

PABONGKHA DECHEN NYINGPO

The Extremely Secret Dakini of Naropa

VAJRAYOGINI
PRACTICE & COMMENTARY



translated by DAVID GONSALEZ

The material in this book is restricted. This book may be read only by those who have received a highest yoga tantra empowerment.

In order to practice this material, the best situation would be that one has received the empowerment of Vajrayogini in the Naro Kachö tradition together with the commentary and oral transmission. At the very least, one must have received the empowerment of Vajrayogini in the Naro Kachö tradition.



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Vajrayogini Practice and Commentary

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Translator's Introduction

ALTHOUGH THERE ARE already a number of commentaries in English on the practice of Vajrayogini according to the lineage of the great Indian mahasiddha Naropa, the commentary that I am translating in this volume is the "root text" used by modern Gelugpa lamas, compiled from a series of lectures given by Kyabje Pabongkha Rinpoche with subsequent clarifications by Trijang Rinpoche. Like his predecessor Naropa, Pabongkha received a vision of Vajrayogini. When she appeared to Naropa, she imparted the first instructions on this practice of Vajrayogini and thus originated this lineage. Almost a thousand years later, Pabongkha had a vision of Vajrayogini, in which she told him, "You should stitch together the robes of the lamas of the Sakya and the Gelug concerning this teaching; if you do, it will be excellent." Inspired by this revelation, Pabongkha used Je Tsongkhapa's method of presenting highest yoga tantra in general and Chakrasamvara in particular and composed a new sadhana and subsequently gave a corresponding commentary.

Although there had been previous Gelugpa lamas who had composed commentaries to Vajrayogini such as Tuken Dharmavajra, Ngulchu Dharmabhadra, and Yangchen Drupai Dorje, Pabongkha was the first to give it an entirely Gelug interpretation and presentation. Until then it had been one of the "Thirteen Golden Dharmas of the Sakya Tradition." It is for that reason that we see constant reference to the Sakya lineage. Pabongkha is not disparaging the Sakya lineage; he is merely drawing out the distinctions between the Gelug and Sakya way of presenting and practicing Vajrayogini. This is like when a lama states the amazing good qualities of a particular practice that he is teaching

only to state the same thing when teaching another practice. He does this not to say that one practice is superior to another but to inspire in the disciples faith in that particular practice. It is important to keep this in mind and not fall into the trap of thinking that Pabongkha is saying that the Gelug tradition is somehow superior to the Sakya lineage. To do so would constitute “disparaging the Dharma,” which itself is a grave downfall.

With that in mind, we can learn a lot by studying the various interpretations of Vajrayogini practice that are presented in this book, using our own analysis to draw conclusions, and living up to the standard set by Buddha Shakyamuni in the famed quote:

Monks and scholars should
Examine well my teachings
Like examining gold by cutting and burning
But not accept them out of respect.

In part two we have provided translations of the most essential sadhana texts for implementing the practices set forth in the commentary. These ritual texts also provide a framework or outline that can be used as a reference tool while reading the commentary. We have included extensive, middling, and concise self-generation sadhanas composed by Pabongkha based on his unique presentation of Vajrayogini as seen through the lens of the Gelug tradition, as well as a sadhana combining Vajrayogini with the six-session guru yoga and two sadhanas on the transference of consciousness.

The material presented in this book belongs to the class of tantra known as highest yoga tantra, therefore there are various prerequisites for approaching this material. Traditionally, as Pabongkha clearly states at the beginning of the text, you must have received the empowerment of Vajrayogini to merely read the sadhana or commentary. However, His Holiness the Dalai Lama has repeatedly stated that with so many corrupt teachings on tantra available in the Western world these days, it is better to have authentic tantric commentaries available. With that in mind, if you intend merely to read this material, having received the empowerment of any highest yoga tantra deity will suffice. If, on the

other hand, you intend to practice Vajrayogini, the best situation would be that you have received the empowerment of Vajrayogini in the Naro Kachö tradition together with the commentary and oral transmission. At the very least, you must have received the empowerment of Vajrayogini in the Naro Kachö tradition. In either case, please read this material with the sense of reverence with which it has been preserved for over a millennium and, most importantly, with the altruistic motivation to achieve enlightenment for the welfare of all living beings.

This book has been a labor of love: my love for Dharma in general, my love for Heruka and Vajrayogini practice in particular, and above all else, my love for my kind gurus and especially Gen Lobsang Chopel. Therefore this book is one small way in which I am attempting to repay his great kindness. It is my sincere wish that this commentary will help English-speaking practitioners of Vajrayogini and contribute to the flourishing of this amazing practice.

Acknowledgments

AS ALWAYS I would like to thank the incomparably kind Gen Lobsang Choephel who gave me the commentary and transmission of Vajrayogini on four occasions, including the extremely rare transmission of Yangchen Drupai Dorje's commentary to the extensive dedication prayer that I relied heavily upon throughout this translation. I would also like to thank Keith Milton for taking the time to discuss various points as we worked through some of the more difficult passages; Lobsang Thonden for meeting with me to go over several sections of the Tibetan text; and Alex Berzin for reading through some of the passages that were not resolved through the previous two methods. Special thanks to Chris Banigan for the drawing of Vajrayogini on page iv, Andy Weber for the painting of Vajrayogini on p. 272 and in the color insert and for the painting of the mandala of Vajrayogini in the color insert, and Wolfgang Saumweber for all the other graphics. I would also like to thank Sidney Piburn of Snow Lion Publications, who has served as an amazing ally, providing constant support and encouragement, as well as my editor at Snow Lion Publications, Michael Wakoff.

I also owe a great debt of gratitude to Susan and David Heckerman, who have provided me with support for several years now that allows me to devote all of my time to study, meditation, and translation. Their support has also provided the opportunity to offer all the proceeds and royalties raised through any of my translation projects to Zephuk Ganden Kachoe, Gen Lobsang Choephel's monastery located in India.

Technical Note

THERE IS A GROWING and legitimate movement among Tibetan translators to present the transliteration of Sanskrit in a way that represents the closest rendering of the original Sanskrit, complete with diacritical marks. While this is, of course, a valid and noble endeavor, it nevertheless presents a unique and serious problem for Tibetan Buddhist practitioners because these transliterations often differ from transliterations that accurately reflect the way these words are pronounced by their Tibetan lamas. Since this book is intended for Tibetan Buddhist practitioners of tantra, I feel that it is best to present a phonetic transliteration of the Sanskrit mantras in a way that closely represents the way they are pronounced by modern-day Tibetans. While they may not be a completely accurate rendering of the original Sanskrit, it will prevent the confusion that would arise when, for example, someone receives a mantra from his or her lama at an initiation and there is a vast discrepancy between what is written in the text and the way it is pronounced by his or her lama.

For anyone with knowledge of Sanskrit, he or she will easily be able to ascertain the “correct” spelling of the Sanskrit terms, while those less familiar with Sanskrit will still be able to pronounce them in accordance with the way they have been transmitted by his or her lama. I have used a phonetic transliteration for Tibetan terms, with the transliteration of important terms, titles, and persons presented in footnotes using the Turrell Wylie system.

PART 1:

Commentary

Extremely Secret Notes according to the Profound
Commentary on the Two Stages of Naropa's
Glorious and Powerful Goddess of Dakini Land
Entitled "Heart-Essence of the Extremely
Secret Dakini of the Three Places"
(Shin tu gsang pa gnas gsum mkha' 'gro'i snying bcud)

If you have not received the empowerment and commentary
of this supreme deity, you are not permitted to
look at or reveal this wonderful spectacle.

HERE ARE THE extremely secret notes obtained according to the profound commentary on the two stages of Naropa's glorious and powerful goddess of Dakini Land entitled "Heart-Essence of the Extremely Secret Dakini of the Three Places."¹

Respectfully, I prostrate to the feet of the pervasive lord, the Vajra Queen who cares for us with great compassion. I seek your permission to compose this instruction for the sake of migrating beings as extensive as space. May we easily discover the attainment of the outer and inner dakini without obstruction.

I prostrate to the supreme guru and dakini,
Inseparable from the foremost sacred refuge,
The nature of great bliss of the dharmadhatu free of
obstruction,
The protector of the mandala endowed with love and
compassion.

Your mouth is the excellent vessel
Which perfectly pours out the nectar of the
Secret teachings of all the conquerors.
I will compose this heart-essence of the profound secret
of the dakini,
The pith instructions on two stages of the Bhagavati
Vajra Queen.

1. There are several ways of interpreting the term "three places." In one interpretation, it refers to outer, inner, and secret dakinis. The outer dakinis are those who dwell in the twenty-four holy places and are "field-born dakinis." The inner dakini is oneself generated as Vajrayogini and is the "mantra-born dakini." The secret dakini is the realization of bliss and emptiness as the "simultaneously born dakini." The external places can be further divided into those in space, on the earth, and below the earth, which are the abodes of the dakinis of the mind wheel, speech wheel, and body wheel, respectively.

This path is not merely a grand expression made by
 practitioners,
 But is the ultimate quick path to accomplish the two purposes
 In accordance with the biographies of those who have previ-
 ously accomplished the dakini;
 Bless us so that through perseverance we may actualize the
 result.

Furthermore, these teachings on the Jetsun Bhagavati Naro Kachö were received from the mouth of the Pervasive Lord Vajradhara Pabongkha Dechen Nyingpo Palzangpo, who, unequalled in kindness, is the agent emanating and withdrawing the infinite ocean of mandalas. I joyfully present you with this profound experiential commentary that is well renowned as the secret, wondrous, and profound two stages that are like the heart-blood of the dakinis and are the undefiled tradition of the lineage gurus that come from my heart and were compiled in my spare time.

Introduction

To begin with, in order to turn back the demonic forces, I offered the “commentarial torma”² and so forth, according to the sacred lineage of practice for conferring the actual explanation of this teaching.

We begin by quoting the Great Bodhisattva Shantideva who said:

This freedom and endowment is extremely difficult to find . . .

We have obtained this body with such qualities as being free from the eight [states] of nonleisure and complete with the ten endowments, yet we will find such a thing only just this once. With this body we have met Buddha’s teaching on the union of sutra and tantra, and if we don’t use it to accomplish omniscience by extracting its essence now, while we have found it just this one time, it would be a greater loss than wasting a hundred thousand jewels. Also, this [human life of freedom and

2. Tib. *’grel gtor*.

endowments] has not occurred at any time in the past, and it will be difficult for something like this to occur in the future. For that reason, now is the time to aspire to practice that through which we can extract extraordinary essence from our lives. Otherwise, we will be like a prisoner who escapes from prison only to have to escape once again. Therefore we must make sure that this doesn't come to pass. Although we may find one hundred thousand wish-fulfilling jewels, they cannot help or harm us even a little beyond this life, yet with this body, even within one day, we can become enlightened. If we can't manage that, we should accumulate merit, purify negative karma, and establish the imprints [for enlightenment].

If one day does not go well, we can accumulate the throwing karma for many hundreds of thousands of rebirths in all three lower realms. Right now is the foundation of all excellence and faults, and our decision at this juncture marks the turning point that will determine our fate, for better or worse, far into the future. Therefore if we don't extract the essence [of this life] right now, there would be no greater loss than that. Although we may assemble such opulence as wealth, enjoyments, and so forth, as the Tree Sutra [*mDo ljo shing*] states:

The king leaves behind his palace
The beggar leaves behind his staff.

At the time of death, one travels alone like when a hair is extracted from butter. A beggar [leaves behind] his staff and satchel, and even a simple monk leaves his most insignificant belongings. Not only that, but your friends and so forth and, finally, even this body that you have cherished, will not follow after you. Panchen Losang Chökyi Gyaltsen said, "The wealth and possessions we have accumulated out of miserliness will be left behind," and, "Separated from your friend for whom you have so much love and affection," as well as, "Ultimately your body that you have cherished will not follow you," and so forth. When we die, we must let go of everything, and in our intermediate state and next life, we are left with nothing.

Tomorrow or the next world,
 It is uncertain which will come first,
 Don't work at making friends with tomorrow,
 Strive for the welfare of the next [life].

At this time next year, it is uncertain whether we will be born in the human realm or as an animal and so forth. If we are born as something like an animal, we won't be able to identify a single type of virtue and nonvirtue, and the three poisonous afflictions will be a powerful integral part of us. We will circle within the lower realms in regular succession, and it will be as if there will never come a time when we are free. Or, although we may be free from birth in the lower realms, it will not be at a time of the Buddha's teaching. Furthermore, some say, "Although I will die someday, my death is not coming soon." Also, if we think, "I myself will not be going to the lower realms," we can't be certain of that either. The distance between our life and the next is merely the breath. If we consider our behavior, we can't be certain we are not going to the lower realms, yet we deceive ourselves by still desiring a human body. It is, for example, like planting a seed in poisonous ground in the spring time and hoping to have a crop for the fall harvest. Not only that, but if in dependence upon the Buddha's speech, we evaluate this with a valid inferential cognizer, we will understand that from here onward our future lives will be met with misfortune. Adopting virtuous actions and forsaking negative actions is the method for not going to the lower realms. If we don't do this right now, later, after we have already taken rebirth as an animal and so forth and its suffering has fallen upon us, there will be no way of assisting and sheltering others. Furthermore, cause and effect is subtle and profound. In that case, right now, while we have the independence—and before this life comes to an end—we must definitely act while we are capable of annihilating the door to rebirth in the lower realms. For that we need to seek refuge to protect us from the fear of the lower realms. Then we must strive in the method of liberation from the suffering of the lower realms. Although we may make such an effort, if we are not liberated from samsara, we may become free merely once or twice from the lower realms, but until we put an end to it, even though we

may be born at the peak of existence, it is like being in a copper pot in hell. Therefore we must liberate ourselves from samsara and become free from suffering.

The principal means of [attaining] liberation from samsara are the three higher trainings, yet through this we will attain mere liberation from samsara for ourselves alone, by extracting all suffering from the root. However, since we have taken limitless rebirths, there is not a single living being who has not been our mother. Their actions are equal to our present mother's actions, and they protected us with the same kindness, yet they are all equally stricken with the suffering of samsara. If we saw our mother of this life fall into a pit of fire, it would be inappropriate to remain seated. Likewise, all sentient beings are also stricken with suffering and [wish] to be free from suffering. The burden of establishing them all in a state of happiness has befallen us. Therefore, develop the thought wishing that all living beings become endowed with happiness and free from suffering and determine that we must be the ones to establish them in the unsurpassed liberation of enlightenment. This is called "superior intention." Although we may develop such an intention, right now we are incapable of such a thing [as liberating all living beings]. Well then, if we wonder who is capable of such a thing, it is only a buddha. Therefore, generate the thought "If I were to attain enlightenment, I would be capable of such things as well." Generate a contrived motivation to train your mind in the paths belonging to the beings of the three scopes and think, "I must attain enlightenment for the welfare of all living beings."

Especially to listen to a Dharma teaching such as [Vajrayogini] without this motivation would be [completely] unacceptable; therefore think, "I myself am going to attain enlightenment as quickly as possible so that I can liberate all living beings as quickly as possible from their suffering." This is the special motivation that we need for practicing Mantra.

Concerning the Dharma that you will be listening to, I will be offering just a brief profound commentary on the two stages of Naropa's [system] of Vajrayogini. For that, I will offer a brief presentation of the [Buddha's] general teaching. Concerning the general teachings of the Buddha, the only reason that the Buddha came to the world is so

that migrating beings could be liberated from samsara and the lower realms and attain the state of liberation and omniscience. The only reason Buddha came to this world was to teach the Dharma to disciples. Others, such as gods, men, Brahmins, Kapila, and so forth are incapable of [leading us to liberation and omniscience]. Furthermore, between the time when our teacher, the unequaled king of the Shakya's, first generated bodhichitta for the welfare of migrating beings and when he attained enlightenment, he accumulated the collection of merit. Finally, once he manifested complete enlightenment in Akanishta, he displayed the twelve deeds in this world so that his disciples could attain liberation and omniscience. His act of teaching Dharma by turning the wheel of Dharma is the only port for those desiring liberation.

In Dignaga's *Verses of Praise* [*sPel bstod*], it says:

To whom should I go for refuge
While I am dwelling in the ocean of samsara,
With its limitless depth and
Its horrible sea monsters of attachment
And so forth eating my body?

This is the way the question has been set forth. It was answered by Palden Pawo:

Whoever is utterly and completely
Without any fault
Such a person has become the repository
Of all good qualities; therefore
We should go to refuge to someone
With such a mind.
Respectfully praise
Those who abide in the teachings.

According to this praise he composed, the teacher Buddha is a valid being. Because he has exhausted all faults and is endowed with all good qualities, his teachings on the good path of what to adopt and abandon are faultless. For that reason, the intelligent should enter only this

Dharma taught by the Buddha. Although someone may enter another tradition, those paths are not nondeceptive. If we collect all of the eighty-four thousand heaps of Dharma taught by the Teacher [Buddha Shakyamuni], they can be condensed to the two baskets of the Mahayana and Hinayana. Furthermore, for those disciples for whom the Mahayana is not suitable, he taught the teaching of the Hinayana. For those with a disposition for the vast, he taught the Perfection Vehicle, and for those with superior and profound dispositions, he taught the Secret Mantra Vehicle. The Mahayana is the supreme vehicle, and within that the Mantra Vehicle is the most sublime. You should learn the extensive presentation of this from the teachings in the *Great Exposition of Secret Mantra* and so forth.

With regards to [the practice of Secret] Mantra, the *Samputa* [*Kha'sbyor gyi rgyud*] states:

Looking, laughing, holding hands,
And embracing each other are the four aspects.
The four tantras abide in the manner of a worm.

Accordingly there are four classes of tantra: action tantra, performance tantra, yoga tantra, and highest yoga tantra. Although you can attain enlightenment in one life by relying on the path of the first three, you cannot attain enlightenment in one short life in this degenerate age. If you rely upon the path of highest yoga tantra, because you will be able to attain enlightenment in one short life in this degenerate age, it is unsurpassed and [known] as highest yoga tantra. Within that, there is both father and mother tantra, and although they are not superior or inferior to each other, father tantra explicitly reveals the illusory body as the method on the side of appearances, and mother tantra explicitly reveals the clear light as wisdom on the side of emptiness. In mother tantra there are 160 million teachings, and among them, the one that is like the peak of a victory banner that is superior and exalted is Glorious Heruka Chakrasamvara.

Not only does this tantra of the Mother [Vajrayogini] have few words and vast meaning, but it contains all of the profound essential methods of the tantra of the Father [Heruka].

Some, from other traditions, say, “[divide] sutra, action, performance, yoga, and highest yoga tantra” to create five classes of tantra and classify Heruka as highest yoga tantra. Yet in our own tradition, according to the intention of Je [Tsongkhapa], it is incorrect to establish a tradition of five from the collection of the four classes of tantra; this is clearly explained in Ngulchu’s commentary [on Vajrayogini]. In Heruka there is both the Father [Heruka] and the Solitary Mother [Vajrayogini]; therefore this is the Solitary Mother. At this time I will be offering merely a brief commentary on the two stages.

The actual commentary has four parts:

1. An Explanation of the Source From Where These Instructions Came
2. The Benefit of the Explanation Endowed with That Source
3. The Way That the Holy Beings Discovered Attainments by Practicing the Instructions Endowed with Those Benefits
4. The Stages of Actually Practicing Those Instructions

An Explanation of the Source from Where These Instructions Came

In general there are many teachings concerning this Dharma, such as the three cycles of teachings on Vajrayogini and so forth.³ Especially, our compassionate teacher [Buddha Shakyamuni] emanated in the aspect of Glorious Chakrasamvara with four faces and twelve arms on the peak of Mount Meru and taught the Heruka Tantra.

There are limitless root and explanatory tantras concerning this practice. For the [Chakrasamvara] Root Tantra, there are the extensive, middling, and condensed. The condensed is the shortest tantra with fifty-one chapters. [For the] explanatory tantras, there are *Vajradaka* [rDo rje mkha’ gro], *Samvarodaya* [bDe mchog sdom ’byung], the *Dakini Conduct* [rNal ’byor ma kun spyod],⁴ and the *Unexcelled Expression* [mNgon brjod

3. These three are the Indra Kachö, the Maitri Kachö, and the Naro Kachö.

4. Pabongkha Rinpoche refers to the *Dakini Conduct* in several other ways during his commentary, such as *All Conducts* and *All Conducts Tantra*. To avoid confusion, I will uniformly refer

bla ma]. The explanatory tantras common [to both Heruka and Hevajra] are the *Samputa* and so forth; these were translated into Tibetan. The *Direct Manifestation of Heruka* [*Heruka mngon 'byung*], the *Tantra of the Four Yoginis Embracing* [*rNal 'byor ma bzhi zhal sbyor ba rgyud*], and the *Ocean of Dakinis* [*mKha' 'gro rgya mtsho*] should be counted as corresponding tantras. The forty-seventh and forty-eighth chapters of the condensed tantra [beginning with] “Next, a further perfect explanation . . .” up to “And the excellent method of the deity is revealed” clearly reveal the path and knowledge-mantra of this yogini.⁵

At this point it is traditional to teach an extensive biography of Naropa from Tuken's text entitled *A Key Opening a Hundred Doors to the Great Secret of the Goddess of Dakini Land* [*mKha' spyod ma'i spyi don gsang chen sgo brgya 'byed pa'i lde mig*]. In short, the name of Mahasiddha Naropa was as famous as the sun and the moon in both India and Tibet, and he received teachings directly from Vajrayogini, who gave him instructions according to the meaning of the intention of the [Heruka] Root Tantra. Naropa composed these short texts on Vajrayogini: a generation stage text [entitled] *Vajravarahi of Dakini Land* [*Phag mo mkha' spyod*], a completion stage [text entitled] *The Central Channel* [*rTsa dbu ma*]. For the limbs [of the practice, he composed a text on divination entitled] *The Descent of the Prasena* [*Pra se na dbab*], *Extracting the Essence of Great Medicine* [*sMen chen mo'i bcud len*], and *The Means of Subduing the Female Harm-Givers* [*gNod sbyin mo dbang du bya thabs*], thereby clarifying many oral instructions. Naropa had just twelve principal famous pandita disciples such as Nyi Kye, Chok Nyi, and so forth. In Tibet he had disciples who engaged in many austerities such as Marpa of Lotrag and so forth, and although many of them had realizations that were nearly equal to his own, other than to two of the three Pamtingpa brothers, namely, the elder Jikmay Drakpa and the younger Ngawang Drakpa, he didn't give these instructions to any others. Next, this lineage was given to Sachen Kunga Nyingpo. The glorious Sakyas made this a “Golden Dharma That Does Not Pass Beyond the Iron Fence.” Geshel, Pojo, and so forth caused the spread and dissemination of many small

to the title as the *Dakini Conduct*.

5. For a complete translation of the Chakrasamvara Tantra, visit the Web site of Dechen Ling Press, www.dechenlingpress.org.

works on this [practice] at Nor, Dzong, and Gong. Furthermore, the empowerment, commentary, and oral transmission were all acquired by [the Sakya Lama] Sarchen. Concerning the [word] “Shel,” this is said to be the “inner lineage” of the Dagchen Father and Son.⁶

On the side of the Geden [tradition], this came in a single lineage from Jamyang Dewai Dorje to Takpu Tenpai Gyaltsen, Changkya Rolpai Dorje, Tuken Dharmavajra, and so forth. Later on the supreme scholar Ngulchu received two types of Gaden teachings and caused them to be spread widely by teaching, debating, and composing, and therefore these days here in Tibet the lineage coming from Ngulchu is the most well known.⁷ One of the Ngulchu [lamas] was offered a text in a dream. I received the complete cycle [of teachings] from Je Ngulchu Losang Jikmay Wangpo Palsangpo, and furthermore I obtained it from Trepso Kangsar Kyabgon Losang Tsultrim Tenpai Gyaltsen Palsangpo as well. I also received the lineage of Shalu Rinchen Sonam Chokdrup from the great Nyingma lama Ösel Thekchog Dorje, and from a holder of the oral transmission of the Sakya Dharma, I perfectly obtained the empowerment, oral transmission, and commentary.

I received the clear revelation saying, “You should stitch together the robes of the lamas of the Sakya and the Gelug concerning this teaching; if you do, it will be excellent,” and so forth. In dependence upon that I have combined many of the profound and essential points of the Sakyapas and the Gelugpas concerning this path in the sadhana “*The Quick Path to Great Bliss*” and so forth, and in these compositions, I have arranged all the oral instructions.

The Benefit of the Explanation Endowed with That Source

In general, by relying upon the path of highest yoga tantra, the state of enlightenment is very swift when compared to the other vehicles and

6. This means it is passed from within a family lineage from father to son. The current Dagchen Rinpoche lives in Seattle.

7. “Geden” and “Gaden” both refer to the Gelug tradition. “Geden” means “virtuous” and refers to the purity of the Gelug tradition and its emphasis on the pratimoksha vows. “Gaden” means “joyous” and refers to both the name of the first Gelug monastery founded by Tsongkhapa as well as “Tushita,” the pure land of Maitreya.

other classes of tantra because of its meditation on simultaneously born bliss and emptiness as well as its special method for inducing simultaneously born great bliss. Therefore Je Lama [Tsongkhapa] has said, "If you know well these methods . . ." and so forth, as a way of expressing praise. As the times become more degenerate, the blessings of other deities slow down. As for Heruka Father and Mother, in degenerate times, their blessings become greater and swifter. Furthermore, the lord of the three worlds, Garab Ishvara, resides in the highest station of the desire realm called "Controlling Others' Emanations," and he obstructs the paths of all beings progressing toward liberation. Garab Ishvara is also known as Maha-Ishvara, and he manifested an army of countless demons against the Buddha. Ishvara has four manifestations of pacifying, increasing, controlling, and wrathful. In the beginning of the age of conflict, wrathful Ishvara and his consort Kalarati both dwelt on the peak of Mount Meru. From space, on the ground,⁸ and below the earth came his retinue of vicious beings as gods, smell-eaters, harm-givers, cannibals, nagas, and demigods in groups of four with names such as Khandakapala and so forth. In this way his body, speech, and mind came to occupy the twenty-four places.⁹ By relying upon each of the bodily supports of Ishvara and making offerings, living beings engaged in nonvirtuous actions through which they caused harm to themselves. Everyone in this world was being overcome with anger and hatred; therefore the [buddhas] of the five lineages and the four mothers made request to the Teacher Vajradhara to subdue Ishvara; therefore Vajradhara arose in the body of Heruka. As an opponent to the leader Ishvara and each of his retinue of sixty-two, he emanated countless numbers of heroes and heroines, who subdued Ishvara and his retinue. The subduing agents were given the names of those being subdued such as Khandakapala, Kakase, and so forth. He emanated the mandala of Chakrasamvara atop the palace of Ishvara upon the peak of Mount Meru and did not withdraw it, but to this day it remains there

8. The text says "From space, the sky, and below the ground," yet if we follow Pabongkha's Heruka commentary, this should read, "From the sky, the ground, and below the ground."

9. For an extensive explanation of how this occurred, see Kyabje Trijang Dorje Chang's commentary on the Heruka Body Mandala entitled *The Ecstatic Dance of Chakrasamvara*, trans. David Gonzalez (Ithaca, N.Y.: Snow Lion Publications, forthcoming).

facing this world. Because of this and the inner and outer dependent relationships, however much more the times become degenerate, to that same extent the blessings [of Chakrasamvara Father and Mother] reach us that much more quickly and become that much greater.

Earlier, in India the Mahasiddha Krishnapada had offered instructions on Heruka to a man who was the subject of a non-Buddhist king. Although the man secretly painted a tangkha of Heruka and kept it hidden, the king discovered it and had a painting made of Ishvara treading on Heruka. These two tangkhas were placed together and examined after seven days. The tangkha of Heruka had become even more glorious, and in the other [Heruka and Ishvara] had changed places and now Heruka was suppressing Ishvara under his feet. When the non-Buddhist king examined this, he developed faith and became a Dharma [practitioner].

There are three unique characteristics of this practice:

The first unique characteristic [of this practice]: The reason that the blessings of this deity increase in degenerate times is because in degenerate times the strength and power of the object of subjugation—Ishvara—becomes greater; therefore the afflictive emotions of migrating beings, such as attachment and so forth, become more entrenched. In response, the blessings of the subduing agent—the deity Chakrasamvara Father and Mother—become greater and swifter.

The second unique characteristic [of this practice]: The twenty-four places are also the abode of countless numbers of subduing deities—the heroes and heroines—who abide with us [in this world]; therefore attainments are easy. Because they care for yogis of Heruka Father and Mother, the channels and elements [of these yogis] are [easily] blessed.

The third unique characteristic [of this practice]: Although the Bhagavan withdrew the emanated mandalas of other deities once he was finished teaching other tantras, the emanated mandala of Heruka still dwells upon the peak of Mount Meru facing this world; therefore its blessings are very swift. For this reason both Heruka Father and Mother are easily accomplished in these degenerate times, and their blessings are powerful, all of which makes them superior to other deities.

A great variety of systems of the mahasiddhas have arisen by uniting the Father Heruka with the root and explanatory tantras. The most sig-

nificant and most pervasive are the cycle of [teachings] of Luipa, [based on the explanatory tantra] the *Dakini Conduct*; the cycle of Krishnapada, [based on] the [Chakrasamvara] Root Tantra; and the cycle of Ghantapa, [based on] the profound meaning. These constitute the commentaries by Luipa, Krishnapada, and Ghantapa. Concerning the cycle of [teachings of] Ghantapa, Mahasiddha Ghantapa's tradition of Heruka has a body mandala; therefore it is more profound than the previous two yet contains the essence of them all.

Concerning this practice, it is as if the essence of the root and explanatory tantras of Heruka has been extracted as the Solitary Mother. Although there are also many traditions of [Vajrayogini], the principal three being Indra Kachö, Maitri Kachö, and Naro Kachö, the last one is considered to be the final essence of the profound meaning. It is classified as one of the well-known "Thirteen Golden Dharmas of the Sakyapas" or "The Fourteen Golden Dharmas of Lupa,"¹⁰ of which the cycle of the three red goddesses is like the principal." It accomplishes the supreme attainments by which the common [ones] are [also] accomplished. For the fortunate beings, there is the profound instruction for being led to Dakini Land without abandoning one's body. Further, that which is well known as "The Profound Cycle of [Teachings] of Naro" is this solitary Mother, Naro Kachö Ma (or "Naropa's Goddess of Dakini Land").

Furthermore, the Great Fifth [Dalai Lama] has said, "Those with the best and intermediate faculties travel to Dakini Land with this body. Those with the least [fortune] will go to Dakini Land in the intermediate state, or at least they will discover attainments through a series of rebirths." In general, in dependence upon the completion stage, the best will be able to manifest the ultimate meaning clear light of the path through the path of Secret Mantra. In this path, through mere meditation and recitation on the generation stage, you can progress to outer and inner Dakini Land. Concerning those of the best and middling

10. Alex Berzin surmises that this is a lineage stemming from Luding Rinpoche. His theory was later confirmed by Lama Kunga, a Sakya Lama living in California.

11. The three principal red goddesses of the Thirteen Golden Dharmas are Indra Kachö, Maitri Kachö, and Naro Kachö.

faculties, it is said that this does not refer to the level of their wisdom but the level of their merit.

For persons of supreme faculties, they perform an action-permitting close retreat of four hundred thousand [mantras] together with a compensating pacifying burnt offering and earnestly and continuously recite the tsok offerings on the [two] tenth days during the waning and waxing [phases of the moon] without break.¹²

For middling persons, although they may practice in the same way, if the signs and so forth do not occur, they should perform the ten-million-mantra counting retreat with the subsequent rituals together with the langaliya stem practice. In dependence upon these practices, they will travel to Dakini Land. Both the best and middling will go to Dakini Land in this life. Persons of the least capacity practice these as well yet do not [reach] attainments in this life. However, in the intermediate state they have visions of the meditations and recitations they have done and so forth and travel to Dakini Land, being escorted by the heroes and dakinis. It is said that those who have extremely low faculties will meet gurus teaching this Dharma throughout a series of rebirths and through listening, contemplating, and meditating on this path will definitely accomplish the attainment of Dakini Land.

The Way That the Holy Beings Discovered Attainments by Practicing the Instructions Endowed with Those Benefits

There are many biographies of those who have traveled to Pure Dakini Land without abandoning their bodies in dependence upon this path. Although we have directly witnessed some, others we haven't seen. In India there was Mahasiddha Luipa, Master Vajra Ghantapa, Mahasiddha Dzalandharapa, King Darikapa, Minister Demkipa, Master Abhyakara, Getsul Tsembuwa, the two Pamtingpa brothers, and so forth. There were many that were cared for and went to Dakini Land without abandoning their bodies through the path of Heruka Father and Mother. From Tibet as well there was Malgo Lotsawa, who put the six bone ornaments on his body, held his vajra and bell, and said, "I am going to

12. The tenth and twenty-fifth days of each lunar month.

Dakini Land,” and actually went. Furthermore there was Nasa Dragpukpa, Purang Lochung, Ngag Chang Sungkyi Pelwa, and so forth who went to Dakini Land without abandoning their bodies. Although Nasa Dragpukpa practiced in a cave by himself, seven of his disciples went to Dakini Land.

Before the Gentle Protector [Tsongkhapa] finished composing the *Clear Illumination of All Hidden Meaning*, Togden Jampel Gyatso repeatedly saw an emanation of Vajrayogini come into the presence of Je [Tsongkhapa] in the aspect of an ordinary woman wearing red clothes and a yellow hat. It is said that when he had finished composing *Clear Illumination of All Hidden Meaning*—because Vajrayogini’s mind was delighted—she came repeatedly in her own aspect as the deity Vajrayogini; this was revealed in [Je Tsongkhapa’s] secret biography. Changkya Rolpai Dorje, Takpu Tenpai Gyaltsen, Tuken Dharmavajra, and so forth were also cared for by this deity and reached the highest states of realization. Changkya Rolpai Dorje’s disciple, the aristocrat Lady Sungkyi and so forth met [Vajrayogini] directly and came under her care. It is said that, at the time of Panchen Palden Yeshe, there was a Nepali in Shigatse, who was a practitioner of this path and who had sindhura pour down upon his head. Because of that he said to Panchen Rinpoche, “This morning I had sindhura pour down upon my head; therefore I am going to Dakini Land,” and [the Panchen Lama] saw the sindhura that was mixed in his hair. One day that Nepali vanished without a trace and went to Dakini Land. As explained earlier, Heruka Father and Mother are the principal means of accomplishing Dakini Land. Within that there is the Solitary Mother, and within that, [the tradition of] Naro Kachö is supreme. There is nothing that compares to this deity for attaining Dakini Land. As for other deities, if all the parts of your meditation, concentration, recitation, visualization, and so forth don’t come together perfectly, there will be no attainments. However with this [path], by merely reciting, meditating, and reading with faith there will be attainments.

From the forty-eighth chapter of the [Chakrasamvara] Root Tantra:

Next, further explanation of

The virtuous dance of all the dakinis.

The essence of all the yoginis
 Accomplishes all the desired aims,
 Which by merely remembering
 Shakes the three worlds,
 And by mere subsequent mindfulness
 One will perfectly accomplish the stages.

HA SÖ PHAT HUM HUMYE NI NA WA VAJRA
 YE NI KI DA BUDDHA SARWA OM

By reciting this mantra you will receive attainments,
 It is the accomplishment of all virtuous actions.¹³

Therefore, in modern times such as these, even if we don't know anything else, attainments will be accomplished through mere recitation with faith. Nowhere else is it said that you can [accomplish] attainments through merely reading. There is no doubt that if you do things such as sincerely recite the sadhana *Quick Path to Great Bliss* or just the intermediate sadhana and so forth, without shortening them; recite the number of mantras you have promised plus as many extra as you can; perform the action-permitting close retreat together with the burnt offering; and perform the tsok offering on the tenth days of the waxing and waning moon, and so forth you will definitely go to Dakini Land. There are a few brief yet important points to be mentioned here such as how she looks upward toward Dakini Land as if saying to the practitioners, "I will lead you to Dakini Land," and so forth.

Concerning the way to listen and explain [the teachings], it should be in accordance with "abandoning the three faults of a vessel" and "relying upon the six recognitions." In addition to that, meditate on pure appearances of this building and your Dharma friends. Your guru who is teaching Dharma must be imagined to be the teacher of the tantras, Vajradhara. In the Lobshè tradition of the great secret,¹⁴ there are three

13. Only the first and final lines are quoted in Pabongkha's text, so I included the entire quote to facilitate a more thorough understanding. The mantra is written in reverse as a means of concealing it from the uninitiated.

14. In the Sakya tradition, Lobshè is the "explication for disciples" as opposed to the Tsokshè,

[essentials]: 1) You should eliminate doubts concerning this instruction; 2) you should concentrate in the way they were given; 3) you should continue with them in general. [There are various types of] commentaries such as an explanatory commentary, an explicit commentary, a practical commentary, and an experiential commentary.¹⁵ In the Sakya and Gelug traditions, the last three are completed three times, and on the following day they are explained once more briefly, making four explanations in all. In the Sakya tradition, it is customary that all three commentaries not vary in length and that the students take an examination. Right now this is an experiential commentary given from the guru's own experience, and the disciples, as well, commit four sessions to the commentary, or at least have one session sustaining the visualizations of the commentary. During the commentary the statues should be arranged, the offerings and tormas set out, the Heart Sutra [recited], and so forth. According to tradition, you should do the meditation and recitation of Vajrasattva, recite the hundred-syllable mantra, do the instantaneous self-generation, bless the offering and torma, invoke the guests, and offer the torma to the deity. Offer the torma to the general dakinis, the dharma protectors such as Mahakala, Kinkara, and so forth, and make a request to the lineage [gurus] together with the mandala.

Moreover, there is a tradition that from the day that a new explanation on how to practice has been given onward, each day, at the beginning of the actual teaching, the root verses of the generation and completion stages are recited:

Sleeping and rising,
 Clothing and mudra,
 Being satiated by nectar,
 The preliminaries, the actual, and subsequent,
 The basis of the path for stages of completion.¹⁶

which is "explication for the assembly." The former is a restricted and the latter a nonrestricted teaching.

15. In Tibetan, these are bshad khrid, dmar khrid, nyams khrid, myong khrid, respectively.

16. These verses are different from the verses that are commonly recited that begin, "Sleeping, rising, and experiencing nectar . . ." which are quoted later in the text.

These verses are recited three times by the guru from memory and then the disciples should recite it once by heart.

The Stages of Actually Practicing Those Instructions has three parts:

1. The Basis of the Person Who Is Practicing
2. The Dharma Which Is to Be Practiced
3. The Way to Engage in Such Practice

The Basis of the Person Who Is Practicing has two parts:

1. The Person Who Is Suitable to Enter the Ripening Path
2. The Person Who Is Suitable to Enter the Liberating Path

The Person Who Is Suitable to Enter the Ripening Path

This is expressed in the [extensive dedication] prayer, “Overcome by compassion for migrating beings my mothers . . .” and so forth. The best would be to induce an effortless experience of the three principal [aspects] of the path by training your mental continuum in the common path; the middling would be to induce a contrived experience; the least, you must definitely be grounded in a deep experience of those three. The above is for those who have not previously obtained the four ripening causal empowerments of a highest yoga tantra empowerment. That is, the ripening path is ripening your mental continuum with empowerment and your being suitable to enter that is from training your mental continuum in the common path.

The Person Who Is Suitable to Enter the Liberating Path

According to the verse [from the extensive dedication prayer], “From the qualified kind vajra-holder . . .” and so forth, once you have trained your mind in the common path, you should definitely plant the seeds of the four pure bodies by obtaining the four great empowerments within

the class of highest yoga tantra. In the Sakya tradition, it is taught that you must obtain the four great empowerments of the three traditions of Heruka [namely], Luipa, Krishnapada, and Ghantapa, as well as Hevajra, yet this tradition is a little too severe. In the Geden tradition the injunction is a little lighter; therefore it is permissible if you perfectly obtain empowerment into any of the great highest yoga tantra mandalas. The best would be Heruka, the middling would be any mother tantra, and the least would be something like Guhyasamaja or Yamantaka. If someone is without such necessities, they are not suited to meditate on the liberating path. Merely receiving the blessing [empowerment] of Vajrayogini¹⁷ does not perform the function of making one suitable to meditate on the liberating path. To become a suitable vessel for the generation stage, [you need] the vase empowerment, and for the completion stage, you need the three higher empowerments. If you don't first obtain these four causal ripening empowerments, you are not a suitable vessel for receiving blessing empowerments, permissions,¹⁸ and so forth. Therefore, giving the complete "blessing permission" to large crowds of people becomes the cause of incurring a root downfall and revealing secrets to the unripened. Although you are permitted to enter into the practice of mantra in general once you have received a "great empowerment" into one of the great mandalas of highest yoga tantra, you are not suited to listen to, explain, meditate on, or recite the generation and completion stages of Vajrayogini. Therefore you should obtain a great empowerment of highest yoga tantra, after which you must definitely enter the sindhura mandala of this Jetsun Goddess, generate the inner yogini, absorb the outer yogini, recognize the secret dakini, and perfectly receive the "blessing" of the four empowerments. You [must then] properly protect the vows and commitments that you have promised to keep during the empowerment as well as perfectly

17. The sindhura empowerment of body, speech, and mind of Vajrayogini is a "blessing empowerment" and not a so-called great empowerment. Therefore merely receiving this does not permit one to meditate on the sadhana without having previously received a complete empowerment of another highest yoga tantra deity as mentioned above.

18. Permissions or "jenangs" are simple blessing rituals of body, speech, and mind, which are often mistakenly referred to as "empowerments" but are actually blessings or permissions to engage in certain deity practices. For these to serve as actual "permissions" to practice, you must have previously received a complete empowerment.

obtain the explanation of the eleven yogas of the generation stage and the central channel [yoga] of the completion stage together with the uncommon oral instructions according to the teaching in the Lobshè tradition of the great secret, in accordance with the lineage of instruction that is in perfect accordance with the oral instructions.

Especially, you must come to possess all four of the following qualities: 1) irreversible faith, 2) the removal of your doubts through wisdom, 3) single-pointed mind, and 4) extreme secrecy. Concerning “single-pointed mind,” it is said that the meaning of this is to be focused upon one deity. It is said in the Sakya tradition that through training your mental continuum in the common path, you become suitable to enter the ripening path by obtaining the four great empowerments of highest yoga tantra, and by obtaining the blessing of Vajrayogini, you become suitable to meditate on the liberating path. However, many qualified and accomplished scholars from our own tradition such as Takpu Tenpai Gyaltsen and so forth have said that if you have already entered the ripening path by obtaining the four empowerments, it is unacceptable to say that it is for the sake of making one suitable to enter [the ripening path]. Therefore, here in our tradition, as explained above, we establish that “suitability to enter the ripening path” is for those who have not obtained the four empowerments.

Generally, the quintessential points of the hearing lineage of the teaching of the Gentle Protector [Tsongkhapa] have already been perfectly distilled like refined gold. Yet the tradition of establishing the suitability for the ripening path should be further clarified by examining Takpu’s commentary [entitled] *A Staircase of Pure Lapis* [Vaidurya zhun ma’i them skas] and Ngulchu Yangchen [Drupai Dorje’s] commentary on the dedication prayer entitled *The Melodious Drum of the Deity* [Lha’i rnga dbyangs]. It is also said that we should carefully examine whether or not we have all of the qualifications of support.

The Dharma Which Is to Be Practiced

In general, to meditate on the instructions of this path, you must [obtain] the blessing [empowerment of Vajrayogini] as a preliminary. As a preliminary to that blessing, you must [obtain] a great empowerment. The

great empowerment must also belong to the class of highest yoga tantra.¹⁹ Furthermore, you should obtain the great initiation of Heruka in proper sequence, together with the preliminary. Furthermore, about the Dharma of Vajrayogini, which is what will be practiced, it should possess the four validities and the [four] continuities.

Of the four continuities, the first is that **the stream of empowerment has not declined**. You must have obtained the four perfectly pure empowerments in the great mandala of highest yoga tantra and particularly the complete and qualified blessing empowerments of this [deity]. [Furthermore, you should have received] either the uncommon oral instructions for the practice concerning the four blessing empowerments or at least the common [instructions].

Second, **the lineage of blessings has not degenerated**. You should have eliminated all doubts about the Dharma to be practiced. This means your practice should be like a continuous stream that has not been polluted by contaminants, degenerate commitments, and discontinuations.

Third, **the teachings are not disorderly**. “Not disorderly” means that the general order of the chapters or outline is undisturbed. “The order is undisturbed” means that you first train your mental continuum in the common path and then ripen your mental continuum with the four empowerments, become a suitable vessel through the blessing [empowerment of Vajrayogini], and then meditate on the two stages.

Fourth, **you are satiated by faith and respect**. This means that you should possess stable confidence through faith and respect for the oral instructions and the guru. The first two are the preliminary, the third is the actual path, and the fourth is how to meditate on the path.

Concerning the four validities, they are: 1) the guru, 2) oral transmission, 3) commentary or oral instruction, and 4) qualified experience. The **valid guru** whom you rely on as the “spiritual friend” refers to those who possess all the qualifications and are the root of the path of sutra and tantra, beginning with Buddha Vajradharma down to your root guru. The **valid commentary** that was taught and practiced by

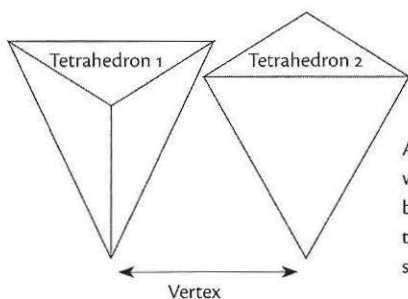
19. This is because there are also great empowerments of the three lower classes of tantra.

those [valid gurus] is the *Small Commentary* [*gZhung chung*] composed by Naropa. The source of this transmission is not some commentary independently composed; instead it has its source in the Heruka Root Tantra. Furthermore, of the fifty-one chapters of the [Chakrasamvara] Root Tantra, the first presents a brief meaning of the tantra, the second to the fiftieth is an extensive explanation of the tantra, and the fifty-first provides a brief overview of the extensive explanation in the “fourteen essential topics.” Panchen Naropa used this as his source and created his tradition by relying upon the direct **oral instructions** of the deity Vajrayogini. They are not merely a transmission of words but are teachings that accord with their **experience and realization** of the path and are exalted and extraordinary when compared to others. Not only that but Je Lama [Tsongkhapa] said that the Indian mahasiddhas have based their presentations on the fourteen essential topics within the meaning of the tantra; therefore the oral instructions of this tantra are easy to realize.

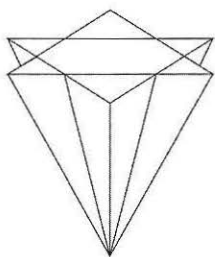
The first of the unique characteristics of this [practice] is that the entire meaning of the Heruka Tantra is included in these fourteen essential topics, and these are all contained in this path, which is combined with the teachings of the fourteen essential topics. Therefore the quintessential points of the path of the Father Heruka have all been included in this [deity]; therefore it is a great collection of oral instructions.

The second unique characteristic of this [practice] is that it is easy to practice. This is because we don’t need to meditate on anything other than the phenomena source as the supporting celestial mansion and the supported deity, which has only one face and two arms.²⁰ Although in these times practitioners are lazy and distracted, they are able to do this practice because the words are few, the meaning is vast, and the blessings are swift, which makes it unlike any other.

20. In the Vajrayogini sadhana, a phenomena source is usually a three-dimensional double tetrahedron. A single tetrahedron is a polyhedron with four faces, each of which is a triangle. (It’s like a pyramid with a inverted triangular base instead of a square one.) The double tetrahedron that is used in Vajrayogini practice is constructed out of two tetrahedrons that intersect at a single vertex such that their triangular bases lie in the same plane and form a six-pointed star. See figures 1 and 2. In certain places in the sadhana, the practitioner draws a phenomena source. In these cases, the phenomena source is just a triangle.



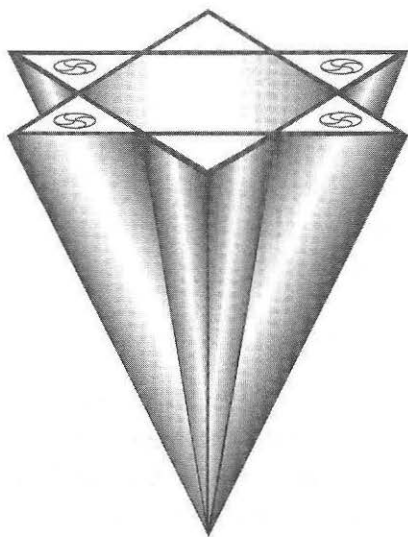
A "tetrahedron" is one kind of pyramid, which is a polyhedron with a flat polygon base and triangular faces connecting the base to a common point. Here the two tetrahedra stand on their heads (vertex).



If you combine/merge both tetrahedra into one three-dimensional geometrical shape (with their vertices in common), it becomes a "double tetrahedron."

Above: Fig. 1
The geometry of
the double tetrahedral
phenomena source

Right: Fig. 2
Double tetrahedral phenomena
source (see also color insert)



The third unique characteristic of this [practice] is that attainments are very swift. Migrating beings are intoxicated with desirous attachment, therefore Vajrayogini helps to subdue those desirous beings by appearing in the aspect of women among the populace, blessing their mental continuums, and so forth; therefore this has the unique characteristic of [bestowing] extraordinarily quick attainments.

Furthermore, other deities don't have the uncommon yoga of inconceivability or meditation on the completion stage during the generation stage. For the practice of the Father [Heruka], the [deities] of the body mandala are at the outer ends of the channels. In the Mother [Vajrayogini], you meditate on the [deities] at the inner ends [of the channels within the heart chakra]. Both the Father and Mother have similar methods for accomplishing Dakini Land through reliance upon the relics of the "seven birthed" and so forth.²¹ Yet the principal method for traveling to Dakini Land without abandoning your body is the Mother. The way of understanding this is through her name and so forth. In this way the benefits have been extensively explained.

Here the interpolations on sutra and tantra that exist in the Sakya tradition have been removed, and in addition to possessing the four validities of continuity, the oral instructions of the Geden hearing lineage have additional explanations on the meaning of the tantra. For these reasons this excellent method of the Gelug tradition concerning Vajrayogini exceeds the commentary of the Sakya tradition. Furthermore, the outline of the generation stage will be explained according to the lines, "Sleeping and rising . . ." and the outline of the completion stage will be explained according to the lines, "The preliminaries, the actual, and the subsequent . . ."

The Way to Engage in Such Practice has two parts:

1. The Principal Way to Accomplish Outer Dakini Land through the Yoga of the Generation Stage
2. The Principal Way to Accomplish Inner Dakini Land through the Yoga of the Central Channel Practice of the Completion Stage

21. The seven birthed refers to someone born seven times as a human or more specifically a Brahmin.

The Generation Stage

The Principal Way to Accomplish Outer Dakini Land through the Yoga of the Generation Stage

Concerning the first, the generation stage by itself is sufficient to travel to Dakini Land. Furthermore, according to the Sakya tradition, there are two steps: 1) removing doubts through listening and contemplating the meaning of the object of meditation, and 2) apprehending the meaning of the teaching. The first was [explained] by Je Sachen [Kunga Nyingpo] as follows:

Sleeping, rising, and experiencing nectar,
The immeasurables, the guru, and generating oneself as
the deity,
The yoga of purifying migrators,
Being blessed by heroes and heroines,
The verbal and mental recitation as one,
The yoga of inconceivability,
The yoga of daily actions,
Thus, these are the eleven yogas.

