is placed at the very bottom of the row in the practice centre at Gyurme Ling. Virtue!

²⁷ TD: Acc. Lama Godi, completion means buddhahood, here.

FURTHER NOTES FROM TONY:

Miyowa is from the Barchay kunsel cycle. One of four deities in that cycle for prevention of obstacles. Tara overcomes external obstacles, e.g., the eight and sixteen great fears. Miyowa overcomes obstacles to trulkhor practice and thigle practice. Dorje Bechon overcomes obstacles to samadhi. Fourth one I missed.

There are four Miyowa: white, yellow, red, and blue.

White: is for tshe grub and chulen

Yellow: is for five of the six dharmas (equivalent of six dharmas of Naropa); the missing one is luminosity which is covered by blue Miyowa.

Red: is for thigle control (eight joys, four down, four up)

Blue: is for tsa lung thigle and is the basis for the other four. If this doesn't work, then others can't be done.

For Blue Miyowa::

need empowerment

then do must do ngondro for seven days. One day refuge, one day tong len, one day purification, one day mantra offering.

Thrulkhor:

Need cushion.

Need cloth for over cushion with picture of deer skin. Hooves are black. Cloth is placed with head facing front. Reason is that this is the monk's dingwa equivalent for a yogi. It's a yogin's seat.

Need pecha for practice:

- 1) Charbeb lineage prayer.
- 2) sangyay kundu: do in correct tune; omit pho nya lam gyis de chen ye shes nyes unless doing gzhan lus la brten. Do last line three times
- 2) e ma ho spyi bo de chen khor lo: do. Do last line three times.
- 3) main practice: do the seven day fierce heat.

The Three Perceptions:

During intercourse, the three perceptions are the instructions that can be given with Blue Miyowa. Any further instructions belong to Red Miyowa only. The three perceptions are that the woman is Vajrayogini, the man is Hayagriva, and the man's penis is a five-pointed vajra and the woman's bhaga is a four-petalled lotus. Hayagriva in this case holds a garland of red flowers in his right hand

instead of a hooked flaying knife. Vajrayogini's bhaga is a four-petalled lotus which is penetrated by the five-pointed vajra. Lama Godi repeatedly said that the result of intercourse should not be the usual loss of wakefulness and falling to a stupor. Thigle should not be ejected. Lama Godi says do not have intercourse during menstruation because it creates some obscuration.