According to this concise summary, there are eleven yogas of the generation stage.

1. The Yoga of Sleeping

ACCORDING TO the traditional system of explanation stemming from the first five great masters of the Sakya tradition, most of the subsequent commentators have said we must be awake to practice yoga, and before rising we must sleep, and it is for that reason that we begin with the yoga of sleeping. However this is not the intention of the tantra, and a very special and profound sacred essential point of the oral instruction has not been revealed. Here, in the Geden oral lineage, the explanatory tradition accords with the intention of the tantra, which is that there is an extremely profound and essential reason why we begin with the yoga of sleeping. This will now be explained.

Mahasiddha Luipa has said:

During the day the Bhagavan vajra-holder,
At night the yoginis, so it is explained.

This is made from the perspective of time. Furthermore, from the distinction of method and wisdom, this Mother Vajrayogini is a wisdom tantra. From the two, father and mother tantra, this is a mother tantra; from the two, appearance and emptiness, this is on the side of emptiness. The principal subject matter of mother tantra is the means of accomplishing the clear light of wisdom on the side of emptiness. If we combine appearance and emptiness, method and wisdom, illusory body and clear light, and the deity Father and Mother with the times of night and day, then from the distinction between appearance and emptiness, daytime is on the appearance side; from among method and wisdom, it is method; from among clear light and illusory body, it is the

illusory body; from among the Father and Mother deities, it is the time of the Father. As for nighttime, from the distinction between appearance and emptiness, it is on the side of emptiness; among method and wisdom, it is wisdom; among the clear light and illusory body, it is the clear light; from among the Father and Mother deities, it is the time of the Mother. These are essential points for quickly generating realizations of this path and are the primary reason for this preliminary explanation. For example, when undertaking some worldly work, you check the date. The first day of the first month of the New Year creates a dependent relationship [for good omens throughout the year]. Life-establishing practices are commenced early in the morning in accordance with the profound points of the ongoing dependent relationship [of a long life]. Here, [in this practice], there is also a profound point of dependent relationship concerning time.

Not only that, the [explanatory tantra] *Vajradaka* says:

All the girls of this land
Bestow attainments on practitioners,
They always move about at night,
They always assemble at night,
They bestow the great attainment
Of Dakini Land, so difficult to find.

Thus nighttime is the special time when all the external dakinis wander and assemble; therefore if practitioners commence their practice at this time when the dakinis of the twenty-four places move about and wander, they will come under their care, receive blessings, quickly generate realizations, easily accomplish the attainment of Dakini Land, and so forth. Therefore these are unique and necessary dependent relationships. We begin with the practice of sleeping yoga because the practitioner relies upon the middle section of the night for sleeping. For that, there are two systems: 1) sleeping with elaboration according to the generation stage, and 2) sleeping without elaboration according to the completion stage.

Concerning the first, the way of sleeping with elaboration is for those with inferior faculties. Furthermore, concerning those individu-

als with lesser faculties who like elaboration, they should strive in the generation stage, put an end to ordinary appearances and conceptions, and [perceive] their abode arising as the display of bliss and emptiness that lacks inherent existence. It is perceived as the double tetrahedral phenomena source. Inside is a lion throne, upon this is either a four-petalled lotus or a variegated lotus with eight petals. In the center of that is a sun seat with a red swirl. Furthermore, if you wish to have a deep and very blissful warm sleep, imagine the sun mandala is warm and glistening. If you wish to have clear mindfulness and light sleep, imagine that your abode and the sun mandala are illuminated with light. This is like the teaching for generating clear discrimination within the lamrim.

Upon the sun seat, visualize yourself appearing as Vajrayogini without the ornaments and hand implements, with your head to the north and facing west—or just imagine it. In the northern direction, as a substitute for your pillow, is your kind root guru in the aspect of either Buddha Vajradharma or Hero Vajradharma. With extremely powerful faith and respect, imagine that you place your head in the lap of your guru and go to sleep; you should begin this evening. After lying down on your right side facing west with clear appearance, divine pride, and so forth, imagine your abode is the phenomena source as before and so forth and go to sleep with uninterrupted pure appearance. You should not lose your clear appearance or devotion if you awaken from sleep.

Concerning sleeping without elaboration according to the completion stage, it for those with sharp faculties. Therefore, those with either an ascertainment of emptiness or a mere inclination toward emptiness and who dislike elaboration should focus on the completion stage as follows: Imagine the world and its beings melt into light and collect into you, you then dissolve into the BAM at your heart, and that as well dissolves in stages up to the nada. The nada also withdraws into the clear light, and you meditate on emptiness; in that way sleep within the state of bliss and emptiness. This is like the common [yoga] of inconceivability. The reason for the necessity of practicing the yoga of sleeping is that it is a ripening agent of your roots of virtue for mixing sleep with the clear light and functions as the cause for accomplishing the truth body.

2. The Yoga of Rising

JUST AS THERE ARE two systems of sleeping, there are two systems of rising. If you are sleeping in accordance with the first system, when you arise from sleep [during the night] or as soon as you have awoken from sleep the following morning, don't immediately hop out of bed but arise with the state of mindfulness of your previous clear appearance and imagine that the heroes and heroines of the three places are in the sky reciting the three-OM mantra. Their damarus make the sound of the three-OM mantra and resonate with the sound of the seven syllables [of OM HRIH HA HA HUM HUM PHAT]. They reveal the subject matter of emptiness by singing vajra-songs. Imagine this awakens you and you generate pure appearances and conceptions of yourself, your guru, mattress, house, and so forth as before. According to the Sakya tradition, when getting up, you do so in the aspect of Vajrayogini with the ornaments but without the hand implements. Earlier your head was in the [lap] of your guru; now with faith and respect, you should bow and make three prostrations. Your guru is delighted, melts into red light merely the size of a bird's egg, and enters through the crown of your head. He dissolves into your own mind, appearing clearly in the aspect of a syllable BAM at your heart, thereby blessing your mental continuum, and the syllable BAM becomes even more luminous and magnificent than before.

If you [practice] according to the latter system of sleeping [without elaboration], imagine you arise from within the great bliss of the clear light emptiness in the body of Vajrayogini, like a cloud emerging from the empty sky or a small fishing leaping from a clear lake, and imagine your abode and so forth are perfect in every possible way. Whichever

of these two ways you engage in, you should send forth a resolute and powerful determination, thinking, “I am going to extract the meaning of this body with its freedoms and endowments by practicing the paths of the generation and completion stages of Guru-Vajrayogini. I am not going to waste my life, this year, this month, and especially this day.” It is extremely important that you recall this intention again and again each day. Bless your clothes and so forth with the three seed syllables [OM AH HUM] and imagine they are the six bone ornaments and recite the verses, “Divine garments that are thin, soft, and light . . .”²² and offer them to yourself visualized as Vajrayogini. If you wear your clothes in this way, you will not incur a karmic debt but instead you will obtain the benefit of making offerings to the deity. It is said that you should perform the yoga of rising to assist in mixing the enjoyment body with dreaming and the emanation body with waking, and in this way, it becomes the cause for attaining the enjoyment body of the path.

22. With unchanging faith I offer
 To those with unchanging vajra-bodies
 Divine garments that are thin, soft, and light.
 May I too attain the unchanging vajra-body.

3. The Yoga of Experiencing Nectar

TASTE THE INNER OFFERING by placing it on your tongue. In highest yoga tantra, it is not necessary to bathe; therefore tasting the inner offering is like a substitute for that. Although you need a nectar pill for the [inner offering], in the Nyingma tradition they have what is called “made from eight main and one thousand secondary ingredients,”²³ and they mix it with the actual five meats, the five nectars, and so forth and call it “*dutsi chömen*.” These pills are unacceptable. There is a vast difference between these pills and the Geden nectar pills. In the Gelug tradition we use Arura and so forth as a substitute for the meats and nectars.²⁴ If your realizations are not powerful enough, and you mix the actual substances [as mentioned] earlier, there is a great danger of incurring faults. This practice of Vajrayogini has a great connection with the Sakya tradition, therefore if you can find a nectar pill from the Sakya tradition, it is definitely acceptable. Otherwise it is said that the best ones from our own tradition are those coming from the lineage of the Panchen Rinpoche such as Panchen Losang Chökyi Gyaltsen and so forth [who made nectar pills] through performing the accomplishing ritual called “The secret fire-blazing nectar pills of Tashi Lhunpo.” If you can, [try to] obtain an actual nectar pill like this coming from our own valid and sacred tradition or one mixed with the [substances] descending from this lineage that are free of impurities.

Pick up a nectar pill with your ring finger and thumb and eat one either each morning or even better, [eat] three at the beginning of each

23. Tib. *rtsa brgyad stong sbyar*.

24. For a complete list of the substitutions, see Kyabje Trijang Rinpoche's commentary on the Heruka Body Mandala, *The Ecstatic Dance of Chakrasamvara*.

session. Otherwise just eat one; at the very least, you should put a nectar pill in a clean vessel shaped like a skull cup (kapala) and so forth together with something like clear tea and then hold the blessed inner offering in your right hand. If you can't find a qualified nectar pill, just use the blessed inner offering.

With the thumb and ring finger of your left hand, extract some inner offering and recite the three seed syllables while [placing the inner offering] in the palm of your right hand. Begin by imagining that the OM is in the front facing you, the AH is to the right, and the HUM is to the left and draw a phenomena source counterclockwise with its tip facing you.²⁵ Imagine you extract the essence from the center in the aspect of nectar that is the exalted wisdom of nondual bliss and emptiness. With oneself appearing clearly as the deity, taste [the inner offering] and imagine it dissolves into the syllable BAM, burning up any defilements. You are satiated by its purity as your entire body is filled with the nectar of the exalted wisdom of great bliss. Imagine all negative karma, obscurations, faults, and downfalls are purified. If you don't have the accomplished basis of the inner offering, you should still draw [the phenomena source] in the palm of your right hand and imagine that you extract the inner offering from the center and taste it. If you do this each day without interruption, you will pacify obstacles, have a long life and no illnesses, be hearty in your old age, gray hair and wrinkles will not occur, and so forth. There are [many such] benefits that have been taught.

Here, in the Sakya tradition, this is illustrated in the prayer as: "Through the yogas of sleeping, rising, and experiencing nectar . . ." and are called "the yoga of the three joys." There are two ways of identifying this: 1) Meditating on your own body as the deity is the "joy of the body." Experiencing nectar passing through your throat is the "joy of the speech" because your tongue or your throat is the place of the vajra-speech that functions as speech. As the pure nectar dissolves into the syllable BAM at your heart that is inseparable from the mind of all the buddhas and yoginis, the syllable BAM becomes extraordinarily luminous and glowing, and you generate the extraordinary exalted wisdom

25. As explained above, in this case you draw the phenomena source as a triangle.

of bliss and emptiness, and this is the “joy of the mind”; these are the three joys of body, speech, and mind. 2) If you are sleeping according to the tradition without elaboration, sleeping within the state of bliss and emptiness is the “mind”; arising in the body of the deity is the “body”; and experiencing nectar with the mouth purifies the “speech,” thereby [constituting] the three joys. According to the Geden oral lineage, these are the substitutes for the three purifications of the Father Heruka.

Furthermore, all the quintessential points of the Father [Heruka] are included in the Mother, and they function to purify the ordinary appearance and conception of your body, speech, and mind. Meditating on your body as the deity-body [purifies] the body; tasting nectar at your throat [purifies] speech; and meditating on emptiness functions to purify the mind. This is said to function as the yoga of the three purifications [found in Heruka practice]. In the ritual texts of other [deities] such as Yamantaka and so forth, tasting the nectar pill is called “purifying the mouth” and has the same meaning as this.

4. The Yoga of the Immeasurables

THE YOGA of the Immeasurables has five parts:

1. Going for Refuge and Generating Bodhichitta
2. Instantaneous Self-Generation
3. Blessing the Inner Offering
4. Blessing the Outer Offering
5. Meditation on and Recitation of Vajrasattva

You should assemble the commitment substances. Below your seat, upon white ground, draw a swastika going clockwise and so forth according to the general system and then be seated.²⁶ You should then go for refuge, generate bodhichitta and so forth. Furthermore, the four immeasurables, going for refuge, meditation on and recitation of Vajrasattva are included within the yoga of the immeasurables. Since in our own tradition we have already received an explanation of these points through a preliminary teaching on the lamrim, it is unnecessary to have a detailed commentary at this point as a prelude to this teaching.

26. The following is an excerpt from my translation of Trijang Rinpoche's Heruka commentary, *The Ecstatic Dance of Chakrasamvara*: "Although it has been taught to draw a double-vajra underneath the practitioner's own seat, as a substitute for that, you should draw a swastika going clockwise. 'Swastika' and 'double-vajra' have common translation equivalents; therefore during the dissemination of the Bon, they translated it as 'double swastika.' However the Bon circle the swastika to the left; therefore in our own tradition, it circles to the right. If you draw a double-vajra [and place it under your cushion], it constitutes the fault of stepping over the symbol of the deity, but if you draw a clockwise swastika as [explained] earlier, it is fine. If you draw a swastika, it helps to accomplish stability, and if upon that you place the long-life substance of durva grass, it is a dependent relationship for a long life."

Going for Refuge and Generating Bodhichitta

Now, concerning going for refuge as preliminary to the meditation on this sadhana, it is taught in the commentaries on going for refuge that it is what distinguishes us from non-Buddhists who are on errant paths. For that reason, the tradition of going for refuge is what distinguishes Buddhists from non-Buddhists.

We must develop the unique uncommon characteristics of Buddhists: going for refuge, generating bodhichitta, and the view [of emptiness]. Whether or not we have begun our practice of Dharma depends on whether or not we have generated the realization of impermanence in our mental continuum. Then, the three principal things we must train our minds in are: 1) a fierce and powerful mind of renunciation, 2) an uncontrived bodhichitta, and 3) the perfect view of selflessness. Without the three principal aspects of the path, the so-called profound Dharmas of Secret Mantra and so forth, you will not be capable of attaining liberation or omniscience.

In a letter that the Gentle Protector Tsongkhapa the Great offered to Rendawa he said:

Although there are many dharmas in general, to become a cause for liberation you must have renunciation, bodhichitta, and the view [of emptiness]. These days I don't see people with experience of these three, and even a proper understanding is quite rare. A comprehension of the first two cannot establish the seeds of liberation, yet through the power of the latter you will be able to establish such [seeds].²⁷

[The letter continues:]

If you don't remember the faults of samsara and the benefits of liberation from time to time through focusing your

27. This is because without the realization of emptiness you cannot attain either liberation or enlightenment.

mind on the benefits of liberation and revealing the hidden evils of cyclic existence, you will not be able to induce the experience of renunciation. Without them, although you may meditate on the roots of virtue such as giving, moral discipline, patience, joyous effort, and concentration, they will not become the cause of liberation. Therefore, if you desire liberation, you should meditate on the understanding of renunciation from the beginning instead of [meditating on] all the so-called profound teachings. A practitioner of the Mahayana generates the experience of bodhichitta by remembering from time to time the faults of self-cherishing and the benefits of cherishing others. If you don't engage in such reflection, nothing else will become the [Mahayana] path. The reason is that otherwise the "roots of virtue" that you did from the perspective of your own welfare become a cause of a "lesser enlightenment."²⁸ For example, if you don't meditate with mindfulness upon renunciation, all the roots of virtue performed from the perspective of appearances are like the agent who only furthers the causes of samsara. Therefore, in the beginning you should set aside the so-called profound instructions of Mantra and so forth and induce certainty in your experience of renunciation and bodhichitta. Once you have generated that, all of your virtues will effortlessly become the cause of liberation and enlightenment. For that reason, if you think that these are not important or suitable topics of meditation, you have absolutely no idea about the quintessential points of the path.

If we generate renunciation, bodhichitta, and so forth in our mental continuum, all of our activities become the cause of enlightenment. If, in our mental continuum, we have perfectly gone for refuge, we have entered the ranks of Buddhists and crossed the threshold of the

28. Sometimes the results of the paths of the hearers, solitary realizers, and the bodhisattvas are referred to as the small, middling, and great enlightenment respectively.

teachings. The presentations on going for refuge are extremely vast and cannot be understood in just a few words; therefore you should understand the details from the lamrim teachings and so forth.

Here is just a brief explanation concerning going for refuge purely. If we examine who has the power to protect us from all the fears of samsara and the lower realms, it is only the Buddhists' Buddha, Dharma, and Sangha. We should develop faith and conviction in the understanding that other than them no one has the power to protect us. The teachers and teachings that contradict the Buddha do not have the power to protect their disciples from mistaken paths. The teachings of Buddha are the path, and the teachings of others are not the path. Concerning the teachings of the Buddha, they function in opposition to samsara. Concerning the teachings of others, they function to engage one in samsara and so forth. The teachings from the *Praise of the One Surpassing the Gods* [*Lha las phul byung gi bstod pa*] and so forth can be found in the *Great Exposition on the Stages of the Path*, and it is very important to have the knowledge of how to identify the nature of the objects of refuge.

For that reason, for Buddhists, the Buddha is the teacher of refuge who is like a skilled doctor. The Dharma he teaches is the actual refuge and is like medicine. The Sangha assists you in attaining that refuge and is likened to a nurse. We are already ill with afflictive emotions such as attachment and so forth; therefore we are like a sick person. The doctor, medicine, and nurses are what liberate the sick person from his illness. Accordingly, we must rely upon all three. With a mind fearing the suffering of samsara and the lower realms, we seek liberation from all the fears of samsara and the lower realms. We should place all our trust in the [three] jewels and go for refuge from the depths of our heart with confidence that the [three] jewels have the capacity to protect us from that. Fear and faith are the two causes of going for refuge. If these two causes are not complete in this way, although we may recite the words, "I go for refuge . . ." with our mouths one hundred thousand times, it will not generate a pure sense of going for refuge in your mental continuum. If you don't generate that, it is as Geshe Potawa said, "That elder sitting, looking downward, has still not entered the ranks of the Buddhists." So that you don't end up like that, don't just

collect numbers reciting, “I go for refuge. . . .” Instead you must go for refuge with your mind focused properly.

Previously there were four men, a monk from Dakpo named Atar [and three others] who were collecting one hundred thousand refuge prayers. Throughout Atar concentrated on the meaning, which took a lot of time; therefore he was unable to collect many [prayers]. The other three had been focusing only on completing their count. One day they wondered how long they would have to wait for Atar, so they calculated how many each person had completed, and then the monks asked how many he had finished. Atar said, “Have you only been collecting numbers of refuge prayers?” “Are you merely collecting numbers without thinking about what you are saying?” This was the sign that his accumulations of “going for refuge” were effective.

Although you may wish to count refuge prayers with a perfectly pure mind, you still need to visualize the field of merit. There are three [systems of visualizing] the field of merit: extensive, middling, and condensed. For the condensed [called] “The All-Encompassing Jewel,” the guru alone is visualized: the guru’s body is the Sangha, his speech is the holy Dharma, and his mind is the Buddha. Although in other [texts] it says he is in the aspect of Hero Vajradharma, according to the Sakya tradition, it is sufficient to visualize him in the aspect of Buddha Vajradharma. There are divergent systems for the guru’s cushion of sun, moon, and so forth in the three scriptural commentaries.

For the middling [version], you visualize the supporting and supported mandalas of Heruka’s sixty-two deities inside a phenomena source. The principal Father and Mother are the Buddha, the retinue is the Sangha, and their mental continuums are the Dharma jewel as the good qualities of abandonment and realization.

Concerning the extensive [system of visualization, visualize] that the place where you are is broad and extensive and the ground is made of lapis lazuli with golden patterns drawn on it, if you touch [the ground], you generate bliss, and if you suppress it, it rebounds and so forth; it possesses the qualities of a pure land. In the sky directly before you, neither too high nor too low but level with your brow, is a broad and expansive jeweled throne supported by eight snow lions upon which is a variegated four-petalled lotus that is extremely vast. According to

Ngulchu's textual commentary, you do not place Heruka Father and Mother in the center. Instead, in the center, upon a moon and sun seat, is your root guru in the aspect of Buddha Vajradharma with a red-colored body, one face, and two arms, holding a vajra and bell crossed at his heart. He is adorned with silks, bones, and jeweled ornaments. He sits with his legs in the vajra posture.

Although this visualization is not congruent with what is in the sadhana and so forth, there is no reason to think that someone made a big mistake in the notes for no reason that we didn't bother fixing. Instead you should examine the quintessential points of the oral instructions.

Surrounding that, upon the bright yellow corolla of the lotus, beginning in front and going in a circle, are all the lineage gurus. Beyond that, in the center of the front petal is Vajrayogini, surrounded by the deities of the four classes of tantra such as Guhyasamaja, Heruka, Yamantaka, and so forth, together with their mandalas and assembly of deities. On the petal to his right is teacher Shakyamuni, surrounded by the enjoyment body and supreme emanation buddhas. To his left is Jetsun Manjushri, surrounded by the Sangha of the three vehicles such as bodhisattvas, hearers, solitary conquerors, heroes, and dakinis. On the petal behind him is the Dharma jewel as the Dharma of scripture and the Dharma of realization that is the path of cessation in the minds of the objects of refuge, appearing in the aspect of texts such as the root and explanatory tantras of Chakrasamvara and so forth. They are heaped like a mountain. The pages are made of lapis lazuli from the Dzambu River and the letters are written in gold. They are blazing with light rays and resonate with their own sound. Imagine beyond the lotus is Kinkara acting as principal surrounded by protectors of the teachings. It is easy to give rise to this extensive visualization, and the extensive system is clear in the sadhana ritual text.

Imagine to your right is your father of this life, to your left is your mother, and in front are your enemies and so forth. Surrounding you are the six classes of living beings, each one experiencing their own particular type of suffering yet appearing in the aspect of a human being, arranged like particles [of dust covering] the earth. Imagine every one has been your mother [in a previous life] and visualize the

three causes of going for refuge in the uncommon Mahayana: 1) fear and trepidation for your own suffering of samsara and nirvana, 2) compassion unable to bear others' being overwhelmed by the suffering of samsara and nirvana, and 3) confidence that the three jewels are the nondeceptive refuge to protect yourself and others from the fears of samsara and peace. From within this state of mind, think that now while you and others have these objects of refuge that will definitely protect you from all the fears of samsara and the lower realms you will definitely go for refuge. Furthermore, if you don't go for refuge purely, you will be, for example, like a person scorched by the sun or like someone standing amidst a deluge saying "cave" a hundred thousand times. This will not protect him from being scorched by the heat or shield him from the rain, whereas although he may not say "cave" verbally, if he enters the cave, it will definitely protect him from those torments. Likewise, although you may not collect a certain number of recitations of the refuge formula, if your mind is completely devoted to the three jewels, you will be going for refuge purely, whereby you will definitely be protected. The popular saying "Both the hook of compassion and the ring of faith must be assembled together" carries the same meaning here. Thus, once you have meditated on the causes of refuge, imagine that you are then going for refuge. From the perspective of reciting the verses, "I and all migrators . . .," this means that you should go for refuge until you attain the essence of enlightenment. It is also acceptable to collect numbers [of recitations]. It is said that if at this point you imagine that you are leading all living beings in the recitation, in the future they will necessarily become your disciples.

In the commentary on bodhichitta, it is [described as] the factor that distinguishes us from [those who belong to] the lesser vehicle of the hearers and solitary conquerors; therefore this bodhichitta is absolutely of the greatest importance. The *Great Exposition on the Stages of the Path* says: "It is not enough that Dharma is Mahayana, the person must also be of the Mahayana." Thus, although you may engage in Hinayana Dharma, if you hold bodhichitta as important, it becomes the Mahayana. You will not be able to understand the ways and means of bodhichitta from just a few words; therefore you should come to know it through the lamrim. If you wish to enter the Mahayana, you

should train your mind in the stages of bodhichitta through the oral instructions for the sevenfold cause and effect. Without mentioning generating this actual thought in your mental continuum, if you are able to establish a mere imprint of this, it will surpass any other good qualities you may have.

Furthermore, you should contemplate: “Since beginningless time living beings have been my mothers countless times and protected me with their great kindness again and again. Just as I myself am tormented by suffering, sentient beings are tormented by so many types of unwanted suffering. Right now I must succeed in the method for attaining liberation. I alone must establish all living beings in every [type of] happiness and liberate them from every [type of] suffering. However, right now I myself am also tormented by the suffering of samsara and am incapable of accomplishing the welfare of living beings. Therefore, in the same way as the man who ate the meat himself,²⁹ I must attain the state of enlightenment as quickly as possible regardless of what is required. For that purpose I will practice the path of Jetsun Vajrayogini.”

With this superior intention, recite the verse “[Once I have attained the state of] a perfectly complete buddha . . .” and so forth. If you have had a previous experience of bodhichitta, then by merely reciting these words, you will instantly generate uncontrived bodhichitta. If you have an excellent understanding of the lamrim, then within this [prayer] you will have the complete cause of going for refuge, as well as both aspiring and engaging bodhichitta. From “Once I obtain . . .” onward is aspiring bodhichitta. Furthermore, “Once I [obtain] a perfectly complete . . .” is striving for enlightenment. “All living beings . . .” is the aspiration to strive for the welfare of others, and these two constitute aspiring bodhichitta. From “All living beings . . .” onward is engaging bodhichitta. These [lines] also contain all four immeasurables. “All living beings . . .” is immeasurable equanimity. “Will free all living beings from the ocean of samsaric suffering” is immeasurable compassion that

29. This is a reference to a story of a man whose family was starving and who ate what little meat the family had in order to build up his strength so he could procure food for his family. In the same way, we must attain enlightenment first so we have the strength to lead all other living beings to enlightenment.

wishes to liberate them from suffering. “Establish them in the bliss of complete enlightenment” is immeasurable love, wishing that they were endowed with happiness. Immeasurable joy will ultimately be accomplished if all living beings attain the state of enlightenment. It is also acceptable to recite the standard [prayer] in accordance with the meditation on the four immeasurables.³⁰ Also, it is said that, in [these verses] of refuge and bodhichitta, both renunciation and bodhichitta are complete. Renunciation is included in going for refuge and bodhichitta is included in the [prayer] for the generation of bodhichitta.

Next, fold your hands in prayer and recite: “[I prostrate] to the guru and the three precious jewels. . . .” Making this supplication is uncommon to the practitioners of the Lobshè tradition of the great secret; therefore it was also included in his lamrim text *The Oral Instructions of Manjushri* [*’Jam dpal zhal lung*].³¹

Once you have recited the refuge supplication, light rays and nectar descend in a stream from the bodies of the objects of refuge, purifying the negative karma, obscurations, and afflictive emotions of all living beings. The bodies [of all living beings] become the uncontaminated enjoyment body of Vajrayogini, and their minds become the nonconceptual truth body. Imagine that [all] living beings transform into Vajrayogini, and like birds scattered by a rock, they fly away to their own pure lands.

Thus, if you are [visualizing] in accordance with the condensed objects of refuge, at the end of going for refuge, imagine that white light rays arise from the guru’s body—which is the embodiment of the Sangha—and dissolve into the OM at your crown. The holy Dharma reveals itself in the guru’s speech and [appears] in the aspect of red light that dissolves into the AH at your throat. Blue light rays arise from the guru’s mind—which is the embodiment of the buddhas—and dissolve into the HUM at your heart. If you visualize this, it is very effective for receiving the blessing of his body, speech, and mind. Absorbing the objects of refuge in this way is also essential for understanding these

30. This means to insert the standard prayer that begins, “May all living beings have happiness and causes. . . .”

31. This is the famous lamrim text composed by the Fifth Dalai Lama, often translated as *Manjushri’s Own Words*.

profound quintessential points of the system of the “all encompassing jewel.” In both the extensive and middling [systems of visualization], it is said that you should imagine that blue light rays of the Buddha, red light rays of the Dharma, and white light rays of the Sangha arise from the objects of refuge before you and sequentially dissolve into your heart, throat, and crown, which are the places of the three vajras and correspond to their individual colors, thereby blessing your three doors.

It is the tradition that during an oral commentary, each day the guru gives the explanation three times to eliminate doubts and superimpositions through listening and contemplating on the subject of meditation, and on the following day, he gives one more explanation, making four in all. Therefore, although the manner of sustaining mental focus is actually explained [just before the mantra recitation] at the end of the generation stage, eliminating your doubts through listening and contemplation [at this point] refers to hearing about the object of meditation. The action of focusing your mental attention is listening for the purpose of meditating in your own room. Also, on the day that the disciple receives the commentary, he or she should definitely review the visualizations from the commentary; four times would be best, middling would be two, or at least once.

To fulfill that [requirement], at this point, while going for refuge, once you have finished experiencing nectar, visualize the field for accumulating merit and recite the [verses] for going for refuge as many times as you can complete with the two causes of refuge. For the others, there is a brief discussion about mental stabilization and the need to make a concerted effort to focus the mind on refuge and bodhichitta.

In the Sakya tradition, because they don't have the lamrim teachings as a preliminary to the empowerment, at this point, for training [the mind] in the common path, they teach according to the root verses concerning the common path.³²

32. This is not to say that somehow the Sakya tradition is incomplete, merely that they use different terminology. For a brilliant translation and presentation of the Sakya tradition, see Cyrus Stearns, trans., *Taking the Result as the Path* (Boston: Wisdom Publications, in association with the Library of Tibetan Classics, 2006).

Instantaneous Self-Generation

Next, once you have finished the recitation of refuge and bodhichitta, you should meditate on guru yoga and make offerings for the activities of accumulation and purification. For that, the [offerings] must first be blessed. Furthermore, although there is no self-generation as the deity prior to blessing the offerings in the Sakya tradition, if you don't generate yourself as the deity, as an ordinary being, you won't be able to bless the offerings.³³ Furthermore, while making offerings, you won't be able to emanate deities from your heart and so forth. Therefore, in our tradition, according to the intention of Je [Rinpoche], you must first generate yourself as the deity with [all the characteristics] of deity yoga; therefore performing the ritual of instantaneous self-generation is an extremely important quintessential point that is not in the other traditions such as the Sakya, Kagyu, and so forth but is a unique characteristic of Je [Rinpoche's] teaching.

Concerning the way to perform the instantaneous self-generation, although while performing the instantaneous self-generation in other practices such as Guhyasamaja, Heruka, and so forth, you must engage in a brief yoga as a deity with three faces, six arms, and so forth, here you generate as a deity with one face and two arms. Concerning the generation stage, it must be a unique ripening agent to generate the entire completion stage in your mental continuum. Therefore it must definitely have all the essential points of bringing the three bodies into the path. For that reason, in our own tradition, according to Je [Rinpoche's] intention, even the instantaneous self-generation must briefly contain all the essential points of bringing the three bodies into the path, operating as the framework for the generation stage, otherwise it will not become a ripening factor for generating the realization of the completion stage in your mental continuum—the generation stage will

33. Zong Rinpoche made an interesting comment during his commentary on the Heruka Body Mandala at Vajrapani Institute in 1983. He said that the reason why the Sakyapas don't have the instantaneous self-generation is because they are such amazing yogis that they are constantly absorbed in the divine pride of being the deity; therefore they don't need such reminding at the beginning of a sadhana.

not have all the essential characteristics. As will be explained below, it is extremely important that your meditation possesses the four unique features of bringing the three bodies into the path. For that reason, at this point you must engage in the instantaneous self-generation from the perspective of having all the essential features of bringing the three bodies into the path.

[These four unique features of bringing the three bodies into the path are as follows:] (1) The minds of the objects of refuge are delighted accordingly and the appearance factor of the world and its beings, your body, and the syllable BAM at your heart dissolve sequentially and are purified in emptiness with the appearance of a clear vacuity. (2) The ascertaining factor is meditation on the object emptiness according to your understanding of the view that all phenomena do not have even an atom of inherent existence. (3) In that way the mind ascertaining emptiness is also not independent, but one's mind—the object possessor—is developed into the nature of great bliss. (4) The basis of imputation is the exalted wisdom of inseparable bliss and emptiness, your mind and your guru's mind have mixed inseparably, and your mind has become the nature of the truth body. Establish divine pride with the thought, "I am the resultant-time great bliss of the truth body." In this way you have briefly assembled all four essential features of bringing death into the path as the truth body.

From within the state of that emptiness, you are suddenly compelled to arise as the form body. Imagine that in your place is a variegated lotus and sun seat upon which your [mind] transforms into a cubit of red light. Maintain the divine pride, thinking, "I am the actual resultant-time enjoyment body." This is bringing the intermediate state into the path as the enjoyment body. Next, you are compelled to arise from that in a coarse emanation body. That light becomes coarser until it transforms into the body of Vajrayogini complete with the ornaments or attire and slightly bigger than a human being. Establish the divine pride, thinking, "I am the actual resultant-time emanation body." This is how to meditate briefly on bringing rebirth into the path as the emanation body according to the instantaneous self-generation.

Blessing the Inner Offering has four parts:

1. Cleansing
2. Purifying
3. Generating
4. Blessing

Next, to make the offerings, they must be blessed. Prior to blessing them, they must be cleansed, and for that you need the inner offering. Except for their length, there isn't any significant difference between the ritual for the Father [Heruka] and Mother [Vajrayogini]. And for both the Father and Mother, the configurations are the same; therefore here it is similar to the blessing of the inner offering during Heruka.

It is called "inner offering" because the basis of accomplishment is substances collected from the inner continuum of a living being such as the five nectars and so forth. A basis of accomplishment is definitely necessary. Although beer and alcohol are usually used by those holding other tenets, our own tradition of Je [Rinpoche] is in accordance with the moral discipline of the Vinaya; therefore beer and alcohol are not used as a basis of accomplishment. Instead we should use black tea. We definitely need alcohol as a commitment substance while reciting tsok on the waxing and waning tenth days and so forth. Otherwise we don't need alcohol. That is best.

You definitely need to add a nectar pill [to the inner offering] in a skull-cup container or something similar. If you are an ascetic and can't get [a skull cup], it is perfectly fine to use a clean vessel such as a water bowl or drinking cup that has been properly washed and so forth. Although you may not assemble the basis of accomplishment, you should sincerely imagine it.

For the actual blessing of the inner offering, there are four parts: 1) cleansing, 2) purifying, 3) generating, and 4) blessing.

Cleansing

If you make offerings without cleansing them of interfering spirits, they will create obstacles for the practitioner; therefore it is very important

to [perform] the cleansing at this point. In the Sakya tradition, performing the cleansing during the cleansing [portion of the blessing] is done with the “four-HUM mantra,”³⁴ but in our tradition we use the Khandarohi mantra as in Heruka because it is easy to apply. Inside the double tetrahedron at your heart is a moon mandala, upon which is a syllable BAM surrounded by the Khandarohi mantra rosary that is red in color. From the nada of the syllable BAM arise limitless Khandarohis whose two right hands hold a curved knife and damaru and the two left hands hold a skull cup and a katvanga. Imagine with conviction that they chase away interfering spirits who reside with the inner offering. When reciting the Khandarohi mantra, remove the lid to the inner offering [container]. Opening the lid when first blessing the inner offering is merely symbolic, and you don’t need to sprinkle it. Also, when cleansing, if you emanate one Khandarohi, imagine it is, for example, like a hawk chasing away a flock of sparrows. It also acceptable to emanate ten going above, below, and in the cardinal and intermediate directions that chase away the obstructing spirits in the ten directions. Having completed the cleansing, you definitely must reabsorb Khandarohi back into the syllable BAM at your heart.

Purifying

Cleanse the basis of accomplishment of the inner offering into emptiness. For that it is insufficient to think of emptiness as ordinary [empty space]. You must cleanse inherent existence that is the object of negation. The activity of cleansing that consists of purifying ordinary appearances and conceptions of the appearance of true [or inherent] existence; therefore both of these must be purified.

The way to purify is with the [the mantra] OM SÖBHAWA . . . OM [that symbolizes] bestowing the four: 1) supremacy, 2) wealth, 3) glory, and 4) enrichment. It also has many meanings such as functioning to endow one with fortune and so forth. It also functions as the forerunner of the mantra. There are two ways of translating the meaning of the SÖBHAWA mantra. One way is: “All phenomena are purified of inherent existence and I am that pure nature.” Another way, since the SÖB-

34. This is the SUMBHANI mantra.

HAWA occurs twice, [is that it] reveals that your nature is the naturally pure nature of phenomena *and* persons. Sustain divine pride, thinking, “I am the truth body,” with your own mind as inseparable bliss and emptiness that is a nonaffirming negation that has put an end to [the conception of] inherent existence. At this point, this system of positing [divine] pride purifies the appearance factor of the established basis of the inner offering together with the container into emptiness. For the ascertaining factor—once you have recalled the view of emptiness [realizing] the absence of inherent existence of all phenomena—that clear emptiness is [ascertained] as the object emptiness of inherent existence. Establish divine pride upon the subjective mind of great bliss realizing the object emptiness. Although mere meditation upon the appearance of clear emptiness has the capacity to purify ordinary appearance and conception, it is incapable of purifying the conception of true [existence]. If you recall the view of emptiness, ascertaining that not even an atom of all phenomena—the basis of accomplishing the inner offering and so forth—is inherently existent, it will have the capacity to purify grasping at true [existence]. Thus, if the apprehending consciousness is also generated in the nature of bliss, it will be extremely effective in [bringing about] the decline of dualistic appearances. This does not exist in the Perfection Vehicle and is an unsurpassed profound feature of Secret Mantra. You must become well acquainted with this extraordinary view during Mantra. The perception on the side of appearance in Mantra and the view on the side of emptiness must be unified. You must train in understanding this extraordinary view through the Sutra teachings such as the lamrim and so forth. The name “*Three Principal Aspects of the Path*” was also given by Jetsun Manjushri. Although recalling the view as the appearance of mere clear emptiness is easy, the system of ascertaining the absence of inherent existence is certainly difficult. For that, you must identify either the self or inherent existence as the cause of ascertaining inherent existence; therefore you must perfectly know how to identify the object of negation. Without the view and so forth, meditation on a deity is no more special than [what] the non-Buddhists and the Bon [practice]. It has been said that even a mere doubt about the meaning of emptiness tears apart samsara; therefore it is an extremely profound point.

Concerning emptiness and bodhichitta, they are like the two wings of a bird by which it flies through the sky; therefore the two accumulations follow after these two and result in the attainment of the two buddha-bodies. To accomplish that you need to accumulate these two causes. Furthermore, through bodhichitta you accumulate merit, and through the view of emptiness you accumulate exalted wisdom. If you don't unify those two, you will not be able to become enlightened.

From Sutra:

Method not held by wisdom is bondage,
And wisdom not held by method is bondage.

Nagarjuna said:

By this virtue may all beings
Collect the accumulations of merit and wisdom,
Which arise from merit and wisdom and
[Result] in the two holy bodies [of a buddha].

And Glorious Chandrakirti said:

On the widespread white wings of the conventional and
ultimate . . .

Up to:

Travels across the supreme ocean of the Conqueror's good
qualities.³⁵

“Conventional” is the method of bodhichitta and “ultimate” is the wisdom of emptiness. Although we are practicing Mantra, it must be done from within the inseparability of both method and wisdom. If you don't

35. The final verse of the sixth chapter of *Entering the Middle Way* says:

The king of geese on his widespread white wings of the conventional and ultimate
Rises as the foremost geese of living beings and
Propelled by the powerful winds of virtue
Travels across the supreme ocean of the Conqueror's good qualities.

have bodhichitta, you won't even be able to enter the path of accumulation. If you don't have the view of emptiness, you won't be able to make it up the "heat" section on the path of preparation; therefore although secret mantra has special features making it profound and quick, you need to do your [tantric] practice with both bodhichitta and the perfect view of emptiness.

When Je [Purchog] Ngawang Jampa would give major initiations, he would always give many teachings on the lamrim during the initiation, for which Changkya Rolpai Dorje sung his praises, saying, "It is an extremely essential point that you need the lamrim to give your [tantric] practice its profundity and speed." You need to be earnest in the teachings of the lamrim; [especially] the view [of emptiness] and bodhichitta.

During the inner offering, if you can't discover the view ascertaining the absence of inherent existence and instead contemplate an independent emptiness, you will fall into the view of nihilism. If you don't properly understand the view, it is permissible for the time being to [merely] think that it means "empty of inherent existence," and this will also be effective in stopping the view of nihilism.

It is said that, with the appearance of clear emptiness, ordinary appearances and conceptions [will be overcome], and with the absence of inherent existence, the appearance and conception of true grasping will be overcome.

Generating

From the state of emptiness, below the basis of accomplishment of the inner offering, is the wind mandala that is accomplished from the exalted wisdom of bliss and emptiness as the syllable YAM laying flat and facing you. From that comes a moon mandala in the shape of a half moon or a bow with the cut face or the string of the bow facing you. At both the right and left corners are three-pointed banners beautified with markings of creatures at their tips. Upon that is a red RAM lying flat with its head facing you. This completely transforms into a triangular blazing fire mandala, with one corner facing you that reaches the flat "string" side of the wind mandala, while the other two corners

face the round part of the half circle. During Heruka practice the three corners of the fire mandala are marked by the three seed syllables and are generated counterclockwise. Here it is different; instead you imagine three AH syllables: [the two in the back] are white and red and the one toward you is blue. These completely transform into moist human heads with their bangs cut straight across their foreheads, with the back [of their heads] facing each other. The three beings symbolize the [three subtle minds of] white appearance, red increase, and black near-attainment. As for the [word] “beings,” in the Tsang dialect, this [word] is used for the stones of the fire hearth.

In the sky above that, from a white syllable AH comes a broad and expansive one-pieced white skull.³⁶ In father tantra, the way of generating the ten inner offering substances within that is clockwise. The reason for this is that it is primarily [associated] with appearance, method, and the right side. In mother tantra, they circle to the left because it is primarily [associated] with emptiness, wisdom, and left-side conduct. In father tantra, the five meats are generated in the cardinal directions and the five nectars in the intermediate directions. In mother tantra, that is reversed. Appearing in the eastern section of the skull cup at the forehead that is facing you is a white OM, the nature of Vairochana and the mirror[like] exalted wisdom. This becomes yellow feces, marked by an OM. Since the directions are merely imputed and are not truly existent, the side facing you can be considered the east. Likewise, behind the left ear of the skull cup in the north is a green syllable KHAM, the seed syllable of Amoghasiddhi and the exalted wisdom of accomplishing activities. From that arises white human flesh, marked by a white KHAM. Behind, in the western direction is a red AM, the seed syllable of Amitabha, who is the nature of the exalted wisdom of individual realization. From that arises white bodhichitta, marked by an AM. Behind the right ear in the south is a yellow TRAM, the nature of Ratnasambhava and the exalted wisdom of equality. From that arises the blood of red bodhichitta, marked by a TRAM. In the center is a blue syllable HUM, the seed syllable of Akshobya and the nature of

36. For a description of a “one-pieced skull,” see Trijang Rinpoche’s *Body Mandala* commentary, *The Ecstatic Dance of Chakrasamvara*.

the exalted wisdom of the dharmadhatu. From that arises blue urine, marked by a HUM. Thus, generate the five exalted wisdoms of the five lineages of the conquerors in the aspect of the five nectars. It is also permissible to mark the five nectars with the syllables that correspond to their individual colors.

In the intermediate directions, going clockwise, beginning in the southeast, from a white LAM, the nature of Lochana, arises black cow meat [marked] by a LAM. In the southwest, from a blue MAM, the nature of Mamaki, arises red dog flesh, [marked] by a MAM. In the northwest, from a red PAM, the nature of Pandara Vasini, arises white elephant meat, [marked] by a PAM. In the northeast, from a green TRAM, the nature of Tara, arises green horse meat, [marked] by a TRAM. In the center, from a red BAM, the nature of Varahi, arises red human flesh, marked by a BAM. The human flesh in the center is submerged in the nectar in the center, and the two syllables are facing each other. The other syllables are also submerged and face inward. Concerning the great meat, here it is brain matter, but during Yamantaka it is bone marrow.

Although there are two ways of describing the way [the substances are prepared], 1) they are cut into little pieces, and 2) their outer shape remains but the insides are cut up, in actuality they are cut up into little pieces and stuffed back inside the skin, and they retain their individual shapes. You need to think that they are like a Chinese cooking pot, where each fits inside the other, but they maintain their individual shapes. Although in Yamantaka, the four meats face inward, lying on their right shoulder, and the fifth meat is placed in the center, here they lie on their backs, and the human flesh in the center is facing with its head to the west and is somewhat yellow, and the heads of the other four meats face outward. If you are choosing between imagining that the designating syllables mark their hearts and the syllables are halfway submerged in the substances or that [the syllables] lie on their sides, [choose] the latter. If you understand that those substances are the nature of bliss and emptiness, it will be easy to overcome the way they ordinarily appear to you and your ordinary conceptions of them. Although in other [practices], the syllables for marking and generating are different, here in Vajrayogini the substances are marked by the

same designating and generating syllables. The reason this is necessary is because it accords with the way in which completion stage realizations are sequentially generated. Because the syllables, meats, and so forth are blessed in accordance with the way the bodhichitta descends, blessing the inner offering is in accordance with the generation of completion stage realizations.

Blessing has three parts:

1. Purifying Impurities
2. Transforming into Nectar
3. Increasing

Below, the wind blows, the fire blazes, and the substances such as the syllables, five meats, and so forth melt and boil, whereby the faults of color and so forth are purified and they become hot to the touch, bitter to the taste, and so powerful that they have the capacity to melt the marrow of your bones. It becomes a perfect color—either the orange color of Chinese tea or like the color of the sunrise. This purifies the faults of color, taste, and potency. At this point, although the faults have been purified, it has not yet been transformed into nectar.

In the sky above that is a white HUM, the nature of Heruka. This completely transforms into a white katvanga that is the nature of the jasmine-like bodhichitta. It is upside-down, as if made of butter and on the verge of melting. It falls into the center of the nectar and makes three counterclockwise circles and finally melts into the substances, which become a medicine [nectar] that dispels illness, a life [nectar] that dispels death, and a nectar of uncontaminated exalted wisdom. Those contents are 1) white in color, 2) sweet to the taste, and 3) cool to the touch. It has such power that if you put it in the mouth of a corpse who has been dead for seven days, it would restore it to life. These are the qualities to be realized.

Above that generate three rows of vowels: white on the bottom, red in the middle, and blue on the top. All of the white vowels transform into a white OM, the red [vowels] into a red AH, and the blue [vowels] into a blue HUM. From these places that are the nature of

the three vajras come radiating light rays that hook back the nectar of exalted wisdom from all the buddha lands and dissolve into the OM and so forth. Dissolving those three into the “commitment being” nectar increases and multiplies it.³⁷ At this point there are two traditions, depending on whether or not the vowels and consonants are stacked in three [horizontal rows one above the other]. There are [also] two traditions as to whether or not the three seed syllables are upside down when falling [into the skull cup]. It is said that the commitment being nectar is generated while realizing the nectar and the exalted wisdom nectar is dissolved while increasing.³⁸ “Greatly increased” does not mean that it spills over the edges but that, as it is enjoyed, it is inexhaustible. Imagine that it transforms into nectar so that no matter how much you enjoy, it will never run out.

For the sake of stabilizing the summoning of the exalted wisdom nectar, recite OM AH HUM three times. You should bless the offerings, tsok-kor, serkyem, and so forth in this way. It is a teaching of the lineage gurus that it is permissible to broaden the blessing of the inner offering by augmenting it with the summoning of life to restore degenerated life-force according to the tradition of [Machig] Drupai Gyalmo.³⁹ This is also the very [same method] taught by Vajradhara in the tantras for accomplishing “taking the essence” and nectar pills. There is no difference between [those practices] and blessing the inner offering except for the number of OM AH HUMs recited; therefore it is vital that you become skilled in performing this presentation of blessing the inner offering. Blessing the inner offering is not the same in Guhyasamaja, Heruka, Yamantaka, and so forth. Even the blessing of the inner offering must accord with the basis, path, and result of the path that you are progressing upon. The wind, fire, and so forth of the inner offering symbolize the downward-voiding wind. The wind blowing the blazing fire symbolizes the downward-voiding wind that

37. Pabongkha refers to the nectar as “the commitment being” in order to show the similarity between blessing the inner offering and absorbing the wisdom beings into the commitment beings during front- and self-generation.

38. This is similar to the way in which the commitment being is generated during self-generation practice and then the wisdom being is invoked and dissolves into the commitment being.

39. This is a highest yoga tantra system of Amitayus that is often given as a long-life empowerment in the West.

is newly generated and which ignites the fire of inner fire. The white, red, and blue human heads symbolize the [minds] of [white] appearance, [red] increase, and [black] near-attainment. Upon those is a skull that symbolizes the [minds] of [white] appearance, [red] increase, and [black] near-attainment entering into the example- and meaning clear lights.⁴⁰ The white outside and red inside of the skull cup symbolize the union of method and wisdom. The ten substances symbolize entering into the example- and meaning clear lights after the purification of the aggregates, elements, and sources of the practitioner. Becoming orange in color like the rising sun and becoming hot to the touch symbolize the purification of the aggregates, elements, and sources once they have entered the example- and meaning clear lights. The color changing to that of mercury once the katvanga falls [into] the substances symbolizes arising in the pure and impure illusory bodies from the example- and meaning clear lights. In brief, this is the definitive meaning of the inner offering.

Blessing the Outer Offerings

Starting from your left, the offerings begin with the two waters, the close-enjoyments, and so forth. When blessing the outer offerings, you must sprinkle them with the inner offering. Furthermore, in the Sakya tradition, it is sprinkled with the tip of a five-spoked vajra held in the right hand between the thumb and the ring finger. It is said that sprinkling with a five-spoked vajra symbolizes the five exalted wisdoms of great bliss. However, in the practice of the Gelug tradition, that is not how it is done. Instead you sprinkle [the inner offering] with the thumb and ring finger of the left hand while holding the vajra and bell. Both of these are from the Heruka Root Tantra:

By joining the tip of the thick with the back side,
With knowledge of yoga, always enjoy.

40. The skull cup symbolizes the mind of clear light, and the tripod support of white, red, and blue heads symbolizes the three minds of white appearance, red increase, and black near-attainment. The skull cup resting on those three symbolizes these three minds dissolving into the clear light.

As for the meaning of this: “thick” refers to the thumb and “back side” to the ring finger. Furthermore, the thumb is the Father and the ring finger is the Mother, and in joining these two, we imagine that they engage in the activity of entering into union, and the essence of that nectar is extracted as we sprinkle the inner offering. Then we cleanse and purify as before. Purify the basis of accomplishing the inner offering into emptiness together with the container. Although the basis of accomplishment may even be behind you, visualize the basis of accomplishment in that place while cleansing and purifying. When generating it, you should generate it before you. Concerning generating the skull cup vessel in mother tantra, in Sanskrit the word “skull cup” is “kapala,” and because the first letter of that word is adorned with a drop, it is made into KAM.⁴¹ The first letter of the word becomes a mere sign and a mere name appearing as a dependent-arising that is a mere conceptual imputation. As for the drop, it symbolizes the emptiness that is the absence of inherent existence and is similar to the drop that is drawn during astrological calculations that is called “the empty abode of the drop.” Adorning the first letter of the word with the drop symbolizes either emptiness and dependent origination or the union of appearances and emptiness. Emptiness and dependent origination are explained as being mutually supportive, and [adorning the first letter of the word with the drop] reveals the way that emptiness and dependent origination assist each other. Furthermore, the first letter of the word is great bliss and the drop is emptiness. Assembling these two symbolizes that the offering substances manifest as the display of bliss and emptiness. Thus from the state of emptiness, eight white KAMs transform into eight skull cups. Inside, imagine that eight HUMs that are the nature of the exalted wisdom of bliss and emptiness completely transform into the water for drinking and so forth. It is said that these are examples of what would be used when inviting the king as a guest in [ancient] India. The music [offering] is also placed in a skull cup.

The offerings are also the nature of the extraordinary exalted wisdom of bliss and emptiness. Furthermore, saying “The offering substances are the nature of emptiness . . .” reveals that at this point,

41. The drop above the letter adds the sound “m” to the letter, transforming KA into KAM.

from among bliss and emptiness, the wisdom of emptiness is of primary importance. They are perfectly arranged and are formed into an extraordinary aspect. Imagine that they have the capacity to generate uncontaminated great bliss in the individual senses of the recipients of the offerings. Everything is blessed by the three syllables; therefore, here as well, the offerings ARGHAM and so forth are blessed by inserting the three syllables [OMAH HUM]. In highest yoga tantra, the mudra for ARGHAM is made by opening the two palms of the hands upward like a skull cup vessel or otherwise imagine that as you open the palms upward that you are holding the drinking water vessel and offering drinking water to the deities.⁴² During PADYAM the palm of the left hand is closed, facing upward. Above that, with the fingers of the right hand in a closed fist, you sequentially open the fingers; this is the mudra for washing the feet. For PUPE the two hands are held in vajra-fists facing upward [open the hands] and imagine that you are tossing flowers. During DHUPE the two vajra-fists are facing downward as a way of grinding the incense. For DIWE the two vajra-fists are facing upward, with the thumbs sticking up like an erect wick of a butter lamp. For GÄNDHE, in highest yoga tantra, both vajra-palms are held with the backs toward you and with the palms outstretched as if anointing with perfume. When making the mudra for NEWIDE, both vajra-palms are facing upward with the fingers outstretched. For SHAPTA play the damaru, bell, and so forth as the special offering of music.

According to the intention of Je [Tsongkhapa], it is excellent if you conjoin ARGHAM and so forth with VAJRA. It is said that for the sake of summoning the exalted wisdom of bliss and emptiness, you should play the bell at the level of the heart, and to summon the dakinis [and to symbolize the blazing of] inner fire, you [should] play the damaru at the level of your navel.

42. The text says “washing the feet,” but this is a typographical error.

Vajrasattva Meditation and Recitation

Meditation on and recitation of Vajrasattva is for purifying negative karma and obscurations. Generally, during the generation stage you take rebirth as the deity via bringing the three [buddha] bodies into the path. In dependence upon that, you should generate the profound realizations of the generation and completion stages and achieve enlightenment that is the essence of that deity. Here as well, you should actualize the state of the three bodies of Vajrayogini through the same [process]. This is revealed in the *Root Text on Mahamudra*:

To perceive the reality of the mind

[Requires] accumulating merit and purifying obscurations.

Thus, without the purification of negative karma and obscurations [that create] discordant conditions and the accumulation of merit [that creates] favorable conditions, you don't have a way [of actualizing attainments]; therefore meditation on and recitation of Vajrasattva is employed at this point as a means of purifying negative karma and obscurations. Because realizations and auspicious signs and indications arise from purification of negative karma and obscurations, to generate extraordinary realizations you must purify negative karma and downfalls. Otherwise, just as a crop will not grow in either a salty field or an acidic one, in the same way, although you may meditate for a year on the generation stage, completion stage, and so forth, [without purification] you will be ill equipped. As will come later, just as Manjushri told Je [Tsongkhapa] that to quickly generate the realizations of the grounds and paths in your mental continuum, meditation alone is not enough but one must assemble 1) accumulation of merit, 2) purification of negative karma, and 3) constant visualization, so generating realizations depends upon ripening your mental continuum. For example, like a boil that should be lanced and like fruit that is suitable to be enjoyed once it is ripe; it is the same with faults and good qualities.

For the process of accumulation and purification there is nothing superior to guru yoga and Vajrasattva meditation and recitation, respectively. Therefore, it is a quintessential point that, as a preliminary

to meditation on the generation stage, all of the [sadhana]s with their unique “fields of merit” include guru yoga and meditation on and recitation of Vajrasattva.

Now, for the [actual] meditation on and recitation of Vajrasattva, you should meditate that Vajrasattva together with his cushion are on the crown of your head but not touching it. In space, about the distance of one hand-span above the crown of your head, from a PAM arises a white lotus. The lineage of oral instruction says that this lotus should have one hundred thousand petals. Upon that, from AH comes a white moon mandala with a syllable HUM that is facing you and is nondual with the minds of all the buddhas. From that comes a white vajra with its bulbous center marked by a HUM. It embodies the essence of all the buddhas and the nature of your kind root guru appearing in the aspect of Vajrasattva together with the Mother. According to Heruka, Yamantaka, and so forth, the Mother is white Mother Vajrasattva-atmika. The Father sits in the vajra posture and the Mother in the lotus posture. The Father is adorned with the six mudras: at his crown is a bone wheel together with a necklace, earrings, anklets, and so forth. The six ornaments such as the six bone ornaments each have profound inner symbolic meaning. The Mother does not need to be smeared with the great ash because it symbolizes the jasmine-like [white] bodhichitta, which she doesn’t have, yet she has the other five ornaments like the Father. Also, both of them are adorned with all the precious ornaments. This is primarily for mother tantra; therefore the tiaras need dried skulls, [symbolizing] the five [buddha] families. At the heart of Vajrasattva is an inverted crystal-like mandala upon which is an upright HUM. Surrounding it is the hundred-syllable mantra going counterclockwise, standing upright, cast in relief, emitting its own sound, and radiating light. Vajrasattva on the crown of your head should be visualized in a size that it is comfortable, being anywhere from one hand-span to that of a human. For the sake of clear visualization, if you visualize Vajrasattva as the color of crystal, the moon seat like a conch, and the mantra rosary like silver, the [colors] won’t get mixed up, and the [visualization] will dawn with ease. Vajrasattva, the lotus and moon seat, and so forth all being white is in accordance with pacifying actions. Furthermore, this has the profound point of being a dependent relationship that functions

as the principal method for pacifying and purifying negative karma and obscurations. At this point, since this is a condensed ritual, we have the mere generation of the commitment beings without summoning the wisdom beings, absorbing, binding, bestowing empowerment, sealing, and so forth.

While making confession, some people think, “I barely have any negative karma that needs to be purified,” but this is the fault of not having thought about this in detail. In general, we have accumulated negative karma since beginningless time. Each and every type [of negative karma] exists in our mental continuum, like the treasury of a chakravartin king. On top of that, the power of our nonvirtue and our familiarity with it is so great that unless our body, speech, and mind remain unmoving, the majority of our actions will be only nonvirtuous. Even now, each and every day [we break] the three sets of vows and promises we have made, and faults and downfalls descend like rain from our three doors. For [those who have taken] pratimoksha [vows], if you are a fully ordained monk, there are five classes of downfalls, and for a novice monk, there are thirty-six transgressions, as well as the actual downfalls and transgressions; by adding this to the hidden transgressions, the transgressions and downfalls are as if countless. In addition to that, there are the root downfalls and transgressions of the bodhisattva [vows]. In addition to that, there are the root downfalls and infractions of the tantric [vows] and so forth. The occurrence of the latter transgressions are much heavier than the former, and if we are always collecting the effects of [negative] karma that descend like rain, then even a hundred thousand rebirths in the three lower realms would not bring an end to the negative karma and downfalls we accumulate in a single day.

Even though we say we don’t have negative karma that will propel us to the lower realms, such as the well-known ones like killing a human being, the former Kadampas have said, “By merely moving the lips, even something as [insignificant] as a joke can be so dark it pushes you into the lower realms.” Yet no matter how great the negative karma is, it can be purified with confession. Angulimala killed 999 people, and Darshaka twice committed the negative karma of immediate retribution when he killed his father King Sukchen Nyingpo, yet through

confession, they were able to purify it. As is said in [*Nagarjuna's Letter to a Friend*]:

Whoever was once nonconscientious
And later becomes endowed with conscientiousness
Is beautiful like a moon freed from clouds, just like
Nanda, Angulimala, Darshaka, and Udayana.

The fault of not desiring to make confession comes from not recalling the faults of negative karma. That nonrecollection [comes from] the fault of not discovering the mind ascertaining actions and their effects [taught in the lamrim] for beings of small scope. If we gain a mind ascertaining actions and their effects, fear of even the smallest negative karma will come like when a snake falls into your lap. Atisha was [so mindful of this fact] that even when he was traveling, if he committed even a small transgression, he would immediately make confession.

We should strive to be like this:

If your head or clothes should suddenly catch fire
Cease trying to extinguish them and
Instead strive to put an end to samsaric existence;
There is nothing that exists that should be more important
than that.⁴³

Once you have committed one negative action of killing, if you don't purify it, each day it increases twofold. Even one small negative act like killing a louse, after ten days have passed, will have increased to [become equal] to the negative karma of having killed 512 lice. Not only that, but each negative act has four effects: 1) the ripened effect, 2) experience similar to the cause, 3) behavior similar to the cause, and 4) the environmental effect. In the Mahayana tradition, if you have very powerful confession, although it may be certain that you will experience the ripened effect of something, like [rebirth] in Avichi hell, it

43. For a complete translation, see Nagarjuna, *Nagarjuna's "Letter to a Friend" with Commentary* by Kangyur Rinpoche, trans. Padmakara Translation Group (Ithaca, N.Y.: Snow Lion Publications, 2005).

can be purified from the root. If you perform confession of middling [force], although you may not be able to purify it, a big negative act of great power will be reduced, and instead of having to experience the lower realms, it will manifest as something like a small illness in this life. Our minds are so filled with negative karma that while we are staying in retreat or amidst the ranks of the assembly of [monks], we may recite “In the three times and the ten directions . . .” or “All mother sentient beings . . .,” yet in the depths of our minds, we are thinking, “What method can I use to defeat others?” or “What can I do to gain a profit?” We are lost only in thoughts such as these. Each day that we do some confession, this will prevent the negative karma and downfalls of that day from increasing; therefore making confession is a great quintessential instruction. For our confession to have great power, we must have all four opponent powers. Through this, the karma that we would otherwise definitely have to experience can be purified. It has been said that whether this happens or not depends on whether or not you have discovered certainty about actions and their effects according to the explanation just given and subsequently change your behavior.

Concerning the four [opponent] powers, although there are teachings saying “the ‘force of reliance’ is the blessings of all the buddhas collected within the syllable HUM at the heart” and so forth, here in our tradition refuge and bodhichitta are the power of reliance. The second, the power of destruction, is developing fierce regret for our faulty actions as if we had accidentally taken poison. The third, the power of the antidote, is any conduct done for the sake of purifying our negative karma. At this point it is being done from the perspective of meditation on and recitation of Vajrasattva, and the recitation of the hundred-syllable mantra is the force of the “conduct” antidote. In [Shantideva’s] *Compendium of Instructions*, six methods are taught, and among them reciting the hundred-syllable mantra is classified as being based on a supplication. The mind of restraint that decides that from this time forward, even at the cost of my life, I will not engage in negative actions is the fourth, the power of refraining from nonvirtue.

While making confession, if you make your confession with extraordinarily powerful thoughts of regret and restraint, it will be very powerful in purifying your negative karma. If your resolution is nothing

more than merely middling, you will not purify anything more than middling negative karma. Therefore, with powerful regret and restraint for the negative karma you have accumulated, recite the hundred-syllable mantra as a request to Vajrasattva to purify your negative karma while visualizing a descent of purifying nectar. Furthermore, loosen your divine pride yet don't loosen your clear appearance, and with the extremely powerful regret and restraint that you previously generated, cultivate a strong determination to purify your negative karma and obscurations upon this very seat and recite the hundred-syllable mantra in the manner of a request. Although reciting the hundred-syllable mantra of Heruka-Vajrasattva is calling out his name, it is like a supplication.

Furthermore, the hundred-syllable mantra of Vajrasattva is [explained] in the *Vajra Peak Tantra*:

OM can be explained in various ways:

“Supreme,” it is the glorious bestower of wealth;

“Endowed” with various types of good fortune,

It has the meaning of auspiciousness and promise,

It is the essence of the holder of the jewel.

Concerning OM, this indicates auspiciousness as the “essence of the holder of the jewel.” It is the seed syllable of the three vajra-bodies and symbolizes the inseparability of the body, speech, and mind.

VAJRASATTVA means “vajra-being.”

SAMAYA means “commitment.”

MANU PALAYA means “subsequently protect.”

VAJRA SATTVA TVENO PATISHA means “Vajrasattva, remain very close.”

DRIDHO means “stable.”

ME means “I [or myself].”

BHAWA is saying “to make something into that nature” and “make that nature stable in me.”

SUTO KAYO ME BHAWA means “be delighted with me.”

SUPO KAYO ME BHAWA means “make that nature extremely expansive in me.”

ANURAKTO ME BHAWA means “care for me with your compassionate nature.”

SARWA SIDDHI ME PRAYATZA means “perfectly bestow upon me every attainment.”

SARWA KARMA SUTZA ME means “please bestow all actions upon me.”

CHITTAM SHRIYAM KURU means “make my mind glorious.”

HUM is the seed syllable of the vajra-mind.

Also, SHRIYAM KURU HUM can mean “make [me] perfectly virtuous.”

The four HAs combined with the HO symbolize the five exalted wisdoms.

BHAGAVAN SARWA TATHAGATA means “the Bhagavan and all the tathagatas.”

VAJRA means “indestructible.”

MA ME means, “I, or self.”

MUNTSYA means “don’t abandon.”

VAJRI BHAWA means “the nature of a vajra.”⁴⁴

MAHA means “great.”

SAMAYA means “commitment.”

SATTVA means “being.”

[The last three together] mean “the great commitment being.”

AH is the seed syllable of vajra-speech and [symbolizes] that all phenomena are not [inherently] produced.

HUM symbolizes the exalted wisdom of great bliss.

PHAT means “destroys all things incompatible such as evil beings and suffering as well as summoning the exalted wisdom of inseparable bliss and emptiness that transfers beings from lower rebirths to the higher.”

Still, there are slight variations in the meaning of this mantra; therefore you should learn them from the extensive written commentaries on the meditation on and recitation of Vajrasattva. Here, during [the practice of] Heruka Father and Mother, VAJRA SATTVA should be replaced with VAJRA HERUKA. VAJRA is as before. HERUKA means

44. Here it usually says HERUKA BHAWA.

“blood drinker.” HERUKO BHAWA means “make [me] the nature of the blood drinker.” The rest is the same. In the Sakya tradition, at the beginning of the hundred-syllable [mantra], SHRI HERUKA is added, but in our own tradition, it is permissible to leave off the SHRI.

Here, from the perspective of making confession, there is no fault in just having clear appearance as the deity. However, as Jokri Ngawang Tenzin once said to Ser Tse Geshe Tokme, “Vajrabhairava doesn’t have negative karma,” to which he replied, “Although Vajrabhairava doesn’t have negative karma, you certainly do!”

In the Sakya tradition, there are three common visualizations employed while reciting the hundred-syllable mantra such as imagining that all of your illnesses are in the form of wind that is red, blue, and so forth; all harmful spirits appear as frogs, tadpoles, scorpions, snakes, and so forth; and all negative karma and obscurations appear as puss, blood, and black sooty goo. There is also the visualization for [receiving] the four empowerments of vase, secret, wisdom, and word. Although these are the seven rounds of visualization, here the principal contemplation is to purify our negative karma and obscurations; therefore the beginner should principally employ the [visualizations] of dispelling from above, dispelling from below, and dispelling in a heap. Therefore, in the context of reciting the hundred-syllable mantra, use it as a strong request to Vajrasattva.

A stream of white nectar descends from the HUM and mantra rosary at the heart of the Father and exits from the joined organs [of the Father and Mother], passing through their cushion and entering through a hole at the crown of your head. Imagine that all of your sickness, [harm from] spirits, negative karma, and obscurations are expelled through your two lower doors in the aspect of sooty black goo as the stream of nectar fills your body.

For the dispelling from below, as the stream of nectar descends, imagine that it fills your body and your negative karma and obscurations are dispelled like husks of grain expelled as water is poured in a crystal vase and they leave through your mouth, nose, and so forth. The dispelling from above and the dispelling from below become ripening agents for inducing the four joys of serial and reverse order during the completion stage. As the sickness, [harm from] spirits, negative karma,

and obscurations are expelled in the aspect of sooty goo and so forth, imagine that the earth opens up and they enter into the mouth of the Lord of Death below the earth, who has his mouth, claws, and arms outstretched as he covets your life-force, yet these [substances] enter his mouth and he is satiated. His retinue of harmful and malevolent spirits are also satiated so that they will never rise up again. Imagining this becomes the best life-cheating practice.⁴⁵ You can also apply this visualization to practices such as Ganden Lhagyama and so forth.

Furthermore, as the nectar descends, imagine that your negative karma and obscurations are at your heart in a black heap and that [the nectar] radiates and, just as the sun dispels darkness, the heap is dispelled so that no part of it remains. In the Sakya tradition, they have designated this “dispelling in the middle.” The descent of purifying nectar is a unique and profound feature of the mantra tradition. If you are [practicing] the completion stage, visualizing the outpouring of sickness, harmful spirits, and so forth will damage your [ability] to collect the winds into the central channel; therefore it is best if you imagine that your negative karma and obscurations become utterly nonexistent, just as when sunlight enters a dark cavern. Imagine that, having done this, your negative karma and obscurations are purified, and your body becomes completely pure like a heap of crystal. [You visualize that this is like] washing a crystal vase because it is easier to cleanse a body that appears but lacks inherent existence than it is to cleanse a body composed of flesh, blood, and bones.

To conclude, Vajrasattva says, “All of your negative karma, obscurations, and degenerated spiritual commitments are cleansed and purified.” Imagine that he dissolves into you, and his three secrets of [body, speech, and mind] become inseparable from your three doors. The purification will be very powerful in cleansing your negative karma, obscurations, faults, and downfalls if you seal the visualization with [a comprehension] of the unobservable [empty nature] of the three circles of negative karma, which is called “relying upon the profound view of emptiness.” Because virtue is superior to nonvirtue, it is impossible

45. 'Chi bsu are specific life-extending practices where you “cheat” death of its opportunity to take your life.

that you won't purify your negative karma if you practice purification, and, as it is explained in [Vasubhandhu's] *Reasoning for Explanations* [*bShad rigs*], there are ten ways in which it is more powerful. It is a great quintessential point that you should sincerely contemplate the thought, "my negative karma and downfalls have been purified without the slightest bit remaining."

Through exerting yourself in this way again and again, eventually you will repeatedly receive signs in your dreams of purifying your negative karma such as washing your body, wearing new white clothes, puss, insects, and other such impurities coming from your body, flying through the sky, and so forth.

5. The Yoga of the Guru

THE YOGA of the Guru has seven parts:

1. Why We Need to Rely on the Guru
2. Visualizing the Guru and the Field of Merit
3. Prostration
4. Making Offerings
5. Requesting the Lineage Gurus
6. Receiving the Blessing of the Four Empowerments
7. Absorbing the Gurus

The reason why we must meditate on [guru yoga] is stated in the [Hevajra] *Tantra in Two Chapters Entitled "The Two Examinations"*:

Not expressed by others and simultaneously born
And not found anywhere other than
Where the guru gives teachings;
This should be known as the source of your merit.

Dromtonpa asked Atisha, "Although there are many who are accomplished in meditation here in Tibet, why haven't they gained any special good qualities?" Atisha replied, "All of the good qualities of the Mahayana, whether great or small, are all generated in dependence upon the guru, yet you Tibetans don't have anything other than ordinary perception of your gurus, so how can you generate [realizations]?"

From the *Root Text on Mahamudra*:

To perceive the ultimate nature of the mind
Depends upon purifying obscurations and accumulating merit.
Therefore, as a preliminary, recite the hundred-syllable mantra,
Confess your downfalls, and make as many prostrations as you
can.

Then, from the depths of your heart make requests to your
root guru

Who is inseparable from all the buddhas of the three times.

Thus, to directly perceive the nature of your own simultaneously born mind and [attain] enlightenment, the pith instruction is that you must exert yourself for a long time with great force in the vast activities of purification and accumulation, within the context of faith and devotion, with the view that your guru is an actual buddha who is the supreme field of merit for accumulating merit and purifying obscurations. You should also realize that he is the supreme field of merit *and* he is kinder than the Buddha. For you to generate the realizations of the path in your mental continuum, you must receive the blessing of your guru in dependence upon guru yoga. Whether or not you receive [his blessing] depends on whether or not you have devotion; therefore you need to train in the faith that sees the guru as an actual buddha.

[Gyalwa] Ensapa said,

In short, whether you generate great or small realizations
Through your meditation comes from your great or small faith.
The kind root guru is the root of all attainments; therefore
Contemplate his good qualities and don't perceive his faults.
May you hold this instruction in the palm of your hand
And perfect your word of honor without interferences.⁴⁶

46. The "interferences" Gyalwa Ensapa is referring to occur when the practitioner focuses on the guru's so-called faults.

If you don't perceive your guru as an actual buddha, you will be like Sunaksatra who could see nothing but faults when he looked at the Buddha, and you will have no way of cultivating virtue. Therefore you must establish your guru as a buddha through perfect reasoning. It is extremely important that you cultivate experience of this through contemplating again and again in accordance with the commentaries on the lamrim.

In short, the exalted wisdom of all the buddhas is one taste in the sphere of reality that reveals itself in a variety of magical emanations appropriate to the thoughts and dispositions of trainees and works for their welfare in whatever way is most appropriate—from demons, spirits, birds, and beasts on up. Just as Mahasiddha Krishnapada and Getsul Tsimbuwa both saw Vajravarahi as a leper woman, yet Getsul Tsimbuwa was led to Dakini Land, as it says in [the verse from *Prayer to Perceive the Beautiful Face*], “Just as Jetsun Kusali was directly led to the sphere of space from an island in the Ganges. . . .”

The lamrim *Essence of Nectar* states,

As long as I am not liberated from the veil of bad actions and
obscurations

Even if every buddha arrived directly before me

Other than what appears in this very moment

I would not have the fortune to perceive their supreme bodies
adorned with the marks and signs.

If the buddhas were to emanate [a form] vastly superior to our own, we would be unable to meet with them. If they were to emanate [in a form] inferior to us, we wouldn't develop faith. Therefore, for the sake of subduing us in this moment, they emanate [in a form] equal to our own and reveal themselves in the aspect of a spiritual friend. The only aim of the buddhas is to work [for the welfare] of living beings, and their primary activity is to teach the Dharma. Therefore, we, who don't have the fortune to meet the Buddha directly, should realize that those who appear like us with the same mouth and the same hands and who teach us the Dharma are buddhas. The buddhas engage in their enlightened actions for us in dependence upon the guru; therefore the guru is an

emanation of all the buddhas. He is the agent of the enlightened actions of all the buddhas. Suppose we have the thought, “If the guru is a buddha, then we should see him as such, yet we don’t perceive him as a buddha.” But this is like someone who has a bile or wind disease and has temporary hallucinations, such as seeing a white conch shell as yellow or a snow mountain as blue. If *they* have such mistaken hallucinations, then it is impossible for us ordinary beings, whose appearances are affected by mistaken ignorance, to perceive the guru as an actual buddha. Just as there are beings such as gods, demons, nagas, and so forth that we can’t directly perceive, the guru is an actual buddha, although we are unable to see him as a buddha. Just because our guru does not appear as a buddha does not mean that he is not a buddha.

Once we have purified our obstructing karma and we attain the concentration of the dharma-continuum,⁴⁷ we will see supreme emanation bodies, and when we attain the first [bodhisattva] ground, we [will perceive] enjoyment bodies. It is wonderful that right now we perceive our guru in human form.

As Chen-nga Logyen said,

With your vast measure of bad karma and obscurations,
It is wondrous that you see your guru as a human.
It is due to your great merit that you don’t see him as a dog
or a donkey.
Child of Shakyamuni, generate faith and devotion from the
depths of your heart.

Therefore the guru is an actual buddha who has adopted an ordinary aspect for the sake of subduing us. If an action is performed by one buddha it is, by its very nature, an action performed by all the buddhas, and thereby an emanation of one buddha must be an emanation of all the buddhas. For example, just as the shore of a great ocean is the embodiment of all the water in the world, and if you extract a single drop of water, there isn’t any water in the world that is not embodied in that drop, in the same way, the sphere of reality of all the buddhas is

47. The dharma-continuum is the third and final section of the path of accumulation.

one taste because there all are one nature. Not only that, but right now a complete buddha appears directly to each and every living being, and when they purify their karma and obscurations, making them suitable to perceive the buddhas, the buddhas will reveal themselves as such.

Thus, whoever your guru may be, recognize him as an actual buddha. Whatever deities or buddhas you encounter, instantly recognize them as being the same as your guru. There is no buddha other than your guru, and your guru and the Buddha are united in an inseparable nature. If you have the [above-mentioned] perceptions, you have generated the realization of properly relying on your virtuous friend.

“Guru yoga” is generating your root guru in the aspect of a deity; here you should meditate on him as Vajradharma. You have not understood the essential point of guru yoga if you explain [guru yoga] as meditating on a deity that has not been blended with your guru. The *Great Exposition on the Stages of the Path to Enlightenment* says, “Thus the well-renowned instruction called ‘guru yoga’ should be understood according to the previous explanation, yet just training in the visualization for a few sessions will not produce any results.”

For that reason, although you may meditate on your guru in the sky before you, if you do not transcend your ordinary perception of your guru, it will not become the essential point of guru yoga, and there will be no way for you to receive blessings. While [practicing] the pratimoksha, you generate the recognition of your guru as the [representative] of the Buddha; during the Bodhisattva [Vehicle], you view him as being like the Buddha; and while [practicing] the Mantra [Vehicle], you must view him as being the actual Buddha. Also, here in the practice of mantra, it is definitely not enough to rely upon [your guru] as in the Perfection Vehicle; instead you must rely on him according to the teachings in the *Fifty Verses of Guru Devotion*.

Once you perceive your guru as an actual buddha, meditating on him in the space before you is the supreme field for accumulating merit. With that in mind Sakya Pandita said,

The merit of offering your head, limbs, and wealth for a
thousand eons

Through the practice of the Perfection Vehicle

Is collected in a moment by this path of the guru;
Worship him and meditate with joy!

Glorious Protector Nagarjuna said,

Forsake all [other] forms of offering
And commence with perfect offerings to your guru.
By pleasing him, you will obtain the supreme
Exalted wisdom of omniscience.

For the sake of [attaining enlightenment], the incomparable field of merit is the guru, and from that perspective, guru yoga is the [best] source for accumulating merit, and Vajrasattva meditation and recitation is the [best source] for purifying obscurations.

Visualizing the Guru and the Field of Merit

As for the field of merit, for this there are three pieces of advice when explaining the two unique qualities. The first is called “the oral instruction for generating the guru.” According to the oral lineage of Changkya Rolpai Dorje and Tuken [Dharmavajra], the outer way of generating the guru is as Hero Vajradharma, the inner way is generating him as Buddha Vajradharma, and the secret practice is generating him with the Mother. In the Sakya tradition, other than the common yoga, the uncommon is given only as an oral lineage of transmission; therefore Ngulchu’s sadhana follows the common [method]. The common [method] is to generate the guru as Hero Vajradharma, and generating him as Buddha Vajradharma is the uncommon [method]. They are both essentially the same. If you have the recognition of the guru as being an actual buddha whether you meditate on him in the aspect of a buddha or not is irrelevant. The essential point is to create a special dependent relationship by transforming his aspect; therefore I have arranged this [sadhana entitled] *The Quick Path to Great Bliss* according to the uncommon tradition. This is the intention of the Supreme Siddha Jamyang Dedor and Takpu Tenpai Gyaltsen. Furthermore, with devotion for your guru, blessings will come very quickly, and with devotion for

the Buddha, the blessing will be great. If you meditate [on your guru] in the aspect of Vajradharma rather than in the aspect of some other buddha—because [Vajradharma] is the nature of vajra-speech—it will be easy for you to receive the [blessings] of the enlightened actions of [the Buddha's] speech; therefore it is very necessary.

For that reason, according to Shaluwa's commentary, in the space before you, accomplished from the self-arisen exalted wisdom of great liberation is a square celestial mansion with four doors and four archways. It is tall, vast, and meaningful to behold. It has full- and half-length [strings of pearls] and is beautified with many jeweled ornaments, and its golden, peaked roof is adorned with a jewel at its peak. In the center of [the mansion] is a precious throne supported by eight snow lions, with a variegated lotus, moon, and sun seat, upon which is your root guru, who is the nature and embodiment of all objects of refuge appearing in the aspect of Buddha Vajradharma. Other than the extra bone ornaments and the red color of his body, the jewel ornaments and so forth are similar to Vajradhara's—the red color of his body also [reveals] his feelings of affection for his disciples. Concerning "affection," it is referenced in the phrase "With affection for migrating beings, he has affection for all" and indicates that, with his love and great compassion for his disciples, he never forsakes his affection and it never declines. On the other hand, the principal method for engaging the minds of his disciples by his enlightened actions is by teaching Dharma. Therefore, because the enlightened action of the guru's speech is for the sake of engaging the minds of the disciples, Buddha Vajradharma is the same color as Amitabha [to symbolize] that he is the vajra-speech of the Buddha. He accomplishes extensive activities with a loving mind and reveals a graceful and smiling manner.

Here, Lhai Ngayang Ngulchuwa's thought is that [the guru] should be Hero Vajradharma. According to the teachings of Ngawang Nyida Zangpo and Jampa Chölek, the reason for this is that during the great practice of the central channel common to the Father and Mother, the guru is [visualized] as Buddha Vajradharma, but during the simpler uncommon completion stage [practice] of the Mother, you should meditate on him as Hero Vajradharma. There isn't any superiority or inferiority between their abandonment and realization, yet [according

to Ngawang Nyida Zangpo and Jampa Chölek], if you meditate on Hero Vajradharma at this point, it would be excellent. According to our own tradition of Shalu, Takpu, and Tuken, we meditate on him as Buddha Vajradharma. In the Shalu commentary, there are three [systems of visualization]: 1) To create a dependent relationship to receive the blessing of the lineage gurus and so that the continuity of the Dharma does not decline, the gurus are stacked one above the other. 2) For the sake of generating realizations easily, there is the “all-encompassing jewel.” 3) For the sake of increasing your retinue and enjoyments, there is the “market gathering.” Here we practice the latter; therefore beginning in the front and encircling your root guru are the lineage gurus. The first is Buddha Vajradhara, and beginning with Vajrayogini and circling counterclockwise are all the lineage gurus. By adding Kangsar Kyabgon and Je Ngulchu Jigmay Wangpo, there are thirty-six [lineage gurus].⁴⁸ Arrange an equal number of lion thrones in groups of nine in all four directions. They all have lotus, sun, and moon seats upon which are the lineage gurus. Here Vajradhara is [replaced] with Hero Vajradharma, and Vajrayogini is in her general [aspect]. The other lineage gurus from Naropa to your own guru’s guru are the nature of each of those gurus, yet they appear in the aspect of Hero Vajradharma. It is a profound essential point that it is auspicious if all the other lineage gurus are facing you, yet the gurus to the right and the left should be facing your root guru. The central throne, the back of your guru, and so forth don’t obstruct each other because they are the nature of light. Thus, in front of the central lion throne, the five thrones from Conqueror Vajradhara to Lokya Sherab Tseg are in a sequential row, going counterclockwise, seated in a circle; therefore at the end is the youngest, [or in other words, the most recent] guru—your guru’s guru—who is sitting next to Vajradhara.

The three syllables [OM AH HUM] mark the three places of all of the actual lineage gurus. From the HUM at each of their hearts, limitless red hooking light rays radiate, and from the hearts of all the buddhas of the ten directions comes a complete field of merit consisting

48. Since this text was compiled from notes taken during teachings by Pabongkha Rinpoche, it is my opinion, based on having received many oral commentaries, that the thirty-sixth would be Pabongkha Rinpoche himself.

of gurus, deities, buddhas, bodhisattvas, heroes, dakinis, and dharma protectors, all in the aspect of Buddha Vajradharma and Hero Vajradharma. Imagine they are invoked to the space before you, and each and every field of merit dissolves into [the visualized field of merit] and each [being in the field of merit] becomes an all-encompassing object of refuge. With that, the first oral instruction is complete.

Prostration

Next, you should make prostrations in order to increase your collection of merit. Here this is done [by reciting the verse], “By whose kindness. . . .” This is similar to what is recited in the Lama Chopa that says, “By whose compassion. . . .” The guru’s kindness comes from teaching you Dharma, and he can establish you in the state of enlightenment, the place of great bliss, in an instant. Compared to the life span of a long-life god or a hell being and compared to the time you have already spent in samsara—and may spend in the future—if you can attain [enlightenment] in one short life in this degenerate age, it is indeed like a mere instant.

[With regard to saying] “My jewel-like guru . . .,” although [the guru] is vastly superior to this example, [a jewel] is used as a simile because this is the greatest [possession] in this world, and there is nothing better to use as an example; therefore a jewel is used as an example. He is the nature of the nondual exalted wisdom of bliss and emptiness appearing in a physical aspect. The definitive meaning [of nondual bliss and emptiness] is symbolized by the vajra held by Vajradhara. [The vajra itself] is its interpretive meaning, therefore, we say “vajra-holder,” which is inseparable from Vajradhara, and we “prostrate at your lotus feet.” At this point, imagine that you emanate hundreds then thousands of bodies and so forth and make prostrations while recalling the meaning of the verses.

Making Offerings has four parts:

1. Outer, Inner, Secret, and Suchness Offerings
2. Offering the Seven Complete Purities

3. Kusali Tsok Offering

4. Accumulating Merit with the Mandala Offering

Outer, Inner, Secret, and Suchness Offerings

While making offerings, emanate offering goddesses from your heart, filling the realms of space. The goddesses of water for drinking, water for the feet, and flowers are white. The incense goddess is smoke colored. The lamp goddess is orange. The perfume goddess is green. The food goddess and the music goddess are various colors and are in accordance with the Kunrig deities in the northern direction. At this point, whether you have actual offerings set out or not, you should mentally emanate as many offerings as you can manage. The meaning of the mantra ARGHAM and so forth are the names of the individual offerings. PRATITZA means “accept individually.” SÖHA means “establish a foundation.” OM AH HUM are the seed syllables of the three vajras. Therefore, what you are saying is: “By accepting individually the water for drinking and so forth—which are the nature of the three vajras—establish a foundation of the exalted wisdom of nondual bliss and emptiness.”

The vajra-form goddess is white. Likewise, the sound [goddess] is blue, the scent [goddess] is yellow, the taste [goddess] is red, the touch [goddess] is green, and the vajra-sphere of reality goddess is white. These are the six knowledge goddesses. If [you wish to make the offerings more] extensive, you should offer the sixteen knowledge goddesses that are unique to the mother tantra [system] of Heruka. These six knowledge goddesses are included in the extensive [offerings of the sixteen knowledge goddesses]. The mudras [for these six] are as follows.

For VAJRA WINI your two vajra-fists are strumming a piwang.⁴⁹ For VAJRA WAMSHE make a gesture as if playing a flute. For MITAMGI the index, middle, and ring fingers of both hands are held at the level of the chest as if playing a vertical drum. For MURADZE the middle and index fingers are extended and beat downward on a large kettle drum.

49. This is a stringed instrument similar to a guitar.

For HASÄ the two vajra-fists are facing your mouth and make a gesture as if to form a smile. For LASÄ the two vajra-fists are placed on the hips in a charming manner. For GIRTİ the two vajra-fists are held at the level of the heart and in the manner of playing small cymbals. For NIRTÄ the vajra-fists are released and circled in space at the level of your forehead like dancing. The four, PUPE and so forth are as before. For RUPA, to represent a mirror, the left vajra-fist is held with the fingers held in the palm and facing inward. On top of that is your right hand, with the thumb tucked in and the four fingers outstretched, with the palm facing outward. For RASÄ the vajra-palms are open and facing upward in the mudra of [holding] tastes. For PARSHA the two vajra-fists are in the manner of offering clothing. For DHARMADHATU the vajra-[fingers] are interlaced with the [two] thumbs and two index fingers outstretched and touching. The two little fingers are also outstretched with the tips touching to form the dharmadhatu mudra.

All of the offering goddesses can have either four or two arms. There isn't any special distinction other than how extensive [you wish to make the visualization]. If you opt for the more extensive [system], the first two hands hold a vajra and bell and the remaining two hold jeweled vessels with each of the offerings such as water for drinking and so forth. In sequence there are: the two waters, the close-enjoyment offerings, and music. For the five outer objects of desire, there is a red two-sided mirror that is capable of reflecting everything in the three thousand [worlds] and so forth. For the five inner objects of desire there is the beautiful body and so forth, which is inner form, melodious speech, which is inner sound, the sweet scent from the body and breath, which is inner scent, the delicious lips and tongue, which is inner taste, the soft touch of her lotus and so forth, which is the inner tactile object. Each of the individual offering substances such as water for the mouth and so forth as well as the five objects of desire for the eyes, ears, and so forth are offered to the fields of merit,⁵⁰ which initially generates

50. In the Tibetan, the term for "field of merit" is sometimes in the plural. I believe that Pabongkha refers to them in the plural because when invoking the wisdom beings, an entire field of merit dissolves into each being of the field of merit, whereby each being encompasses all the objects of refuge, effectively making each one a field of merit in and of itself. Thus this expression constantly reminds the reader that each being in the field of merit represents and

a feeling of bliss in the corresponding sense consciousness. With that functioning as the dominant condition, it generates a blissful feeling in their mental consciousness and so forth, which in turn generates the simultaneously born exalted wisdom of great bliss in their mental continuum.

The vajra-dharmadhatu goddesses symbolize the three doors to liberation and the unchanging truth body. By merely looking with their eyes at the dark blue three-cornered phenomena source that you offered, the extraordinary exalted wisdom of inseparable bliss and emptiness realizing the absence of inherent existence is born in their mental continuum. Imagining that they are delighted in this way, the offering is related to the outer vase empowerment.

Offer the inner offering with the mantra OM GURU VAJRA-DHARMA. . . . The inner offering is related to the inner secret empowerment. Concerning the meaning of the mantra, GURU means lama. VAJRA means “indestructible.” DHARMA means [either “phenomena” or] “the teaching of the Buddha.” SAPARIWARA means “together with your retinue.”

Imagine as you make the offerings that you emanate from your heart innumerable knowledge goddesses such as Pemachen and so forth and recite the verses “I offer beautiful, voluptuous, illusory-like consorts . . .” and imagine that the offering goddesses are skilled in the sixty-four arts of love and are complete with all good qualities. There are various ways of explaining “field born” and “mantra born.” Field-born [messengers] have obtained generation stage realizations but have not obtained [realizations] of the completion stage. Mantra-born [messengers] have obtained [realizations] of the completion stage but have not obtained the union [of the meaning clear light and the pure illusory body]. Simultaneously born messengers abide [on the stage] of the union of learning and no-more-learning.

Imagine that you offer such knowledge goddesses transformed into the aspect of Vajrayogini as they enter into embrace [with Buddha Vajradharma], through which uncontaminated bliss is born in his men-

embodies the entire field of merit. Similarly, Pabongkha will speak of a field of merit as having a mental continuum, a mind of bliss and emptiness, and so forth because each being in the field of merit is in fact the entire field of merit.

tal continuum. This offering is related to the secret wisdom empowerment. The verse that ends with “Spontaneous bliss liberated from obstruction . . .” is an offering of suchness related to the word empowerment. This verse is taken from Lama Chopa and, according to the oral hearing lineage of the Gentle Protector [Tsongkhapa], it corresponds to the word empowerment. Still, it would be the very best if in addition to this you could recite the other verses in Lama Chopa from “Jetsun Lama, my refuge and protector together with your retinue . . .” up to “Please keep me as your servant for as long as space exists.”

As for the uncommon bodhichitta of the mantra tradition, it is the exalted wisdom of bliss and emptiness; therefore here you must imagine that all the offerings generate the special exalted wisdom of bliss and emptiness in the mind of the recipients of the offerings. From the perspective of the offering substances, we make the distinction by saying “outer, inner, secret, and suchness offerings,” however the nature of all the offerings are compatible in that they generate the exalted wisdom of bliss and emptiness in the mental continuum of the field of merit. Because even the outer offerings generate bliss and emptiness, Kādrup Sangye Yeshe said, “All the offerings are an offering of suchness because those offerings give birth to bliss and emptiness in the mind.” Since the fields of merit have already obtained the truth body, the exalted wisdom of bliss and emptiness has already been born in their mental continuum; therefore they don’t need to newly generate something they don’t already have. Thus, when you imagine them generating [the realization of bliss and emptiness], it becomes an essential dependent relationship for generating the exalted wisdom of bliss and emptiness in your own mental continuum.

Offering the Seven Complete Purities

For that reason, the offering that is the foremost of all the offerings is made with the lines, “I go for refuge to the three jewels. . . .” Renunciation is being unable to bear the fear and torment of samsara and peace, while compassion is being unable to bear the same torment faced by others, and these two constitute the uncommon refuge of the Mahayana. With wholehearted faith that believes that the field of

merit before you is an infallible refuge that can protect you from the fear [of samsara] and the bliss [of solitary nirvana], you should go for refuge. Furthermore, [your reason for taking refuge should be] the thought “until I [attain] the essence of enlightenment, it is necessary for me to generate from the depths of my heart the wish to liberate both myself and others from the fears of samsara and peace.” This is the causal refuge.

The resultant refuge comes from nominally imputing the cause. The faith that in the future you will manifest in your mental continuum the attainment of the good qualities of abandonment and realization that are currently present in the mental continuum of the objects of refuge is the resultant refuge.

Recite: “And confess each of my negative actions.” The greatest obstacles to generating the good qualities of the grounds and paths are negative karma, obscurations, transgressions, and downfalls. Feel regret as if you had just ingested poison and [generate] a mind of restraint thinking that from now on even at the cost of your life you will not engage in them again. In this way perform confession with all four opponent powers complete.

Recite: “I rejoice in the virtue of migrating beings.” This is, for example, like a person without great resources who is unable to invite the king to his house. Similarly a person who has not accumulated vast stores of merit will not be able to generate the supreme bodhichitta; therefore in the beginning it is extremely important that you accumulate a vast amount of merit. Furthermore, beginners will not be able to accumulate much merit with their body and speech; therefore if you can rejoice in the merits of others from an ordinary being up to buddha-superiors, you will be able to accumulate an enormous amount of merit; for that reason, at this point you should rejoice. In short, having perfectly gone for the uncommon Mahayana refuge by cleansing obscurations and obstructing conditions and having accumulated the favorable condition of merit as a preliminary, the principal practice is generating the supreme mind of enlightenment by reciting “Hold with my mind a buddha’s enlightenment.” This is in brief the generation of bodhichitta.

Once again you recite the next two lines, “To the Buddha, Dharma,

and Supreme Assembly . . . ,” which is going for refuge as a preliminary to the final essence of enlightenment. The next two lines, “To accomplish the welfare of myself and others . . .” are maintaining the aspiring bodhichitta. The next three lines, “Having generated the mind of supreme enlightenment . . .” are engaging bodhichitta. “. . . to benefit living beings” is the dedication. These are called “the seven complete purities of the mantra tradition.” Some people call them the “seven limbs of the enjoyment body” and say that the seven limbs of the sutra system are for the emanation body. The enjoyment body always teaches Dharma and never shows the aspect of passing into nirvana. This is why there is a good reason why they don’t count the request to turn the wheel of Dharma and not to pass away. In that way these seven limbs are said to be an offering of practice.

Kusali Tsok Offering

When practicing the accumulation of the kusali tsok, “kusali” means “possessor of virtue.” This refers to people who keep their inner qualities hidden and never reveal that they are either scholars or accomplished practitioners and their outward conduct appears to be normal. In addition to being inconspicuous, this term refers to their hidden good qualities and being assiduously engaged in only virtuous conduct.

Further, “kusulu”⁵¹ also means “three discriminations” or “an abundance of uncontrived meaning.” This means engaging in an excellent inward practice that is without elaboration and is uncontrived in nature. Here as well this label is in dependence upon their inner good qualities rather than outer conduct.

However this [term] and the former come down to the same thing. The meaning of this is that they never reveal in an outward fashion that they are scholars or practitioners and that they don’t make prostrations or [elaborate] offerings and so forth. Instead they accumulate vast stores of merit in subtle ways such as making offerings to guests both high and low. Furthermore, the merit you obtain from offering your body is much greater than whatever merit you may gain from making

51. “Kusulu” is variant term from which “kusali” is derived.

external offerings. You should think, “I have taken and shed countless bodies since beginningless time, yet I have obtained no meaning from them whatsoever. Therefore, right now I am going to offer this body to the assembly of gurus and the [three] jewels to make meaningful this body of leisure and endowment. With this intention, visualize clearly that your own mind as a syllable BAM [at your heart] transforms into a thumb-sized Vajrayogini and leaves the crown of your head through the path of your central channel. At this point [in the sadhana], it says, “Directly in front of my guru,” and this refers to your Vajrayogini mind leaving through the opening at the crown of your head and instantly arriving directly before your guru in [the space] before of you. They don’t enter into sexual embrace.

Having arrived in the presence of your guru, you [as Vajrayogini] look back and see your old abandoned body lying on its back. Imagine that it looks extremely big, swollen, oily, and lustrous. Recite: “My thumb-sized mind in the aspect of the powerful goddess of Dakini Land. . . .” These verses are easy to recite and have great blessing because they are the authoritative teaching of Tuken [Dharmavajra]. If you are very good at visualization, it is permissible not to recite this verse. The pratimoksha vows possess an imperceptible aspect; therefore when separating matter and mind during this kusali tsok as well as in chö it is inappropriate to [visualize] the old aggregates of your ripened body as a fully ordained monk falling to the ground and so forth. In the oral instructions of the Geden Hearing Lineage, it is very important that you imagine your [discarded body] as you were before you were ordained, with the bodily aspect of a householder with long hair. Although this uncommon hearing lineage describing the method for separating body and mind is not very well known, this kusali tsok is similar to the “white distribution” of chö. The chö practice of the Geden hearing lineage is not given in an open fashion. Although others think that there aren’t any teachings on chö in the Geden tradition, not only do we [have such teachings], but the Geden chö was taught by Manjushri. The root text is in the handwritten [text] entitled *The Cycle of Teachings of Manjushri*. Although the wood blocks were printed in Amdo, the title says “The famous handwritten *Cycle of Teachings of Manjushri*. The Geden practice of chö is famed as ‘*The Instruction for One Sitting*’ [gDan thog gcig

ma] and has the same meaning as ‘*A Guide for Those Wishing for Liberation* [Thar ’dod ded dpon].” Furthermore, there are instructions for “arising of challenging experiences and their successful termination”⁵² and so forth called “*Annihilating in a Single Sitting* [sTan thog gcig tu gcod].”

From the Collection of Sutras:

If all the variety of living beings equal [in number] to the
sands of the Ganges
Were to permanently transform into demons
Who also sent forth emanations from each pore,
They would be unable to obstruct the wise.

This is the source of chö. There are many similar things mentioned in the Perfection of Wisdom Sutras. While Machig [Labdron] was making offerings at the home of Drapa Ngonshe and reciting the Perfection of Wisdom Sutras, she developed insight into such profound points as how to conquer the four demons and thereby created the system for the oral instructions on chö. The Geden hearing lineage of chö is very secret, and the chö damaru must be only eight finger-widths in size so that it is small enough to fit in a begging bowl. There is no tradition of making it bigger than that.

The time to undertake the practice of chö is after you have meditated on the path of beings with small and middling scope [from the lamrim teachings]. The two times when you should practice chö are 1) when you have engendered experience of the two bodhichittas, when it serves as a method for vastly enhancing your practice of taking and giving, and 2) for the sake of identifying the object of negation in the view [of emptiness].

These days, there are those who haven’t even generated a genuine experience of death and impermanence or don’t even go for refuge properly but who carry around a small damaru and call themselves chö practitioners, saying that they practice only chö. Yet their reasons for doing so must be something other than to practice Dharma.

Next, imagine that three self-arisen human head hearthstones, the

52. Tib. *tshar tshad lhong tshad*.

size of mountains, appear, and your own Vajrayogini mind descends, and by merely touching the forehead of the corpse's skull with her curved knife, she severs the skull and places it upon the [hearth] of human heads. Within the vast and spacious [skull cup], she then chops up the human corpse and places the leftover bits into a mountain of human flesh and bone. It transforms into a vast ocean of blood, and through Vajrayogini's merely looking at it and reciting OM AH HUM, they sequentially dissolve into the substance, and it is purified, transformed, and increased. Although you recite the three syllables [OM AH HUM] as well as HA HO HRIH, there isn't any difference other than the number of syllables. The meaning of this [part of the] meditation is the same as the cleansing, purifying, and so forth during the blessing of the inner offering.⁵³

Next, in front of the gurus of the guru yoga [field of merit] is the Teacher Buddha Shakyamuni who is worthy of being honored by all migrating beings and is surrounded by the three jewels as honored guests appearing as the four classes of tantra and the emanation body and enjoyment body buddhas; the Dharma that is their teachings of scripture and realization in the aspect of scriptures; and the Sangha as practitioners of those [teachings] appearing as bodhisattvas, hearers, and solitary conquerors.⁵⁴

To the right is Jetsun Manjushri, surrounded by the lords of protectors as the guests of qualities, the able protectors who provide favorable conditions and dispel unfavorable conditions for the teachings and migrating beings and who protect practitioners as well as the heroes and dakinis of the three places. There are also more famous dharma protectors such as the seventy-five pure protectors and so forth. There are the eight supreme sages and so forth who uphold commitments to gods, and men who are "sages accomplishing words of truth." [There are] the yakshas Dzambhala, Vasudhara, and so forth as the assembly of

53. This means you should extract the meaning of reciting OM AH HUM during the blessing of the inner offering and apply it to blessing the substances in the skull cup.

54. There are four classes of guests, which are explained in this and the following three chapters. They are: 1) the three jewels as the guests of honor, 2) the lords of protectors as the guests of qualities, 3) the six classes of beings as guests for compassion, 4) the spirits and malignant forces as the guests of karmic retribution.

wealth deities, as well as the five superior demigods who are inseparable from you and who work to help and protect you such as Mo Lha and Mo Men,⁵⁵ as well as whichever protector deities that you personally rely upon. Like your own country god and war god, these are the gods that protect you like a life tree.⁵⁶

To the left is Avalokiteshvara surrounded by the six classes of beings as guests for compassion. These are the objects of our compassion such as the Earth Goddess, Tenma, and so forth; the gods of the three thousand worlds, the Lord of Land, the eight Ashvapati yakshas, and so forth; the great chiefs of the groups of yakshas, Drokma and her son; those of the year, month, day, time, the eight diagrams of divination, the nine diagrams of astrology, the Lord of the Earth, and so forth. In short, they are the six classes of living beings that are not included in the former and latter guests. In particular there are countless smell-eaters in the intermediate state that exist in a state of great misfortune. Avalokiteshvara is not one of the guests of compassion but he is serving as their refuge and protector. These first three groups of guests are in accordance with Ngulchu's text.

As for the fourth [group of guests], these are demons and interfering spirits that should be generated below the guests before you. Below the three jewels as the guests of honor, imagine that the Lord of Secrets Vajrapani is surrounded by countless nonhuman spirits such as the eighty thousand classes of interfering spirits that cause harm to you, although you may try to please them; the 360 classes of demons who help you if you please them and harm you if you cause them the slightest displeasure; and the demons who are the lords of the 404 types of illness that cause harm to the body of this life as retribution for the harm that you caused others in a previous life. Vajrapani is not a member of the "spirits and malignant forces as guests of karmic retribution," but he abides among them to keep them subdued. The four groups of guests are the same as what is generated during the Sur offerings, the Torma Gyatsa, and so forth.

55. These five are companions to humanity who rejoice when we do virtuous actions and become unhappy when we do nonvirtuous actions. They are: 1) the female god, 2) the life god, 3) the war or enemy god, 4) the male god, and 5) the area or country god.

56. A life tree is a tree that you share a dependency with for your mutual survival.

While offering the nectar, you should actually sprinkle the inner offering, and for the object of meditation, visualize yourself as the benefactor standing close to the skull cup and emanate from your heart seven vajra-taste goddesses who are holding skull cups. Although [the substances in the skull cup] are the nature of your flesh and blood, they have been transformed into the aspect of nectar. [The vajra-taste goddesses] scoop up this nectar from the giant skull cup, and once they have offered it, they are all collected back into your heart. Alternatively, you can emanate one goddess who offers the nectar, and then once she is finished, she is reabsorbed, then again another one is emanated and so forth seven times. However you do it you make seven offerings to your guru to symbolize the seven limbs of embrace that you will attain in the future [when you become enlightened]. This way of generating the guests is according to the teachings of Jamyang Dorje and Takpu Tenpai Gyaltsen. According to Ngulchu's commentary, while making the offering, you make three [offerings] to the Principal and one to each of the other groups of guests, making seven in all. The easiest way is to emanate limitless offering goddesses holding skull cups. Consider how in the past the [guests] have nurtured you with their own bodies and wealth, and now you have a chance to accomplish something of great meaning and accumulate merit by presenting offerings. Present the offerings to the three jewels as the honored guests as you would pay tribute to a king. Present them to the lords of protectors as the guests of qualities as though you were offering a banquet to your friends. Present them to the six classes of beings as guests for compassion as though you were presenting charity to beggars. Present them to the spirits and malignant forces as the guests of karmic retribution as though you were repaying a debt to a creditor. Imagine that the guests are delighted by [the experience] of great bliss, and with the exception of the root and lineage gurus, the upper guests dissolve into oneself and the lower guests travel to Dakini Land in the aspect of buddhas. Although this visualization of the four [groups] of guests does not coincide with the words of the sadhana text, this presentation is according to the teaching of Tuken [Dharmavajra]. At the conclusion of the offering, it is extremely vital that you seal it with [the view of unobservable] emptiness [realizing the lack of inherent existence of] the three spheres.

The arrangement in this sadhana such as guru yoga, accumulating merit with kusali tsok, as well as the body mandala that will come below is incongruent with Ngulchu's text but is in accordance with the intention of the commentary entitled *A Staircase of Pure Lapis* and Tuken Rinpoche; therefore not only are they faultless, but they are excellent and vastly superior to other [explanations].

Accumulating Merit with the Mandala Offering

The shape and substance of the mandala offering kit and so forth is in accordance with the explanation found in the lamrim teachings. Its size should be no smaller than your drinking cup. You should carry such a [mandala] offering kit with you always. Je Tsongkhapa's tradition is the twenty-three-heap [mandala offering] and Drogon Chögyal Pakpa's is to make a twenty-seven-heap [mandala]. The smaller continents are one third the size of their corresponding continents with a similar shape. Saying "the exalted wisdom of simultaneously born bliss and emptiness . . ." includes all of the twenty-three. Mount Meru, the continents, the precious [possessions], treasure vase, sun, and moon identifies all twenty-three heaps. Furthermore it has all four characteristics: the nature, cause, aspect, and the recipient of the offering. It also contains the outer, inner, and secret mandalas. The four continents, mountain, and so forth are the outer offering. Offering your own body, flesh, blood, aggregates, elements, sources, and so forth in the aspect of the mountain and continents is the inner offering. Offering your own mental continuum of the exalted wisdom of great bliss in the aspect of the mountain and continents is the secret offering. The definitive emptiness as the dependent origination of emptiness appearing in the aspect of the mountain, continents, and so forth is offering the mandala of suchness.

According to the oral instructions of the glorious Sakyapas, you recite "My attachment, hatred, and ignorance . . .," and for this you place the objects that give rise to your attachment and so forth upon Mount Meru within the mandala. This is an extraordinary feature according to the uncommon Lobshè tradition for pacifying your attachment and so forth that has great expedient blessings. This was added

to the lamrim by Trichen Tenpa Rabgye because if you visualize clearly the objects that generate strong attachment and so forth and then offer them, it is extremely effective for pacifying attachment and so forth. While reciting these verses, you should recite it using the melody for the verses “Limitless conquerors. . . .” That melody came from Vajradhara himself, and I discovered this at Olga Chölung. This completes the limb of accumulating merit.

Requesting the Lineage Gurus

Next, receiving blessing in dependence upon making supplications. Recite melodiously “Lord of the Ocean of Conquerors . . .” as a supplication to the lineage gurus. At this point, as you sequentially supplicate each guru, visualize each one, and when you reach the end imagine that your root guru is the principal in the center and make supplications.

Receiving the Blessing of the Four Empowerments

Concerning the oral instructions for receiving the empowerments, recite “I request you my guru, the embodiment of all objects of refuge . . .” and make three requests for the four empowerments. For the object of meditation, when you make the first request [imagine] that you are requesting of your guru the empowerment. When you make the second request, imagine that your root guru sequentially glances counterclockwise at the lineage gurus as a request to bestow the empowerment. When you make the third request, imagine that the lineage gurus are appropriately delighted and consent to his request by looking back at your lama as if to say, “Bestow the empowerment.” Imagine that you have thus requested him to bestow the empowerment by verbalizing this request. The glorious Sakyapas keep the oral instructions for the four empowerments [written] on a paper scroll. As for the method for receiving the four empowerments according to the oral instructions, what is not well known in the Sakya tradition is the “sealed in secrecy” uncommon Geden hearing lineage. It is permissible if at this point you combine this [section from the Vajrayogini sadhana] with the extensive method that I have composed in

conjunction with Heruka.

If you shorten [the visualization]: White light rays radiate from the OM at the forehead of the guru. On the tips of [those light rays] are a rosary of white OM's resonating with the sound "OM," together with a stream of white nectar. Even the most subtle particles of the nectar are in the aspect of OM. [All the light rays] dissolve into your forehead. The negative karma and obscurations of your body are purified, you receive the vase empowerment, and the blessings of the guru's body enter your body. You are empowered to meditate on the path of the generation stage, and you establish the potentiality to accomplish the resultant emanation body.

In the same way, light rays from the AH at the throat [of your guru], a rosary of AH's, and red nectar dissolve into your throat. The negative karma and obscurations of your speech are purified, you receive the secret empowerment, the blessings of your guru's speech enter your speech, and you are empowered to meditate on the completion stage and attain the resultant enjoyment body.

Again, from the HUM at the heart of your guru, blue light rays radiate and dissolve into your heart. The negative karma and obscurations of your mind are purified, you receive the wisdom empowerment, and you are empowered to rely on a messenger and attain the resultant truth body.

Again, simultaneously from his three places, light rays radiate together with a rosary of the three syllables and white, red, and blue nectar and dissolve simultaneously into your three places. The negative karma and obscurations of your three doors are purified, you receive the word empowerment and the blessings of the three secrets, and you are empowered to meditate on the stage of inconceivability and establish the potentiality to accomplish the nature truth body.

Thus, conjoining the rosary of the three letters and so forth is done according to Shalu's commentary. Most of the remaining [visualization] can be done according to Ngulchu's commentary. For the sake of easily generating the condensed common visualization for receiving the four empowerments, I have slightly expanded the words laid out in the sadhana. If you are able to practice without break once you have received the blessing of the four empowerments in the sindhura

[mandala] in the presence of your guru—with either the common condensed manner of receiving the four empowerments as clarified in this text or the uncommon extensive manner of receiving the four empowerments [according to] the oral instructions—it is said that the continuity of the empowerment that you previously received will not degenerate. This is an extremely important point for preventing the continuity of the blessing from degenerating.

Absorbing the Gurus

As for the oral instruction for dissolving the guru, recite “[I request you my precious guru, the essence of all the] buddhas of the three times . . .” Through this request, the celestial mansion and the thrones of the lineage gurus dissolve. The lineage gurus dissolve into their disciples, beginning with Buddha Vajradhara who dissolves into his disciple Vajrayogini, and so on. Each of the former gurus dissolves into his own subsequent disciples, sequentially dissolving in this way and blessing their disciples. Finally, Yangchen Drupai Dorje dissolves into his own disciples Ngulchu Losang Jikmay Wangpo⁵⁷ and Trebo Khangsar Kyabgon. These two dissolve into your root guru.⁵⁸

The amount of heartfelt love that your root guru feels for you is a hundred or even a thousand times greater than the love a mother has for her only child. With his incomparable affection, he is extremely pleased and is on the verge of dissolving into you. In response, by recalling his great kindness with faith and respect, you single-pointedly ignite such powerful longing that you cannot bear being separated from your guru, and you are on the verge of dissolving into him. Finally, due to the condition of your guru’s profound affection for you, he melts into light from the lion throne upward while [simultaneously] melting into light from his crown downward until he transforms into an orb of

57. This lama should not be mistaken for Ngulchu Dharmabhadra. The prefix “Ngulchu” is often added to the names of Yangchen Drupai Dorje and Jikmay Wangpo to indicate that they are lineage holders of Ngulchu Dharmabhadra’s tradition.

58. This would be the case if Kyabje Pabongkha was your root guru. If Trijang Rinpoche were your root guru, you would visualize Pabongkha in the aspect of Hero Vajradharma after Jikmay Wangpo, and Trijang Rinpoche would be represented by Buddha Vajradharma in the center. Using this reasoning, you can keep adding gurus until you reach your own root guru.

red light the size of an egg. He enters through the crown of your head and dissolves into your own mind visualized as a syllable BAM at your heart. Through this, your guru's natural mind—the exalted wisdom of inseparable bliss and emptiness that is the truth body—blesses you and your minds become one taste inseparably mixed. You should think that you have attained the state of your guru Buddha Vajradharma.

This is the definitive meaning of guru yoga. By sincerely practicing a path such as this, sayings such as the one from Lama Chopa that states “I will become the guru-deity . . .” will become fact before too long, and you will attain the state of the guru as you mix your mind together with his.

6. The Yoga of Generating Oneself as the Deity

THE YOGA of Generating Oneself as the Deity has six parts:

1. Identifying the Basis of Purification
2. Dissolution of the World and Its Beings
3. Bringing Death into the Path as the Truth Body
4. Bringing the Intermediate State into the Path
as the Enjoyment Body
5. Bringing Rebirth into the Path as the Emanation Body
6. The Sequential Visualization

Recite: “The very syllable BAM increases in size. . . .” Here there is both the basis of purification of the self and the transformed basis of the self. Furthermore, by purifying the basis of rebirth, death, and the intermediate state, you will attain the three resultant bodies of a conqueror. Before that, you must attain the three bodies at the time of the path through the uncontrived and unimputed path of the completion stage as the purifying agent of the basis of rebirth, death, and intermediate state. In that way, to accomplish the three bodies at the time of the completion stage, you must first bring the three bodies into the path during the generation stage that is imagined with conviction and is merely imputed and contrived. If all the essential points of bringing the three bodies into the path are not complete, no matter how much you meditate on divine pride and clear appearance, it will not be the generation stage [of highest yoga tantra] but will be “deity yoga” according to the lower classes of tantra.⁵⁹ No matter how extensive or

59. Generation stage practice is unique to highest yoga tantra. That is not to say that the three

abbreviated your self-generation practice, if you have all the essential features of bringing the three bodies into the path, it becomes the fully qualified generation stage. Therefore you need these three complete for an actual practice of the generation stage. For that you must bring death, intermediate state, and rebirth into the path.

Although in the Sakya tradition they identify it with sleeping and arising, it is not very important [to relate bringing the three bodies into the path with the first two yogas of sleeping and rising]. During the Perfection Vehicle, the cause that keeps us circling in samsara is the ignorance of self-grasping, but during Secret Mantra, the cause of circling in samsara is birth, death, and the intermediate state. By circling through the cycle of those three, we wander in samsara; therefore during Mantra we work to purify the basis of birth, death, and the intermediate state. Furthermore, it is the yogi's own birth, death, and the intermediate state that will occur in the future as a human being in this world that is [being purified]. Beings in other worlds and other places of rebirth, and other types of migrators, due to inferior sense faculties and so forth, are unable to use bliss in the path [to enlightenment]. The beings of this world easily generate the realization of renunciation and so forth due to the uncertainty of this world. Also, the womb-born beings of this world who possess the six elements are the principal trainees of highest yoga tantra; therefore you should work to establish the basis for [the practice of highest yoga tantra].

If you think, "I am unable to accomplish such a rebirth," that is not a problem because one of the profound features of Secret Mantra is that meditation on the resultant ground of enlightenment that possesses all good qualities functions as the path. Furthermore, the resultant supreme emanation body needs to take up a body in this world, and for that as well you need the bodily support of a being of this world. Bringing the three bodies into the path during the generation stage is an indirect purifying agent and is ordinary or [in other words] contrived. The actual purifying agent on the path occurs during the completion stage during which the completion stage practices of the clear

lower tantras don't have self-generation as the deity—they do. But they don't have a practice for transforming death, intermediate state, and rebirth into the three bodies of a buddha.

light, illusory body, and mixing [the illusory body] with the emanation body are primary or uncontrived. Therefore the actual path that is the purifying agent of death is the isolated mind of ultimate example clear light of the completion stage. The actual purifying agent of the intermediate state is the impure illusory body of the completion stage. The actual purifying agent of rebirth is the coarse emanation body that is held by the illusory body that abides in the heart of the old aggregates. Therefore, the generation stage is the ordinary [purifier] and the completion stage is the actual [purifier]. As for the results of purification, they are the resultant-time truth body, enjoyment body, and emanation body.

Although the basis of purification—death, intermediate state, and rebirth—is the same for both the generation and completion stages, their systems of purification differ. The [actual] liberator is bringing the three bodies into the path during the completion stage. The ripening agent is bringing the three bodies into the path during the generation stage. Well then, how does the isolated mind of ultimate example clear light purify death? While all the meditations prior to this are imagined with conviction, at this point, once all the winds actually enter the central channel, the signs occur exactly in accordance with death and the clear light will dawn. Furthermore, through the force of your previous familiarity, that clear light will transform into the “path clear light.” Once that occurs, the clear light of death and the example clear light will mix, and you will be able to substitute the “purifying” clear light for [the clear light of death]. From the mere wind and mind of that clear light, you will be able to arise in the actual illusory body. Once you have purified death in that way, you will not experience the intermediate state and you will not have to take another rebirth.

If you attain the ultimate example clear light of isolated mind, it is said that you will be able to attain enlightenment in that body. As for why the intermediate state will not occur, this is because that yogi arises from the clear light in the impure illusory body as a substitute for the intermediate state. For example, it is similar to taking clay that is going to be used to make a vase and instead making the body of a deity. Like the clay material used to make the clay pot, ordinary birth, intermediate state, and rebirth function to accomplish samsara, which

is similar to making a clay pot, and you are uncontrollably sent through death, intermediate state, and rebirth. Bringing the three bodies into the path and transforming them into the resultant three bodies is similar to making the deity-body with clay; this is the actual purification. The basis of purification has either a concordant aspect of purification or a discordant aspect of purification. Here, it is the former. Taking an impure rebirth from the intermediate state has a similar quality to the illusory body's entering into the heart of the old aggregates and so forth. All three are very similar in aspect to the basis, path, and result.

Furthermore, during the Perfection Vehicle, the basis of purification and the purifying agent do not have concordant aspects. [For the Perfection Vehicle], the way that the wisdom realizing selflessness purifies grasping at true existence is dissimilar to it, and since self-grasping and its mode of apprehension are completely contradictory, [self-grasping] cannot be transformed into the path. Here, during Secret Mantra, the basis of purification, the purifying agent, and the result of the purification are concordant. The basis of purification—the basic-time death—the clear light of the completion stage, which is the purifying agent, and the truth body, which is the result of purification, all have concordant aspects. The intermediate state, which is the basis of purification, the illusory body, which is the purifying agent, and the enjoyment body, which is the result of purification, all have concordant aspects. Rebirth, which is the basis of purification, the union of learning, which is the purifying agent, and the emanation body, which is the result of purification, all have concordant aspects.

Therefore, concerning the imputed yogas [of the generation stage], for death, at the time of the basis, and the clear light, at the time of the path that functions to ripen your mental continuum, we bring the truth body into the path to accomplish the truth body of a buddha at the time of the result.

For the intermediate state, at the time of the basis, and the illusory body, at the time of the path that functions to ripen your mental continuum, we bring the enjoyment body into the path that functions to accomplish the enjoyment body of a buddha at the time of the result.

For rebirth, at the time of the basis, and the union at the time of path

that functions to ripen your mental continuum, we bring the emanation body into the path that functions to accomplish the emanation body of a buddha at the time of the result.

During Vajrayogini practice, no primary distinction is made between the profound basis of purification and the vast basis of purification. Instead the ultimate basis of purification is the mother clear light or the basis clear light itself as the primary focus.⁶⁰ The manifestation of the extremely subtle primordial mind is similar to a direct realization of emptiness except that, when it manifests, the object that appears is not a direct realization of emptiness, it is the basis of purification. The way to purify that basis of purification can be found in the dedication prayer that states, “The outer yogini is the ravishing Mother of the Conquerors . . .,” and by relying on the oral instructions for maintaining the continuity of the mixing of the outer, inner, and secret messengers that occurs during the blessing [empowerment] during the generation and completion stages.

It is said that usually the clear light of death lasts for seven days,⁶¹ yet if a person falls off a cliff and so forth and suddenly dies or if he has a lot negative karma, its length will vary. Also, if the person is a holy being, he can transform this and remain in the path clear light for a long time.

In general, during mother tantra, the path of wisdom on the side of emptiness is explicitly taught and the illusory body is not explicitly taught. Also, isolating the winds as the basis of purification is not taught. Isolating the mind is extensively explained and the extremely subtle primordial mind is explicitly taught.

Dissolution of the World and Its Beings

Thus, now that we have identified the basis of purification and so forth, the guru who was the previous object of meditation has dissolved into

60. In this context there are two clear lights: the mother clear light and the son clear light. The mother clear light is the clear light of death. The son clear light is the clear light that is generated on the path. If you haven't attained enlightenment before the time of your death, the goal is to mix the mother and son clear lights at the time of death. Here, the basis clear light and the mother clear light refer to the same thing.

61. Usually it is said that the clear light of death can last up to three days, which leads me to believe this is an editing error.

you and then dissolved into the syllable BAM at your heart, and now you transform into the syllable BAM. This is, for example, like salt dissolving into the water as soon as it come into contact with it or if there is a stream of water running through a mound of snow and as the water passes through it, the snow melts and transforms into water.

Imagine the BAM gets bigger until your dwelling transforms into the BAM. It continues to get bigger and [transforms] your area. Then it continues to grow even further and sequentially transforms your state, country, the world, and the three thousand worlds into the syllable BAM. That also continues to increase in size until it pervades the extent of space, and all worlds and their beings transform into a single enormous syllable BAM. In the Sakya tradition, they say that just as the waves of an ocean reach the shore and then dissipate, in the same way, the syllable BAM just dissolves upon reaching its largest size, and from within that state they meditate on bringing death into the path as the truth body.

However, because the primary aim of practicing the completion stage is to collect the winds into the central channel by penetrating the vajra-body, if you imagine the syllable BAM is like the waves of an ocean that just disappears, because the wind and mind are a single-engager, this will interfere with collecting the winds into the central channel and will not become a ripening agent for your mental continuum. But your meditation on the generation stage should become a ripening agent for the profound completion stage. It is for this reason that, when emanating offering goddesses, they must be again withdrawn back into your heart and so forth, so it will function as a means of ripening your mental continuum for the completion stage. This doesn't exist in the Sakya tradition but is an oral instruction of the Geden Hearing Lineage. That very huge syllable BAM doesn't just disappear, but after a while it dissolves sequentially from the edges, becoming smaller and smaller until it transforms into the extremely subtle syllable BAM, the size of the one that was at your heart. That also dissolves and collects into the nada. The nada also is cleansed into unobservable emptiness, at which point you should place your mind in meditative stabilization on the truth body of bliss and emptiness.

The giant syllable BAM gets smaller until finally the body of the

syllable BAM dissolves into the head [of the BAM].⁶² This has a qualitative similarity to the earth element [of a dying person] dissolving into the water element. Imagine that, as the sign of that, you experience the miragelike appearance. Likewise, as the head of the BAM dissolves into the crescent moon, the water element dissolves into the fire element, and you experience the smokelike appearance. As the crescent moon dissolves into the drop, the fire element dissolves into the wind element, and you experience the fireflies-like appearance. As the drop dissolves into the nada, the wind element dissolves into consciousness, and you experience the blazing candle flamelike appearance.

At this point, when you are dying, the external coarse breathing ceases, but the more subtle internal breath remains. Therefore at this time you should visualize remaining in the “tukdam” with the intention of placing the imprint for such a practice.⁶³ The three curves of the nada dissolve from below to above. When it dissolves into the first curve of the nada, the consciousness of “appearance” arises, and you have the sign of the path of white appearance. At this point [in the dying process], the eighty natural conceptions sequentially cease. Therefore, at this point [the first group], the thirty-three natural conceptions associated with the mind of [white] appearance cease.

As the first curve dissolves into the second, the mind of [white] appearance dissolves into the mind of [red] increase, and the sign of the path of red increase [manifests]. At this point, the forty natural conceptions of the mind of [red] increase cease.

As the second curve dissolves into the third, the mind of [red] increase dissolves into the mind of [black] near-attainment, the mind of [red] increase dissolves into the mind of [black] near-attainment, and the sign of the path of [black] near-attainment [manifests]. At this point, the seven natural conceptions of the mind of [black] near-attainment cease.⁶⁴

62. This is the horizontal line below the crescent moon.

63. The “tukdam” is a state of meditation on the clear light of death cultivated by advanced yogis to utilize the natural manifestation of the clear light mind at the time of death to meditate on emptiness and make enormous progress toward enlightenment.

64. These three groups of conceptions associated with the three subtle minds, when combined, constitute the eighty conceptions.

As the third curve of the nada dissolves into emptiness, the mind of [black] near-attainment dissolves into the mind of clear light. At that time, imagine the eighty natural conceptions are purified in the sphere of basic clear light of the truth body, and an appearance like a clear autumn sky dawns and bliss and emptiness are unified.

[In one system], the shrinking of the syllable BAM is conjoined with the dissolution of the earth element into the water element. Yet what I just explained was that the dissolution of the body of the BAM into its head is conjoined with the dissolution of the earth element into the water element and then sequentially it dissolves from below, however, the meaning of these two systems are not contradictory.

Bringing Death into the Path as the Truth Body

Now for the actual meditation of bringing death into the path as the truth body, the syllable BAM had withdrawn the factor of appearance of the world and its beings into the nada and then into the clear light. With appearances in clear emptiness, the factor of ascertainment is called “the absence of inherent existence,” and its mode of apprehension identifies the lack of inherent existence while you are ascertaining emptiness in your meditation. Furthermore, the “I” and all other phenomena are not inherently established, and you must meditate on selflessness and ascertain the self that does not exist.

Whatever appears to you—whether phenomena or persons—from your perspective all seems to be self-sufficient and self-establishing, arising through its own power; this is the object of negation. If you examine whatever exists, such as the form aggregate and so forth—such as when you say “my form aggregate” and so forth—it seems to be utterly inherently existent, yet you can’t find it [upon investigation]. In that way, you must develop the ascertaining consciousness that is certain that not even an atom of all phenomena is established from its own side.

Although there is the appearance of clear emptiness while ascertaining the absence of inherent existence in the Perfection Vehicle, generating the mind as the nature of great bliss does not exist. In Secret Mantra, in addition to that emptiness, the subjective “ascertainer” is

the primordial mind generated in the nature of great bliss and is called “experiencing the object of great bliss,” which is the exalted wisdom of great bliss engaged in the ascertainment of emptiness.

If these three occur, it completes the union of bliss and emptiness of [Secret] Mantra.⁶⁵ The experience of bliss also exists in the lower classes of tantra, but they don’t have bringing death into the path as the truth body. In addition to this, you should establish the divine pride of being the truth body. If this occurs, you have completed all the essential points of bringing death into the path as the truth body. At the end of the guru yoga [section of the sadhana], your own mind transforms into the exalted wisdom of nondual bliss and emptiness, and if you contemplate that well, then during bringing death into the path as the truth body that experience of bliss will have been sufficiently generated. The “experience of objective bliss” is not conjoined with the object but is conjoined with the subjective [mind].⁶⁶ The bliss that is the conjoined aspect of bliss and emptiness occurs only when the primordial mind directly manifests during the attainment of example clear light of isolated mind as the bodhichitta melts within the central channel; that is the actual bliss. Although right now, for us beginners, we don’t have the actual bliss like that, through conjoining the two ordinary sexual organs, we can use our coarse mind to imagine that we have induced such a blissful experience and believe with confidence that we have generated the nature of that bliss. Without letting that fade away, contemplate the meaning of the absence of inherent existence of all phenomena and establish the basis of imputing the exalted wisdom of nonduality of both the objective emptiness and the subjective great bliss.

In that way, the mind of the person realizing [emptiness with a blissful subject awareness] is not ordinary as it is during the basis and the path, but it thinks, “I am the actual truth body that is Jetsun Vajrayogini’s resultant mind of exalted wisdom that is the exalted wisdom of bliss

65. The three were explained in the previous paragraph: 1) the appearance of clear emptiness, 2) that emptiness is ascertained as the absence of inherent existence, and 3) the ascertaining consciousness is transformed into the nature of great bliss.

66. Even though it is called “objective bliss,” it is the experience of the guru’s blissful mind mixed with your own mind, which then becomes subjective.

and emptiness.” With that conviction, establish divine pride and meditate on bringing death into the path as the truth body possessing the four essential features. When that occurs, you have all the essential features of bringing death into the path as the truth body, which becomes an agent ripening your mental continuum for the completion stage. Secret Mantra functions as the resultant path; therefore you mustn’t think it is the basis or path but instead you should think that you have attained the actual truth body, which is the resultant truth body that you will obtain in the future. According to Ngulchu’s commentary, in the Sakya tradition, bringing the three bodies into the path isn’t clear and within that, bringing the intermediate state into the path is [particularly] unclear.

While reciting the SHUNYATA mantra, meditate on emptiness, which is the lack of inherent existence of the object of negation. As for the meaning of the mantra, OM is as before. SHUNYATA means “emptiness.” GYANA means “exalted wisdom.” VAJRA means “indivisible.” SÖBHAWA means “nature.” ÄMAKO means “entity.” AHAM means “I am.” The meaning of this mantra possesses all four essential features [explained] earlier. Meditating on bringing death into the path as the truth body becomes the supreme protection and so forth; there are four reasons given for this in my Chakrasamvara commentary.⁶⁷

Bringing the Intermediate State into the Path as the Enjoyment Body

Recite: “From within the state of emptiness, where all appearances have been withdrawn in this way . . .” At this point, the BAM is abiding in space, symbolizing the intermediate state of becoming. Furthermore, inspire yourself by contemplating: “If I remain in the truth body of great bliss where only the buddhas can see each other and not even the bodhisattvas on the tenth spiritual ground can see me, I will not be able to benefit living beings. For that reason, to benefit living beings, I must arise from the truth body and arise in the enjoyment body for the

67. For a translation of Trijang Rinpoche’s commentary on this text, see *The Ecstatic Dance of Chakrasamvara*.

benefit of the bodhisattvas who have attained the spiritual grounds.”⁶⁸

From within the state of the great bliss of the truth body, visualize an extremely subtle red syllable BAM that is the nature of the enjoyment body and establish the divine pride, thinking “In the same way that the deity manifests from definitive emptiness, I am the actual resultant enjoyment body that has arisen in the aspect of a syllable BAM.” Furthermore, it is not necessary to induce clear appearance as the syllable BAM from the divine pride of being the enjoyment body since, although this is the enjoyment body, this presentation [as the syllable BAM] doesn’t have the same aspect with the marks and indications and so forth. Instead it is from the perspective of the subtle body that arises from the subtle clear light of death. Concerning the extremely subtle wind and mind, it is the basis of imputation for the intermediate state at the basis-time and for the enjoyment body at the time of the path and resultant.

Other than initially identifying the way the basis of purification and the purifying agent operate, during the actual meditation on bringing death and the intermediate state into the path, you must develop divine pride, thinking that you have obtained the resultant-time truth body and the enjoyment body, and it is improper to think that this is a purifying agent for your basic death and intermediate state. During the path of [bringing] birth, death, and intermediate state [into the path] by the yogi, they merely have various aspects similar to the three bodies of a buddha but are not the actual three bodies. The length of the basis-time intermediate state is not longer than seven days.⁶⁹ These days there are some who say that some people don’t take rebirth after they have died but remain in the intermediate state for an indefinite period of time. Furthermore, they claim to have seen them in the bodies from their previous lives, wearing the same clothes many months or years after they have died and have [even] heard them speak.

The Abhidharmakosha says, “He will have the form of his previous

68. Only buddhas can perceive the truth body, and only bodhisattvas who have attained the first spiritual ground or higher can perceive the enjoyment body.

69. The intermediate state does not last longer than forty-nine days. Until the intermediate state being takes rebirth, he or she experiences a “small death” every seven days and then reemerges in the intermediate state.

existence,” and some people can’t understand the intended meaning and think that “previous existence” means that in the intermediate state he will take the form of his predecessor and assert that he has that body. Still others who read the texts say that he will have the shape of the body of his next life. They assert that for the length of seven days, half are in [the form] of the previous life and half are [in the form] of the forthcoming life, as is explained in *The Tibetan Book of the Dead*. According to the *Great Exposition on the Stages of the Path* this is senseless babbling that comes from not understanding the intended meaning of the great scriptures. The word “previous” in “previous existence” has the translation equivalent [in Sanskrit] of “purwa” and can mean either “before” [as in ahead of] or “predecessor.” If the intermediate state beings reverted to their previous life, then [this interpretation] would be acceptable, but this is not how it is. They are transmigrators moving from a previous life to a later one; therefore it must be that it is “ahead” of their previous life and the next life is “ahead” of the intermediate state. Therefore the intermediate state beings must have the form of their future life.

Not only that, but other than those of a similar type (that is, those with intermediate state bodies) or those with the “divine eye,” no one can see an intermediate state being. According to the previous explanation concerning their life span, after seven days, they migrate to another rebirth. Other than that, it is impossible for them to remain any longer. Also, there are demons, hungry ghosts, and so forth who deceive worldly beings and close relatives, [pretending they are] those [loved ones] who have already moved on from the intermediate state.

Previously, when the Shakyas died, the non-Buddhists were performing the funeral services and summoned his spirit, at which point Gache appeared. The Buddhist Upasikas were very surprised and asked the Bhagavan about this. The Bhagavan said, “This is not anything amazing as he didn’t really appear.” “Well then, who did?” they asked. “It was some kind of yaksha such as Tokdo or the gandharva Kyabche who transformed into the [aspect of the deceased] and subsequently appeared,” was his reply. The Bonpos have rituals for the deceased where they summon their body and perform cleansing rituals that Jetsun Milarepa talks about in his Hundred Thousand Songs.

We can easily ascertain how the syllable BAM symbolizes the body, speech, and mind of the intermediate state being if we contemplate how the term EVAM is established.⁷⁰

The Kalachakra Root Tantra states:

The drop is the moon, semen, and body,
The visarga is the sun, menstrual blood, and speech,
The letter A is consciousness, Rahula, and mind.

According to this, first there is the visarga, then an A, and a drop. The Kalapa states, “Between the [two] A letters comes a U”; the visarga transforms into U and A. The VA consonant is transformed from the U vowel. “The lesser is conjoined with the secondary.” This means the A is added to the V, giving it the sound “VA.” “It is accomplished by combining it with the worldly application.” This means the drop, which is a circle [with the sound “ma”], accomplishes the VAM.

Well then, what does Ngulchu’s commentary say about accomplishing the letter EH? It is the remnants of the letter A that remained at the beginning after the visarga transformed, yet in this context only the original VAM is pertinent.

Concerning its symbolism, externally the drop symbolizes the moon; internally it symbolizes the white bodhichitta, and alternatively it symbolizes the body. Externally the visarga symbolizes the sun, internally the red bodhichitta, and alternatively the speech. Externally the A symbolizes Rahula, internally the subtle mind, and alternatively the mind.⁷¹

In short, BAM symbolizes the basis of accomplishment during the basis, path, and result and is congruent with the subtle wind and mind. As for the red color, [it symbolizes] that the mind of the intermediate state being is bound by attachment. At the time of the path and

70. In Tibetan, the Sanskrit syllable VAM is spelled BAM. Keep that in mind throughout the following explanation.

71. All of this seems unnecessarily complicated to me. The VA in Sanskrit is the BA in Tibetan, which is why in Sanskrit we have EVAM instead of EBAM. Therefore the drop symbolizes body, the B symbolizes speech, and A symbolizes mind. The drop makes the sound “ma” and when added to B and A makes the sound BAM, which symbolizes the body, speech, and mind.

the result, it has a qualitative similarity to the mind of the enjoyment body's being bound by great bliss. The drop of the BAM is the body, the BA is the speech, and the A, which is the life of BAM, symbolizes the mind.⁷² When these three are conjoined with the basis, they symbolize the body, speech, and mind of the intermediate state being. When they are conjoined with the path, they symbolize the body, speech, and mind of the illusory body. When they are conjoined with the result, they symbolize the body, speech, and mind of a buddha.

The three curves of the BAM's nada also symbolize [the body, speech, and mind], which is clear in Shalu's commentary. Also, during Heruka practice, when the three curves of the nada are conjoined with the basis, they are the body, speech, and mind of the intermediate state being. On the path, they are birth, intermediate state, and rebirth. At the result, they symbolize the truth body, enjoyment body, and emanation body.

Bringing Rebirth into the Path as the Emanation Body

From within the state of conceiving your mind to be the BAM, generate two EH letters. The drengpu of the upper EH is pointing west.⁷³ The drengpu of the [EH] below that, points toward you in the east. If you were to look at them from the right and left, the two appear as though carved from woodblocks. From the upper EH, comes a phenomena source with two corners toward the back and one corner toward the front. From the lower EH, comes a phenomena source with two corners toward the front and one corner toward the back. The phenomena sources intersect so that the discrepancy in height of the two phenomena sources is the distance of merely a grain of barley.

From AH comes a moon, and upon that is a syllable BAM, [surrounding that] is the three-OM mantra standing upright and resonating with its own sound. Inspire yourself by thinking, "If I remain in the

72. The reason it is said that the A is the "life" of BAM is that without the vowel, you would not be able to properly enunciate the word.

73. The drengpu is an "e" vowel, which in the Tibetan alphabet is in the shape of a slanted horizontal stroke. Here the vowel is added to the AH, which changes it to EH.

enjoyment body, other than [that of] superior bodhisattvas I will not be able to accomplish the welfare of all trainees; therefore I must appear in whatever [form] is most suitable, as either an ordinary being or in the coarse emanation body.”

As the syllable BAM in space, you see the moon and so forth, and by imagining that the red and white luster of the moon mandala is the red and white bodhichitta of the [Heruka] Father and Mother, the syllable BAM in space enters into the center of the red and white moon. From the moon, the syllable BAM, and the mantra rosary, white, red, and blue light rays radiate to the ten directions. All worlds become the phenomena source and living beings transform into Vajrayogini. Thus, emanating light rays symbolize the body, speech, and mind of the Hero. In the Father [Heruka] teachings, all worlds and its beings—all things stable and moving—are the nature of simultaneously born great bliss encompassing all objects of knowledge. Here, making all worlds and their beings into the nature of Vajrayogini contains all the [main points] of the Chakrasamvara tradition. Thus, all worlds and their beings that transformed into Vajrayogini dissolve into the mantra rosary. Because of this the phenomena source, moon, mantra rosary, and the syllable BAM collect them all and transform into a single mass of light, like pouring a metal cast. Imagine that these completely transform and the complete supporting and supported [mandalas] of Vajrayogini are accomplished instantaneously. This is called “bringing rebirth into the path as the emanation body through the five manifest enlightenments.”

The system for unifying this with the five manifest enlightenments should be conjoined with enlightenment from the five exalted wisdoms according to the self-generation of the Heruka Body Mandala not enlightenment from the moon and so forth. For that, the white color of the moon is enlightenment from the mirrorlike exalted wisdom. Likewise, the [exalted wisdom of] equality is from the red letters of the three-OM mantra; the entering of the BAM is the [exalted wisdom of] individual realization; radiating and absorbing light rays is the [exalted wisdom of] accomplishing activities; the complete and instantaneous transformation of the phenomena source, moon, the syllable BAM, and the mantra rosary is the [exalted wisdom of] the dharmadhatu, which is generated according to the five manifest enlightenments. This contains

all the essential features of the oral instructions of Father [Heruka].

According to *A Staircase of Pure Lapis*, the outside of the phenomena source symbolizes your dwelling and so forth and there is a method for combining it with the qualitative similarity of the basis, path, and result. Also, if you conjoin it with the basis, the double tetrahedron symbolizes the Father and Mother, and the moon mandala and the three-OM mantra symbolize the red and white bodhichitta. The syllable BAM entering the [moon mandala and the three-OM mantra] symbolizes the mind of the intermediate state being entering into the semen and blood of the father and mother within the womb. Radiating and absorbing light rays symbolize the development of the ovum in the womb. The complete manifestation of the body symbolizes birth from the mother's womb.

When conjoined with the path, the syllable BAM symbolizes the illusory body. [The syllable BAM] entering into the moon symbolizes the illusory body newly entering the old aggregates.

When conjoined with the result, the syllable BAM symbolizes the enjoyment body, and its entering into the moon symbolizes the enjoyment body taking rebirth as the emanation body.

In the Sakya tradition, you arrange the syllable BAM and then subsequently arrange the three-OM mantra rosary, yet this oral instruction is not quite right. According to the Gaden Hearing Lineage, having the BAM enter afterward has a very special feature because the syllable BAM abiding in space symbolizes the intermediate state; therefore our tradition doesn't do it like [the Sakya tradition]. If you generate [the syllable BAM] newly from within the state of emptiness and combine it with basis, path, and result, it is not only incongruent but [contradicts] Naropa's *Small Treatise* that has the BAM abiding in space, where it says, "In the center of that is the syllable BAM." This is the intention [of Naropa]; therefore the previous [explanation] contradicts his *Small Treatise*. The [Chakrasamvara] Root Tantra says, "The nada entering and so forth . . .," therefore their interpretation also contradicts the intention of "and so forth."

Although when practicing Heruka, the vowels and consonants are the nature of the signs and indications, here we are able to substitute the three-OM mantra rosary for them. The three-OM mantra pos-

sesses thirty-two letters; therefore it [symbolizes] the thirty-two signs. The eighty vowels and consonants that constitute the letters symbolize the eighty indications. In the Sakya tradition, the way of arranging the three-OM mantra rosary is to place it counterclockwise and reverse the order of the two conjoining letters so that you get WAR SA, DHA BU, and so forth. By doing this they contradict the [Chakrasamvara] Root Tantra—which contains this mantra—Naropa’s *Small Treatise*, and the oral instructions of Sachen Kunga Nyingo, and they contradict reasoning as well. The Gelug tradition doesn’t do this; instead the mantra rosary is arranged in the normal sequence and reads SARWA BUD-DHA and so forth in succession.

Furthermore, Naropa’s *Small Treatise* says, “Imagine the system of the mantra rosary reversed.” Kunga Nyingpo’s interpretation is that reverse order means “counterclockwise.” The [Chakrasamvara] Root Tantra and Je [Tsongkhapa’s] commentary [*Clear Illumination of All Hidden Meaning*] both reverse the mantra from its general sequence. Furthermore, in King Indrabhuti’s two-faced Varahi sadhana as well, the mantras are arranged counterclockwise in succession according to the standard system. There is no description of arranging them counterclockwise while exchanging the pairs of syllables. This also contradicts the intention of the Great Fifth [Dalia Lama]. These [points] should be in agreement with the intention of the tantra and many texts and oral instructions of the qualified pandits and siddhas.

Furthermore a sutra states:

Monks and scholars should
Examine well my teachings,
Like examining gold by cutting and burning
But not accept them out of respect.

Therefore do not rely upon the person but rely upon the Dharma. For this reason, you should rely upon reliable and extensive explanations such as Ngulchu’s teaching and Yangchen Drupai Dorje’s commentary on the dedication prayer *The Melodious Drum of the Deity* that extensively refute the mistaken explanations of others and present [explanations] citing scripture and reasoning. There is a long lineage stemming from

Jowo Naropa through the sequential line of the great Sakyapas until the present; therefore some mistakes have worked their way into their oral instructions without being removed. Nevertheless, the expounders of such teachings were all scholars and siddhas; therefore it is inappropriate to disparage such [holy] beings. This is similar to the holders of the Jonangpa lineage, for example, who although they were great beings have similar mistakes in their view of emptiness.

The Sequential Visualization

Here you should sequentially progress in your contemplation of the supporting and supported mandalas by combining them from the outside inward. Meditate on the protection circle, the vajra-ground, fence, and so forth as in Yamantaka. There are 1) a vajra-fence going from high to low upon the vajras laying flat, 2) vajras standing upright, and 3) upon those are vajras lying flat [to form the vajra-ceiling]. Although there aren't any other [positions of these vajras] other than these three, the height of the vajras reaches from the peak of existence to the lowest hell. There are sixty-four vajras lying flat, arranged in rows filling the vastness [of the vajra-ground], and sixty-four vajras arranged in rows standing upright. The gaps between the spokes of each of those vajras are enormous and are as vast as mountain valleys. In the gaps between all the vajras are many smaller vajras so that there are no intervening spaces. When you look at the vajras, they are packed so tightly together that they are soft to the touch. In Heruka the vajra-fence and tent are square, however here the fence and tent are round. The number of vajras within the lower [base] of the vajra-circle are equal to [the number of vajras in] the upper [ceiling] of the vajra-circle. The vajra-ground, fence, and tent are all combined into one single piece. In one lineage of instruction, this "single piece" is similar to an egg. In another lineage of instruction, the vajra-fence, tent, and ground are only imputed individually but in actuality are one, and not even the most subtle particle can be removed without removing the entire protection wheel. Since not even a portion can be separated, and it is a hard and solid single piece, these two lineages of instruction come down to the same thing.

In Heruka, Guhyasamaja, and Yamantaka, the charnel grounds are outside the fence. Here, [in the practice of Vajrayogini], they should be inside the vajra-fence. The trees within the charnel grounds are like signs of identification. There are eight wisdom fires at the base of the mountains. There are siddhas, male and female mongooses, and so forth. In each of the eight charnel grounds, there are trees with directional protectors and so forth. Each of the eight charnel grounds has special characteristics, as explained in the Heruka Body Mandala teachings.⁷⁴ If you don't meditate on the protection wheel, obstacles will easily affect you, and it is similar to a person standing in the middle of a field without armor, weapons, and so forth. Yet if you meditate on the protection circle, it will be like staying in a great mighty fortress. At night while you are sleeping, most of your coarse levels of consciousness are withdrawn, making it very easy for interfering spirits to come; therefore it is very important to meditate on the protection circle when lying down [to go to sleep]. Outside of that there is five-tipped mountain of fire, blazing like the fire at the end of the eon, circling counterclockwise and enveloping one league.⁷⁵ As an antidote to the demons and obstructing spirits that belong to the class of fire-gods that are not frightened by fire, imagine that between the vajra-fence and the fire and within the fire itself are five-tipped vajra-arrows that are being shot in every direction, above, below, and in the cardinal and intermediate directions.

Furthermore, the charnel grounds symbolize renunciation and the correct view [of emptiness], and the mountain of fire symbolizes bodhichitta. The protection circle in one piece symbolizes all three, renunciation, bodhichitta, and the correct view. In short, they symbolize the need for the practitioner to purify his mental continuum through the common path. Within that is a double tetrahedron that is white on the outside and red on the inside and extremely vast. The red inside symbolizes great bliss, the intersecting [phenomena sources symbolize] the union of bliss and emptiness. The red and white of

74. For a complete commentary on the Body Mandala, including an extensive explanation of the charnel grounds, see Trijang Rinpoche, *The Ecstatic Dance of Chakrasamvara*.

75. A league (Tib. *dpag tshad*; Skt. *yojana*) is an Indian measure of distance equal to sixteen thousand cubits, or about 4.5 miles.

each phenomena source also symbolizes inseparable bliss and emptiness. The three corners symbolize the three doors to liberation. All three deities, Guhyasamaja, Heruka, and Yamantaka have a phenomena source. Furthermore they are outside the protection circle, and since the phenomena source is the nature of bliss and emptiness, it symbolizes that the supporting and supported mandalas arise from that.

At this point, at the four corners on the right and left of the double tetrahedron are small joy swirls whirling counterclockwise. They are like the rounded arms of a counterclockwise swastika without hard angles. Thus, although when they spin, the joy swirls go counterclockwise, their limbs are protruding counterclockwise. The joy swirls symbolize the method of great bliss. The front and back [corners] of the phenomena source do not have joy swirls, which symbolizes the wisdom of emptiness realizing the emptiness of both the selflessness of persons and the selflessness of phenomena. The fine point of the lower tip symbolizes the beginner's slight generation of the realization of the exalted wisdom of bliss and emptiness. The vast and expansive upper part [of the phenomena source] symbolizes that your good qualities are ever expanding due to the exalted wisdom of bliss and emptiness. The twelve sides of the two phenomena sources symbolize externally the twelve solar houses and internally the descent of the red and white bodhichitta within a twelve-year-old girl. They symbolize alternatively the twelve divisions of the four joys into great, middling, and small. The sixteen small parts of the four joy swirls symbolize externally the fifteen increases during the waning moon and the one part of the full moon, making sixteen.⁷⁶ They symbolize internally the descent of the white bodhichitta in a sixteen-year-old male. Each of the joy swirls symbolize alternatively the sixteen divisions of [the four joys] into the joy of joy and so forth.

Inside the phenomena source, slightly higher than the middle is an eight-petalled variegated lotus. The lotus symbolizes that just as a lotus grows from the mud without being defiled by the impurities of that mud, Vajrayogini dwells within samsara yet is not defiled by the faults

76. For an explanation of the movement of the white and red drops within the body, see Ngul-chu Dharmabhadra and the First Panchen Lama, Losang Chökyi Gyaltsen, *Source of Supreme Bliss*, trans. David Gonsalez (Ithaca, N.Y.: Snow Lion Publications, 2010).

of samsara. Upon that is a sun seat, and just as the sun ripens crops, [Vajrayogini] subdues the minds of her disciples. It also symbolizes ripening their mental continuum through the bodhichitta of inseparable bliss and emptiness.

Although some texts say that Bhairava is suppressed beneath her right foot, as in Heruka practice, and furthermore he has four arms, while Kalarati is under her left foot, in our tradition, since here the solitary Mother is the principal, it should be reversed, with Kalarati beneath her right foot and Bhairava beneath her left.⁷⁷ This symbolizes externally gaining victory over the three [realms] of existence by suppressing the principals of all the male and female arrogant beings in the worldly realm. According to the internal [interpretation], treading on the breasts of Kalarati [symbolizes] that the place that generates desire is the breasts. Treading on the backward bent head of Bhairava symbolizes that the place that generates hatred is the heart and the place that generates ignorance is the forehead, thereby symbolizing that Vajrayogini herself has conquered those three, and she destroys the three poisons in the mental continuum of disciples. According to the secret [interpretation], it symbolizes her heroic indications such as conquering the subtle dualistic appearances of the minds of white appearance, red increase, and black near-attainment.

Heruka treads on a four-armed Ishvara, but here [in Vajrayogini practice], [Ishvara] has one face and two arms. According to the teaching in *A Staircase of Pure Lapis*, the two hands here are the hands held in prayer, and the other two hands of the four [in Heruka practice] are not included. Taranatha also states that it would improper for the one who is be trampled to have more arms than the one who is doing the trampling. There are divergent ways of explaining this such as saying that the head is the place where jealousy is generated, and so forth. In other literary commentaries, it is stated that the head is being suppressed as the place where ignorance is generated, which is slightly more preferable when compared to the medicinal tantras that state that ignorance abides in the upper part of the [body] in dependence upon the brain.

77. When Vajrayogini is embracing Heruka, what is under Heruka's right foot would be under Vajrayogini's left foot since Heruka and Vajrayogini are facing each other and thus they are not facing in the same direction. The same reasoning applies to the other foot as well.

The red color of her body symbolizes that she is the divine manifestation of the exalted wisdom of great bliss of all the buddhas and that she affectionately cares for her disciples. It also symbolizes the extraordinary blazing of the blissful heat of inner fire and that she is a divine manifestation of that inner tummo fire. Her blazing appearance of exalted wisdom perceives migrating beings that are equally empty of true existence and destroys or burns the two obstructions together with their imprints. Her body blazes with fire that radiates red light rays like at the end of time and is as splendorous as a hundred thousand suns. Her single face symbolizes that she perceives the plenitude of dependent originations appearing as conventional phenomena as a single taste within the realm of the ultimate truth of all phenomena. Her two hands symbolize the union of the two truths. Her three eyes clearly perceive the three times and are also not too wide open or too closed and are neither peaceful nor wrathful.⁷⁸ The central wisdom eye is the right eye of male deities and is the upright left eye of female deities. Her eyes look upward into space because Vajrayogini herself has discovered outer and inner Dakini Land. Looking toward Dakini Land is also a sign of her quickly leading you the practitioner to Dakini Land. This is, for example, like someone in the valley below Drepung who looks upwards toward Drepung as if asking “Shall we go to Drepung.”

With her head held high, Vajrayogini reveals that the mandala of her face and her eyes should be looking upward. Her face is turned to the left because she primarily engages in the left-side conduct. From among method and wisdom, the left explicitly reveals the wisdom of emptiness and symbolizes that she is eternally in meditative absorption on [emptiness]. Her lips are red like Bimba fruit. “Bimba” is a Sanskrit term and translates as “having a reflection” and [this fruit] comes from India. It is also called Kandhura and is a fruit that has a very red color and is so perfectly clear and lustrous that it can sustain a reflection. She bares her small fangs slightly, which makes her face unlike the faces of either peaceful or wrathful deities. Instead it should be like the way we smile when we meet someone that we recognize. Blood drips from

78. Peaceful deities have very slightly open eyes, and wrathful deities have very wide open eyes. Vajrayogini’s eyes are somewhere in between in a passionate and empowered glance.

her mouth indicating that she has great compassion for all living beings and will never forsake them. Her breasts are extremely voluptuous and symbolize that Vajrayogini has developed her own passionate desire and has a method for practitioners to abandon desirous attachment in their own mental continuum. A stream of blood drips from her bhaga and symbolizes that she has awakened inner fire [within the central] channel. To symbolize that she annihilates afflictive emotions in all living beings, she holds a curved knife made of metal, with half of a golden, five-spoked vajra for a handle outstretched in her right hand at her side and facing outward.

The [Chakrasamvara] Root Tantra states:

With a mudra in all directions she threatens
Gods, demigods, as well as humans.

Accordingly she uses her threatening mudra in every direction.

Although in Shaluwa's commentary it says her curved knife is made of copper, in our own tradition Kalarati's curved knife is made of copper, but Vajrayogini's curved knife should be made from sky-metal.⁷⁹ Although it is not actually clear in the ritual, she delights in [drinking] blood in accordance with phrases, "dripping blood, she delights in [drinking] blood," and "her skull cup is filled with antra. . . ." The [Sanskrit] word "antra" means intestines. With her left hand holding [the skull cup] aloft and slightly tilted, her mind is eternally filled with great bliss. The intestines inside the skull cup symbolize the illusory body, and being filled with blood symbolizes the clear light. Being held aloft, a continuous stream of blood that is the nature of nectar descends. This symbolizes that she has discovered mastery over the clear light as well as both union [of the clear light and illusory body] and method and wisdom.

There are two types of katvanga. Padmasambhava holds a three-tipped katvanga. This is in accordance with father tantra and does not need to be kept hidden. However, what we have here is a katvanga with

79. This is a type of mined metal that is said to have qualities similar to those of a vajra and a phurba in that it is indestructible and has the power to destroy obstructing spirits.

the vajra-tip. This is the katvanga according to mother tantra and was a very secret implement of the pandits and siddhas of India that must be hidden. “Katvanga” is a Sanskrit term, and in Tibetan we call it “the six limbs.” The handle is like the body, and it has six parts: 1) the vase, 2) the variegated vajra, 3–5) the three human heads, and at its upper tip is 6) a five-spoked vajra, thus completing all six limbs. In Shaluwa’s commentary the variegated vajra on the katvanga is below the vase, but *Enjoying a Festival of Yoga* places the variegated vajra above the vase so if we follow the tradition of the latter that would be excellent. Here, in mother tantra, the katvanga has eight sides with a vase, double vajra, a moist blue human head, an old and shriveled red head, a white dried head, and upon those is a complete five-pronged vajra, stacked upon each other. At the lower tip is a thick, single-spoked vajra.

The katvanga symbolizes the complete supporting and supported sixty-two deities of the Heruka [mandala]. The upper prong of the five-spoked vajra symbolizes Heruka; the lower tip Vajrayogini. The four spokes in the cardinal directions are the four heart yoginis. The white skull is the body wheel, the old [red] head is the speech wheel, and the blue head is the mind wheel, thus symbolizing the three wheels. The variegated vajra is the eight goddesses of the doors. The vase is the celestial mansion. The vajra-handle is the protection wheel.

Furthermore, the katvanga symbolizes her body. In the space below the vase hang a damaru, bell, and a three-tipped pendant. The damaru and bell symbolize her speech, and the pendant symbolizes her mind. No one other than Vajrayogini has a bell on their katvanga. Her freely hanging black hair symbolizes that she has untied the knot of self-grasping. Her hair is black like “tangzil” or “bungwa.” Tangzil is like oxidized silver and bungwa is a stone obtained from China. The Vajrayogini dedication prayer says, “By the coral-colored goddess of joy with free flowing/Vermillion hair and moving orange eyes.” This is in reference to the time when she reveals [herself as an] emanation in the human realm and is said to have loosely hanging vermilion hair.

Her body is adorned with a diadem, earrings, necklace, either a seralkha or a chest ornament,⁸⁰ and bangles and anklets. Thus she is

80. These are upper-body ornaments worn by Brahmins while making offerings. For a detailed description, see Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*.

adorned with the five mudras that are the nature of the five exalted wisdoms. These are explained according to the lecture notes by Ngulchu as follows: “The eight-spoked bone wheel on the crown with a nine-faceted jewel in its center and marked with a five-spoked vajra is called ‘the head ornament.’ Within the hollow of that jewel is the lord of the lineage. The Brahmin thread has an eight-spoked wheel [in the center of the square]. From the four corners of the outer square shape come . . .” In the four cardinal directions of the wheel are four jewels as if protruding from the four corners. The word “Brahmin” in “Brahmin thread” refers to honesty and is something that must be worn by Brahmins when making offerings. “Brahmin thread,” “chest ornament,” and “seralkha” are all synonymous. The five mudras and the bone skirt symbolize the six armor deities. [Each of the ornaments are associated with different parts of the body:] the mouth with the necklace, the crown with the jewel, the forehead with the earrings, the bracelets and anklets with all the limbs, the Brahmin thread with the heart, and the bone skirt with the waist. Furthermore the five mudras are the five [perfections] such as giving and so forth. Since Vajrayogini is herself wisdom, there is no symbolism for the perfection of wisdom.

The following verse is cited from Tuken’s teaching entitled *A Hook That Quickly Summons Attainments* [*dNgos grub myur du ’gugs pa’i lcags kyu*]:

The five bone ornaments are five method perfections
Such as giving and so forth and are all manifestations of
the perfection of wisdom.
The nature of her body is nectar for the eyes.

There are many more excellent teachings on the symbolic meaning of the supporting and supported [mandalas] of Vajrayogini. According to Ngulchu’s commentary, it is also the intention of Je [Tsongkhapa] to combine the bone ornaments with the six perfections. The famous crown ornament is made of dried human heads yet the image that Tsarchen Rinpoche prayed to had a crown ornament of moist human heads, which makes me wonder if this didn’t come from a unique vision of Tsarchen Rinpoche. The necklace of human heads on the Father is a rosary of moist heads, yet the Mother has a rosary of dried heads to

symbolize that the blissful heat from her inner fire is blazing so fiercely that it can dry human heads.

Peaceful deities have an aura of white light, while wrathful deities have a heap of fire as an external sign of their internal, blazing tummo fire. It furthermore symbolizes dispelling the darkness of ignorance. To symbolize that she possesses [such qualities], she is standing amidst a blazing fire of exalted wisdom and so forth. You should learn the extensive symbolic meanings from Shalu's commentary as well as *A Staircase of Pure Lapis*, Ngulchu's commentary, and so forth. Although the Vajrayogini ritual is very short, if you meditate on all parts of the sadhana extensively, it contains all the essential point of the Chakrasamvara sadhana. If at this point you are not performing the empowerment and sealing, then you should meditate on the lord of the lineage as an integral part of this section. However in the commentary, the extensive empowerment and sealing come later.

7. The Yoga of Purifying Migrating Beings

THE YOGA of purifying migrators is also called “transforming others as the basis of purification.” Upon a moon mandala within the double tetrahedron at the heart of oneself appearing clearly as Vajrayogini is the syllable BAM, which is the nature of your own extremely subtle wind and mind, surrounded by the mantra rosary from which light rays radiate in colors of white, red, blue, yellow, green, and so forth. On the tips of these [light rays] are [the deities] of the body, speech, mind, great bliss, and commitment wheels as well as Vajrayogini herself. Moreover you can emanate the body, speech, and mind wheels on the tips of white, red, and blue light rays in accordance with Ngulchu’s commentary or, if you are incapable of that, you can radiate either red or five-colored light rays. The environmental defects such as grit, eroded ravines, thorns, and other impurities together with all the negative karma, obscurations, faults, and transgressions of the living beings that inhabit them are instantly purified. Imagine that all environments transform in the phenomena source and the bodies of every single one of the six classes of living beings attain the uncontaminated rainbow body and their minds transform into the nonconceptual truth body.

If you [wish to do an] extensive [visualization], imagine emanating Heruka Father and Mother deities on the tips of those light rays equal to the number of living beings. They enter into embrace upon the heads of each living being, [and the descent of bodhichitta] purifies the two obstructions, and [each being] becomes enlightened. Purifying migrators conforms with the pure activities [of an enlightened being]. At this point the phenomena source should also have the four joy swirls at its extremities.

This is similar to “the supreme victor of the mandala” in Guhyasamaja and other highest yoga tantra deities, when you radiate and absorb light rays while making offerings to the buddhas and accomplish the welfare of living beings, and it performs the [same] function as the Perfection Vehicle practices of accumulating merit for three countless eons, purifying a [buddha] land, meditating on tonglen, and so forth. Not only that but it accumulates merit that is hundreds of thousands times greater. Through the power of the Chakravartin Aranemi Prayer you can accomplish [rebirth] in Sukhavati and so forth in accordance with the Perfection Vehicle, but the practice of Secret Mantra is much quicker and more profound.

Once you have cultivated the special motivation of Mantra, if you meditate in accordance with this [practice], with each passing moment you will accumulate the merit that would have taken many countless great eons. Meditating on Vajrayogini in this way creates a dependent relationship so that in the future living beings will become your disciples and you also will be able to liberate them without difficulty and so forth.

8. The Yoga of Being Blessed by the Heroes and Heroines

THE YOGA of Being Blessed by the Heroes and Heroines has eight parts:

1. Arranging the Body Mandala
2. Absorbing the Wisdom Beings and Mixing the Three Messengers
3. Wearing the Armor
4. Bestowing Empowerment
5. Offerings to the Self-Generation
6. The Eight Lines of Praise
7. Benefits of the Eight Lines of Praise
8. Training in Clear Appearance and Divine Pride

Arranging the Body Mandala

Although the glorious Sakyapas only teach this meditation on the body mandala as part of an oral lineage, I arranged this so that it was written out clearly in the sadhana in accordance with the teaching lineage of Jamyang Dedor and Takpu's teaching in *A Staircase of Pure Lapis*, and the recitation section is according to Tuken's teaching.

[For something to fulfill the meaning] of the term "body mandala," merely arranging deities on the body is not a body mandala. If it were, then arranging deities at the sense powers such as generating the eyes as vajra-eyes and so forth during Yamantaka and the three-tiered beings and so forth would become body mandalas, which is incorrect. You may wonder, "Well then, what is a body mandala?" Therefore I will explain.

For example, if the substance that is the basis of accomplishment is a cloth (or canvas), it is a “cloth-painted” mandala. If it is constructed out of sand, it is called a “sand” mandala. In the same way, if a statue is produced from silver, it is a “silver” statue. If it is produced from gold, it is called a “gold” statue. Likewise, if the basis of accomplishment is part of your own body or is generated in dependence upon part of the body, it is suitable to be called a “body mandala.”

Ghantapa said:

The two [mandalas] which are of a contrived nature are
Presented according to the faculties of the disciple.

They are not an object of accomplishment for the wise;

Liberation occurs by perceiving the perfect meaning of reality.

Thus meditating on the body mandala is extremely profound. In general a body mandala is more profound than an external sand mandala. In body mandalas such as Guhyasamaja and other [systems] of Varahi, they meditate on deities [generated from] the coarse aggregates. Yet here we meditate on a body mandala with deities [generated] from the subtle channels and elements; therefore this body mandala is more profound. Furthermore, although both Ghantapa’s body mandala of Heruka and Guhyasamaja have body mandalas, they meditate on the outer ends of the channels. The twenty-four places and so forth are at the outer ends of the channels at places such as the hairline and the crown. The inner tips of these channels of each of these [twenty-four] places gather at the heart, yet the former two [systems of Heruka and Guhyasamaja] meditate on the outer ends of the channels. Here in Vajrayogini practice, we meditate on the inner ends of the channels where they converge at the heart; therefore engaging in this is very profound as well as simple, the winds are easily collected in the central channel, and the blessing are extremely great and swift. This is a profound and unique feature of the Mother [Vajrayogini] and is not possessed by the Father [Heruka]. The basis of accomplishment for the twenty-four deities of the body, speech, and mind [wheels] are the twenty-four channels and elements at the twenty-four places. The heroines of the body wheel come from the eight channel petals at the

heart where the white bodhichitta part primarily flows. Those of the speech wheel come from the eight channel petals at the heart where the red bodhichitta part primarily flows. Those of the mind wheel come from the eight channel petals at the heart where the wind primarily flows, thus generating the twenty-four heroines. The channels are like a bowl for yogurt, and the bodhichitta is like the yogurt, however they are both generated as inseparable in nature.

The eight goddesses of the corners and the doors are generated from the eight channels and elements at the eight doors of the senses such as the eyes and so forth.⁸¹ There are two systems for generating the four heart yoginis, yet the way they are arranged in the sadhana *Quick Path to Great Bliss* has profound essential features unlike any other and is in accordance with the oral teachings of the Supreme Siddha Jamyang Dawai Dorje in *A Staircase of Pure Lapis*. The white bodhichitta at the heart obtained from the [paternal] father at the time of the basis is the basis for accomplishing the Father [Heruka] and is called “spring.” The red bodhichitta at the navel obtained from the [maternal] mother at the time of the basis is the basis for accomplishing the Mother [Vajrayogini] and is called “tilaka” (or drop). The Principal Mother [Vajravarahi] is generated from those two as one inseparable nature. The four heart yoginis are generated from the four particles of the four elements of the spring and the drop. Furthermore, the system of generating them begins when the spring and the drop dissolve into the BAM; it is deconstructed and transforms into a short letter AH and the four “WA” letters in the four cardinal directions. Some say that YA RA LA WA come from the vowel of the BAM, but this explanation comes from not understanding grammar. If we follow the explanation of the Supreme Scholar Ngulchu for the grammatical construction of EVAM, we will discover a definitive understanding, and this is a unique teaching based on the oral tradition.

For that reason we need a definitive understanding of the grammatical construction of BAM, [which will be] in accordance with the grammatical text entitled *An Expression of Characteristics* that says, “The

⁸¹ The eight are: 1) the root of the tongue, 2) the navel, 3) the tip of the secret place, 4) the anus, 5) the point between the eyebrows, 6) the two ears, 7) the two eyes, and 8) the two nostrils.

five letters of great emptiness,” which are the letters AH, I, U, RI, LI. While those five are established in a symbiotic relationship between U and WA, where it is stated “U transforms into WA,” likewise [the vowel] “I” becomes AH, RI becomes RA, and LI becomes LA. The short AH and YA, RA, LA, WA become the syllable BAM. The short AH is shaped like a curved knife; YA in the north, like a club; WA in the east, like a drop; LA in the south, like a crescent moon; and RA in the west is shaped like a plow. This formation of the syllable BAM is explained in the “Hundred Letters” section of *The Assembly* [’Dus pa].⁸²

Furthermore the combination of the syllable BAM and the mantra rosary is the substantial cause [of the body mandala deities]. From the four channels and elements in the four cardinal directions at the heart such as the Desirous One and so forth,⁸³ duplicates of each emerge as the nature of the spring and the drop, appearing in the aspect of the four elements, and dissolve into the four letters, YA, RA, LA, and WA. This functions as the cooperative condition for the complete transformation of the four letters into the four heart yoginis. In this way from the union of the spring and the drop, duplicates emerge and dissolve into the crescent moon, drop, and nada of the central syllable BAM and arise as the Principal Mother. The eight channel petals of the heart are divided into the [deities] of the body, speech, and mind and their twenty-four holy places. A section emerges from the twenty-four channels and elements [at these internal twenty-four places] and dissolves into the twenty-four seed syllables of the three-OM mantra—from OM to TZANIYE—which completely transform into twenty-four heroines of the three wheels. Duplicates emerge from the channels and elements of the eight doors of the senses—that are the basis of accomplishment—and dissolve into the eight syllables from HUM to HA. These completely transform into and are generated as the eight goddesses of the corners and the doors such as Kakase and so forth (see figure 3).

Another [way of doing this is to] sequentially dissolve the internal

82. ’Dus pa, which is a grammatical text.

83. For a detailed explanation of these channels, see Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*. In brief they are: the Triple Circle channel in the east, the Desirous One in the south, the Householder in the west, and Fierce One in the north.

channels and elements have been dissolved, imagine the letters are the nature of those channels and elements and then generate the deities.

The deities that are generated here are the same as the sixty-two deities of the Chakrasamvara mandala except these are solitary goddesses without the Principal [Heruka] and the twenty-four heroes. The Mother is the Principal, the four mothers are the wheel of great bliss, and the twenty-four heroines are the body, speech, and mind wheels. The eight goddesses of the corners and doors [are the same as in Chakrasamvara]. The entire assembly of body mandala deities stands upon the moon seat at your heart, and each one stands upon an individual moon disk with both Ishvara and Kalarati [beneath them].

Concerning the four heart yoginis, from a red, short-A letter in the center of the disk at your heart arise the four heart yoginis surrounding the Principal Mother counterclockwise. To the left, or [in other words] the north, from green YA comes a green yogini. In the back, or the west, from a red RA comes a red yogini. To the right, or the south, from yellow LA comes a yellow yogini. In the front, or the east, from white WA comes a white yogini. The other thirty-two are all red and have the same colored body, ornaments, clothing, hand implements, and so forth as the Principal Mother Vajrayogini. Their nature is that of the twenty-four heroines of the mind, speech, and body wheels from Partzandi to Mahabire as well as the eight goddesses of the corners and doors such as Kakase and so forth.

The four heart yoginis such as Lama and so forth are [the same as] the four goddesses of the four elements such as Lochana and so forth. Chakrawarmini [is the same as] Parnashavari. Shamadewi is Sarasvati, and so forth.⁸⁴ For the most part, the deities [of the body mandala] are visualized in the same aspect as the Principal Mother Vajrayogini and are the nature of the channels. The Father [counterparts]—symbolized by their katvanga hand symbols—are the nature of the elements. The system for designating the various names such as Lama, Kandharohi, and so forth stems from the time when Heruka Father and Mother subdued the lord of the worldly realm, Maha-Ishvara and his wife. At that time they assumed their individual places, weapons, names, and so

84. For a complete list of the relationships of all the deities of the body mandala to other buddhas and bodhisattvas, see Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*.

forth, appropriating them for themselves by bestowing empowerment into the Heruka mandala and blessing the names of each of the subdued into their own secret names. They then [subdued] the rest of [Ishvara's] retinue and assumed their names as well. The thirty-seven deities of the body mandala are the nature of the thirty-seven harmonies with enlightenment. Those thirty-seven harmonies with enlightenment are exactly the same as those of the Perfection Vehicle. While meditating on the body mandala, with one part of the mind you must think that the thirty-seven dakinis are accomplished from the channels and elements that are part of your own body, and those [dakinis] are your actual channels and elements. Without that it won't become a body mandala practice. Furthermore, from time to time you should think that they are the actual dakinis that dwell in Akanishta, who are inseparable from the actual heroes and dakinis, such as the four mothers of the great bliss wheel, as well as the external twenty-four holy places, the eight charnel grounds, and so forth. Both of those thoughts are absolutely essential. The first blesses the channels and elements of your body, whereby you will quickly withdraw the winds [into the central channel]. With the latter, the heroes and yoginis of the twenty-four places will actually arrive through magical emanations as swift as the mind as supreme, middling, and lesser messengers and enter the individual channels and elements of your body. They will care for you, act as your assistants on the path, and bless your mental continuum. With your ability to summon them, after they have blessed your channels, winds, and drops, the winds will collect in the central channel in exact accordance with the stages of death, whereby you will coerce great bliss and so forth.

The [Chakrasamvara] Root Tantra states:

Dzalandhara, Pulira[malaya] and so forth.

All the girls of these lands
Are nondual with the Hero and Yogini.
They have desirous forms and
Will enter through the power of mind.⁸⁵

From time to time imagine that you are actually dwelling in Akanishta, the twenty-four holy places, and so forth. Once you learn the symbolic meaning of the katvanga, it is very important to imagine that it contains all the essential features of the supporting and supported mandalas of Heruka.

The retinue suppress [Ishvara's retinue] with their feet. Although in this sadhana it says that they have moon cushions, it is acceptable to have sun cushions without standing lotus seats. Also, if you exchange the sun disk for the moon disk, it would contradict the teaching that says it dissolves into a moon later, when withdrawing everything during the yoga of inconceivability; therefore it is best if they each have a sun disk [upon a moon disk].

Furthermore, meditate on the deities according to the Guhyasamaja Tantra that states,

Your body is not hollow and
Does not have flesh and blood.
Your body is explained as being
Like a rainbow in the sky.

Thus your body is not hollow and empty but is filled with rainbow light. It should also be visualized as being firm and significant.

Absorbing the Wisdom Beings and Mixing the Three Messengers

This is the actual section called “being blessed by the heroes and heroines.” At this point, when proclaiming PHAIM, you must perform the blazing mudra. In the Sakya tradition, this is called “the amazing illusory mudra.” [The Sanskrit word] dzöla is generally translated as “illusory,” “blazing,” and so forth. Je Rinpoche says that if we translate it as “blazing” that is best; therefore our tradition calls it “the blazing mudra.” In accordance with this explanation, the tips of the two thumbs are touching each other, the two index fingers are interlaced, the tips of the middles fingers are touching each other, and the remaining fingers are extended. This is the bodily hand mudra. As for the posture of the

legs, come out of the vajra-posture, raise your two knees slightly, and suppress your left big toe with your right. Circle [the mudra] counterclockwise three times, clockwise three times, and again counterclockwise three times. Verbally recite PHAIM forcefully. If circumstances permit, recite it so loud that it scares away crows. Mentally, you should recollect the state of bliss and emptiness, as will be explained below. PHAIM means “to split open” and quickly summons the heroes and heroines of the three places. If they didn’t come when invoked with mantra, mudra, and concentration in this way, they would be degenerating their oaths [to Vajradhara], who said their head would split open [if they didn’t come] when invoked in this way. This is the most profound form of invocation.

At this point in the invocation, the [expression] “heroes and heroines” does not mean that they exist separately from one another, but the heroes are all the male buddhas and the heroines are all the mothers; therefore “heroes and heroines” are the embodiment of all wisdom beings. As for the messengers explained earlier, a messenger is said to be a courier who is dispatched to quickly fulfill your wishes. Accordingly the *Melodious Drum* states that they should be called a “messenger” if they help you to quickly traverse the path [to enlightenment].

Furthermore, when invoking the wisdom beings, if you are meditating on the body mandala, light rays should radiate from the heart of the Principal Mother [of the body mandala], and if not, [they should come from] the external Vajrayogini. Either way, from the nada of the syllable BAM at the heart, red light rays radiate whose tips are shaped like hooks. They emanate from either the Principal Mother of the body mandala or the basis-Vajrayogini, rise up directly in the center of your body, and leave from the point between your eyebrows and go to the ten directions.

The actual mantra-born [messengers] are women who have realizations of the generation stage and are concordant with yourself and all others visualized as Vajrayogini during the yoga of purifying migrators. Both of these are the lesser outer messengers. The field-born heroines of the twenty-four places are the middling messengers. The simultaneously born Vajrayogini dwelling in Akanishta is the supreme messenger. These are the three external messengers.

Furthermore, invoke all the gurus, buddhas, bodhisattvas, heroes, heroines, dakinis, and dharma protectors from every direction in the aspect of the supporting and supported mandalas of Jetsun Vajrayogini filling the realm of space. As they return closer to you, they all dissolve into one another, in a similar [aspect] to the meditation being⁸⁶ and become the supporting and supported mandalas of Vajrayogini.

The lesser inner messengers are channels and the elements of the eight door sense powers; the middling are the channels and elements of the twenty-four [internal] places; the supreme are the four channel petals at the heart together with the central channel—by dissolving the three [outer messengers into the three inner messengers], your [channels, winds, and drops] are blessed and become serviceable. The lesser secret messenger is imagining with conviction the simultaneously born bliss and emptiness; the middling is the realization of emptiness with a generic image; and the supreme is a direct realization of emptiness. These three are generated sequentially in your mental continuum and is called “the mixing of the three messengers.”

Therefore [when initially summoning the wisdom beings], the Principal Mother that is the wisdom being rests upon the external Vajrayogini as the Principal Mother of the commitment being. [Likewise] the mountain of fire that is the wisdom being rests upon the mountain of fire that is the commitment being, and so forth. The [wisdom beings] should be summoned, should enter, be bound, and be delighted.

Therefore, as you proclaim DZA, the wisdom beings are summoned and dwell as though stacked upon the individual commitment beings. While reciting HUM, the wisdom beings dissolve into the commitment beings yet don’t quite mix, like a drop of milk poured into water that takes a moment to dissolve. While reciting BAM, the wisdom beings and the commitment beings mix. There are two instructional lineages for this, first the wisdom beings and the commitment beings mix like stirring water into milk. For the second, the wisdom beings, down to their most subtle atoms, mix with the most subtle atoms of the commitment beings and become inseparable.

86. The meditation being is synonymous with the commitment being, which is the visualized mandala.

Furthermore, the wisdom being doesn't merely dissolve into the commitment being deity, but a complete duplicate wisdom being as the phenomena source and so forth dissolves into the commitment being as the phenomena source, vajra-fence, charnel grounds, and so forth. When you recite HO, they become one and are appropriately delighted.

Next, proclaim, "OM YOGA SHUDDHA..." The meaning of this mantra is in accordance with Ngulchu's commentary. OM is the forerunner of the mantra. YOGA means "a yoga inseparably unifying method and wisdom." SHUDDHA means "pure." SARWA means "all." DHARMA means "phenomena." YOGA SHUDDHA has the same meaning as before. AHAM is "I."

According to one explanation, the meaning is "I am the nature embodying the body, speech, and mind of all the limitless buddhas, bodhisattvas, heroes, heroines, and pure lands in the ten directions." Another is "I am the nature of the absence of inherent existence of the mode of existence of all phenomena, where the nature of reality and the subject are one taste and are inseparable from the exalted wisdom of great bliss of the heroes and heroines." In short think, "The pure nature of the method and wisdom of myself is the pure nature of all phenomena," or "I am the natural embodiment of the pure subjective simultaneously born bliss of all phenomena appearing in the pure aspect of all phenomena." These thoughts function to develop divine pride.

This comes down to the same meaning as the explanation of combining the meaning of the name of Chakrasamvara, where one thinks "I am the nature of the single nature of simultaneously born great bliss of all wheels of objects of knowledge." In that way it functions to ripen the essential point of yoga and all guru yoga practices of all lamas, meditation on all personal deities, the restoration and fulfilling rituals of all Dharma protectors, respectfully making offerings to all members of the Sangha, and so forth. This also substitutes for "the supreme victor of the mandala" in other tantras.⁸⁷

87. The "supreme victor of the mandala" section is equivalent to the actual self-generation section of the sadhana in more extensive practices such as Guhyasamaja and thirteen-deity Yamantaka.

In the Sakya tradition, they perform what is called the “mudra of the five aspects of desire” while proclaiming this mantra. To do so, they make one lotus-turning mudra in the center of the chest, one in front of the left breast, again in the center, then to the right, then again in the center. At the completion of these five lotus-turning mudras, one makes the embracing mudra. However as explained by Je Tsongkhapa, it is acceptable to make three lotus-turning mudras, one to the left, one to the right, and one in the middle, the latter one is called the “bestowing the essence mudra.” Traditionally, one makes the “mudra of the five aspects of desire” for the Father [Heruka] practice and the “bestowing the essence mudra” for the Mother [Vajrayogini] practice.

Wearing the Armor

“Wearing the armor” is, for example, similar to when [warriors] go to war: they must wear external armor such as a coat of mail, a helmet, and so forth so that they are impervious to harm from combatants. Similarly, when we generate ourselves as Vajrayogini and the wisdom beings enter and dissolve, we wear the armor to make ourselves impervious to even the most subtle external obstacles. [The armor] goes between the skin and the muscle at your navel and so forth, where they are like upright moon disks. At the crown of your head, there is a [moon] lying flat. Imagine the letters are upright, appearing like reflections in a mirror and are the nature of the subtle particles of the individual deities and your body sense power.⁸⁸ [The area of your body] from the letter at your navel to your secret place is bound by red light rays and so forth. The light rays are the colors of the individual mantras, and each one radiates light between the skin and the muscle.

The tips of the light rays come together and embrace. The light rays wrap around [your body] so that there is not even the smallest gap. Furthermore, imagine the light rays from the armor pervade your entire body. The deity to be arranged at the mouth is actually arranged between the skin and the muscle at the Adam’s apple. The two letters represent

88. For an explanation of “body sense power,” see Jeffrey Hopkins, *Meditation on Emptiness* (London: Wisdom Publications, 1983), 221.

the Father and Mother. On the right is the Father and on the left is the Mother. The phrase “At all of my limbs . . .” refers to the eight great joints. These eight are the two shoulders, the two wrists, the two knees, and the two ankles.

While putting on the armor, the deities have different nominal imputations such as Yamani and so forth, yet the six heroes, or male armor deities have the same nature as Vairochana, Ratnasambhava, Amitabha, Amoghasiddhi, Akshobya, and Vajradhara. The six heroines or female armor deities have the same nature as Lochana, Mamaki, Pandara, Tara, Vajravarahi, and Vajradhatu Ishvari. The deity at the forehead [Sachalani] has two variant spellings, one is Koche and one is Kongche;⁸⁹ you should examine the texts on grammar to see [which one is correct].

The words “If you are performing the empowerment and sealing . . .” means they are optional, yet according to this tradition, we perform the empowerment and sealing. As before, red light rays radiate from the BAM at your heart and invoke the buddhas and bodhisattvas in the space before you in the aspect of countless supporting and supported mandalas of Chakrasamvara that transform into a single mandala, and you request the empowerment. According to Ngulchu’s commentary, the eight goddesses of the corners and the doors of the commitment wheel dispel interferences, and the twenty-four heroes of the body, speech, and mind [wheels] recite the auspicious verses “Glorious Heruka, whose powerful blazing body . . .”⁹⁰ The twenty-four heroines sing vajra-songs revealing the subject matter of emptiness.⁹¹ For example, a diamond is also an entity such that it cannot be burnt or cut and one is unable to break or split it. It is taught that because emptiness is also like this, it is called “vajra-song.”

According to Ngulchu’s commentary, the rupa-vajra goddesses do not actually appear in Heruka Father and Mother practice, however they appear in the aspect of skull cups [upon] the vases in the intermediate directions of the wheel of the great that are the nature of the rupa-vajra [goddesses] and so forth who are presenting the offerings.

89. *sKyod byed* and *sKyong byed*.

90. See the self-initiation texts of Chakrasamvara available at www.dechenlingpress.org.

91. The verse they recite is: “The subject matter is the vajra-emptiness/ Because it is indestructible and unbreakable./ It is solid and with essence, not insubstantial/ Not burnt and uncut.”

You should imagine many hundreds of rupa-vajras [goddesses] performing [various] activities. The principal merely develops the intention to bestow the empowerment but does not actually bestow the empowerment yet. The actual ones who bestow the empowerment are invoked as special empowering deities.

Bestowing Empowerment

In other rituals the two lines “Just as at the moment of birth, the [Buddha] was bathed by all the tathagatas . . .” says “Just as the ‘deities’ . . .,” which is in accordance with the common interpretation that the infant king Siddhartha’s body was bathed by the gods Indra, Brahma, and so forth, and they bestowed empowerment with the water of the gods as soon as he was born. Since in the uncommon interpretation all the tathagatas in the ten directions bathed him, we therefore say “all the tathagatas.” The common “water of the gods” is the divine water of the river Ganges, but here, in accordance with the uncommon presentation of highest yoga tantra, the definitive meaning of the ultimate god is the exalted wisdom of simultaneously born bliss and emptiness. Therefore, in the same way as Shuddhodana’s son was bathed by all the buddhas of the ten directions,⁹² when they bestowed the empowerment with great rays of light and bathed him with the exalted wisdom of inseparable bliss and emptiness appearing in the aspect of vase water, so you too should imagine that they recite “today we will bestow the empowerment with the heavenly water of exalted wisdom of bliss and emptiness” and bestow the empowerment.

There are two traditions for sealing [with the lord of the lineage]. In general the sealing is done after the bestowal of empowerment. Otherwise you would generate the lord of the lineage immediately without [first] bestowing empowerment. There is also sealing the lineage holder to the lineage, sealing the lineage to the lineage holder, and so forth. Although, in other deity practices, sealing with the lord of the lineage is done to reveal which deity lineage you yourself belong to, here Vajrayogini is not sealing the lineage of Akshobya [to which she belongs] but is

92. Shuddhodana is the name of Buddha Shakyamuni’s father.

sealed with Vairochana-Heruka together with the Mother. Vajrayogini herself is primarily the wisdom of emptiness; therefore she is sealed with Vairochana who is primarily method appearing as a purified aspect of the form aggregate, as a deity who is the lord of the lineage. This is called “sealing wisdom with method.” Vairochana is white because he symbolizes the “binding” of the white bodhichitta to the crown of the head and its “stability” there. Furthermore, within the nine-faceted jewel that surmounts the crown of her head is a lotus and moon, on which is Vairochana-Heruka with one face and two arms. His right hand holds a wheel at his heart, and his left hand holds the handle of a bell at his hip. He is adorned with the six mudras, there is a half-moon on the left side of his head, and the peak of the topknot is surmounted by a half vajra. The Father sits in the vajra posture. You should imagine the Mother in a similar aspect except that she is adorned by the five mudras, sits in the lotus posture, and embraces [Vairochana]. Concerning the nine-faceted jewel, it has eight similar sides and the ninth is its uppermost point. It is hollow and shaped like hands held in prayer, and the lord of the lineage is generated as an integral part [of the jewel]. The only difference between sealing after the empowerment and newly sealing is that one is slightly abbreviated; neither is more profound than the other. The former is like a king with only one son who from the moment of his birth is treated like a king. The later is comparable to a king with many sons and among them it is uncertain who will and will not be appointed as the king. This [concludes] sealing with the lord of the lineage by sealing with an empowerment.

When you generate yourself as Vajrayogini and you are looking [upward] to Dakini Land, you should imagine it is the inner Dakini Land of bliss and emptiness.

Offerings to the Self-Generation

In the Sakya tradition, they say “concentration is most important for the self-generation, and making offerings and praises is most important for the front-generation.” Although they say that presenting offerings to the front-generation is for the sake of accumulating merit; therefore you don’t need to present offerings to yourself during self-generation,

in the tradition of Jamgon Tsongkhapa, we must meditate on a path in accordance with the four complete purities of the resultant ground of enlightenment; therefore the path must function as the resultant Secret Mantra during the self-generation.

The four complete purities are [abode, body, deeds, and enjoyments]. The complete purity of abode is generating the celestial mansion. The complete purity of body is meditating on yourself as Vajrayogini. The complete purity of deeds occurs in many places and is, for instance, like radiating and withdrawing during the yoga of purifying migrators, during mantra recitation, and so forth. And presenting offerings [to oneself] is in harmony with the complete purity of enjoyments. For that reason if you don't present offerings to the self-generation, you will have the fault of having an incomplete meditation on a path concordant with the four complete purities. These don't exist in the Perfection Vehicle and is an uncommon unique characteristic of Secret Mantra. You must train yourself at the time of the path with a path that functions as a cause congruent with the four complete purities that are the object of attainment at the time of the result.

In our own tradition, we should definitely present offerings to the self-generation as the deity in accordance with the complete purity of enjoyments. Offering the tormas is for the purpose of requesting attainments; therefore we don't need to offer it to the self-generation.

The sequence of offerings is related to the preparations made when inviting a king. The water for the mouth is like meeting him on the road and presenting him with a drink. Water for the feet is like washing his feet once he has arrived. Imagine that the offerings for the self-generation are next to the phenomena source and bless them as before. According to Ngulchu's commentary, the extensive circle of offerings can be presented according to Lama Chopa [beginning with] "From my own heart . . ." as you present the outer, inner, secret, and suchness offerings.

If you do not transform your sex organ during the secret offering, recite "I myself am Vajrayogini . . ." and "my katvanga transforms into the Father. . ." If you do transform your sex organ, recite from "With the clarity of Vajrayogini I abandon . . ." up to "and delight in the secret and suchness offerings." Recite everything including the fine print and the final line that states ["once again I transform into Vajrayogini"].

Once you have transformed the visualization of yourself as Vajrayogini to the [visualization of yourself as the] Father, visualize the Mother in your lap and induce the four joys.⁹³ Thus there are two systems for presenting the secret offering. When men are reciting the self-generation, they should transform their sex organ, whereas females [when reciting the self-generation] should not transform their sex organ. It would be excellent if you followed this tradition. Furthermore, it is the visualization that you transform when abandoning the female body; it is not the physical basis that you transform. Furthermore, you don't forsake your one face, two arms, dark-colored body, curved knife, and skull cup. Instead [you forsake] the uncommon signs unique to the goddess such as voluptuous breasts, bhaga, and so forth.

Kādrup Je's commentary on the second chapter of the *Hevajra Tantra* in *Two Chapters Entitled "The Two Examinations"* states:

As for the method of transformation, mentally abandon your breasts and transform the [bhaga] into a vajra-penis. Imagine that the two walls of the perfect abode, in the center of the bhaga, become bell-like testicles and the clitoris transforms into the place of the vajra. Meditate on the rest of your body in the form of the great being, Heruka of great joy. Furthermore, your two hands are similar to Heruka's yet have the hand implements of curved knife and skull cup.

"Moreover, you can abandon everything except for your voluptuous breasts and lotus and simply meditate on Nairatmya." You should understand that Bhawa explains that you should be in the aspect of Nairatmya because he previously said that attainments come from the yoga of Nairatmya. Otherwise if you meditate on the aspect of a male deity it is called "Heruka." In Bhawa's commentary "becomes male" is replaced with "will be attained," which is excellent because transforming into a male aspect was already revealed with "male."

93. The word "lap" is a little misleading since it implies that you are sitting when in fact Heruka is standing.

The above explanation should be combined with this [section of Vajrayogini practice] to facilitate further understanding.⁹⁴

Our ritual text has sections both for transforming and not transforming the sex organ and has essential features for the system of inducing the four joys. [If you transform yourself into Heruka], you must again transform yourself back into Vajrayogini.

Next, enter into mental stabilization with the three recognitions: 1) with stable divine pride and clear appearance of your body with the recognition of divine pride; 2) with the recognition of your speech as mantra, bless the secret place; 3) with the recognition of your mind as Dharma, with the thought “I will actualize uncontaminated bliss in dependence upon a method such as this.”

The Eight Lines of Praise

Next, you should perform the eight lines of praise. While doing this it is important that you understand the meaning of the mantras; therefore the meaning of the mantras of the eight lines will be in Tibetan.⁹⁵

**OM I prostrate to the Bhagavati Vajravarahi HUM
HUM PHAT**

Furthermore, the Hevajra Tantra states:

This Buddha has acquired fortune
He should thus be called “Tathagata.”
His fortune is said to have six aspects,
With all good qualities such as power and so forth.
Moreover, because he has destroyed delusions
And other demons he is called “Tathagata.”

And:

94. Although the previous paragraph was commenting on Nairatmya and Hevajra practice, the relevant sections should be applied here to Vajrayogini practice.

95. The point is that unless you know Sanskrit well you won’t be able to understand the mantras; therefore they will be explained in your native tongue, which in this case is English.

Because he has destroyed the delusions and other demons,
He should be called the “Bhagavan destroyer.”
Because he has destroyed delusions with wisdom,
He is called “The Bhagavan of Wisdom.”

Jamgon Tsongkhapa the Great states in [his commentary to the Luipa practice of Heruka entitled] *Wish Fulfilling*, “1) ‘Perfect power’ refers to having abandoned the two obstructions together with their imprints and not being dominated by others. 2) ‘Excellent form’ refers to the unsurpassed signs and indications. 3) ‘Fame’ refers to your renown pervading all time and every direction. 4) ‘Glory’ refers to having stabilized all one’s aspirations through the transcendental perfections. 5) ‘Wisdom’ refers to engaging all objects of knowledge without obstruction. 6) ‘Effort’ refers to giving teachings spontaneously and without interruption.”

He has also conquered the four demons: 1) afflictive emotions, 2) aggregates, 3) Devaputra,⁹⁶ 4) the lord of death. As for the etymological meaning of “Bhagavan,” “Bhaga” means fortune, and “van” means “endowed.” Thus it means that he is endowed with all six fortunes from “perfect power” to “perfect effort.”

Tsongkhapa states, “Vajradhara, the lord of existence and peace, does not abide in the extremes of samsara or peace. . . .” Thus “transcendent goddess” means that [Vajrayogini] does not abide in either extreme of samsara or peace.⁹⁷

According to the drawing of the chicken, pig, and snake in the cen-

96. Devaputra or “the Son of God” is the only actual “external” demon in this group of four. The principal Devaputra demon is Ishvara.

97. In Ngulchu Dharmabhadra’s commentary to the Heruka Five Deity practice published in *Source of Supreme Bliss*, he explains the addition of the extra syllable “transcend” as follows: “The translation equivalent of ‘Bhagavan’ is ‘Destroyer, endowed, and [transcended].’ ‘Destroy’ means to engage in the destruction of the two obstructions, attachment, the four maras, and so forth. ‘Endowed’ refers to power, a good body, glory, fame, exalted wisdom, perseverance, all things excellent, which are called ‘the six good fortunes’; thus being endowed with the six fortunes. Although ‘transcend’ is not part of the Sanskrit, it was added by the Tibetan translators to clarify the meaning. Thus ‘destroy and endowed’ refer to the worldly deity Ishvara and so forth or it refers to [Heruka] engaging and becoming superior to him, hence it says ‘transcend.’” Ngulchu Dharmabhadra and the First Panchen Lama, Losang Chökyi Gyaltsen, *Source of Supreme Bliss*, 74. In our text we have the translation of the Sanskrit “Bhagavati,” thus it has the extra feminine particle, which I have translated as “goddess.”

ter of the nine-part wheel of life, they symbolize the three poisonous delusions [of attachment, hatred, and ignorance], and of these, the pig symbolizes ignorance.⁹⁸ Thus the “Vajra” aspect of her name [indicates that she] is a goddess that destroys that ignorance with her exalted wisdom of bliss and emptiness.

**OM To the powerful arya knowledge goddess,
invincible in the three realms HUM HUM PHAT**

She is an arya goddess who has abandoned afflictive emotions that are overcome through the path of seeing. The root of samsara is the ignorance of self-grasping for which the actual final antidote is the knowledge of the exalted wisdom realizing selflessness. With that [wisdom] you actualize the perfection of wisdom of the path and the result. This final resultant perfection of wisdom manifests as the “powerful knowledge goddess” with a face and arms.

Because she has conquered all the delusions of the desire realm, the form realm, and the formless realm, she is “invincible in the three realms.”

**OM To you who destroy with your great vajra the fear
of all demons HUM HUM PHAT**

Her “great vajra” symbolizes that with her wisdom she has destroyed all the fear and harm caused by all external nonhuman evil spirits, and the curved knife in her right hand [symbolizes that she has destroyed] all the internal [fear and harm] of the net of afflictive emotions caused by the conceptions grasping at extremes; thus she annihilates them with her curved knife that is like a sharp weapon.

**OM To you whose eyes empower those who sit on the
vajra-seat not to be overcome by others HUM HUM
PHAT**

98. Vajravarahi translates as “vajra-sow.”

The word “vajra” in “Sit on the vajra-seat” refers to the Father’s sex organ. “Seat” refers to the Mother’s lotus. It is called “seat” because it is the place where the vajra-organ obtains ecstasy. Because the Jetsun Goddess can completely subdue other beings with a glance of her eyes, she “cannot be overcome by others.”

**OM To you whose wrathful body of inner fire
desiccates Brahma HUM HUM PHAT**

The “wrathful inner fire” reveals itself in the form of the wrathful goddess blazing with great flames of inner fire. “Brahma” refers to the jasmine-like bodhichitta at the crown, which [the inner fire] scorches and melts and thus “desiccates.” She also summons and dissolves the exalted wisdom of great bliss in the ten directions, whereby it fills the central channel.

**OM To you who terrify and dry up demons,
conquering all others HUM HUM PHAT**

The external demons are beings such as Ishvara and his host of harmful emanations. The inner demons are everything from attachment and so forth up to the most subtle dualistic appearances of white appearance, red increase, and black near-attainment. The secret demons are all the harmful nonhuman spirits that obstruct and dislike those working to attain enlightenment. In that way she terrifies and desiccates all these demons by splitting their heads open. That has the capacity to overcome the two obstructions and all of their imprints.

**OM To you who conquer all that makes us dull, stiff,
and confused HUM HUM PHAT**

There are obstacles of the body whereby it is heavy, drowsy, and so forth and thereby “dull.” There are obstructions to your speech, making you incapable of enunciation and thereby “stiff.” There is a type of obscuration of your mind where you are without mindfulness and what you can remember is shrouded in darkness and unclear and thereby

“confused.” Vajrayogini is victorious over all these obstructions caused by evil beings in every direction.

**OM I bow to the consort Vajravarahi, the great yogini,
controller of desire HUM HUM PHAT**

Here, the meaning of “Vajravarahi” is the same as before. “Great Yogini” means great practitioner. [Vajrayogini] has the power to bestow any of the two types of attainments you desire from proper reliance upon the spiritual friend up to the unification of no-more-learning. She is the “goddess ruling desire” because of this and the fact that she has mastered those paths herself.

The translation equivalent of “nama” [that is in the Sanskrit version of the eight lines] means “perfectly bow,” “respect,” “to be of service,” and so forth. There are many meanings, but here it means to “bow” as a way of making prostrations.

Benefits of the Eight Lines of Praise

There are limitless benefits to reciting the eight lines of praise of the Father mentioned in the [Chakrasamvara] Root Tantra that also apply to the eight lines of praise of the Mother. The benefits of the eight lines of praise taught in the [Chakrasamvara] Root Tantra are explained in accordance with the lineage of instructions by Je Lama [Tsongkhapa], Tuken, Ngulchu, and so forth.

Furthermore, they are briefly mentioned in the thirty-eighth chapter of the [Chakrasamvara] Root Tantra, where it states,

When the practitioner of this tantra
Sees the master as the hero,
And repeatedly perceives him with every delight,
He should proclaim this supreme root secret-mantra
The excellent mantra of the hero seven times,
Adorned with HUM and so forth.⁹⁹

99. For a complete translation of the root tantra, see *The Chakrasamvara Root Tantra* at www.dechenlingpress.org

When encountering your root guru, vajra-master, or any type of support for the body, speech, and mind of the three jewels or when going to holy places, you should recite the eight lines of praise of Heruka seven, three, or at least once; you should recite them together with prostrations. Not only that but you should imagine that you yourself are the nature of all the heroes and dakinis and offer the eight lines of praise. Also, imagine that the external [phenomena] such as the sky, earth, mountains, trees, forests, fire, water, wind, houses, tents, and all other inanimate objects as well as the animate six classes of beings that you see, hear, recall, touch are all Heruka in actuality, and then you should recite the eight lines of praise.

If you recite them in this way, you will easily obtain a vast amount of benefit equal to having made offerings and praises to all the buddhas of the three times and ten directions, and you will possess the good fortune of the Hero Glorious Heruka who continuously delights in the eternal play of simultaneously born great bliss.

In that tantra [it states] that the Bhagavan Glorious Heruka and Vajravarahi, the heart yoginis, Dakini, Lama, Khandarohi, and Rupini, and the [eight goddesses of the corners and doors],¹⁰⁰ Khandakapala, Partzandi, and all the twenty-four heroes and heroines of the three wheels, together with the inconceivable messengers will actually abide in the person who recites [the eight lines] and bless him and they will be pleased and affectionate. Anyone who is alive at the same time as the yogi who is reciting the eight lines of praise or who is related to him by seeing, hearing, remembering, or touching will most definitely obtain a vast amount of merit.

Subsequent to the above teaching on how to recite the eight lines of praise, the [Chakrasamvara Root Tantra] states,

Then undertaking that practice with perseverance
Offered to all the buddhas and so forth,
And always to the Great Hero,
Have no doubt that he will be endowed with delight.

100. The text actually says "twelve," but since there are only four heart yoginis and the eight goddesses of the corners and doors are not mentioned later, I have included them at this point in square brackets.

Vajravarahi abides in their heart together with
 Myself, the hero, the yogini,
 And the messengers.
 They will see the merit of those beings and
 The living beings of excellent birth.

We don't have the good fortune to actually encounter Heruka Father and Mother or the heroes and dakinis, and we wonder "if I practice, will I be successful or won't I?" We also have doubts about whether or not they will come when we invoke them! Yet Vajradhara said that Heruka Father and Mother will abide within you the moment you recite the eight lines of praise. Furthermore, the tantra states that once they are dwelling within you, they bestow their blessings; therefore just because you don't see them, you should not have any doubt about whether they will come or not, or whether they are dwelling [within you] or not.

The words of this tantra were spoken by Vajradhara; therefore you should have stable certainty in this tantra. From this perspective of mindfulness, recite the eight lines of praise. Generate great joy thinking "all the heroes and yoginis have entered and are dwelling within my mental continuum." Offer confession for all the negative actions, obscurations, and broken and degenerated commitments you have amassed since beginningless time, make requests from the depth of your heart for your desired aims for this and future lives, and imagine that they promise to fulfill them.

There are various [virtuous] deeds that require traveling to far-off lands and extreme hardship such as circumambulation and so forth, making hundreds or even thousands of offerings to many physical representations of [Buddha's] body, speech, and mind and so forth, performing the restoration and fulfilling rituals of [dharma protectors] for dispelling and assembling, and making requests to regional gods and nagas. Compared to all of these rituals for creating a dependent relationship that require massive effort and great hardship, this practice is different in that it easily and without hardship accumulates merit, purifies obscurations, and dispels [unfavorable] conditions with great force. This is an extremely great secretive magical means for accomplishing them in an instant. It is an extremely cherished means of accomplish-

ing any of the wishes of this life, future lives, or the intermediate state. Therefore whether it is done to benefit those dead or alive, we should make effort to accomplish this very practice.

The minds of all the buddhas of the ten directions abide as one; therefore since Heruka Father and Mother are dwelling within your own mental continuum, Guhyasamaja, Yamantaka, Kalachakra, Hevajra, and all the boundless peaceful and wrathful deities dwell within your heart and bestow blessings as well. Since the vajra-words of the tantras are nondeceptive, it is definite that you receive blessings from Mahakala, Palden Lhamo, and all the other “vajra-protectors” dwelling within your heart. Therefore if you wish to make request to any of the gurus, personal deities, buddhas, bodhisattvas, heroes, dakinis, dharma protectors, or guardians, you should invoke them into your heart and make a sincere and concerted effort to recite the eight lines of praise.

Furthermore, for the yogi who recites the eight lines of praise, wherever he stays, whether near a river, ocean, pond, and so forth or a mountain peak, crossroads, abandoned house, a narrow path, a home, and so forth, will be cared for with great affection by all the dakinis who will delightfully watch over them, dispelling unfavorable conditions, establishing favorable conditions, and absolutely providing their assistance.

The [Chakrasamvara] Root Tantra again states,

Rivers, oceans, and ponds,
Mountains, crossroads,
A pool, a spring, and a small lake,
Abandoned houses, and narrow streets,
In all of these places the dakini
Abides, looking at them all with affection.

Chapter forty-three states,

A house, crossroads,
The abode of the hero, or a mountain,
One is seen by the dakinis as abiding in the commitments
Even from a long way off.

Although the dakinis dwelling in the ten directions and limitless realms may be a long way off, they will unwaveringly look after those practitioners and bestow their blessings. All of those who maintain that Conqueror Vajradhara is a valid [source] should practice the eight lines of praise wholeheartedly. Although you actually [verbally] recite these praises for the sake of meditation, you should imagine that you emanate goddesses from your heart who, with their hands held in prayer, grasp your feet and recite the praises. The eight lines of praise perform the function of both praise and an offering.

Training in Clear Appearance and Divine Pride

Although in the Sakya tradition, once you have completed the offerings and praises, you engage in the mantra recitation without a break for developing concentration at this point, in the oral instructions of the Geden Hearing Lineage, once you have completed the self-generation of Guhyasamaja, Heruka, or Yamantaka, you meditate on the coarse and subtle generation stage. Therefore at this point you should train in accomplishing divine pride and clear appearance. If you don't, the actual generation stage will be destroyed, whereby the purpose of meditating on self-generation will be lost.

When you are reciting the words of the sadhana, without forgetting the meaning, you should apply the latter parts to the former; without losing the intended meaning, you should meditate with mental certainty. Although in Shaluwa's commentary, clear appearance is enhanced prior to sustaining divine pride, according to our tradition, it is easier if we explain mental apprehension of the [visual object] first. Those with the sharpest faculties, who are striving to accomplish clear appearance, mentally apprehend the general aspect from the Principal to the mountain of fire with great force at this point. If you are unable to do that, you should engage in analytical meditation from the crown of your head down to the lotus seat and from the lotus seat back up to your crown.

If you can't manage even that much, meditate on yourself as Vajrayogini as if you were a red orb of light, and if clear appearance comes, you have found the basis of observation and should be satisfied with

that much. Afterward add the phenomena source and so on in stages. Just as a statute maker builds an image out of clay, you should develop clear appearance of the supporting and supported mandalas.

If you are unable to do that, then you should follow the system of focusing on specific aspects of the Sakya tradition. This is clarified in Shaluwa's commentary, where he explains [meditating] with and without ornaments. If you are focusing on [Vajrayogini] without ornaments, you should start by sequentially developing clear appearance starting with the eyes. Initially you should focus on the central eye. Furthermore, if it is a male deity, the upright [central] eye is in the aspect of a right eye, and if it is a female, the upright eye is in the aspect of a left eye.

If [when you are receiving teachings and] the commentary is going to go on for many days, the unique features of the specific aspects for focusing the mind should be given in detail. In any case, to have perfect concentration, you must become skilled in the explanation for attaining tranquil abiding from the lamrim that contains the oral instructions stemming from the sutras and tantras that contain the methods for abandoning the five faults, relying on the eight applications, the system for accomplishing [tranquil abiding] through the six powers, the four mental engagements, the methods for abandoning sinking and excitement, means of sustaining mindfulness, and so forth. If practiced by someone who is very skillful, tranquil abiding can be accomplished within six months, and you will be able to attain stability on the coarse generation stage within one year.¹⁰¹

To accomplish tranquil abiding, the primary thing that is extremely important to be skilled at is the method for sustaining mindfulness. Introspection functions to investigate whether or not sinking and excitement are developing, it is not an antidote to sinking and excitement.

101. This is slightly misleading as it is not necessary to attain tranquil abiding to accomplish the coarse generation stage according to Trijang Rinpoche's commentary to the Body Mandala in *The Ecstatic Dance of Chakrasamvara*: "You don't need to accomplish definite tranquil abiding to accomplish the coarse generation stage. Although it is said that once you have attained the coarse generation stage, the way to accomplish mental abiding is in dependence upon the channels, winds, inner fire, and so forth during the completion stage, you do not need to accomplish tranquil abiding merely to accomplish clear appearance of the deity. If it were necessary to have discovered tranquil abiding to attain serviceability of the mind with the complete clear appearance of the stages of the coarse and subtle supporting and supported mandalas, then during the [coarse] generation stage, you would have to accomplish tranquil abiding."

Once you are on the lookout for sinking interfering with the factor of stability, you should work to develop a factor of clarity. Once you are on the lookout for excitement interfering with the factor of clarity, you should work to develop a factor of stability. However, initially clear appearance and a factor of stability are accomplished separately.

Furthermore, the factor of clarity is [accomplished] in dependence upon analytical meditation, and the factor of stability is accomplished in dependence upon placement meditation. You should single-pointedly assemble together an intense factor of clarity and a factor of stability. Although you may have both a factor of clarity and a factor of stability, if the factor of stability is not intense, you can develop subtle sinking, which is a major defect. Excitement is easy to recognize and sinking is difficult to recognize; therefore an essential bit of instruction is to be on the lookout for excitement and stop it before it occurs.¹⁰²

Je Rinpoche said, “If you stop meditating while you still have the wish to meditate, you will have the same heartfelt desire to engage in meditation as you did before.”

In the oral instructions of the Sakya tradition it states:

If there is clarity, end your practice with clarity,
 If there is no clarity, end your practice without clarity
 And it will remove the poison from your concentration.

These are two supreme bits of teaching.

Initially the beginner will only be able to place his mind on the object of observation for a moment; therefore each day should be divided into eighteen subsessions. However, you do not need to count each one as beginning a new session. You should maintain the session with mindfulness for as long as the visualization is clear. Between each session, read texts pertaining to the subject [of your meditation] and so forth

102. It takes great skill and very strong concentration to recognize subtle sinking, whereas excitement is not only the major problem for beginners but it is also easy to recognize. Once you have overcome excitement, the mind will become more focused and therefore more powerful, and you will be able to recognize subtle sinking. This is also the only time when subtle sinking is much of a problem. Drowsiness on the other hand needs to be overcome from the outset.

and maintain a clear visual image. This is what is meant by saying it is permissible to have eighteen subsessions.

For example, just as gold is constantly refined by cutting, burning, and rubbing, it is extremely important and beneficial to abandon sinking and excitement by meditating on the proper reliance upon your virtuous friend, the difficulty in finding the freedoms and endowments, impermanence, actions and their results, renunciation, bodhichitta, and so forth as explained in the lamrim.

When a factor of clarity occurs from analytical meditation, you should switch to placement meditation. By maintaining your [meditation] in that way, there will come a time when your mind will remain on the object of observation through its own power. Once you have reached that point, you can sequentially lengthen your meditation session. If you can observe the supporting and supported mandalas for one-sixth of a day, you have discovered stability in the coarse generation stage. Next, through continued progress in meditation, when you can meditate on the subtle body mandala deities right down to the white and black of their eyes, without mixing them up with an intense factor of clarity, and [maintain] a single-pointed factor of stability for one-sixth of a day, you have discovered stability in the subtle generation stage. Furthermore, as initially explained, you must accomplish both clear appearance and a factor of stability individually.

Having an intense factor of clarity in dependence upon analytical meditation and having a stable single-pointed factor of stability through placement meditation is adopted from Heruka and Guhyasamaja, and if you make a sincere effort to combine these two as described above, you will easily reach attainment.

Thus, accomplishing clear appearance is an antidote to ordinary appearances, and accomplishing divine pride is an antidote to ordinary conceptions; therefore you should also train in divine pride. To sustain divine pride, there [must be] a basis upon which divine pride is established. Previously, once your ordinary body was purified into emptiness, you generated yourself as Jetsun Vajrayogini. Regarding this, some say you are generating a body that is “another,” and therefore they feel that this is not suitable to function as [a basis] for developing divine pride, yet there isn’t any fault [in doing so]. For example, you didn’t

carry this body that you have right now from a previous life, but it was produced from the sperm and ovum of your father and mother and is therefore “other,” but you still mentally apprehend it as “my body.” This is similar to a disciplinarian of a monastery and so forth, who has not been established as such from the outset, yet when the conditions such as a valid basis of imputation and the act of imputing are assembled and the nominal terminology is ascribed to him, he undeniably becomes the disciplinarian and so forth. Here, the main point is that you are transferring your basis of imputation. Right now you have a physical basis composed of flesh and bones. You shouldn’t think that this collection of aggregates is Vajrayogini. Once all ordinary appearances and conceptions as well as the conception of true existence were purified in emptiness in accordance with the SHUNYATA mantra during bringing death into the path as the truth body, and you generated yourself as the emanation body of Vajrayogini as the resultant vajra-holder through the process of bringing the three bodies into the path and the five manifest enlightenments, the collection of the five aggregates of form and so forth became the [new] basis of imputation for labeling “I.” It is upon that that you establish divine pride, thinking “I am the actual resultant Vajrayogini.” When meditating on the generation stage, if you can’t establish stable divine pride of being the deity, it stems from not properly purifying [ordinary appearances and conceptions] in emptiness. According to Longdor Lama, if you don’t do that properly, you will not be able to put an end to ordinary appearances and conceptions. If you understand properly the process of imputing “I” through the realization of the view [of emptiness], it will assist you [in understanding] that the conception of “I” is different from the “I” in the conception of divine pride. In that way, train in clear appearance and divine pride. Furthermore, you should meditate for a long time within the context of possessing the four special features mentioned earlier.¹⁰³

For the most part this is similar to the generation stage of Yamantaka. In Shaluwa’s lecture notes, he explains the following exercises for training in visualization. While you are mentally apprehending the

103. These four special features are: 1) Only clear emptiness is appearing. 2) That emptiness is understood to be the absence of inherent existence. 3) The mind comprehending that emptiness is experiencing great bliss. 4) The “I” is imputed in dependence upon the first three.

body mandala, from time to time imagine that Vajrayogini, together with the body mandala, gets smaller and smaller until the outer Vajrayogini is only the size of a thumb and the body mandala deities are so incredibly small that it is as if they written with the tip of a hair. Then, from time to time imagine that the outer Vajrayogini and the body mandala deities get bigger and bigger until they fill the three realms. Once again, while you are visualizing yourself as the outer Vajrayogini, the size of the mountain and the body mandala deities are the size of mere mustard seeds. Then, from time to time visualize that you as Vajrayogini are the size of a mere mustard seed and the body mandala deities are the size of a mountain. You should train in these visualizations.

Initially, while the mind is focused and you are meditating on the wisdom eye, there are signs that your visualization is progressing properly. We should learn these teachings in Shaluwa's commentary.

The signs of having attained stability in visualization are threefold: 1) The entity on the side of appearance, 2) the entity on the side of emptiness, and 3) the entity of unifying [these two].

Concerning the first sign, this is, for instance, like when you are mentally apprehending the central eye, you feel as if you could see it with your own eyes or touch it with your hands. On the other hand, if it is very clear, there might be a tightening sensation, itching, numbness, and so forth.

An indication that you [have succeeded in] the second sign would be if, although your meditation on the eye may not be clear, after a while all coarse conceptualizations cease of their own accord without your having to try, you seem to be nonexistent, and appearances disappear into a state of emptiness. Even though this is not the view realizing emptiness, in dependence upon continued meditation on that state, it will transform into an actual realization of nonconceptual emptiness.

Concerning the third, while mentally apprehending the visualization, suddenly signs associated with the clear light dawn sequentially, such as miragelike, smokelike, fireflies-like, something like a black curtain draped over the sky, half of the extremely terrifying body of Rahula, and so forth.

Once you get tired of meditating in this way, engage in mantra recitation.

9. The Yoga of Verbal and Mental Recitation

THE YOGA of Verbal and Mental Recitation has five parts:

1. The Mantra to Be Recited
2. The Benefits of Reciting This Mantra
3. The Actual Mantra Recitation
4. Mental Recitation
5. The Fourteen Essential Topics

Concerning the necessity of [mantra] recitation, it serves many purposes. It functions to summon your personal deity, extinguishes negative karma, makes your speech powerful, accomplishes actions [such as pacifying, increasing, and so forth], establishes the potential to accomplish the vajra-speech, and becomes a ripening factor for vajra-recitation. Mantra recitation also summons the mental continuum of the deity, functions as a supplication for swift attainments, and so forth. For those reasons, the term “close retreat” should be understood to mean “near.”

Previously a lama was giving the oral transmission of the *Perfection of Wisdom Sutra in Eight Thousand Lines*, and when he was asked what it meant, he didn't know. You should not be like that, saying you have done so many close retreats without even knowing the meaning of “close retreat.”

There are two ways to perform recitation: verbal recitation and mental recitation. The rosary used for counting during verbal recitation is mentioned in [the *Unexcelled Expression*] where it states, “Having taken up the rosary of great conch . . .” In this case, “great conch” means human bone, and “the rosary of great conch” is a rosary of human skulls.

This substance for the rosary is taught in many [tantras] such as Hevajra, Heruka, Yamantaka, and Vajrayogini, where a rosary of skulls is praised as supreme. Furthermore you don't take many pieces from one skull; instead you take a single piece from one skull. In that way you assemble [fifty male skulls and fifty female skulls], take [one piece from each of] the fifty male skulls and fifty female skulls, and string together a rosary with a hundred beads, alternating between a [piece of a male skull and a piece of a female skull]. Many of the previous holy beings practiced in this way. If you can't find a rosary of skulls, the [*Vajradaka Tantra*] states: "For manifesting the activities of pacifying, increasing, and controlling; bodhi seeds accomplish all actions."

As it says, bodhi seeds are suitable for all four actions. The rosary string should be strung together by an undefiled young girl,¹⁰⁴ using nine strings intertwined [to make a single string]. Furthermore, for close retreats and so forth, the rosary strings should be wound inward, and for casting spells, they should be wound outward. When you get a new rosary or begin a retreat, it would be excellent if you performed the extensive [ritual] for blessing the rosary. How to do that is taught in Shaluwa's lecture notes and is included in the retreat manual that I composed for this practice [of Vajrayogini]. To do an abbreviated version, it is sufficient to simply recite the three-OM mantra seven times, blow on the rosary, and rub it between your hands. It is also acceptable to use the rosary ritual according to the Father. Do which ever is easiest.

You should keep your rosary hidden so that others won't see it. You shouldn't adorn your rosary with a bunch of stuff. Nepalese practitioners keep their rosaries in cloth bags; therefore it would be excellent if you did the same and made a bag to hide your rosary. Likewise, your other tantric commitment substances should be hidden as well. In general, the practice of tantra should be kept extremely secret, as displayed by Jamyang Shepa when a king requested Dharma teachings. Jamyang Shepa made all of the king's servants go outside, spoke in a very secretive manner, and gave the oral transmission of the Vajrapani [mantra]. Because of this, the king easily reached attainments and was greatly benefited.

104. "An undefiled young girl" refers to a virgin.

There are four sequential systems for counting the mantras for pacifying, increasing, controlling, and wrathful [activities] for which you place the rosary on the index, middle, ring, and little finger respectively as you pull the beads. Here, when doing a close retreat, you are principally working to summon the power of the deity; therefore you should place the rosary on your ring finger as you pull the beads. Furthermore, when reciting [mantras] in mother tantra, the rosary should be on the ring finger of the left hand while using the thumb [to pull them forward]. Yet if you are unable to do that for very long, then you should say a few mantras that way in the beginning and then move the rosary to the index finger with all four fingers held together. If you count [mantras] in this way, since they are all conjoined, it performs the function of counting with the thumb and the ring finger.

The mantra to be recited is the three-OM mantra. It is a combination of two mantras extracted from the Chakrasamvara Root Tantra. One is the close-essence mantra OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE HUM HUM PHAT,¹⁰⁵ which is found in the forty-eighth chapter. The other is the essence mantra OM VAJRA BEROTZANIYE HUM HUM PHAT, which is found in the fiftieth chapter. Well then, you may ask, “Why is the three-OM mantra not in either the [Chakrasamvara] Root Tantra or Naropa’s small treatise?” This is because it must be learned from the oral instructions of a guru as it is extremely profound and easily invokes blessings. The combination of these two mantras occurs in the two-faced Varahi of Indrabhuti. Former lamas have said that we should supplement the deficiencies in the paths of the other Varahis with this practice [of Naropa]. This three-OM mantra is taken from the essence and close-essence mantras but is not the root mantra. Nevertheless this functions as all three. OM SARWA BUDDHA DAKINIYE HUM PHAT SÖHA appears in the sadhana of Severed-Headed Varahi from the Rinjung [Gyatsa] and is the mantra of the buddha-dakini. OM VAJRA WARNANIYE is the mantra of the vajra-praise goddess. OM VAJRA BEROTZANIYE is the mantra of the vajra-Vairochaniye goddess. Furthermore, the first is the principal and

105. As we will see below, this mantra is a combination of two mantras, which constitutes two-thirds of the three mantras that make up the three-OM mantra.

the other two are the retinue mantras. When you combine those three mantras, you get the three-OM mantra.

The meaning of those three mantras has already been explained by Ngulchu in his commentary to the generation and completion stage of Kachö as follows.

The meaning of the first mantra is that the minds of all the buddhas are the exalted wisdom of great bliss that moves through the sky of reality; therefore the “dakini of all the buddhas” is the truth body or vajra-mind goddess.

Concerning the meaning of the second mantra, “WAR-NANIYE” has a multitude of meanings such as praise, class, race, color, someone who strikes, someone who liberates, a verse, a mouth, utterance, and so forth. The vajra of exalted wisdom of inseparable bliss and emptiness manifests as sound and reveals the meaning of Dharma to disciples; therefore it is the vajra-proclamation goddess and is the enjoyment body or the vajra-speech goddess.

The meaning of the third mantra is that the exalted wisdom of inseparable bliss and emptiness appears in the aspect of vajra-form body to work for disciples as the vajra-Vairochana goddess and is the emanation body or vajra-body goddess. In short, the inseparable union of the vajra-body, -speech, and -mind of all the buddhas operates as the root, essence, and close-essence mantra of Jetsun Vajrayogini.

The source for the meaning of this three-OM mantra is explained by Jamgon Tsongkhapa in his [commentary to Luipa’s] sadhana on Heruka entitled *Wish Fulfilling*: “VAJRA BEROTZANIYE is the vajra-Vairochana goddess. SARWA BUDDHA DAKINIYE is the dakini of all the buddhas. VAJRA WARNANIYE is the vajra-praise goddess.”

[A commentary] to the generation stage entitled *A Lamp Dispelling Darkness* [*Mun sel sgron me*] states, “This very three-OM mantra that has descended through the hearing lineage of gurus has combined the root, essence, and close-essence mantra into one. It is for this reason that it has three OM’s at the beginning and three PHATs at the end. The thirty-two syllable mantra is extremely profound.”

In Jampa Chölek's generation stage [commentary], it states, "Concerning the meaning of this mantra, OM OM OM is the body, speech, and mind. SARWA BUDDHA DAKINIYE is all the dakini-buddhas. VAJRA WARNANIYE is the vajra-lineage or color. VARJA BEROTZANIYE is vajra-Vairochana. HUM HUM HUM is the body, speech, and mind. PHAT PHAT PHAT is the body, speech, and mind. SÖHA means "establish [in me]." Of the three upper and lower body, speech, and mind [that is, the three OM's, three HUM's, and three PHAT's] the first is the truth body, the second is the enjoyment body, and the third is the emanation body."

Therefore, the OM, HUM, and PHAT of the three-OM mantra are the truth body, enjoyment body, and emanation body of all the buddhas of the three times and symbolize the body, speech, mind, and so forth.

SARWA BUDDHA DAKINIYE is the dakini of all the buddhas. DAKINI is one who travels through the sky. The means of establishing this is from [the derivative] "DI," which means "to travel." Furthermore, saying she is "the consort of all the buddhas" is not [the correct] meaning. According to Ngulchu's lecture notes, the proper meaning of "dakini" is that she travels through the space that is the emptiness of reality of the truth body, which is the exalted wisdom of great bliss in the minds of all the buddhas in the three times, and [refers to] the good qualities of her mind. VAJRA WARNANIYE means that she is either the vajra-praise goddess or the proclaiming goddess as the speech of all the buddhas. It refers to her good qualities of speech and the proclaiming of the subject matter of the wheel of mantra-dharma of inseparable bliss and emptiness. VAJRA BEROTZANIYE means that she is the "vajra-Vairochana goddess," which is the nature of the body of all the buddhas appearing in the aspect of a goddess for the welfare of sentient beings, the form body of inseparable appearance and emptiness, and it reveals her good qualities of body. These three primarily reveal the deeds of the truth body, enjoyment body, and emanation body, respectively.

This mantra possessing the name of the three yoginis is revealed by the oral instructions to be a collection of the root, essence, and close-essence mantras; therefore this three-OM mantra functions as the root, essence, and close-essence mantra of the Goddess of Dakini Land. Reciting this [mantra] performs the same function as reciting the mantras of all the various types of dakinis such as Tara, Sarasvati,

Parnashabari, Marichi, Sitapatra, Pratisara, and so forth and procures the same benefit. Thus, the reason for these [benefits] is explained in accordance with the teachings of Tuken Rinpoche and other holy beings: all the limitless dakinis who are objects of worship can be subsumed within the thirty-seven places—the twenty-four places, the eight charnel grounds, the four continents, and Mount Meru—that are the abodes of the heroes and dakinis. And all of those can also be subsumed within Vajrayogini. The three-OM mantra symbolizes those deities. If we break down the syllable BAM, it becomes five [syllables]: a short-A, YA, RA, LA, and WA. The short-A represents Vajrayogini; the YA, Lama; the RA, Kandharohi; the LA, Rupini; the WA, Dakini. [These five] are the five mothers of the wheel of great bliss.

The first OM is Partzandi. The second OM is Tzändriakiya. The third OM is Parbhawatiya. SAR is Mahanasa. WA is Biramatiya. BU is Karwariya. DHA is Lamkeshöriya. DA is Drumatzaya. These are the eight heroines of the mind wheel.

Likewise, KI is Airawatiya. NI is Mahabhairawi. YE is Vayuvega. VA is Surabhakiya. JRA is Shamadewi. WAR is Suwatre. NA is Hayakarna. NI is Khaganana. These are the eight heroines of the speech wheel.

YE is Chakravega. VA is Khandarohi. JRA is Shaundini. BE is Chakrawarmini. RO Subira. TZA is Mahabala. NI is Chakrawartini. YE is Mahabire. These are the eight heroines of the body wheel.

The first HUM is Kakase. The second HUM is Ulukase. The third HUM is Shönase. The first PHAT is Shukarase. The second PHAT is Yamadhuti. The third PHAT is Yamadhati. SÖ is Yamadangtrini. And HA is Yamamatani. These represent the eight goddesses of the corners and doors.

The Principal Heruka and the twenty-four heroes of the body, speech, and mind wheels are symbolized by the moon mandalas; therefore all the sixty-two deities of the Chakrasamvara [mandala] are included here.

The Benefits of Reciting This Mantra

The [Chakrasamvara] Root Tantra states:

If you desire supreme attainments
The mantra and deity [should be seen] as inseparable.¹⁰⁶

For that reason, reciting the secret three-OM mantra accomplishes all the deities mentioned earlier. Those carrying over karma from a previous [life] don't need to depend upon a close retreat and so forth; by merely reciting this mantra, they will accomplish every attainment.

[In the *Prayer to Perceive the Beautiful Face*], Je Tsarchen stated:

Eh Ma! Arise now from the dakini-sphere and
Care for me by the truth of what is said in
The King of Tantras of Glorious Heruka that
Attainments come from reciting the supreme close-essence
[mantra] of Vajra Queen.

In the forty-eighth chapter of the [Chakrasamvara] Root Tantra it states:

By reciting this mantra, you will receive attainments,
It is the accomplishment of all virtuous actions.

For those upon whom the Heruka empowerment is perfectly bestowed, although they may not obtain the other empowerments of the four classes of tantra, they are endowed with similar potentiality, and they will accomplish all the peaceful and wrathful deities; therefore this is the most holy or supreme practice that surpasses all others.

The [Chakrasamvara] Root Tantra states:

It is said that [those who receive]
Empowerment into this tantra
Will all become siddhas.

Through seeing, laughing, and holding hands,
Embracing each other and so forth,
One should receive empowerment

106. This verse is not in the Chakrasamvara Root Tantra. Perhaps it is in an explanatory tantra.

On the crown of the head in
This most sacred of all tantras.
The glory of this [tantra] surpasses gods and men.

Also from the [Chakrasamvara] Root Tantra:

Seeing this excellent supreme yoga
Others are compared to essenceless straw.¹⁰⁷

Comparing the secret mantras of other tantras to the secret mantra of Heruka Father and Mother is like comparing dry grass to fire, and it seems they have little power or capacity.

[The Chakrasamvara Root Tantra] also states:

This is the king of mandalas
That has not emerged nor will emerge in
Tattvasamgraha, Samvara,
Guhyasamaja, or Yamantaka.
Whatever was taught or not taught
It all resides in the Glorious Drinker of Blood.

This contains them all—Maya Samvara, Guhyasamaja, Yamantaka, and so forth that have already been taught and all those that will be taught in the future. And this [tantra] surpasses any that have already been taught or will be. This is the source of all common and supreme attainments that are explained in any of the other classes of tantra.

The [Chakrasamvara Root Tantra] also declares:

The secret mantra of the King of Knowledge
Accomplishes all activities.

107. This verse is different from that in both editions of the root tantra that I used when preparing the translation for Dechen Ling Press, which states:

Seeing this excellent supreme yoga
Is like comparing fire to straw.

There is nothing more supreme
Than this in the three worlds.

By knowing the mantra of Glorious Heruka
Other [mantras] are like dry grass compared to fire.

Nowhere in the three realms is there a secret mantra that surpasses the definitive meaning of the secret mantra of Glorious Heruka Father and Mother, and comparing this mantra to others is like comparing dry grass to fire in that it has little power.

The forty-seventh chapter [of the Chakrasamvara Root Tantra] describes the benefits of secret mantra of the buddha-dakini, where it states:

Next, a further perfect explanation,
The essence of all the dakinis.
By merely recalling this,
All the realizations will be born.¹⁰⁸

The forty-eighth chapter states:

That which is virtuous for all the dakinis
Is the essence of all the yoginis and
Accomplishes all the desired aims.

This mantra is the condensed essence of all the dakinis; therefore Vajra-varahi and all the dakinis will fulfill all the wishes of the practitioner.

That same chapter also states:

The dakinis and yoginis,
Below the ground as well as in the heavens,
Likewise those in the lands of men
And whatever actions there are,

108. The root tantra says “merely reciting.”

Through this mantra they are all accomplished.
 This is the virtuous means of attainments
 Bestowing all attainments.

Other than this there is nothing more sublime
 Existing in the three worlds.
 For which purpose this is unexcelled.
 All the actions will be accomplished
 And the excellent method is revealed.

[Now] I will explain the abode of
 All the dakinis briefly but not extensively.

As revealed in the words of this tantra, because the buddha-dakini mantra easily accomplishes all the various attainments in the three worlds, it is unsurpassed, and from among all secret mantras, this one is incomparable. [All the] accomplishments you desire such as obtaining a [long] life or wealth and curing physical ailments such as headaches, epidemics, infectious diseases, and so forth [can be accomplished with this mantra]. It pacifies mental suffering. It pacifies frost, hail, and famine. It can stop rain. It dispels the harm caused by the eight classes of malicious spirits such as planetary spirits, nagas, king spirits, and so forth. It can summon people, wealth, and so forth. Making a sincere effort in this very mantra is the supreme [means] of accomplishing the limitless actions that you desire such as killing, dispelling, separating, confusing, and so forth.¹⁰⁹

Actualizing the state of the great Dakini Land in this very life or before too long is accomplished through meditating on the two stages of the Principal.

The Heruka Root Tantra [addresses what will happen if] due to the power of [unfavorable] conditions in this life you do not obtain supreme realizations:

109. The last four accomplishments listed here are wrathful actions undertaken with great love and compassion by highly realized bodhisattvas with the clairvoyance to be able to ascertain whether or not such actions are ultimately beneficial.

When the yogi is transferred from this life
The Blood Drinker as well as the yogini,
With a variety of flowers held in the hand,
Possessing a variety of victory banners and pendants,

With the sound of a variety of music,
And offering various sounds, [they]
Will lead you to the pure land of the dakinis.
In this way death will be a [mere] conceptualization.

On this earth it is difficult to find
This great tantra of the most Glorious Heruka.

And:

Held by the left hand, [he will]
Be carried by the dakinis to
Their own places,
Constantly frolicking
And led to the Blissful Abode.

With respect and desire for Glorious Heruka,
One is led to the astral state.
The practitioner endowed with mantra-body
Will not die in samsara or grow old.

No matter how powerful the five degenerations become, the blessing of Heruka Father and Mother becomes ever greater and swifter. Because this quality is possessed only by them and not by any other deity, it is unbelievably rare to find a practice such as this on the face of the earth. When a practitioner of this path dies, Heruka Father and Mother, the heroes, heroines, and so forth will escort him, holding flowers in their hands, small melodious bells, parasols, victory banners, and so forth and offering pleasing songs, and lead him to Dakini Land. Therefore "death" is a mere nominal imputation, and he will not experience even the slightest illness, pain, or suffering, and he will be as rapturous as a son going to his father's home.

Furthermore the [Chakrasamvara] Root Tantra states:

[For]those supreme people who perform every action,
All negativities of the self will be completely purified,
The ground of a tathagata will be attained, and
Life after life, they will be born into the lineage of Buddha
And become a king endowed with faith.

The characteristics of all the previously
Accumulated negative karma will diminish.
For those who continuously meditate,
All their wishes will be accomplished.

For example, if you take a container filled with butter
And place it in the middle of a fire,
The fresh butter on top will melt and
Will destroy the impurities of that container.

In the same way Shri Heruka
Will destroy the signs of nonvirtues.

By merely remembering, concentrating,
Reading, reciting, or writing,
The enjoyments of the pure lands will be obtained
Or you will attain the state of a chakravartin king.

Thus all karmic obscurations are purified. By engaging in mere concentration upon this path, reading the scripture, or reciting or writing a volume of this tantra, you will attain the external glory of the enjoyments of the heavens, and particularly you will attain the state of a chakravartin king. At the end of this life, you will become a knowledge-holder in Dakini Land or a devout king who practices this Dharma, and you will be born into the lineage of the Supreme Vehicle. The benefits of this [tantra] are limitless, and it is said that if you don't practice this path but rely on other yogas, it is similar to churning water with the desire to obtain butter.

The [Chakrasamvara] Root Tantra states:

For example, by desiring some butter and
 Making effort at churning water,
 Not only will you not get butter
 But you will only exhaust yourself.

To rely on other yogas
 By offering and withholding
 As a means of livelihood
 Is [completely] meaningless.

Even if a practitioner or yogi of this path appears to be worldly and comes from a bad family or has bad behavior, wherever that yogi lives, Chakrasamvara Father and Mother, together with the collection of heroes and yoginis, will actually dwell in that place and bless the environment and its beings.

The [Chakrasamvara] Root Tantra states:

Whatever place is inhabited
 By a yogi or supreme hero,
 Even low caste or barbarian,
 That region is a favored one.
 In order to care for living beings,
 I shall always abide there.

In short, the merit and benefit procured through practicing the essence of the oral instructions contained in the meaning of the Heruka Tantra are beyond imagination.

The [Chakrasamvara] Root Tantra states:

How would one be able to express
 By speaking with one mouth only
 That which cannot be explained
 Even with a hundred thousand mouths?

If someone sees the face, hears the voice, obtains a hand blessing, and so forth of someone who makes a sincere effort in the yoga of this deity, he will be separated from all of his nonvirtue through seeing, hearing, remembering, or touching.

By seeing, touching,
Hearing, or remembering [him],
[One] becomes liberated from all nonvirtues.
In that itself one should have no doubt.

Thus the benefits of reciting this mantra are limitless, and that makes the teachings of this deity unique. Exerting oneself single-pointedly in the meditation on and recitation of this yoga is the foremost supreme method for extracting the essence of this life.

The Actual Mantra Recitation

I have arranged the way to engage in the visualization [during mantra] recitation in my manual for performing a great retreat for this [practice]. If you are able, recite the mantra once you have imagined at the heart of the principal goddess of the body mandala a phenomena source, moon, syllable BAM, and mantra rosary. If you can't manage that much, then generate the Principal Mother together with the four heart yoginis from the short-A and YA, RA, LA, and WA and the thirty-two dakinis from the three-OM mantra. Then recite the mantra with the phenomena source, moon, syllable BAM, and mantra rosary at the heart of outer Vajrayogini.

In the Sakya tradition [they have different names for the mantra recitation]. The heap recitation is referred to as “the arranged recitation.” The commitment recitation is “the emanating and withdrawing recitation.” The mental recitation is called “cessation recitation.” The reason for the term “cessation recitation” is that through binding the winds with vitality and exertion they cease. The *Melodious Drum* explains that [that there are two reasons for the term “commitment recitation”]: one is because it is the means of protecting the commitments that we promised to keep during the empowerment, and the other is that it

maintains our general commitment to work for enlightenment to fulfill our own aims and the aims of others.

There are two terminologies used in the Sakya tradition for verbal recitation, “the emanating and withdrawing recitation” and “the arranged recitation.” The first of these accomplishes our own welfare by sequentially making offerings to the buddhas, and the other visualization accomplishes the welfare of others by establishing living beings in the state of Vajrayogini.

First, accomplishing the welfare of oneself. Limitless red light rays radiate from the syllable BAM and mantra rosary at the heart of the Principal Mother of the body mandala and fill your entire body. These light rays radiate outward, and upon their tips emanate offering goddesses who present offerings to all the buddhas in the ten directions. These light rays invoke the blessings of the three secrets [body, speech, and mind of all buddhas] and all the attainments of [outer and inner] Dakini Land in the aspect of deity-bodies, BAMs, and hand symbols.¹¹⁰ Imagine drawing those light rays back; they dissolve into you, whereby the blessings are absorbed. You can also radiate and absorb the deities of either the five wheels or three.¹¹¹

Accomplishing the welfare of others consists of emanating light rays as before, illuminating everything from the Principal Mother of the body mandala up to the outer Vajrayogini body and moving progressively outward. From there the [light rays] emanate outward, striking the six classes of living beings, including those in the intermediate state. This purifies their two obstructions together with their imprints as well as the faults and defects of the environment and its beings. All environments transform into a phenomena source, and all the inhabitant living beings transform into the body of Vajrayogini. Imagine that all these Vajrayoginis recite the three-OM mantra and that its sound resonates and pervades everywhere. Alternatively, you can imagine [light rays equal to the number of sentient beings] and that at the tip of each one of those light rays is generated a Vajrayogini. [The light rays]

110. The term “three secrets” is used repeatedly to refer to the body, speech, and mind of all buddhas. The three are considered “secret” because only buddhas can perceive them.

111. The five wheels are the commitment, body, speech, mind, and great bliss wheels of the Chakrasamvara mandala; the three are merely the body, speech, and mind.

strike sentient beings, and a Vajrayogini comes to rest on the head of every living being. Nectar descends from [these Vajrayoginis], purifying all the negative karma and obscurations of the mental continuum [of each living being] and establishing them all in the state of Vajrayogini. Another option is to imagine emanating Vajrayoginis on the tips of those light rays and have their katvangas transform into the Father [Heruka]. Also, on the tips of those light rays emanate either the close offerings, desire objects, and substances representing auspiciousness, or offering goddesses that present outer, inner, secret, and suchness offerings [to all living beings], whereby they receive the blessings of body, speech, and mind. [All of this is done] while reciting the mantra.

If you have been meditating on the body mandala, the mantra rosary is at the heart of the Principal Mother as before. If not, arrange it at the heart of the outer Vajrayogini. If it is too difficult to visualize the mantra rosary arranged at the heart of the Principal Mother of the body mandala during the recitation, it is acceptable to transform the body mandala deities back into the mantra rosary. Once you have finished the recitation, you should once again transform them back into the body mandala.

Concerning the arranged recitation, visualize perfectly the moon disk, seed syllable, and mantra rosary at the heart of the Principal Mother of the body mandala. Sequentially focus the mind on the letters of the mantra rosary and recite the mantra as if you are reading the mantra rosary.

“Mantra recitation” is meant to invoke the deity. In a condensed “action-permitting retreat,” recite one hundred thousand mantras. In an extensive retreat, recite four hundred thousand. At the end of an action-permitting retreat, you absolutely must perform a compensating burnt offering.¹¹² It is absolutely necessary that you yourself be the one performing the burnt offering; therefore it is unacceptable to have someone like a monk do it for you. To do a condensed great retreat,

112. A close retreat of actions is a retreat that brings you closer to the deity. An action-permitting retreat is a retreat that requires a certain number of mantra recitations and a subsequent burnt offering. It is a preliminary that makes one suitable to engage in mandala actions such as self-initiation and consecration. Not all close retreats are action-permitting retreats, but all action-permitting retreats are close retreats.

recite the mantra three million two hundred thousand times, and to do an extensive [great retreat, recite the mantra] ten million times.

Although it is not clear in the self-generation texts of this [deity], an important feature is that if you can identify each and every deity of the body mandala, it [will assist you] in manifesting a clear appearance of the body mandala. If during the session the mind wanders and you mistakenly recite another mantra or you yawn, sneeze, fall asleep, or speak and so forth, then you should not count whatever mantras you have recited for that round, and you must start again from the beginning. However if you follow that system, it will seem as if the time will never come when you will finish your retreat; therefore I have presented a slightly less strict tradition in my retreat manual for this Venerable Goddess based on Landor Lama's *Synonyms of Secret Mantra* [*gSang snags ming gi rnam grangs*] and so forth. According [to this text], if you yawn, [subtract] three; speak or cough, [subtract] five; pass gas, [subtract] seven. If you spit, blow your nose, expel phlegm, or sneeze, [subtract] ten for each one. And if you fall asleep, subtract fifteen from the total number of mantras. Furthermore, you should come to a clear understanding of the other essential points to be maintained during a close retreat by [studying] the retreat manual.

When reading the mantras, it is difficult to understand how to recite them properly, yet the root of all virtuous Dharmas and especially Secret Mantra is accomplished through devotion; therefore faith is extremely important. For example, Arik Geshe the Great tells the story of a mute who was able to beg for food and in India how an old woman recited the mantra of Chunda incorrectly yet was able to eat stones [during a famine].¹¹³

Therefore, from within that context, [the benefits of reciting] other

113. These two stories are also told in *The Ecstatic Dance of Chakrasamvara*, where Trijang Rinpoche states, "If you know how, you should recite the mantras perfectly. If you don't know how to say them completely perfectly, yet you have stable faith and confidence, it will be like the [person who recited the] mantra of the goddess Chunda OM BALE BULE BUNDE SÖHA. Having recited it, she was able to cook stones. As exemplified by this story, powerful faith and confidence are of primary importance. Even though [the pronunciation] of the mantra may not be perfect, if you have faith, it will be like a stupid person, who, although he doesn't know how to speak, obtains food by making the sounds of a fool. Therefore it will be as if your pronunciation was faultless."

mantras cannot compare to the extensive benefits of reciting the three-OM knowledge mantra. Furthermore, the sole primary method for accomplishing Dakini Land is verbal recitation, [and it is effective] even though you may not know the mantra visualizations and so forth, as long as your mind doesn't wander and you trust your guru and personal deity. If you make extremely powerful supplications to them with stable faith and confidence in this Dharma, you can absolutely reach attainments through this knowledge-mantra, making [reciting] it unlike reciting any other mantras.

Saying "attainments [are reached] through reading" does not mean that your body and mind should be allowed to wander anywhere they like without restraint. This [practice of Vajrayogini] is the ultimate in Secret Mantra; therefore as a preliminary you must perfectly train in the common path and additionally perfectly protect, as you would [protect] your life, the general and specific vows and commitments that you promised to keep when receiving the great empowerment of Secret Mantra such as the bodhisattva and tantric [vows and commitments]. Assiduously training in yoga while maintaining the perfectly qualified branches of the retreat, recite the mantra without the eight faults according to the teachings presented in the *Tantra Requested by Subhahu*.¹¹⁴

Thus you should recite the mantras as perfectly as the extent of your knowledge.

Mental Recitation

For the mental recitation and meditation on the completion stage, in the texts concerning the generation stage within the Sakya tradition, the mental recitation is done first, and then the two auxiliary completion stage practices are strung together in a single meditation. However, it is the intention of Changkya Rolpai Dorje that since the first object of observation for the mental recitation is more subtle than the

114. *The Tantra Requested by Subhahu* lists the eight faults as follows:

When proclaiming the mantra, don't recite too quickly, too slowly,
Not too loudly, and not too softly,
Don't converse with others and don't be distracted,
Or [recite] the short accents as long or the long accents as short.

first auxiliary completion stage, the very best thing to do is to meditate on the first auxiliary completion stage and then [perform] mental recitation as this functions as a ripening agent for the completion stage. Since this great being is speaking from his own experience that arose from the oral instructions on the meaning of the tantra, Ngulchu father and son have arranged it in the same way. Furthermore, during the first completion stage, you should visualize four small joy swirls in the corners of the phenomena source, but during the mental recitation, other than [focusing on] the mantra circle, it is not necessary to focus the mind on the small joy swirls. For that reason, here [in this practice], the first auxiliary completion stage meditation is done as a preliminary, followed by the mental recitation and then the second completion stage meditation. This is the oral instruction of this tradition for undertaking the mental recitation and the two completion stage meditations. If you do the mental recitation after the [first] auxiliary completion stage practice, the winds will be drawn into the central channel with greater force, whereas if you perform the mental recitation first, the winds will go outward, which is an impediment to drawing the winds into the central channel.

As for the way of doing that, once you have completed the verbal recitation, begin the first auxiliary completion stage practice by assuming the sevenfold physical posture and performing the nine-round breathing meditation. It is not necessary to perform them extensively according to the Six Yogas of Naropa, but they can be performed as in the life-extending practices. For this, first inhale through your left nostril and exhale through your right nostril. Next, inhale through your right nostril and exhale through your left nostril. Then inhale through both and exhale through both three times together. Until you become familiar with this, you should actually block the right nostril with the index finger of your right hand and inhale through your left nostril. Then block the left nostril and exhale three times from the right, reverse the positions, and do the same process again. Then, place the two hands in meditative equipoise and inhale through both the right and left nostrils and then exhale three times through them both, which makes nine rounds in all.¹¹⁵

115. There are two ways in which the “nine rounds” are explained. In one system you exhale in

Here, in accordance with the commentarial teachings of the Sakya tradition, during the first completion stage, the lower winds are first constricted slightly, like an invitation. Next suppress the upper winds, then completely contract the lower winds, and then bring the upper and lower winds together three times and finally into embrace. Those three [constrictions] of wind exemplify the 1) opening, 2) base, and 3) belly of a vase.

According to the intention of Je Rinpoche, it is not necessary to prepare with the three constrictions of the lower winds and so forth, but from the beginning, the upper winds should be slowly suppressed and then the lower winds slowly withdrawn and brought into embrace. While holding this vase breath, gently touch your right and left knee and the crown of your head with your right hand, and then snap your fingers at the level of your heart. This is calculated as one count. Hold the rosary in your left hand and move each bead [for each one] and count three, five, seven, and so forth. During your daily practice it is sufficient to do this once, but when training specifically in this practice, you should do it repeatedly. Initially [hold your breath] for only three counts or so and then sequentially extend it. During both the first completion stage meditation and the mental recitation, don't hold the vase breath forcefully, instead when you can no longer hold it, you should release it gently without moving the nostril hairs. Otherwise, if you do not unite the winds in a vase breath but [merely] imagine that the upper and lower winds are collected into the object of observation at the heart and are absorbed and dissolved into the mantra-circle, it will be easier to perform. This is a great and profound oral instruction that is necessary to prevent obstacles to the channels and obstacles to the winds. It is also the intention of the tantras that the vase breath be held visually by the mind.

one long breath in three equal portions, with a slight pause between each portion. Since you are exhaling through the right nostril only, then the left nostril only, and then both nostrils with each exhalation, divided into three sections, you get nine exhalations or rounds. In the other system, you repeat the entire process three times, and since you are exhaling through the left nostril only, then the right nostril only, and then both nostrils, you end up with nine rounds.

The Samputa Tantra states:

The winds that move above and below
Should be brought into embrace by the mind.

Although you shouldn't do too many mental recitations, they should be done to the best of your ability and merely holding the winds once during each session is sufficient.

If you withdraw the body mandala, the four heart yoginis dissolve into the Principal Mother, and she dissolves into the syllable BAM. The thirty-two yoginis dissolve into the thirty-two letters of the three-OM mantra, and then you meditate on the body as an empty shell. Imagine the central channel with its four special characteristics,¹¹⁶ together with the phenomena source at the level of the heart and so forth. Then bring the [the phenomena source] down to the navel and bring the winds into embrace in accordance with Ngulchu's commentary. If you don't withdraw the body mandala, you should bring [the phenomena source] down to the navel. At that point, the heart of the Principal Mother of the body mandala should be at the level of your own navel; therefore you don't need to bring [the phenomena source] at the heart of the Principal Mother of the body mandala down to her navel. If it is beyond your mental capacity to [visualize] the body mandala, it may be dissipated into emptiness; it is also acceptable to set it aside.

During the second completion stage, once you have finished mental recitation, imagine that the phenomena source, moon mandala, syllable BAM, and mantra rosary, as the objects of observation, move back up to your heart. They then dissipate into emptiness, after which you place your mind in meditative equipoise on bliss and emptiness.

Next, during the second auxiliary completion stage meditation, bliss is accomplished in dependence upon the upper white joy swirls of "sky enjoyment," and emptiness is accomplished in dependence upon the lower red joy swirl of "earth enjoyment." At this point, when it was said "set aside the mantra circle," this means that you should sequentially

116. The four characteristics are 1) red and oily like liquid resin, 2) clear and luminous like a lamp of sesame oil, 3) straight and true like the trunk of a plantain tree, and 4) soft and flexible like the petals of a lotus.

dissolve it from the outside inward until even the nada dissolves into unobservable emptiness. In Shaluwa's [commentary], he states that during the second auxiliary completion stage, the descent and ascent of the red and white joy swirls that finally mix at the heart and the mind's being finally placed in meditative equipoise on emptiness are extremely necessary as they are the purifying agents for the minds of white appearance, red increase, black near-attainment, together with the clear light.

In other personal deities of highest yoga tantra, until you attain the generation stage, you don't meditate on the completion stage, but both Heruka Father and Mother [practices] have a unique characteristic not shared by others that you can train in both the generation stage and completion stage [simultaneously].

The Fourteen Essential Topics

The Heruka Root Tantra states:

The garments, five mudras, and so forth,
Branches of wisdom, the tent and dagger,
Through reciting ah—li ka—li¹¹⁷
The cause and so forth are preceded by emptiness.

By the nada entering and so forth¹¹⁸
Until the yoga of absorption,
Nectar that satisfies and brings liberation,
Bestowing initiation, and the hand offering.

Also, by the great armor of perfect protection,
And making offerings with all the mantras,
In that way, these are the fourteen essential topics
I have briefly explained.

117. I left the Sanskrit vowels as "ah—li ka—li" (as they are in the Tibetan text) for poetic meter.

118. Here, "sgra" in Tibetan is literally "sound," but as explained in the traditional Tibetan commentaries, it is a reference to the nada.

The fourteen essential topics reveal the structure for the sadhanas of Heruka Father and Mother. Je [Tsongkhapa] father and sons as well as Changkya Rolpai Dorje and so forth have explained the meaning of the tantra according to the oral instructions once the meaning of the tantras arose as personal instructions.¹¹⁹ Ngulchu father and sons and so forth also combined the generation stage of Vajrayogini with the structure of the fourteen essential topics. Although the eleven yogas do not contain these fourteen essential topics, every one of the eleven yogas is contained in the fourteen essential topics. These fourteen essential topics can be conjoined with four different topics: the generation stage, completion stage, the four empowerments, and the eleven root downfalls.

The fourteen essential topics will be explained according to the extract of the [Chakrasamvara] Root Tantra given above. There is 1) the essential topic of the garments, five mudras, and so forth; 2) the essential topic of the branches of wisdom; 3) the essential topic of the tent and dagger; 4) the essential topic of the vowels; 5) the essential topic of the consonants; 6) the essential topic of the cause and so forth preceded by emptiness; 7) the essential topic of the nada entering and so forth; 8) the essential topic of the yoga of absorption; 9) the essential topic of the nectar that satisfies; 10) the essential topic of liberation; 11) the essential topic of the hand offering; 12) the essential topic of bestowing empowerment; 13) the essential topic of protecting with the great armor; and 14) the essential topic of offering the mantra.

The way of conjoining them with the generation stage of Vajrayogini is explained in Ngulchu's commentary. Tuken Rinpoche gives an explanation in the *General Meaning of the Goddess of Dakini Land*. If you make a sincere and continuous effort in the sadhana of a deity that contains all fourteen essential topics, even if you are a very negative being who created the five actions of immediate retribution earlier in your life, in the latter part of your life, you can reach the state of attainment. If you don't accomplish that due to distraction, you will be cared for by the deity in the intermediate state and your next life, and you will be

119. This means that they integrated the teachings of the tantra so thoroughly with their minds that the words of the tantra were like personal pith instructions for their practice.

led to Pure Dakini Land by the collection of heroes and dakinis, and other [such phenomena] will occur as extensively praised in the [Chakrasamvara] Root Tantra.

The extensive and middling sadhanas of Vajrayogini contain the eleven yogas, and they both contain all fourteen essential topics. The condensed one-page sadhana has only the eleven yogas and does not have all fourteen essential topics; therefore it would definitely be best if you could recite at least one of the [more] extensive sadhanas.

According to Ngulchu's commentary, Je Changkya Rinpoche taught how to conjoin the completion stage with the fourteen essential topics, but it is said that they have been lost as they were not written down.

10. The Yoga of Inconceivability

THERE IS BOTH the common yoga of inconceivability and the uncommon yoga of inconceivability. Concerning the first, subsequent to the auxiliary completion stage, once you have visualized the syllable BAM together with the mantra rosary, the system for their sequential dissolution is according to Ngulchu's commentary. Depending on whether or not you have meditated on the body mandala, the method of dissolution is clearly laid out in the sadhana text.¹²⁰

When dissolving the desire realm, you should imagine that the outer charnel grounds, mountain of fire, and so forth dissolve into oneself. If you have previously meditated on the body mandala with a vivid visualization, at this point you should perform the dissolution. It is easy if you recite [the words in the sadhana] "I, the Principal Mother of the body mandala melt into light from above and below." Other than that, the rest is the same.

Assemble three of the four unique features of [bringing] death [into the path] as the truth body: 1) all appearances have been withdrawn down to the nada, and pure emptiness [is all that remains]; 2) your consciousness ascertains the lack of inherent existence; 3) the subjective mind of great bliss [ascertains that emptiness]. You must have these three, but you don't need the fourth that establishes the divine pride of being the truth body.

The second, the uncommon yoga of inconceivability, contains oral instructions for traveling to Pure Dakini Land and must be learned

120. If you have visualized the body mandala, the way to engage in the dissolution is clear in the sadhana.

orally by pleasing your guru and should be undertaken according to his commentary. Although you may have already performed the sequential dissolution of the body mandala, at this juncture, during the yoga of inconceivability, you should visualize it once again.

11. The Yoga of Daily Actions

THE YOGA of Daily Actions has four parts:

1. The Main Yoga
2. The Branches of Yoga
3. How to Attain Pure Dakini Land through the Practice of the Generation Stage
4. How to Practice Transference of Consciousness through the Generation Stage

At the end of the previous sequential dissolution, arise from within the state of bliss and emptiness as Vajrayogini for daily actions. Although in the Sakya tradition you arise as the deity with ornaments but without the hand implements, in the Gelug tradition you manifest as the [deity]-body with hand implements together with the ornaments. Furthermore, since the hand implements are for the purpose of overcoming ordinary appearances and conceptions, there is no fault [in having them]. Repeatedly arising as the deity from within the state of emptiness is an agent that ripens your mental continuum to accomplish the illusory body, and repeatedly purifying in emptiness is an agent that ripens your mental continuum to accomplish the clear light.

If you perform the self-generation as another deity before dissolving a particular deity that you have self-generated as, you incur a transgression of destroying a consecrated [deity]. Therefore when you have no choice but to perform the self-generation of another [deity], at that time apply [the following]:

The nature of the deity is clarified as unobservable [emptiness]
 And disappears into the state of emptiness without elaboration.
 Once again, I arise with one face and two arms
 As clearly as a fish leaping from water.
 At my crown is an OM, at my throat is an AH,
 And my heart is marked by a HUM.

Once you have completed that, this is the appropriate point when you should return to your recitation of the self-generation [as Vajrayogini]. Recite the first two lines “The nature of the deity is clarified . . .” and then

Once again, I arise with one face and two arms,
 As clearly as a fish leaping from water.

And then mark [your three places]. If you recite and contemplate this [verse], the previous transgression will be negated.

Once you have arranged the armor deities, recite the mantra of fury, SUMBHANI, and so forth. In Heruka it is spoken by the four faces, however in Vajrayogini it comes from the single face, and the SUMBHANI mantra resounds like the sky filled with a thousand simultaneous thunder claps. Furthermore, the mantra is the nature of fiery light rays of exalted wisdom of bliss and emptiness that go in every direction—the cardinal and intermediate directions, above, and below—and these light rays create a protection circle that protects you like a fence and tent.

In other tantras [the four-faced mantra] contains VIDYA RAJA, which means “king of knowledge.” This is an invocation to the King of Wrathful Knowledge, summoning him to subdue evil spirits. During Vajrayogini practice, we invoke with “vajra.” Vajra means “operating as indistinguishable bliss and emptiness”; therefore the exalted wisdom of nondual bliss and emptiness is the definitive meaning of an invocation to subdue evil spirits and [that bliss and emptiness] summons the interpretive meaning to appear in the aspect of the wrathful goddess Kandharohi with a face and limbs.

At this point, the four-part mantra should be recited twice. There-

fore, with the left hand make the wrathful mudra and snap your thumb and index finger, reciting the first group of the four going counter-clockwise. When you recite the first mantra, imagine black Kakase in front (or the east) as well as above. When you recite the second [mantra], imagine Ulukase to the left (or the north). When you recite the third [mantra], imagine Shönase behind (or in the west) and below is Kandharohi. When you recite the fourth [mantra], imagine Shukarase together with Rupini to the right (or in the south).

When reciting the mantra groups again for a second time, begin in the southeastern direction and going clockwise snap your fingers and imagine Yamadhatri and so forth who have bodies whose colors divide them in half like in the Father's practice [of Heruka].¹²¹ There are ten finger snaps that correspond to arranging the ten wrathful deities in practices such as Yamantaka and so forth. At this point, when meditating on the protection circle, you should also [meditate] on the vajra-fence, tent, and so forth as before.

In addition to continually maintaining divine pride of the resultant Vajrayogini, if you imagine that appearances are empty, that emptiness is [endowed] with bliss, and that bliss manifests as the deity-body, you will be training your mind in the unsurpassed ultimate protection of emptiness as explained in the Mahayana mind training that states, "The unsurpassed protection of emptiness." This is also the supreme protection wheel and is the supreme form of binding the doors of the senses in the mantra tradition.

If you are incapable of that, yet for instance you meditate on impermanence, you should repeatedly recall impermanence during the session breaks, and in that way, whatever external forms appear, you imagine that they all appear as various-sized deity-bodies of Jetsun Vajrayogini until they appear like a blossoming bud filled with sesame seeds, filling the extent of space, above, below, and in between.

Imagine that the mouths [of those deities] continuously proclaim the mantra, and the sound of it reaches your ears while resonating with the tone of the three-OM mantra. Otherwise when you hear those

121. Yamadhatri is blue on the right and yellow on the left, Yamadhuti is yellow on the right and red on the left, Yamadangtrini is red on the right and green on the left, and Yamamatani is green on the right and blue on the left.

sounds and so forth, if you are dwelling in the divine pride of being a male deity, imagine that you simultaneously enter into embrace with a shapta-vajra goddess. If you are [dwelling in the divine pride of being a] female deity, unite with the five buddha families.

All outer and inner phenomena—the object of meditation, the practitioner as the individual, and so forth—are merely imputed by your own mind, and not even an atom is self-instituting. With the definitive view of emptiness and with a mind of great compassion wishing to liberate all living beings from suffering, meditate on the union of emptiness and compassion.

In that way, you must train the mind sincerely in meditation by bringing appearance into the deity-body, bringing speech into the sound of emptiness, and bringing the mind into the consciousness of recollection.

Once you have arisen from emptiness during the session breaks and especially when you are sleeping, once all the coarse levels of consciousness have been withdrawn, you are easily subject to harm from harmful interfering spirits. Therefore when lying down to go to sleep and so forth, it is extremely important to make a sincere effort to protect yourself with the armor and the wrathful mantra and to meditate on the common protection circle. Furthermore, it is an important quintessential point that because the protection circle of the ten wrathful deities of Yamantaka is extremely profound, you should meditate on its visualization clearly. It is permissible to visualize [the protection circle of Yamantaka] outside the previous [protection circle].

During the meditation breaks, you should examine your three doors and develop a virtuous intention never to be separated from your practice. Whatever appears should be viewed as being the nature of Vajrayogini, but it doesn't need to be visualized in her aspect. If you abide in the yoga of bringing [your three doors into the path], at the very least the daily actions of your three doors will be neutral, or [even better], you will be able transform them into virtue.

[The *Dakini Conduct* states]:

Abiding in the state of Shri Heruka
You will discover that all the

Limitless movements of the limbs and speech
Are mudra and secret mantra.

Thus, all movements and physical activities that would otherwise be neutral will become excellent mudras, and verbal speech will be transformed into mantra. In the *Great Treatise on the Stages of the Path of Secret Mantra*, there are many profound and essential presentations of the yoga of bringing your three doors into the path between sessions and so forth as well as the generation and completion stages not possessed by other [texts]. Therefore those who wish to understand these points better should definitely search them out and combine them with their practice. If you are careless with your mindfulness during your meditation breaks, no matter how careful you are during the session, you won't make any progress. And because the meditation break is more important than the meditation session, it will be as if you are erasing the imprint of your foot with your hand across whatever ground you have covered. Therefore it is extremely important that you carefully maintain mindfulness during the meditation breaks and principally engage in this beneficial method as the basis of your practice.

The Branches of Yoga has six parts:

1. The Yoga of Eating
2. How to Make the Tsok Offering and the Outer Offerings
3. Burnt Offerings
4. Tenth-Day Offerings
5. Torma Offerings
6. Left-Side Conduct

The Yoga of Eating

For this, there are three [methods], extensive, middling, and condensed. During the practice of [Secret] Mantra, we bless the inner offering either in accordance with the inner offering or with OM AH HUM HA HO HRIH or at the very least with OM AH HUM. If we

partake of food and drink without blessing it, we incur a secondary downfall with each bite or every sip.

As has been stated,

If someone with faulty conduct partakes of offerings from the faithful,

They are like [someone] placing flaming balls of iron on their tongues.

Even fully ordained monks with pure moral discipline incur a karmic debt. Because bodhisattvas work for the welfare of all living beings, they consider themselves their servants, and the food they eat belongs to their “benefactors”; therefore they don’t incur such a karmic debt.

In tantric practice you enjoy [food and drink] in the manner of a burnt offering and a tsok offering; therefore with this method you obtain even greater and extraordinary benefits. These [benefits] are cited extensively in the Vinaya sutras and so forth. During the yoga of eating and burnt offering, instantaneously visualize the assembly of body mandala deities as recipients of the offering and imagine making the offering. They should be enjoyed in the manner described in Ngulchu’s commentary or according to the oral tradition of Dakpo Lama Rinpoche, for which you recite:

HA HO HRIH All faults of color, scent, and potential are purified, and it becomes a great ocean of uncontaminated nectar of exalted wisdom.

Recite OM AH HUM three times.

It is blessed, increases, and becomes vast.

All the buddhas in the ten directions are invoked in the aspect of the assembly of deities of Chakrasamvara, and they enter my body.

OM With the nature inseparable from the three vajras,
I visualize myself as the guru-deity.

AH This great nectar of uncontaminated exalted wisdom,

HUM Without stirring from bodhichitta,
I enjoy to satiate the deities dwelling in my body.

AH HO MAHA SUKHA

If you contemplate the meaning of these verses and then enjoy your food or drink in the manner of a tsok-kor, you will receive extensive benefit. Milarepa said, “While I am eating some food, I eat and meditate.”

Ling Repa declared:

In the temple of the illusory body,¹²²
Abide the heroes and heroines of the channels and elements.
Within that is the amazing accumulation of merit.
If you are going to make a tsok offering to your guru, do it here!

You will obtain benefit in accordance with these teachings.

How to Make the Tsok Offering and the Outer Offerings

In the lower classes of tantra, sugar, molasses, and so forth are combined and are called a “tsaru food tormā.”¹²³ Once it has been set out and blessed, you recite “This pleasing food endowed with a hundred flavors . . .,” and it is offered by reciting nothing more than this. There are extensive, middling, and abbreviated methods of the outer offering that are explained in Shaluwa’s lecture notes. Performing the tsok offering is the very best way to restore broken and degenerated commitments and is also the principal method to pacify obstacles. Because this can be extremely dangerous if it is done improperly, Je [Tsongkhapa] father and sons didn’t compose any texts dealing directly with the tsok offering. Not only that, but it has special uncommon characteristics of highest yoga tantra that are necessary for developing realization of the

122. This is not the illusory body that arises from the extremely subtle wind and mind but is the coarse body that is like an illusion.

123. For a description of tsaru, see David Gray, trans., *The Cakrasamvara Tantra* (New York: American Institute of Buddhist Studies at Columbia University, 2007).

completion stage in your mental continuum and so forth, making it unique. When you are unable to offer [tsok] on the tenth day,¹²⁴ if you offer food and drink to seven young virgins girls while imagining them to be Vajrayogini, it will function as a substitute for a proper tenth-day offering. Yet if you can possibly do a proper tenth-day offering, that would be best. Although Ngulchu states that three young girls are needed, it should be seven. Also, there are a variety of other instructions such as that you can double the amount of mantras you promised [to recite each day] as a means of eliminating the faults, obstacles, and so forth that come from missing a tenth-day offering. The word “tsok” [refers to] not just offering a tsok tormo, but there must be an assembly of both men and women to be considered a feast of tsok.

Furthermore, Pandita Ratnarakshita proclaimed:

When all those who practice
Are only heroes, it is
Proclaimed as “a festival of heroes,”
And that is not a powerful tsok.

Likewise, one that includes only
Heroines is a “festival of heroines.”
Thus, the powerful “wheel” is
Composed of method and wisdom.

Thus, if it is an assembly of only males, it is a festival of heroes, and if it is an assembly of only females, it is a festival of heroines. When both of those are assembled, it is called “a wheel of tsok” (or ganachakra). You also must have a master of the tsok and an action-vajra,¹²⁵ as stated in the Samvarodaya Tantra, as well as by Acharya Abhyakara, Dombhipa, and so forth. You should also partake of the tsok substance because it is necessary to enhance bliss and emptiness. Because the term “yoga” refers to being proficient in the natural state of the path, you should

124. There are two “tenth days.” One is ten days after the new moon, and one is ten days after the full moon.

125. An action-vajra is a ritual assistant in tantric rituals who assists the vajra-master and is viewed as an integral part of the mandala.

not think that becoming a yogi is either quick or easy. If you offer tsok when you are performing only the self-generation, then it should be done before the tormas to the mundane dakinis. And if you are performing self-initiation, offer it after the tormas to the mundane dakinis. The tsok offering is the cause of general Secret Mantra attainments and the principal cause of accomplishing Dakini Land; therefore it is best if you offer it every day.

If that is not possible, then as the [Chakrasamvara] Root Tantra states:

[For the desired actions on the tenth day of the]
Waning moon and when the moon is waxing,
With great effort make offerings
[With intoxicants and meat to the vajra-goddesses.]

Thus it is very important that you make one [tsok offering] each and every tenth day during the waning and waxing of the moon. At the very least, you need to make one each year on the tenth day without interruption.¹²⁶ If a tantric practitioner does not make a sincere effort to do as much as he can, his commitment will become degenerate.

Acharya Abhyakara proclaimed:

If the tantric practitioner does not do as much as he can,
Particularly at night, each day,
Each month, or each year,
His transcendence from samsara will degenerate.

It is best if you offer the tenth-day offering at night. As the [Chakrasamvara] Root Tantra states:

Extensively partake of food and drink,
And always perform at night.

And

Engage in night-conduct and offer tormas.
Naked, let your hair down.

126. "Once a year" is referring to Gyal Da, which is explained below.

Thus the tantric practitioner should [offer tsok] at night, as cited earlier:

They always move about at night,
They always assemble at night.

Kādrup Je had a revelation of Heruka's speech, where he said, "If the tenth-day offering is properly carried out on the waxing and waning of the moon, one will effortlessly be led to Pure Dakini Land." This is stated in Kādrup's biography. Ratreng Trichen also made the tsok offering each and every day to maintain his commitments of mother tantra. If a destitute, mountain-dwelling hermit is incapable of performing all the tenth-day offerings on the waxing and waning moons, the *Dakini Conduct* [gives the following advice]:

Make perfect tenth-day offerings
During the middling winter months and so forth.

As it says, Gyal Da is a holy period for Heruka Father and Mother; therefore we must absolutely make tenth-day offerings during this period without interruption. Although the Hor calendar states that Gyal Da includes the waxing and waning moons of the twelfth month, our own tradition states that it is from the sixteenth day of the eleventh month to the fifteenth day of the twelfth month.¹²⁷ Furthermore, because mother tantra is being stressed, the month should be initiated with the waning moon. For that reason, the twenty-fifth day of the eleventh month is the holy time of the Mother, and the tenth day of the twelfth month is the holy time of the Father. A simple monk does not need to arrange a variety of articles for tsok during his usual tenth-day offering, and if he merely obtains bala and madana for performing tsok, that is acceptable.¹²⁸ If you don't have these two tsok substances, then you have no way of [performing tsok].

The Samvarodaya Tantra declares:

127. In the Hor calendar, Gyal Da begins at the start of the twelfth month of the Tibetan calendar and thus includes the two tenth-days that occur on the tenth day after the new moon and the tenth day after the full moon in that month.

128. "Bala and madana" are the names used during the tsok offering for meat and alcohol.

One will not obtain swift attainments
From a torma without intoxicants.

The Heruka Root Tantra proclaims:

If a respectful person makes offerings
With intoxicants and meat to the vajra-goddesses,
Heruka becomes delighted with
The respectful person who makes offerings, whereby
The supreme state rests in the palm of [his] hands.¹²⁹

When you are performing an extensive [tsok], it would be excellent if you could also construct a tsok torma. However if you are unable to, you will not incur a fault of [making] an inadequate tsok offering. Although the mahasiddhas of India used a seven-birthed human corpse and so forth as well as meat and alcohol, there was no tradition for arranging the tsok torma. Also, if we set up an elaborate tsok torma, the tsok torma should be in the shape of a hero's heart or a heroine's breast, painted red, with white ornaments made from small pieces of softened butter. A five-spoked vajra as the peak ornament, nets, half-nets, and so forth are from the Nyingma tradition; therefore they are unacceptable. Instead they should definitely be made according to the tradition of our gurus and should be adorned with butter ornaments, with a sun, moon, and nada at the peak. To the right of that place, arrange the meat, and to the left, arrange the alcohol. The *Essential Ornament of the Vajra Tantra* [sNying po rgyan] and so forth state, "Express yourself using symbolic speech" and "'madana' is for alcohol and 'bala' is for meat." Thus, to express yourself, you should use "bala" for meat and "madana" for alcohol. Thus if you want to ask someone "are you coming or not?" you should say "protanga," and if that person wants to reply by saying he is coming, he should say "pratiproga."¹³⁰ In this way you should not use ordinary names but should use the signs and reply

129. After further consideration, I have improved the translation of this verse from my previous translation of the Chakrasamvara Root Tantra.

130. For a complete list of the words to be used in tantric rituals, see chapter 24 of the Chakrasamvara Root Tantra.

signs of the Sanskrit language. There are several ways to incur several secondary tantric downfalls such as setting the tsok substance on the bare ground and so forth. If you need to set out a large tsok torma amidst a large amount of tsok [offerings], it should be placed in the center of the tsok substances that are stacked in the shape of bricks. The visualization in Ngulchu's commentary should be a "tor-sor,"¹³¹ which is only for special occasions. During the day, you don't need to insert a candle into the torma. If it is nighttime, you should insert a stick of incense into the left over the tsok and so forth to represent a flame to keep away harmful spirits.

Invoking the root and lineage gurus should be done in accordance with Ngulchu's commentary.

For the "inner burnt offering," blazing light rays come from the nada of the BAM and burn the food. There is also the inner tsok offering; for that, once you have visualized the body mandala, offer the tsok [by eating your meal]. According to Ngulchu's commentary, the verses "In the blissful skull cup as vast as the three thousand worlds/Is this sacred substance of the swirling nectar of tsok offering" are for sake of making them easy to do. The verses in my own mandala ritual, "Concentration, mantra, and mudra . . .," are the ones that are commonly sung and are from the uncommon Ensa Hearing Lineage and are arranged in their own way in accordance with the Lama Chopa tsok offering ritual.

During the mandala ritual, the invocation [of the deities] occurs twice, first when you dissolve the commitment beings and later [to accept the offerings]. Imagine Vajrayogini is in the center of the phenomena source and the lineage gurus are above in the sky. Surrounding [Vajrayogini] are the four [heart yoginis], surrounding them are the [thirty-two] yoginis, surrounding them are the personal deities of the four classes of tantra, the buddhas, bodhisattvas, hearers, and solitary conquerors. Among the six corners of the phenomena source, in the back corner are the dharma protectors, and in the front corner are the mundane and supramundane heroes and dakinis. Surrounding the charnel grounds are all sentient beings in the aspect of Vajrayogini. This

131. This is a "throwing torma," which is a type of torma used to dispel harm from spirits and is different from the gek-tor.

system of visualizing the assembly of guests is the same for both the tsok and the tenth-day offering.

While presenting the tsok offering to the six classes of mother sentient beings, you make offerings to them generated in the form of Vajrayogini. While reciting the eight lines of praise, melodiously chant and cross your arms with your left arm on the inside and the right arm on the outside. With this embracing mudra, the bell is on your right side and the damaru is on your left, and you play [your instruments] during the last three words of each verse. This has the symbolic meaning of unifying bliss and emptiness. This does not exist in the Sakya tradition but was the personal system of Je Lama [Tsongkhapa]. This is [represented] in one of the main images in the “Eighty Forms of Tsongkhapa.” Although there wasn’t a system of playing the damaru more than twice at the end of each verse of the eight lines of praise, according to the personal tradition of my own supreme refuge and protector, Dakpo Lama Rinpoche, you should play the bell and damaru three times for the three syllables OMAH HUM.

The rosary of offerings [that begins] “With forms that arise from samadhi . . .” and the *Song of the Spring Queen* were both heard by Je Rinpoche as they were sung by dakinis when he was at Ganden Yangbachen.¹³² Afterward he arranged them according to memory; therefore they possess the most supreme powerful blessing.

I thought it would be a loss to leave them out; therefore in order to please the deity, I have arranged them here as they are in the mandala ritual.

Dombhipa proclaimed:

Next, mix the leftover and
 Make a tormas for all the spirits
 By sending this out [to them]
 The yogi’s accumulations are supreme.

132. According the oral tradition I received from my guru, this occurred as he was consecrating a newly constructed three-dimensional mandala at Ganden Monastery.

Thus, while sending out the clean remaining tsok, the leftover tsok is called the “pure leftover” and the “impure leftover.”¹³³ For the “pure leftover,” cut off the upper tip of a piece of the tsok tormas that has not been eaten together with some clean leftover tsok that has been collected in one vessel and put those together with the “impure leftover,” which is a bit that has already been “enjoyed,” and combine them with the general leftover tsok. Once you have performed the blazing mudra, wash your mouth with the inner offering. This is something unique to Heruka Father and Mother and should not be done during other practices.

Burnt Offerings

Alak Jikmay composed a Vajradaka burnt offering in conjunction with Yamantaka, and in this practice there is the teaching on the candle flame burnt offering. I have also composed a ritual in accordance with the candle flame burnt offering.¹³⁴ However offering anything other than a [fully qualified] compensating burnt offering for a retreat such as the candle flame burnt offering is unacceptable.

Tenth-Day Offerings

From among the extensive, middling, and condensed ritual preparations during the tenth day, all three should have mandalas of body, speech, and mind. Therefore the pile of sindhura substance set out in the center of the mandala is called “the heap mandala of body” and functions as the [basis] for generating Vajrayogini’s body, and for that you definitely need sindhura. In Tibetan, sindhura is called “lee tree.” In the Sakya tradition, they set out a statue [in the mandala], which stems from a mistaken oral instruction. Upon that is the nectar mandala of speech. This consists of a mixture of honey and alcohol poured into a skull cup. Upon that set the sindhura mandala of mind. The best uncontaminated sindhura comes from Dzalandhara in India. The middling comes from Tsari, and that of the least [quality] comes from

133. Tib. *gtsang lhag* and *sme lhag*.

134. This is a short burnt offering ritual utilizing a candle flame and black sesame seeds. See the JA section in the collection of Vajrayogini ritual texts, *las tshogs*.

Pretapuri.¹³⁵ When you are very busy and you need to shorten the Drup Chö ritual a bit, you can make middling preparations by leaving out the speech mandala and having only the heap mandala of body and the sindhura mandala of mind. If you shorten it even further, you can draw a phenomena source on a mirror with alcohol and arrange a small pile of sindhura in the center.

Other than when you are bestowing an empowerment, you don't need the curtain for the sindhura mandala and so forth. When you are taking self-initiation yourself, it is sufficient to cover it with just a red parasol. Surrounding the mandala you should arrange the offerings for the front-generation counterclockwise. Therefore beginning in front, in the east, is the water for drinking. In the northeast is water for the feet and so forth, with the two waters and the close-enjoyment offerings each arranged in the cardinal and intermediate directions. It is an unmistakable tradition to place a flower in the southeast; therefore it should definitely be done.

In front of that are the offerings for the front-generation, containing four waters set out in one row. If you are doing an extensive ritual, there should be three rows for the self-generation, vase, and front-generation. If you haven't completed an action-permitting retreat and wish to do an extensive Drup Chö mandala ritual, it is acceptable to recite up to the praises, leave out the self-initiation, and conclude with the rest of the ritual. For the middling, leave out the rituals for the vase and the front-generation, and for the least you perform only the tsok offering.

Torma Offerings

The Samvarodaya Tantra states:

One will not obtain swift attainments
From a torma without intoxicants.

135. For a description and location of these three places, see Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*.

And the [Chakrasamvara] Root Tantra states:

If a respectful person makes offerings
With intoxicants and meat to the vajra-goddesses . . .

According to the explanation given during the tsok offering of [Secret] Mantra, these verses provide a source for the necessity of offering a tormā. As for the substance of the tormā, as the tantra states, “grain flour and intoxicating spirits . . .,” which indicates that we need things such as a nectar pill, strong alcohol, meat, rice, butter, and so forth. However you should not mix together the substances that will spoil such as meat, garlic, onions, and so forth, but they should be arranged separately. Some people of other traditions do not understand that “ku bag” means grain flour; instead they misspelled it and therefore thought it refers to the small painted image of the deity placed atop a tormā, which it does not.¹³⁶ This is like the story of a person who got confused and mistakenly read “attach a feather” to mean “attach a stone.”

Ngulchu says that you can make anywhere from one to eleven tormas depending on whether you are making extensive or brief preparations. However here, in accordance with Heruka, Yamantaka, and so forth, the tradition is to have three, one red round tormā, with the four petals of a lotus in the four cardinal directions, in the middle for the principal, one tormā similar to that on the right called the “Akanishta tormā” for the mundane dakinis, and a red tormā, with a pointed tip and a round base, surrounded by seven small tormā pieces standing upright for Kinkara, on the left. I have had drawings of these made [that show] the lotus petals, the numbers, ornaments, their parts, and arrangement. All three [tormas] have a collection of five ornaments in the middle, in accordance with the Sakya tradition. The crest ornament should have a “bird beak” tip, and the very tip of all three should have a moon, sun, and nada. Ngulchu’s commentary doesn’t mention anything other than the mundane and supramundane tormas because it is an abbreviated tradition.

The “Akanishta” tormā is the tormā for the general dharma protectors. It should be round and red with four bite-sized pieces attached

136. The correct spelling is “dku bag,” and the incorrect spelling is “sku ’bag.”

to it at the waist. To the right and left are separate pieces of meat ornaments and should be set out separately. When giving a commentary of this [deity], a new one should be set out each day and offered when you reach the offering section of the “Akanishta” torma.

During a retreat, you don’t need to exchange the Akanishta torma with a new one each day; instead it is permissible to set it in a torma container. During a long commentary, you should sustain the visualization of the commentary by reciting the self-generation in your meditation chamber, but if you are unable to construct a torma to offer, it will perform the same function to visualize the torma in the assembly hall and offer that.

If you have to travel and leave your usual torma for the deity in your retreat chamber, you may not be able to make and arrange a torma at this time; therefore it is acceptable to visualize the torma in your retreat chamber. Furthermore, [imagine] the basis for accomplishing the torma is brought from the torma house, and after you offer it, the torma returns. When visualizing the cleansing and purifying of the torma [with the Khandarohi and SÖBHAWA mantras], imagine this happens at the actual basis of accomplishment of the torma, but when generating it, imagine that it is newly generated before you in the place where you are at the time.

The offerings for the self-generation begin from your left in accordance with the primacy of the left-side conduct. The offerings for the front-generation begin from the right. It is permissible to have these two rows of offerings for the self- and front-generation.

Bless the offerings with three [recitations of] OM AH HUM, and the fourth [recitation] is HA HO HRIH. The first recitation [of OM AH HUM] cleanses it of obstructing spirits, the second purifies it in emptiness, the third is the generation, and the fourth [HA HO HRIH] is the blessing. Alternatively, when saying OM, show the palm of your left hand to cleanse, when saying AH show your right palm to purify, when saying HUM show both palms to generate, and while making the Garuda mudra, imagine it is purified, realized, and increased.¹³⁷

137. These mudras are quite easy to perform, but the last one is difficult to explain in words; therefore if you don’t know how to do them, you should ask your guru or an experienced practitioner to teach you.

While blessing this torma, the tsok offering torma, and so forth you should imagine that it transforms into nectar and becomes liquid not solid. However it is an important oral instruction of the guru that once you have finished reciting OMAH HUM, its nature is that of nectar but its aspect transforms back into the shape of a torma.

The guests for the torma are the same as those previously explained during the tenth-day offering. When blessing their tongues, imagine their tongue is in the shape of a single-spoked vajra and is like a drinking-straw made of a wheat stalk, through which they partake of the essence of the torma, like drinking water. The first recitation of the offering mantra is for the gurus, personal deities, buddhas, bodhisattvas, hearers, and solitary conquerors. The second recitation is for the dakinis and dharma protectors at the front and back [of the phenomena source]. The third recitation is for presenting the offering to the surrounding guests.

Left-Side Conduct

The [Chakrasamvara] Root Tantra states:

The moving and unmoving of the three realms—
All beings arise from the left.

Everything, the pure and impure, stable and moving, all worlds and their beings arise from the left. Because of this statement, we should understand the essential point of the left-side conduct.

Furthermore, the *Unexcelled Expression* states:

Left-sided conduct is wisdom
Likewise the right is method.

Right and left are method and wisdom and symbolize appearance and emptiness; therefore if all objects of knowledge arise from emptiness, which is symbolized by the left, then [all phenomena] emerge from the left. Furthermore, dependent origination arises from emptiness, and enlightenment arises from the exalted wisdom of bliss and empti-

ness. Training in this essential point is harmonious with the conduct of the dakinis and is extremely important for pleasing them and receiving their assistance. If all phenomena lack inherent existence or [put another way] are empty of inherent existence, then this makes feasible the entire process of cause and effect and the realization that dependent origination is a mere conceptual imputation.

As expressed in the *Essence of Wisdom*:

Form is emptiness,
Emptiness is form.

[Nagarjuna's] *Fundamental Treatise on Wisdom* states:

For whom emptiness is possible
For him all is possible.
For whom emptiness is not possible,
For him all is impossible.

In the same vein, *Entering the Middle Way* states:

Just as reflections and so forth come from emptiness,
Likewise, the knowledge of their aspects is generated.
In the same way, although all things are empty,
They are perfectly generated from emptiness.

For that reason, to symbolize that all things stable and moving arise from the wisdom of emptiness, the [Chakrasamvara] Root Tantra states:

Always proceed with the left leg.
Change [to] the left hand.
The left-side conduct is the best offering.

By merely embracing from the left
And offering food with the left,
[Your conduct will not degenerate but will
become complete].

Thus you should commence all conduct with your left, and your movements should begin with your left feet, hands, and so forth. As an indication of this, on some statues of Je Tsongkhapa, his upper robe is folded backward, and in the mountain retreat house of Lodrak Marpa, the imprint of his hand is of his left hand and so forth, which shows he performed the left-side conduct.

For this there is the phenomena source offering, the triangular offering, and the hand offering. For these three, there are extensive, middling, and condensed versions in conjunction with Heruka.¹³⁸ Of these, the hand offering is the principal one. The hand offering is performed by generating deities on your left hand. This is also an important way to accomplish Dakini Land. If, in addition to that, you wish to conjoin this practice with Vajrayogini, then generate yourself as Vajrayogini, place your right hand above your food and your left hand below it and imagine it is placed in the palm of your left hand and then bless your hand and the food. Concerning the blessing of your hand and the food, although you may not perform the hand offering, you definitely should [bless your food]. When reciting the section of the hand offering that says “A red OM BAM . . .,” you should place the inner offering in the palm of your hand so that it forms a drop and apply this to the other [armor deities]. For the object of meditation, you must generate each of the deities of the Vajrayogini mandala within the flesh of your hand; therefore extract some inner offering and make a triangle with the index, middle, and ring fingers of your right hand. Starting with one corner at the thumb of your left hand and going counterclockwise, apply the inner offering and generate the deities. Offer the liquid substances to the armor deities with the three syllables [OM AH HUM] and offer the eight lines of praise in stages beginning with the thumb. Also make an offering of the eight lines of praise once to the inner Vajrayogini. Offer the food as well in the same way by increasing it, and at the completion of each one, place it in the palm of your hand. With the thumb and ring finger of your right hand, present the inner offering to the armor deities and Vajrayogini. Then make the [outer] offerings, the

138. For a middling version of the hand-offering practice, see Pabongkha's Heruka Body Mandala sadhana, which is included in Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*.

eight lines of praise to the Mother, and the hundred-syllable mantra together with requesting forbearance.

Once you have collected the substances, rub what remains on your body. Together with a lotus-turning mudra, place your hand on the crown of your head and dissolve the deities on your hand and so forth. Even when you are not practicing the hand offering, bless your food and drink before you partake of them. Transform your food into nectar and invoke the assembly of deities of Vajrayogini to enter into your body or [merely] visualize the body mandala [deities] and imagine their minds are satiated by uncontaminated bliss and so forth.

If you perform the hand offering and food offering according to the separate ritual texts that I have composed for the Mother [Vajrayogini], you will easily complete the two collections for yourself and others and [develop] a great, miraculous, skillful method.

Mahasiddha Ling Repa said:

In the temple of the illusory body,¹³⁹

Abide the heroes and heroines of the channels and elements.

Within that is the amazing accumulation of merit.

If you are going to make a tsok offering to your guru, do it there!

In the mountain of the body with the assembled four elements
Is the blissful cave of the primordial mind.

In there is the wondrous place to practice.

It is in there that you work to accomplish the guru.

To be called a practitioner who is staying in retreat, your mind must not transgress your vow of mindfulness, while your body is the retreat house. Set up a boundary marker as an antidote, and once you have annihilated the mental afflictions, remain in retreat. Just staying in a retreat house is insufficient. You can pile up boundary markers like a mountain or make a vow to stay in retreat without

139. This is not the illusory body that arises from the extremely subtle wind and mind but is the coarse body that is like an illusion.

meeting a single person, and you may even put up a letter stating: “Do not enter SAMAYA RAKSHA!” However you cannot let your mind become bound by motivations of the eight worldly concerns or let the three poisonous afflictions, pride, jealousy, deceit, and so forth run rampant. Do not have thoughts such as “I would be so happy if that person who doesn’t like me were to die.” Or “If something were to happen to that landlord layperson down in the valley, he would come and ask me to do a divination and some rituals and make offerings out of respect.” If you lack mindfulness and constantly think over what’s going on in the region, you will be opening the gates to the lower realms, and [your practice] will not perform the function of a retreat.

The arrangement of the path with the four empowerments that is explained in Ngulchu’s commentary is according to the Sakya tradition. In the Geden tradition, the vase empowerment is related to the generation stage; the secret empowerment to the three isolations [of body, speech, and mind], as well as the illusory body; the wisdom empowerment to the clear light; and the word empowerment to union. They are established according to their function as a ripening agent [for their corresponding result].

How to Attain Pure Dakini Land through the Practice of the Generation Stage

It was explained earlier regarding the benefits [of this practice] that “a person with supreme and middling faculties can be led to Dakini Land with this body.” Thus those fortunate beings with supreme faculties can be lead to Dakini Land in dependence upon: 1) practicing the generation stage, 2) making a sincere effort in [reciting] the mantras as promised, and 3) performing [offerings] on the waxing and waning tenth days. If that doesn’t work, you are a person of middling faculties; therefore you must rely upon the “sindhura accomplishment.” For that there is: 1) the retreat, 2) the accomplishment, and 3) the activities.

During the retreat you must imagine that those with whom you may have to meet during your retreat as being within the boundary of the protection circle. Although you may place quite a few [people] within the boundary, it will be beneficial if you don’t actually meet too

many people and don't let them enter your retreat house unless you don't have a choice. If you are going to be even more diligent, write the names of those who must enter the retreat boundary. Alternatively, write their names on pebbles and imagine the [small stones] are those [people]. In addition, you should have five or six pebbles without anyone's name on them; that way if you subsequently encounter someone who was not allowed to enter the retreat boundary, you can think that [one of those stones] is that person and count him as one of the people you meet. This is important because if you subsequently must meet with someone, you will not incur a fault. This is essential because if your retreat assistant gets sick, or dies, and so forth you will be able to get a new one. Someone who has abandoned activities¹⁴⁰ and doesn't have an assistant should place a retreat boundary marker above the door [to his retreat house]. An oral instruction of Tse Ling Yongzin Rinpoche¹⁴¹ states that if you meditate on the protection circle as being rather extensive, it is permissible to place the retreat boundary marker just outside the protection circle for the retreat. Whether your own guru is living or not, place him within the boundary. You must also definitely place your parents [in the protection circle] as well. If during the "fortunate eon,"¹⁴² you say one hundred thousand mantras, then during the time of conflict you must multiply that by four. For a great retreat, you should recite ten million mantras.

If you engage in four sessions, recite from experiencing nectar up to visualizing the deity for daily actions. When doing a retreat, it is absolutely necessary that it be completed on one seat. During each session, you should withdraw [the mandala] and perform the tsok offering. The very best would be to do it [in conjunction] with the sindhura mandala. When performing the "retreat accomplishment," it should be done in conjunction with the front-generation. When you have completed a

140. Tib. *cha bral*. This refers to an ascetic who has forsaken all other actions other than remaining in strict meditation. They usually live in caves and remote hermitages and remain in complete solitude.

141. Kachen Yeshe Gyaltsen.

142. There are four periods of an eon: 1) the fortunate eon, 2) the threefold, 3) the twofold, and 4) the degenerate age. Since during the fortunate eon, one hundred thousand mantras were required to reach attainments, during this "degenerate age," four hundred thousand are required.

[great] retreat, it is the Geden tradition to engage in the retreat of the fire deity. If you are unable to perform the “accomplishment,” once you have completed the retreat, it is permissible to discontinue [the strict retreat practices] until you are ready.¹⁴³ Once you have completed the retreat, you should perform the ten-part burnt offering.¹⁴⁴

When performing the sindhura accomplishment, you sit facing west to indicate the accomplishment of controlling actions. Also, because Odiyana, India, and so forth are to the west [of Tibet] and the western direction is where the secret dakinis primarily dwell, it is a special unique dependent relationship for swiftly accomplishing the blessings; therefore face west. It is improper to disregard these minor things because of logical reasoning or because you think you have high realizations. For example, the increasing white section of the surface of the waxing moon increases your two accumulations, and the decreasing of the white section of the waning moon decreases your corresponding karmic obscurations. If you combine the tenth-day offering with the essential points of dependent relationship, then when you are concerned primarily with accumulating merit, you should perform it as the moon is waxing. If you are primarily concerned with purifying your karmic obscurations, you should perform the tenth-day offering as the moon is waning. There are many other similar explanations in the lecture notes on Vajrayogini entitled *A Staircase of Pure Lapis*.

If you can't find a langaliya tree, it is acceptable to substitute a “Dogopa [tree]”¹⁴⁵ for it that is shaped like a flattened pandita's hat and has yellow flowers. In Ngulchu Yangchen Drupai Dorje's *Melodious Drum of the Deity*, it states that Choom¹⁴⁶ is also acceptable. When you first locate a Dogopa tree, mark the part that is facing east before cutting it down. You should separate the sindhura into eight parts. Once you have recited the mantra a thousand times over one portion [of the sindhura], pour it into the langaliya stem. While performing the accomplishment,

143. Even though you can relax your retreat discipline, you nevertheless have to continue with the entire sadhana and at least one rosary of mantras until you can perform the sindhura accomplishment. It would be best if you could do self-initiation each day.

144. For this you recite one-tenth of the mantras collected during a retreat in conjunction with a burnt offering.

145. Tib. *do rgod pa*.

146. Tib. *lcum*.

face the eastern side with the mark, so it is facing forward. If the eastern side doesn't have a mark, lay it down flat.

While performing the langaliya accomplishment, you primarily engage in the sequential dissolution in conjunction with the uncommon yoga of inconceivability. That is an extremely secret instruction that cannot be transmitted to more than one person at a time. My own precious guru, out of his great kindness, would teach it to as many as seven people. Many people have come under the care of Vajrayogini and traveled to Dakini Land in dependence upon this practice, as I have already explained. Trichen Tenpai Rabgye did a four hundred thousand retreat and was gazing out the window from his retreat room in Samdrup Potrang in Lhasa and saw a woman in the Lhasa market to whom the joy swirl on his forehead transferred. When Tsarchen was circumambulating Tashi Lhunpo, he met a terrifying woman. He developed wrathful divine pride to dispel her as an obstructing spirit, and when he pursued her she disappeared. Later she appeared in the aspect of a woman as she was before and then revealed the upper part of her naked body. He had lost his auspicious condition, and she then told him that he would come under her care later at Tongtse in Penyul. She then disappeared!

Ngulchu had one ascetic disciple whose bliss swirl on his forehead transferred to a woman. [This disciple] was also making prostrations in Lhasa when a beautiful woman wearing ornaments and clothing offered him a vessel of yoghurt. He also went to officiate over a tsok offering at her cabin behind the dam in Lhasa where she was staying. Afterward the woman sent him to present a butter lamp in a silver vessel to the Jowo statue. Since there was no one to return the silver vessel, he returned it to her, but when he did, the previous cabin was no longer there. This is an indication that he was being cared for by an emanation of Vajrayogini.¹⁴⁷

147. This is actually a very interesting phenomenon. To accomplish the "transfer," you must first do a three-year retreat during which you count ten million mantras and then perform a subsequent burnt offering while reciting another one million mantras. Once you have completed this, you go to a very isolated place with a Heruka practitioner as your assistant. You then prepare a hollow stem from a langaliya tree, carving joy swirls on each end, with one end serving as the cap. Over the course of one month, you perform extensive self-initiation each night, while slowly filling the langaliya stem with the leftover sindhura. The Heruka

If you are primarily accomplishing outer Dakini Land, you only need to gain experience in your training in the generation stage, and it is not necessary to train in the completion stage in this life. Later, when you are born in Dakini Land, you will be able to practice the completion stage. The actual Dakini Land is a buddha land and is extraordinarily high. In this world there are also smaller Dakini Lands located above each of the twenty-four holy places.

How to Practice Transference of Consciousness through the Generation Stage

Concerning transference of consciousness, it is improper to engage in it as soon as the signs of death occur; therefore you must make a sincere effort in whatever profound method you can for “cheating death.”¹⁴⁸ If although you engage in the practices for averting death, the [signs] are not reversed, then it is permissible to begin transference of consciousness up to six months before your passing. Although there are many ways of examining the signs of death, the one with the most certainty is the “life form” examination and the “wind sign” examination. With the method for examining the signs of death explained in the “yang char,”¹⁴⁹ you can learn if you will die in fourteen years. With the *Samvarodaya Tantra* you can ascertain if you will die in three years.

The “life form” examination is done in the light of the moon at night on the fifteenth day. Without a shawl and so forth stand with your arms and legs outstretched and examine the center of the chest of the shadow cast by your body for the time it takes to drink a cup of

practitioner stands guard to ward off any interferences. Each night you increase the length of your self-initiation until at the end of the month a single session lasts from midnight till dawn. You then dig up the langaliya stem and use the joy swirl at the end to mark your forehead with the sindhura inside the stem. You then travel the world looking for an emanation of Vajrayogini until you find a woman with the same joy swirl on her forehead. You then take out a mirror and check your own forehead. If your joy swirl has disappeared, it has “transferred” to this woman, who is then certain to be an emanation of Vajrayogini. You then request her to accept you as her disciple and consort; which eventually she will. When this happens, you have come under the direct care of Vajrayogini and will achieve enlightenment in that very life.

148. Tib. *'chi blu*. These are specific rituals for averting death and involve an effigy as some form of ransom, but here Pabongkha is referring to any form of long-life practice.

149. See *“tshé tshad brtag pa,”* the examinations of the length of life, code #T2279 at the Tibetan Buddhist Resource Center.

tea. After that, if you look into the sky, you will be able to examine the entire shape of your white body that appears. It is also appropriate to examine the signs in the sunlight. At that time, if the entire head is missing, you will die. If the other limbs are incomplete, your son or a close relative will die. If signs such as these occur without reversing [of their own accord], you should engage in life-extension practices. Furthermore, make offerings and praises to Namgyalma; perform the durwa grass burnt offering to White Tara,¹⁵⁰ and principally the wind-yoga of Amitayus.¹⁵¹ Among those [practices just mentioned], the supreme one for accomplishing life extension is the wind-yoga.

Furthermore, wind is life; therefore wind-retention practices are supreme for extending [life]. [With these practices] you are compiling wind upon wind; therefore you are increasing it [and thus extending life]. The vase breath and seven-day life extension is common to both the Gelug and Sakya. The uncommon method is performed through vajra-recitation of the Ensa Tradition, and I have conjoined this with White Heruka Life Deity.¹⁵²

Next, the method of training in transference of consciousness; although there is no section of recitation for the wind-yoga, you should engage the object of observation while holding the vase breath. You draw the object of observation upward with the wind with the sound “I-HI.”¹⁵³ Together with the tone [of those letters], imagine that the Mother passes from the level of the shoulders and dissolves into the heart of the Father, which is imagined to be Dakini Land. Once again say “KA” and it descends to your navel. Once you have done

150. Durwa grass is the primary substance used to extend one's life during a burnt offering.

151. There are two primary traditions of Amitayus: The tradition of Machig Drupai Gyalmo is a highest yoga tantra practice that contains eight stages of completion, all intended to extend one's life. The other is an action tantra practice of Amitayus who is the principal of the lotus lineage that contains vitality and exertion breathing practices similar to those of White Tara yet without meditation on the channels, winds, and drops since such meditations are exclusively a highest yoga tantra meditation. A commentary to the highest yoga tantra system of Amitayus can be obtained from the Web site of Dechen Ling Press, www.dechenlingpress.org. For an explanation of the vase-breathing practices of action tantra, see H.H. the Dalai Lama and Tsong-ka-pa, *Deity Yoga* (Ithaca, N.Y.: Snow Lion Publications, 1987), 110–13.

152. For a stunning presentation of the White Heruka practice according to the Ensa Oral Lineage, see Yangchen Drupai Dorje's sadhana entitled *The Excellent Vase of the Nectar of Immortality*, available at www.dechenlingpress.org.

153. In the transference of consciousness sadhanas included in this book, you recite HIK.

that visualization, recite the supplication in order to rest. Again do the visualization seven times and recite the supplication. In this way engage in the visualization twenty-one times and the supplication three times. Alternatively, in each session you can perform the visualization twenty-one times, combining each set with the supplication, making three complete sets. You should not do more than this. It is extremely important that you engage in the “body as an empty shell” during transference of consciousness.

When the object of observation is the Father, [while visualizing yourself as Heruka] imagine that your mind enters into the Mother who is visualized at your navel as being the size of the Indian pea, which is a little smaller than the Tibetan round black pea. According to Je Tsongkhapa’s commentary on transference of consciousness entitled *Opening the Golden Door*, you should eject your consciousness through the golden door at the crown of your head and block the other eight doors by arranging letters at those places, making the winds there immobile. The upper end of your central channel is shaped like an upside-down trumpet, with the broad opening upright. The lower end of your central channel is blocked like a bamboo stalk and comes to the level of your navel. The object of observation for the Mother is a drop.

At the end of training in transference of consciousness, imagine that either Vajrayogini or Heruka Father and Mother at your crown enter through the pathway of your central channel and dissolve into the object of observation that is either Vajrayogini or a drop. Due to this, you generate the exalted wisdom of great bliss in your mental continuum. Due to that, imagine nectar descends from her body and fills the central channel and recite the three-OM mantra and the long-life mantra. Imagine that your Brahma aperture is blocked with a double vajra.

Although it is said in the oral instructions that “a person with powerful nonvirtue who practices transference of consciousness can achieve enlightenment,” it is not that cause and effect is done away with. Instead it means that a person with powerful negative karma is not without a little bit of virtuous karma. If the person who is dying has a big mixture of virtue and nonvirtue in their mental continuum, that which is the most powerful will determine his rebirth. If they are equal, then it

depends on whether the seeds of virtue or nonvirtue are nourished in the mind of the person about to die. Then, the type of rebirth he will take depends on whether craving and grasping nourish the seeds of either virtue or nonvirtue in the mind of the person who is about to die. Therefore, although you may be a nonvirtuous being, if you rely upon transference of consciousness, you can obtain a good rebirth by nourishing the seeds of virtuous karma in your mind at death and purifying the negative karma of your former life. By practicing virtue, your mind will continue to get more wholesome until you attain enlightenment. More about this will be explained below during the actual explanation of transference of consciousness.¹⁵⁴

Concerning how to mentally retain the practice of the point discussed, each day, while receiving the commentary four times, you definitely should mentally retain (that is, contemplate) the instructions four times or, at the very least, once in accordance with the previous explanation. During the meditation on and recitation of Vajrasattva, recite as many hundred-syllable mantras as you can. During the guru yoga make as many mandala offerings as you can. During the mantra recitation, recite as many three-OM mantras as you can. Also, before the recitation, you must make a sincere and concerted effort to practice during the actual meditation on the generation stage.

154. See part 2 of this volume for the transference of consciousness sadhanas of both the Solitary Mother and the Father and Mother.

The Completion Stage

The Principal Way to Accomplish Inner Dakini Land through the Yoga of the Central Channel Practice of the Completion Stage

There is outer Dakini Land that is the abode of Pure Dakini Land and inner Dakini Land that is the primordial mind that transformed into the nature of great bliss. With that mind, one gains a direct realization of emptiness as the lack of inherent existence, which then becomes meaning clear light. In dependence upon the generation stage, one accomplishes outer Dakini Land, and you actualize the meaning clear light while in that pure land. Once you have penetrated the vital points of the body in this life through the completion stage, you work to attain the meaning clear light.

Trichen Tenpai Rabgye said that, concerning “inner Dakini Land” (or inner sky enjoyment), the “sky” is emptiness, the “enjoyment” is the exalted wisdom of great bliss, and the exalted wisdom of the inseparable union of bliss and emptiness is “inner Dakini Land” or “ultimate Dakini Land.” In that way, although the yogi whose mental continuum is endowed with exalted wisdom may stay in any place such as Sukhavati, Tushita, Lhasa, Sera, Drepung, and so forth, for him all of those various places will be outer Dakini Land. Therefore the term “sky enjoyment” definitely refers to a place, and it is not necessary to assert it as being something else. In general, it is suitable to use such terms—there are many unique pure lands of the buddhas used in many of the sutras and tantras; therefore according to teachings, Dakini Land is definitely unique. For that reason, when, through your practice of the generation stage, you take rebirth there by accomplishing outer Dakini Land, you will receive empowerment directly from Heruka Father and Mother. [Having arrived in Dakini Land], once you receive the commentary, oral instructions, and so forth, you will attain meaning clear light in that body and you will necessarily attain enlightenment in dependence upon that body within Pure Dakini Land.

If you wish to attain meaning clear light in this life, not only must you meditate on the generation stage and work to accomplish outer Dakini Land, but you absolutely must also meditate on the completion stage. If you manage to penetrate the vital points of the vajra-body, you will quickly generate realizations of the completion stage. Otherwise, for tranquil abiding meditation, you meditate on the nature of the mind and meditate on the generation stage in conjunction with the completion stage. No matter how much you listen, contemplate, and meditate with your [mind] directed outward through practices such as mantra recitation and so forth, you will not be able to generate the completion stage realization of bliss and emptiness in your mental continuum. Therefore you must become learned in the mode of existence of the actual basis for penetrating the vital points of the vajra-body. In other tantras, in addition to the mode of existence of body and mind, there is the actual mode of existence common to both body and mind. They will be combined in that way here as well.

For that, there is the basis, path, and result of completion stage. In accordance with the outline, there are three modes of meditating on the completion stage.

1. The Mode of Existence of Being That Is the Foundation and Substratum for Samsara
2. The Stages of Progressing on the Path
3. The Way to Actualize the Result

The Ground or Basis to Be Transformed

The Mode of Existence of Being That Is the Foundation and Substratum for Samsara has three parts:

1. The Mode of Existence of the Body
2. The Mode of Existence of the Mind
3. The Mode of Existence Common to Body and Mind

The Mode of Existence of the Body has three parts:

1. The Coarse Body
2. The Subtle Body
3. The Extremely Subtle Body

The Coarse Body

This is the coarse aggregate of form that we now possess.

The Subtle Body

The subtle body has: 1) the abiding channels, 2) the moving winds, and 3) the stationary bodhichitta drops.

Concerning the first, there are seventy-two thousand channels in our body. Those spread out from the channels at the twenty-four places; those spread out from the eight channels at the heart; and those spread out from the central channel. Furthermore there are the three channels and the six channel wheels (chakras).

Concerning the second, the moving winds, there are the five root winds, the five branch winds, and so forth.

Concerning the third, the stationary bodhichitta drops, there is the white bodhichitta obtained from your father at your crown and the red bodhichitta obtained from your mother at your navel. At your heart is the indestructible drop of bodhichitta where the red and white elements have coalesced in embrace. In its center is your indestructible wind and mind together with the drop.

The Extremely Subtle Body

The extremely subtle body is the wind that is the mount for the minds of white appearance, red increase, and black near-attainment and particularly the wind that is the mount for the mind of clear light.

The Mode of Existence of the Mind

The mode of existence of the mind has coarse, subtle, and extremely subtle aspects.

The coarse mind is the consciousnesses of the five sense powers and so forth. The subtle is the eighty natural conceptions during white appearance, red increase, and black near-attainment. The extremely subtle is the mind transformed into the essence of the fourth empty—the clear light.¹⁵⁵

The Mode of Existence Common to Body and Mind

The mode of existence common to body and mind refers to the extremely subtle life-supporting wind and the mind of clear light. From the mind portion, there is awareness, and from the wind portion, there is movement. They are different isolates that are mere conceptual imputations and are inseparable in nature, like ripples of water and the water itself. The extremely subtle, primordial, indestructible wind

155. For a detailed explanation of the channels, winds, drops, and minds, see Kyabje Trijang Dorje Chang, *The Ecstatic Dance of Chakrasamvara*.

and mind is the root, or underlying cause of everything in samsara and nirvana. The channels are likened to a house, the drops to its furniture, and the wind to its owner. Of all the various channels in the body, the central channel is supreme.

The Heruka Root Tantra states:

Accomplish the simultaneously born messengers;
Supreme, middling, or inferior.

Thus, as it states there are supreme, middling, and lesser messengers. There are outer, inner, and secret messengers that are supreme, middling, and lesser. The supreme outer messengers dwell in Akanishta together with the Mother Conqueror Vajrayogini. The middling [outer messengers] are field-born dakinis such as Partzandi and so forth who dwell in the twenty-four holy places. The lesser [outer messengers] are those who have reached only the point of generating realizations of the generation stage in their mental continuum after training their mind in the common path and have the characteristics of a mantra-born yogini. Furthermore, meditating on all beings, yourself and others, as Vajrayogini with your own mind is a similitude; therefore [those who have attained the generation stage and those merely visualized as Vajrayogini] can both be established as lesser outer messengers.¹⁵⁶ It is also said that persons who are born as women possess the dakini lineage and are mantra-born dakinis.

There are also supreme, middling, and lesser inner messengers, and there are two distinct ways of asserting them based on the generation stage and the completion stage. While practicing the completion stage, the supreme inner messengers are the central channel, the spring drop, and so forth. The middling are the channels and elements of the twenty-four places. The lesser are the eight doors of the sense powers and the seventy-two thousand channels and elements.

As for the lesser secret messengers, in dependence upon the [outer messengers] assisting with their practice those who have entered the

156. Through your meditation on yourself and others, you establish a similitude to lesser mantra-born dakinis; therefore they too can be categorized as mantra-born dakinis.

mantra path, the lesser secret messenger is accomplished through realizing emptiness with a primordial mind of great bliss due to the winds entering, abiding, and dissolving into the central channel through loosening the knots of the channels other than those of the heart. The middling [secret messenger] is accomplished through realizing emptiness with the ultimate example clear light by loosening all the channel knots at the heart and dissolving the winds into the heart, which is identical to the stages of dissolution at death. The supreme [secret messenger] is actualizing meaning clear light and gaining a direct realization of emptiness that is the absence of inherent existence. In this way—with the assistance of the outer messengers—you should actualize the three secret messengers by penetrating the channels and elements in general, specifically the central channel, and within that, the vital point of the heart. The term “messenger” [conveys the meaning of] “great treasure.” It is a “great treasure” because it bestows great riches by summoning all of your desired aims.

Highest yoga tantra is the extraordinarily quick mantra path for manifesting the primordial mind. Some claim that you can perceive the essence of the primordial mind and perceive the clarity and knowing of the mind [without penetrating the central channel through the practice of highest yoga tantra], yet they are mistaken. All of their efforts to combine all the benefits of perceiving the essence of the primordial mind with the benefits of perceiving the clarity and knowing of the [coarse] mind are a huge mistake. Before perceiving the essence of the primordial mind, not only must you loosen the knots at the navel so that the winds can enter, abide, and dissolve into the navel, but you must also withdraw the pervasive wind into the central channel at the heart, and once you have done that you should generate that mind into the nature of bliss.

In that way, if you realize emptiness through a generic image, you have obtained example clear light, and when you have a direct realization of emptiness, you have obtained meaning clear light. It is extremely important to understand that the previous [explanation] was not even heading in the right direction. Furthermore Sakya Drakpa Gyaltsen used the following three examples in his *Manual of the Central Channel concerning Vajravarahi* [*Phag mo'i skor gyi rtsa dbu ma*]: a lumberjack must

be skilled in the essential points of a tree, a butcher in the essential points of life, and a magician in the essential points of illusions. Through these three examples we can understand that we must be skilled in the essential points of the path pertaining to Vajrayogini and penetrating the essential points of the vajra-body.

This is, for example, like the prophecy that the Dharma King Ashoka would obtain the relics [of the Buddha], but he could not remove them because [the Naga King] had set up a magical protection circle of armor. However [Ashoka] met an old woman who told him how he could penetrate the protection circle, and he was able to remove the relics without disturbing the protection circle.¹⁵⁷ In this way, you must become skilled in penetrating the vital points of the body and so forth.

157. Buddha Shakyamuni predicted that King Ashoka would build stupas housing the Buddha's relics throughout India. Ashoka had a difficult time obtaining the relics as they were guarded by a Naga King (serpent) under the river Ganges where they were protected by a magical protection wheel. It is perhaps interesting to note that Ashoka had to accumulate more merit before he was ultimately successful for which we could draw a parallel to the necessity of accumulating a great store of merit before we can successfully penetrate the central channel.

The Stages of Progressing on the Path

The Stages of Progressing on the Path has two parts:

1. Showing Reality Directly
2. Showing Reality Indirectly

According to the phrase “There are two, showing reality directly and indirectly,” this has two aspects: 1) showing reality directly, and 2) showing reality indirectly. In general “reality” means emptiness, but that is not how it is used here. Instead it refers to the reality of the conventional mind. Also, it is not referring merely to the coarse mind but reveals the mode of existence of the exalted wisdom of simultaneously born great bliss and refers to directly perceiving the face of the primordial mind.

Furthermore, showing reality indirectly is more profound than showing reality directly.¹⁵⁸ For example, if a person had not seen the ocean and was merely told about its depth and breadth, he would not understand it beyond [developing] a mere generic sound image.¹⁵⁹ But if someone who had been to the ocean were to give him a detailed explanation about how to identify the path leading to the ocean, he could then perceive the ocean himself directly; therefore that [that is, showing reality indirectly] is more profound. To be shown reality directly, you are merely taught the mode of existence of the primordial

158. At first glance it may seem counterintuitive to say that showing reality indirectly is more profound than showing it directly, however showing the means to realize emptiness is more profound than merely explaining it since with the former you can gain your own realization of emptiness, whereas through the latter your understanding will be merely intellectual.

159. This refers to a generic image developed through terms and sounds.

mind, through which one forms a mere understanding of the primordial mind but not a direct perception. Being shown reality indirectly is being shown how to meditate on the completion stage methods for directly realizing the primordial mind, by penetrating the vital points of the body; therefore the later [method] is more profound. Here we are penetrating the vital points of the central channel through the completion stage; therefore we need to understand the phrase “the central channel of the completion stage.”

If you don’t obtain [the realizations] of the completion stage, you will not be able to identify the mother and son clear lights.¹⁶⁰ In Shalu-wa’s lecture notes, he uses the phrase “emerging from recitation,”¹⁶¹ which is in the Tsang dialect and means “abiding in the clear light of death.”¹⁶² The [Chakrasamvara Root Tantra] states, “Make offerings to those endowed with the lineage,” and this means that one should make offerings or engage in the yoga of the central channel. Generating bliss with the bodhichitta that flows within the channel is “making offerings.” In the Sakya tradition, they have a system for directly revealing reality to the eyes during an empowerment, and then the commentary is given separately. I received the empowerment and commentary in this way, and it wasn’t very impressive. The later members of the Sakya tradition also make a comparison of the view [of emptiness] with that of earlier Tibetans. This is not compatible with the intention of Je [Tsongkhapa]; therefore it should not be done in our own tradition.

There is a phrase concerning indirectly showing reality that states, “Later, there [are] two aspects, with attachment and free from attachment.” Accordingly, there is the path of the messenger with attachment and the path of yoga free from attachment. The first is extremely dangerous, like licking honey off of the blade of a sword. There is an explanation of this in the *Teaching Cycle of Varahi* [*Phag mo’i chos skor*], in the third volume of the collected works of Drakpa Gyaltsen.

160. The mother clear light is the clear light of death, and the son clear light is the clear light manifested through the force of meditation while one is alive. Once you have generated the son clear light, you can mix it with the mother clear light at the time of death.

161. Tib. *zhal ’don byung*.

162. Tib. *thugs dam*. This is when one is able to remain absorbed in the realization of bliss and emptiness with the clear light mind of death.

The second [the path of yoga free from attachment] is revealed by the phrase “meditation on collecting the wind and mind into the central channel.” For this there are two stages of meditation.

Showing Reality Indirectly has two parts:

1. Collecting the Wind and Mind within the Central Channel
2. How to Meditate Once the Wind and Mind Have Been Collected within the Central Channel and [How to] Accomplish Bliss and Emptiness through Meditation

Collecting the Wind and Mind within the Central Channel has four parts:

1. Visualizing the Central Channel
2. Visualizing the Letters
3. Igniting the Inner Fire
4. The Nine Mixings

Visualizing the Central Channel

Prepare for meditation with the yoga of inconceivability at the end of the recitation. Therefore once you have completed mental recitation, meditate on the body as an empty shell for a moment and visualize the three [central, left, and right] channels. The upper end of the central channel is at the opening between the eyebrows and is the door through which the blessings enter. There is a saying, “turning away the enemy at the forehead”; [the “enemy”] refers to the obstacles entering. During life-extending practices, it states “the threshold of the channel between the eyebrows.” Thus another essential instruction is that one should block the opening of the channel between the eyebrows. Peaceful deities have a hair curl and wrathful deities have a wisdom eye, which is also the channel door between the eyes when visualizing the channels.

Here, when meditating on the path of Vajrayogini, both the right and left channels are combined with the central channel, and you don’t need to meditate on the channel knots. Once you have visualized the central channel with its three special qualities, together with the right and left

channels,¹⁶³ engage in the nine-round breathing technique through the left nostril, the right, and both so that obstacles to the channels won't occur. Each time you expel the wind you should visualize that you are expelling the three poisonous minds and negative conceptualizations as you perform the nine-round breathing technique. Here, this substitutes for cleansing the path of the channels in other practices.

Visualizing the Letters

This series of visualizations for the completion stage will be extracted from the oral instructions for collecting the winds into the central channel. I will explain it in dependence upon the verse from the dedication prayer that states: "When the reddish-black RAM in the center of my three channels at the navel . . ."

Furthermore, the object of observation is the vacuole created by the three channels at the navel. There, in the center of the central channel, is the red drop whose essence was obtained from your mother. That very drop appears in the aspect of a syllable RAM the size of a pea, with crescent moon, drop, and nada. It is blazing with red flames. Once you have focused your visualization clearly upon a rough image of this, imagine the mind enters into it and then hold the vase breath seven times while imagining that the red syllable RAM becomes extremely radiant. Imagine that from its tip comes an extremely fine flame whose blazing tip is the size of a needle tip. This is like a substitute for the "igniting the flame" when practicing the Six Yogas of Naropa. The extent to which the inner fire blazes is the extent to which you will be able to melt the bodhichitta at the crown. These two correlate with developing extensive heat and bliss, and if this occurs, the winds will enter, abide, dissolve, and so forth. Although it may seem a little uncomfortable when we compare the teaching on opening the central channel in this tradition to other completion stage practices, [we shouldn't let the apparent discrepancies bother us] because the [way of opening the central channel explained here] is uncommon to this practice.

163. The three special qualities of the central channel are: 1) it is soft and smooth like a lotus petal, 2) clear and transparent like a candle flame, and 3) red in color like pure blood.

From here, it is not that you don't generate the realizations according to the teachings concerning the completion stage but that you can quickly generate the realizations of the grounds and paths in this life if you so desire, and you don't have to exert a great deal of effort like you do in the Six Yogas of Naropa. For this reason, it is extremely effective to combine the oral instructions of [the Six Yogas of Naropa] with the completion stage of Vajrayogini. If you are going to attain the state of enlightenment in one life in one body, it is indispensable to combine 1) the inner fire meditation of the Six Yogas of Naropa, 2) the cycle of the nine mixings and vajra-recitation from Guhyasamaja, and 3) the clear light yogas of Heruka; therefore we absolutely should combine them.

Jamgon Tsongkhapa the Great also practiced the Arya tradition of Guhyasamaja by combining the path of the Arya tradition of Guhyasamaja with the completion stages of Master Buddhashrijnana. Without the inner fire from the Six Yogas of Naropa, there is also no way to initially withdraw the winds into the central channel. The primary teachings for this come from the Hevajra Tantra, and its oral instructions are extremely profound, and through the force of its powerful blessings, the previous holy beings combined it with the completion stage systems of Heruka, Guhyasamaja, and Yamantaka. Je [Tsongkhapa's] extensive manual on the Six Yogas of Naropa entitled *Possessing the Three Inspirations* contains oral instructions for the lineage of practice. Changkya Rolpai Dorje's sealed in secrecy manual for inner heat entitled *An Ocean of Great Bliss* [*bDe chen rgya mtsho*] combines the essence of the explicit commentaries. From there, Gaden Nagtsang Tendar composed a separate explicit commentary on the Six Yogas, combining it with the lineage of "practical commentary" of Je [Tsongkhapa] that he received from Takpu Dorje Chang.

The most important and primary parts of the Six Yogas of Naropa are the illusory body and clear light teachings, together with the [teachings on] inner fire. Gampopa said to Jetsun Milarepa, "I have such stable concentration that I can remain continuously absorbed for seven days and nights." Milarepa replied, "Just having good concentration is not that beneficial. If you had meditated on my short AH of inner fire, you would have perceived the nature of the primordial mind by now!" Likewise, if we strive at completion stage realizations, the best thing

we can do is withdraw the wind and mind into the central channel by meditating on the inner fire in accordance with the indispensable, profound oral instructions of the Six Yogas of Naropa.

As a preliminary for this, it is sufficient to utilize the meditation on and recitation of Vajrasattva from either Heruka or Yamantaka. If you are going to do an extensive guru yoga practice, you should use Lama Chopa, and for a condensed practice, utilize the six-session guru yoga. The time to begin these practices is either at dawn, [when the mind is clear], or alternatively in the afternoon, when the wind associated with heat is moving.

If you don't become extremely proficient in the [six] magical wheels and so forth, you will be unable to dispel the harm caused by the obstacles to the channels and winds;¹⁶⁴ therefore you should absolutely become skilled in how to perform the [six] magical wheels and so forth. Although it is not clear in the lecture notes, it is traditional to make a fist, place your fingers upon your knees, and extend your fingers when you exhale, and contract your fingers into a fist when you inhale. If you perform the magical wheels while meditating on the guru on the crown of your head, it will be beneficial in preventing obstacles to the channels and winds.

Although Nagtsang's text isn't clear,¹⁶⁵ it is the tradition of Yab Rinpoche that while practicing transference of consciousness, shaking the head, and hooking like a hook, you should rub your thighs three times before you fold your legs.¹⁶⁶ There are two systems for flexing of the joints; you either flex them all or flex them individually.

If you are practicing a combination of the [above-mentioned] completion stages, you should train in only magical wheels for at least a half

164. The six magical wheels are yogic exercises combined with vase breathing utilized as means for preparing the coarse physical body as well as its more subtle channels, winds, and drops to facilitate the generation of completion stage realizations.

165. Nag tshang blo bzang bstan pa dar rgyas was a nineteenth-century lama who wrote a very famous practice manual for the Six Yogas of Naropa entitled *The Source of the Great Bliss Attainment* (bDe chen dnos grub 'byung gnas).

166. The last two mentioned here are two of the six magical wheels, which are: 1) filling the body like a vase, 2) circling like a wheel, 3) hooking like a hook, 4) showing the mudra of vajra binding, 5) making the body straight as an arrow, and 6) shaking the body and head and flexing the joints. See Glenn H. Mullin, *Tsongkhapa's Six Yogas of Naropa* (Ithaca, N.Y.: Snow Lion Publications, 1996).

a month or more while training in the visualization of the channels as explained in the commentary. While you are visualizing the letters, the HUM at your heart is both blue and white. The object of observation at the navel is the short AH in the aspect of a vertical line that is like a thorn with its tip standing upright. If you haven't already accomplished tranquil abiding, you should make this AH-stroke your object observation and extract the oral instructions for attaining tranquil abiding from the lamrim and apply them here.

Using the OM as the syllable at the throat is incorrect since it doesn't have an O vowel; therefore it is AM. Since it doesn't make a difference whether or not you actually conjoin the winds when igniting the inner fire, and if you do actually conjoin the upper and lower winds when collecting them within the central channel, there is a great danger of causing obstacles to the winds and channels, it is best if you merely visualize collecting the winds in the central channel without actually conjoining the winds. In this way obstacles won't occur, which is very important and accomplishes the purpose of collecting the winds and so forth. This is also the intention of the tantra and Je Lama [Tsongkhapa].

The [meaning of the] phrase "by scorching the channels and channel wheels (chakras)" is, for example, like when a [cut] flower is not placed in water, it becomes shriveled. It is also appropriate to combine the Six Yogas of Naropa with any highest yoga tantra deity such as Yamantaka, Guhyasamaja, and so forth, but it especially has a powerful relationship with the paths of Heruka Father and Mother. When training in inner fire of the Six Yogas, the object of observation is the AH-stroke at the navel, but it is also appropriate to meditate on either a BAM or a RAM. The extensive [visualization] has four syllables, but at this juncture, you are meditating on the abbreviated form with a short AH and a HAM at the crown for blazing and dripping.

Igniting the Inner Fire

Igniting the inner fire has four sections: 1) igniting the inner fire, 2) blazing, 3) mere blazing and dripping, and 4) extraordinary blazing and dripping. Once you have visualized the three channels and the five channel wheels, you visualize the nine-round breathing. If while doing

so, you pull up the lower winds forcefully, there is a great danger of causing obstacles to the channels and winds; therefore you should very gently pull up the winds from the lower doors without exerting yourself too forcefully. Bring the upper winds downward so that the winds meet at the reddish-black RAM at your navel. Furthermore, [the effect of igniting the inner fire] is similar to steel's turning reddish-black when a blacksmith initially burns it in a fire. Completely retracting the lower winds is similar to blowing bellows on steel and turning it red.

When combining this with the Six Yogas of Naropa, restrain the winds seven times. The first of the seven [times] ignites the fire; the second of seven [causes it to] blaze; the third of seven [causes it to] blaze and drip. All three of these are revealed by the dedication prayer.¹⁶⁷

There are many ways to perform the practices of inner fire given in the oral instructions, such as in accordance with what appears in the actual prayer, that which is done between the beginning of self-generation and the [types of] conduct, and that which is in the nine-round breathing. However, the nine-round breathing, training in the pathway of the channels, and so forth should be done in accordance with the Six Yogas of Naropa.

The lower end of the central channel is just below the navel. The right and left channels reach down to the level of the navel and enter into the lower end of the central channel. This juncture at the navel creates a vacuole. It would be best if you were able to meditate on the channel wheels at this point. The inner fire has three special qualities that cause an increase in the ignition of the flame.¹⁶⁸ The white bodhichitta at the crown is like a pouch of yoghurt appearing in the aspect of an inverted white syllable HUM. When it is struck by the flame from the inner fire, it is like a needle puncturing the pouch of yoghurt, causing a stream of white bodhichitta to descend upon the inner fire. The flame of inner fire blazes even bigger, pervading the inside of all the channels and burning all defiled elements, making them radiant and pure. This induces great bliss that recalls emptiness and establishes you

167. This is in reference to the verse, "When the flame of the dark red syllable RAM..."

168. The three special qualities of the inner fire are that it is very red, has the nature of fire, and it radiates light. In his commentary to the Thirteen Deity Yamantaka practice, Lhundrup Pandita lists the "three special qualities" as being red hot, thin, and concentrated.

in a state of bliss and emptiness. The flame from the inner fire pervades all the channels, and it is said that it is as if the light of a flame circulates throughout all the channels.

It is harmful if, as an indication of blazing inner fire, you quickly and easily generate warmth, too much heat is generated, or the visualization of the fire is too big. If you don't visualize the [short AH] within the central channel, you will not reach the essential point, and if you imagine the fire blazing too large, the inner fire will not be primarily within the central channel, and most of the inner fire will be ignited outside of the central channel. To the extent that [the inner fire] blazes [outside of the central channel], to the same extent the bodhichitta will not descend within the central channel, and the heat will cause physical pain throughout the body and so forth. If developing heat is difficult and furthermore if it is a little bit difficult to generate heat within the vacuole, that is a sign that [the inner fire] is going to the exact location; therefore it is essential that you imagine that it is a subtle fire that is blazing.

This is an explicit commentary;¹⁶⁹ therefore you must sustain the visualization of the commentary, and for that reason, once you have recited the six-session guru yoga, you should meditate on the body as an empty shell, where it says “become one taste.” Then you should engage in scanning meditation by engaging in the eight-round visualization by 1) meditating on the body as an empty shell, 2) visualizing the channels, 3) training in the pathway of the channels, 4) visualizing the letters, 5) igniting the inner fire, 6) causing the fire to blaze, 7) [causing] mere blazing and dripping, and 8) [causing] extraordinary blazing and dripping. After a concise [meditation] on these stages, place your mind in single-pointed meditative absorption on clear light. Once the bodhichitta has melted within the central channel, you initially generate a blissful feeling with your attendant body consciousness, and then in dependence upon that functioning as an observed object condition, you generate a feeling of bliss with your attendant mental consciousness. With that functioning as an immediate preceding condition, the primordial mind—as a primary mind—becomes the nature of bliss,

169. This text was compiled from an oral commentary by Pabongkha Rinpoche. For that reason, he is explaining what must be performed by those receiving the commentary.

which is called “great bliss.” In the sutra tradition, if it is bliss, it necessarily asserted not to be a primary mind, however in the tantric tradition, the primary mind and the bliss share a common locus.

The Nine Mixings

If you were to practice the cycle of the nine mixings and so forth while practicing Naro Kachö that would be excellent; therefore [to practice the three mixings at the time of waking] arise from the clear light in the enjoyment body of Vajrayogini with a white-colored body. Next, enter into the heart of your old aggregates through the crown of your head while visualizing it as the emanation body of Vajrayogini with a red-colored body.¹⁷⁰

To practice the mixing during sleep, you should recognize your dreams and practice increasing and so forth according to the [explanation] from the Six Yogas of Naropa. To practice mixing the emanation body at the time of rebirth, visualize the womb as the celestial mansion and visualize yourself spontaneously taking rebirth in there as Vajrayogini. By penetrating the vital point of the object of observation at the navel, the winds will enter, abide, and dissolve within the central channel, and when the clear light mind manifests, the body and mind become the nature of bliss. With this [bliss] place your mind in single-pointed meditative absorption and mix the truth body with waking.

The wind begins to stir from the clear light, and you arise in a white-colored enjoyment body of Vajrayogini separate from your old aggregates, and with this you are mixing the enjoyment body during waking. When you begin to arise from that meditative absorption, imagine you enter through the crown of your old aggregates as the commitment being, visualized as the red-colored emanation body of Vajrayogini, and mix the emanation body with waking. At that point, the wind begins to move through the nostrils and engages the objects of the five senses and so forth. With that you are performing the three mixings at the time of waking.

When the yogi is going to sleep, his mind apprehends the object of

170. The nine mixings consist of three groups of three. The three mixings combine the truth body, enjoyment body, and emanation body with waking, sleeping, and dying.

observation at the navel, the winds enter, abide, and dissolve into the central channel, and he meditates on the emptiness during the four empties, especially during the clear light.¹⁷¹ The clear light of one's own meditation is the "son clear light," the clear light of sleep [and death] is the "mother clear light," and mixing these two is mixing the truth body at the time of sleeping. When the wind begins to stir from that, the dream body arises as the enjoyment body of Vajrayogini and that is mixing the enjoyment body at the time of sleep. When you are close to awakening, enter through the crown of your old aggregates as the commitment being, visualized as the red-colored emanation body of Vajrayogini, and mix the emanation body at the time of sleeping. This is the three mixings at the time of sleeping.

In that way, when the yogi is close to dying, his mind apprehends the object of observation at the navel, the winds enter, abide, and dissolve into the central channel, the four empties, especially during the clear light, arise like the former clear lights at the time of sleeping and the time of waking, and with this he abandons the karma and delusions associated with the four empties and the stages of death. Especially mixing the two mother [and son] clear lights, he unifies bliss and emptiness and mixes the truth body with the time of death. This mixing of the two clear lights of the time of the basis and the time of the path is "mixing the mother and son clear lights" or "blending the mother and son clear lights."

Although, when you begin to arise from the clear light of death, you may be unable to mentally arise in the deity-body, when the appearance of the intermediate state arises, you should recognize the intermediate state as the intermediate state and meditate on the intermediate state body as the body of Vajrayogini. This is mixing the enjoyment body at the time of death. If you wish to go to Pure Dakini Land, at this point a host of heroes and dakinis will come to escort you and lead you to Dakini Land. If you wish to take rebirth with the Vajrayogini body that you have manifested in the intermediate state, choose your parents, the familial lineage and so forth. Once you have meditated on those parents

171. The mind of white appearance is called "empty." The mind of red increase is called "very empty." The mind of black near-attainment is called "great empty." The mind of clear light is called "all empty." These are the "four empties."

as being Heruka Father and Mother, enter [the mixture of sperm and ovum] in the manner of a commitment being and imagine this is your special body for practicing tantra, and in this way take rebirth. This is mixing the emanation body at the time of death and completes the three mixings at the time of death. These are the nine mixings.

As a preliminary to establishing the practice of the cycle of mixings at the time of death, you must establish the practice of the cycle of mixings at the time of sleep. For that to be effective, as a preliminary, you must establish a practice of the three cycles of mixing at the time of waking. For that to be effective, as a preliminary, you absolutely must cause the wind and mind to dissolve into the central channel. Also, in cases when death occurs suddenly and where the sequence of the [minds of] white appearance, red increase, and black near-attainment don't occur—such as being struck by a horse or a falling off a cliff—you should mix with the intermediate state in accordance with the previous methods you utilized when you were living.

Although you may not have obtained realizations of the completion stage, once you have familiarized yourself with the aspects of the visualizations for the completion stage and the oral instructions for the cycle of mixings, if you practice the mixings, through the force of aspiration in accordance with the previous explanation, you will be able to take rebirth with a special body for practicing tantra, meet a guru to teach you the instructions of tantra, and obtain excellent oral instructions and generate special realizations. After that, going to the lower realms will be impossible. Kādrup Je said that the door to a rebirth in the lower realms will definitely be shut by merely developing an understanding of the cycle of the nine mixings. There are ways of expressing praises such as “place your confidence in Vajrayogini” and so forth. In short you will be able gain the experience of being able to arise in the nature of those [nine mixings] during the ordinary death, intermediate state, and rebirth.

The sign that the winds have entered the central channel is that the movement of the breath through the nostrils becomes even in its flow. The sign that they are abiding is that the winds flowing through the two nostrils cease and your belly doesn't move due to the flow of breath. The sign that they have dissolved is the manifestation of the signs

from the miragelike appearance to the clear light. Once the conceptual winds have ceased, the exalted wisdom wind abides. Furthermore, at the time of the basis, the way the central channel exists is defective; therefore all of the winds move through the right and left channels. The movement [of the winds] within those two channels functions as a mount for conceptual thought, and [these winds] are the winds of the apprehended and apprehender. Contrary to this, every movement within the central channel is a wind that functions as the mount for exalted wisdom. For that reason, the supreme method for swiftly generating the realization of bliss and emptiness in your mental continuum is to penetrate the vital points of the central channel. Don't strive for mere heat and bliss; you should primarily collect the winds within the central channel for the sake of generating the realization of bliss and emptiness.

The Sakyapas emphasize collecting the winds in the central channel at the navel, however the Gelugpas assert that penetrating the vital point of the heart channel wheel is supreme; therefore there is a slight discrepancy.¹⁷² However, they come down to the same point, and both of them focus their visualizations single-pointedly within the central channel. The method that one should primarily employ is one whereby the wind and mind function as a single-engager; therefore the place where the mind abides, the winds will also abide, and the winds will be collected into the central channel.

Tsarchen [Losal Gyatso] states, "Dissolve the channels, winds, and drops into the sphere of EVAM . . ." and "Dissolve through the movements of the body's channels and dissolve through the movement of the mind's letter. . . ." But I am not certain whether or not the meaning of this is exactly correct.

172. Even though Pabongkha Rinpoche is giving a commentary on inner fire, at this point he is referring to the Ganden Hearing Lineage, which asserts that penetrating the heart channel wheel is the most efficient way of accomplishing completion stage realizations. For an explanation of this, see Kanchen Yeshe Gyaltsen's opus, the great commentary on Lama Chopa, *A Treasury of Oral Instructions for the Hearing Lineage Elucidating the Secret Essence* (gSang ba'i gnad rnam par phye ba snyan rgyud man ngag gi gter mdzod).

How to Meditate Once the Wind and Mind Have Been Collected within the Central Channel and [How to] Accomplish Bliss and Emptiness through Meditation has two parts:

1. The Common Presentation
2. The Uncommon Presentation

The Common Presentation has four parts:

1. Accomplishing Bliss through the Winds That Dwell within the Body
2. Accomplishing the Empty or Rainbow Body of Light through the Winds That Dwell within the Mind
3. Transference of Consciousness of Heruka Father and Mother
4. Transference of Consciousness of the Solitary Mother

Accomplishing Bliss through the Winds That Dwell within the Body

[The dedication prayer states]: “The drop of five colors between my eyebrows . . .”

Accordingly, visualize a five-colored drop the size of a pea between your eyebrows. The center is white, the east is blue, the south is yellow, the west is red, and the north is green. Meditate until you obtain such stability that it is as if you can see and touch it. From the white drop in the center, the white bodhichitta slowly descends from your crown to your throat, heart, navel, and secret place—located either one or four finger-widths below your navel—and induces the four joys. Next, it ascends from the secret place to the navel, heart, throat, and crown. Stabilizing the ascent and descent of the four joys accomplishes bliss. Furthermore, if you are going to combine another practice with the one just described, dissolve everything except the central channel from your previous visualization into emptiness. Engage in the nine-round breathing and meditate on the body as an empty shell as before. The upper end of the central channel is between the eyebrows, and the lower end is in the shape of a three-petalled lotus. At both the upper

and lower ends is a red phenomena source.¹⁷³ Imagine bodhichitta goes in and out from the phenomena source at the upper end [the distance of] three and half finger-widths. Three portions of the red bodhichitta also definitely descend from the portion of the white bodhichitta.¹⁷⁴

Each of the four joys that occurs due to the white [bodhichitta] such as the joy of joy and so forth is divided into four, making sixteen joys. Each of the four joys that occurs due to the red bodhichitta is divided into three [divisions] of the four joys from least, middling, and supreme, making twelve.

While the winds are abiding in the body, it is also acceptable to hold the vase breath.

Accomplishing the Empty or Rainbow Body of Light through the Winds That Dwell within the Mind

[The dedication prayer states]: “When the five-colored drop between my eyebrows has gone to my crown . . .” In the Arya tradition of Guhya-samaja, once you have accomplished the illusory body, you abandon your old aggregates. Although that pure body does not go on to attain

173. Ngulchu’s commentary states, “The faces of both the red [three-pointed] phenomena sources at the upper and lower ends are flush with the opening of the central channel, while the phenomena sources are placed inside the opening of the central channel. The two points [of the flat face of the phenomena source that are flush with the opening] are pointing downward, and the single point is facing upward.”

174. Yangchen Drupai Dorje’s *Melodious Drum* states, “Within the phenomena source at the upper end is a five-colored drop of sparkling colors, round, and the size of a small pea. Through your mind entering that, you meditate between the eyebrows until you generate a feeling of bliss, itching, coldness, and so forth. Next, once you have visualized your mind as the drop in the center, it moves to the crown of your head and comes to rest there, like a star at a mountain peak, and you meditate as before. Next, an extremely subtle drop of white bodhichitta descends from the white drop in the center and sequentially descends to your throat, heart, navel, and then arrives at the phenomena source at your secret place. Next, imagine the four joys of ascent, and once you have conjoined bliss and emptiness, dwell in that state for a short while. Once again, as it repeatedly emerges three and one half finger-widths from the phenomena source, imagine that you greatly increase your spontaneously born bliss. . . . Furthermore, as the white bodhichitta descends, three portions of the red bodhichitta also definitely descend. At that time, the yogi with supreme realizations is able to generate bliss from the red and white bodhichitta. The four joys, such as joy, supreme joy, and so forth, with four divisions each, are generated from the white bodhichitta, which equals sixteen divisions. And each of the four joys that occur due to the red bodhichitta are divided into lesser, middling, and supreme, equaling twelve divisions of the four joys.”

the rainbow body, it attains the union of no-more-learning, so there is no difference.

To attain the rainbow body, five-colored light rays radiate from that five-colored drop, and by increasing in size, it pervades your entire body, burning all the defilements of your channels and elements. Your elements transform into radiant rays of light. Imagine they continue to increase in size until they pervade all things stable and moving. Once again, the outer edges of the light rays dissolve inward and finally dissolve between your eyebrows, you disappear into rainbow light, and you place your mind in the meditative equipoise of bliss and emptiness. Repeat this many times and meditate for as long as possible. Finally, as a measure of purification in this visualization, you will accomplish the signs of attaining the rainbow body such as your retreat house will be continuously bathed in rainbows, the shadow of your body will diminish, your body will become lighter, and you will not leave clear or deep footprints, and so forth.

According to Shaluwa's commentary, when these [signs] occur, you should perform the four [types of] conduct. You should examine your success in "the secret conduct that terrifies all" and see whether or not you can withstand heat, cold, and so forth. If are successful, you will not be harmed by the heat in the sun or by the cold in the winter and so forth.

Next, there is also "the conduct victorious in all directions." You should have a like-minded companion strike you lightly with a stick and so forth and see whether or not you experience any pain; as a sign of success, you won't feel any pain. In the same way, another sign of success is that although someone may pierce you with a sequentially [larger object] such as a knife, sword, and so forth, instead of being harmed you only generate bliss and emptiness. Moreover, when you go to the charnel grounds and the gods and demons compete with their magical powers and so forth, you will not be frightened by these actions but will remain cheerful.

Don't be content with just this much success but continue to meditate for a long time. By making a sincere effort in the three [types of] inner and outer conduct and so forth, you will exhaust the defilements of your body, and your pure body of form will transform into a body

of light. Finally only your hair and fingernails will remain, and you will reach the attainment of the rainbow body. This explanation comes from the oral instructions concerning the method for enlightenment through accomplishing the rainbow body of mother tantra.

Until you rely upon a path such as this that is in accordance with the famed, amazingly profound oral instructions, you will not accomplish even the most insignificant signs of success. Although it has been famously said that six hundred [Tibetan] mahasiddhas previously discovered the rainbow body, what really happened was someone secretly disposed of their corpses in the Tsang River in Lhasa, which is explained in the commentary to the praises by Gungtang Je. [It did happen, however, for instance] that when Sachen Drakpa Gyaltsen was performing a tsok offering, he directly departed by attaining the rainbow body with everything except his clothes.

If you are not bestowing a commentary on the yoga of inconceivability to a group, don't give the oral transmission either. It is traditional not to give the uncommon yoga of inconceivability or the transference of consciousness commentaries to large gatherings. Although there are also some lamas who have a tradition of bestowing a commentary on transference of consciousness, in accordance with the saying, "Don't end a Dharma teaching with either transference of consciousness or chö," you shouldn't do it. However you can offer a preliminary commentary on transference of consciousness at this point.

Furthermore, although one can attain liberation and so forth in this life through this path of Vajrayogini, if that doesn't happen, then you must die [an uncontrolled death]. At that time, you should rely upon the special oral instructions of transference of consciousness. Prior to that, you must train in transference of consciousness; therefore I will explain how to practice the yoga of transference of consciousness.

Transference of Consciousness of Heruka Father and Mother

When practicing transference of consciousness in relation to simultaneously born Heruka Father and Mother, you generate Heruka complete with all his arms and faces, together with his retinue. Once you have

invoked them with PHAIM, make [outer] offerings, inner offerings, [recite] the eight lines of praise, [offer a] mandala, sit in the essential points of the bodily posture, [perform] the nine-round breathing, and so forth. Recite the supplication separately.

Generate your mind as Vajrayogini at your navel with the perception that 1) that very [Vajrayogini] is the traveler, 2) the central channel is the path traveled, and 3) the place to where you are traveling is the heart of Heruka. You must have these three recognitions. When you recite “HIK,” your consciousness quickly ascends, and when you say “KA,” [your consciousness] should descend slowly to the object of observation [at the navel], like a spider slowly descending as it spins its web. In each session, you should do this in groups of three, with twenty-one repetitions each. Repeat the request between [the sets] of twenty-one. At the end, make the sound PHAT three times and imagine this causes [your Vajrayogini mind] to rise up to the heart of the Father who is standing on your shoulders together with the Mother, where it dissolves into the HUM at his heart. Then remain in meditative equipoise for a moment.

Once again [your Vajrayogini mind] descends to its place [at your navel]. If you practice this in conjunction with vase breathing, it is more difficult but more stable as well, and if you don’t practice this in conjunction with vase breathing, it is easier but less stable. Also, don’t imagine that your Vajrayogini mind is heavy; it is extremely light and it’s as if she is floating or flying. An oral instruction that should not be forgotten is that once you have trained in transference of consciousness, you should not continuously train in it, but you should [wait] and apply it when your life is ending, at which point you don’t need to bring your consciousness back down and so forth. In particular it is extremely important that you don’t have any attachment to your home, body, enjoyments, relatives, friends, and so forth.

If you are reborn in a pure land, whatever type of excellent abode, body, enjoyment, and companions you wish for will arise, like discovering a treasury in the sky.¹⁷⁵ An oral instruction for overcoming grasp-

175. This means that they will manifest out of thin air by your merely wishing for them, and they will be perfect and pure.

ing to things we are currently attached to is to imagine that the things that exist in a pure land are hundreds of times superior to them; this is a supreme method. If you have attachment and grasping, transference of consciousness will be difficult, as illustrated by an old Amdo monk from Tashi Kyil Monastery who was attached to the fatty substance in Tibetan tea at the monastery and found it difficult to draw his last breath.

Transference of Consciousness of the Solitary Mother

The transference of consciousness of the Mother is carried out in accordance with the [verse from the extensive dedication prayer] that states, “My own mind in the form of a syllable BAM, mounted upon the swiftly moving wind of ‘scent’ . . .” The other explanation is in accordance with Ngulchu’s lecture notes, and one should apply the same reasoning in accordance with the earlier section with invocation, offerings, praises, and so forth, then one should make the request with the *Prayer to Perceive the Beautiful Face* and so forth.

At this point, once your mind has apprehended the syllable BAM, hold the vase breath. Pull the lower winds upward with the sound “HI” and “KA.” With this sound, the object of observation should be brought to where it touches the Brahma aperture. Although it is taught that one should hold the winds in embrace [with the vase breath], perform the transference of consciousness and so forth twenty-one times in each session; if you do three sets of twenty-one, that would be best.

The phrase “transference of consciousness will shorten your life” is in reference to how it will harm your life if you train too much in the visualizations for transference of consciousness; therefore you should train in it only once during an auspicious time but not continuously. It is said that you don’t need to visualize any of the retinue other than the Father and Mother; however the solitary Father and Mother should be complete with all the faces and arms.¹⁷⁶ Thus, although you may perform transference of consciousness with either the Father and Mother or [merely] the solitary Mother, you should eliminate any exaggera-

176. That is, Heruka with four faces and twelve arms embracing the Mother.

tions and doubts about the meaning by receiving the oral instructions and you should train until signs of [success] appear. Just as the young monks who are still very much in training are unable even to recite the texts on their own but are able to recite them without hesitation when they are with their teacher, in the same way, when you are on the brink of death—because your mind has attained certainty through great familiarization with aspects of visualization—when you are suffering from sickness, disease, surgery, and so forth, you will still be able to train in your practice [of transference of consciousness]. If you don't [gain such certainty], you will not be able to carry on with your practice as you approach death. For example, although you may have familiarity [with eating and drinking] through constantly eating and drinking and so forth while you are alive, when you are tormented by the sufferings of surgery and so forth as you are approaching death, you will not be able to [eat and drink] in that way. In the same way, practicing transference of consciousness at the time of death will be difficult [if you don't become proficient in it now].

Besides training in the transference of consciousness according to the former explanation, it is extremely important that you become skilled in identifying the external signs of [impending] death. Furthermore, [you must be able to] identify the signs of death that indicate that your life, merit, and karma have expired. It is also improper to implement transference of consciousness as soon as the signs of definite death occur. Instead we should make a sincere effort [to extend our life] with practices such as “cheating death,” “life accomplishment,” and so forth.¹⁷⁷ When those do not reverse the [signs of death] and the signs of death occur repeatedly, [this is an indication that] you have only six months left to live. Before the sickness and surgery have done their deeds, you should donate your belongings to the Dharma and so forth and free yourself from attachment to your relatives and wealth. Make a sincere and concerted effort to purify your broken and defiled commitments after which you should apply the previous [explanation] of the transference of consciousness.

With the exception of quite a few of the special oral instructions

177. These two practices are 'chi blu and tshe sgrub, respectively.

for the transference of consciousness of Vajrayogini, I have included many of the general oral instructions for transference of consciousness in a ritual text arranged for recitation from the commentary for transference of consciousness to Tushita,¹⁷⁸ and you should learn how to combine this practice with that text.¹⁷⁹

Although the explanation of the more extensive central channel practice of the Jetsun Father is not taught in Ngulchu's commentary—with the exception of the smaller central channel—this practice can be fully explained by obtaining the lineage of instruction of Shaluwa, and if we receive the lineage of the commentary of Shaluwa, it also performs the same function. For this,

The Uncommon Presentation has two parts:

1. The Preliminaries
2. The Actual Practice

The Preliminaries has two parts:

1. The Common Preliminaries
2. The Uncommon Preliminaries

The Common Preliminaries

For the common preliminaries, perform the guru yoga and the Vajrasattva meditation and recitation according to the Six Yogas of Naropa.

The Uncommon Preliminaries has two parts:

1. Training in the Pathway of the Channels
2. Training in the Pathway of the Winds

178. dGa' ldan 'pho grid.

179. This text is included in this book.

Training in the Pathway of the Channels

The first is training in the pathway of the channels. For this, visualize the objects of refuge, present the outer, inner, and secret offerings, make the requests, and meditate on the protection circle and the body as an empty shell. In the center of that [empty body], at the lower end of the central channel, four finger-widths below the navel, is a moon mandala. The central, right, and left channels are inserted into that [moon mandala] and continue up to the throat and are combined into a single hollow cavity. At the lower end, upon the moon mandala is a collection of five drops. Although in general you meditate on the central channel as being white with a red luster, at this point it should be only red to indicate the strength of the flame of inner fire. There is another [explanation] according to Shaluwa's lecture notes. You should hold your rosary while training in the path of the channels, but you don't need to hold the rosary while training in the winds.

During the day you should do three great sessions and during the night you should do three great sessions. Each great session has five small sessions. For the first, when the winds go outside, the blue "sky drop" upon the moon mandala at the lower end [of the central channel] rises upward and goes to either the two nostrils or the point where the central channel ends between the eyebrows. It goes a distance of twelve finger-widths, intertwines with space, and immediately reenters. This threefold process of going outside, abiding in front, and reentering are calculated as one count. By performing either eleven or twenty-one [counts], one completes training in the pathway of the channels.

Training in the Pathway of the Winds

After [the drop] enters, focus your mind upon the blue drop. Press the upper winds downward upon the navel, but you don't need to pull up the lower winds. Merely touch each of your two knees with your right hand and then place it upon your right knee, snap your fingers, and exhale so slowly that the nostril hairs don't move. Although *The Melodious Drum of the Deity* states that you should do this a few times, it is sufficient to do it once. This is the first small session. Again, make

one request and merely recall the protection circle. Once you have visualized the green wind, train in the pathway of the channels and train in the winds according to the previous explanation and make a second circle with your hands on your knees and snap your fingers while holding the vase breath.¹⁸⁰ In short, with one circle of placing your hand on your knees and snapping your fingers, you progress through each small session.

In that way, the person with the best faculties will complete the second great session,¹⁸¹ ranging from six to ten transfers. If you are unable to progress through each of the small sessions to complete a [second] great session, you are person of middling faculties. If you are unable to do even that but can progress through each one in each day, you are a person of lesser faculties.

Working in that way, the best person can do it in three days, the middling in five. According to the *Melodious Drum*, the middling person does it in seven days, and the lesser person completes it in fifteen days. However if the lesser person completes it in fifteen days, then he should be able to hold the vase breath for the length of time it takes to circle the knees with fifteen finger snaps; when he is able to do that he has become proficient. The person with the best faculties should be

180. Making a circle refers to the circular shape formed by touching one knee, then the other, and finally snapping your fingers in front of your chest.

181. The *Melodious Drum of the Deity* states, "With your left hand in [the mudra] of meditative stabilization, [inhale, hold the vase breath, and] make one circle on your knees with your right hand and snap your fingers once and immediately exhale slowly; this is one small session. Furthermore, an intense green wind arises from the eastern drop as the "wind element" and leaves through the nostrils. When you inhale, imagine it enters and dissolves into the eastern drop and then hold the wind. Make two circles with your right hand on your knees and snap your fingers twice and exhale; this is the second small session. In the same way, visualize the yellow drop, make three circles, and snap your fingers three times; this is the third small session. Visualize the red [drop], circle your knees four times, and snap your fingers four times; this is the fourth small session. Visualize the white [drop], circle your knees five times, and snap your fingers five times; this is the fifth session. This completes one great session. In that way, engage in five small sessions [that equal] one great session three times during the day and three times during the night. For the second great session, work with the [blue drop associated with] the wind of the space element and circle your knees and snap your fingers six times. Then do seven, eight, nine, ten transfers, and so forth. In the third great session, do from eleven to fifteen transfers; in the fourth great session, do from sixteen to twenty transfers; in the fifth great session, do from twenty-one to twenty-five transfers. By practicing in that way, the person with the best faculties can complete it in three days, the middling seven days, and least in a half a month."

able to reach the end in three days. In that case then, the best person will complete it in three days. You should analyze and see if this is so.

Shaluwa's commentary states that the sign of having purified the winds is that you will perceive the five-colored wind; however you won't perceive that unless you have obtained isolated speech.

The Actual Practice has two parts:

1. Blessing the Self
2. Opening the Mouth of the Central Channel

The actual practice together with blessing the self is revealed [in the extensive dedication prayer with the verse that begins], "The tiny seeds of the five winds at the lotus of my navel . . ."

Blessing the Self

Engage in the common and uncommon preliminaries according to the previous explanation. Meditate on the body as an empty shell, cleansing the winds. It is said that you should meditate on the central channel's being one hundredth the width of a horse's tail hair. If you are unable to meditate like that, meditate on it as the size of a horse's tail hair. The three channels are at level of your navel and coalesce into a single vacuole. Within that is an upright red AM with the circle on top, and it is inserted within the central channel. This forms the shape of a dark green triangular wind mandala. At the soles of the two feet is a dark green DZHEM. The *Melodious Drum* states that it is a reddish-green syllable DZHEM. The three channels at the crown of your head coalesce into a single hollow cavity where there is a white inverted syllable HAM. Above that is a dark green bow-shaped wind mandala like a pea split in half. In accordance with the power of the blessing, the dark green syllable DZHEM at the soles of the two feet moves and strikes the triangular wind mandala. Next, that moves and strikes the AM at the lower end [of the central channel], causing the flame to strongly blaze. A finely tipped flame also comes from the right and left channels and blazes upward, the diameter of a sharply tipped grass or the shape of a porcupine spine. Concerning the porcupine spine, this

refers to the animal. [The porcupine spine] is similar to a bone, the size of a hair, the shape of a needle, and it points downward.¹⁸²

Pull up the lower winds and inhale slightly forcefully through the nostrils three times and press down with the upper winds. The wind [mandala] upon the HAM at the upper end [of the central channel] moves downward, and the fire from the right and left channels blazes upward, and the wind and fire are held in union.¹⁸³

Opening the Mouth of the Central Channel

[The dedication prayer] states, “When the beautiful goddess of normal light inner fire . . .” In the center of the three channels that have coalesced into a single vacuole at the level of your navel is an AM. In Shaluwa’s commentary, there is an OM, which is a printing error. Within the circle [at the top of the AM], the nature of the ordinary inner fire is a red syllable KYUM, standing upright. Outside of that, upon the eight channel petals, are the eight letters A KA TSA TA THA PA YA SHA. Beyond that, on the fifty-six channel petals, are the fifty-six letters consisting of the forty [Sanskrit] consonants, the sixteen vowels, and the short vowels A I U E O A standing upright that are the nature of pure elements. In Shaluwa’s commentary, there is an AM, which is also a printing error.

During the practice of blessing the self, visualize that within the circle of the HAM at the crown is a red KYUM, standing upright, that is the nature of the ordinary inner fire, [and visualize] as well the other three channels, the triangular wind mandala, the DZHEM at the soles of the feet, and the other wind mandala upon the syllable HAM at the crown of your head.

182. The spines of a porcupine point downward, but when engaging in the visualization you imagine a spine pointing upward, not downward.

183. In the *Melodious Drum*, Yangchen Drupai Dorje continues the explanation as follows: “Initially, through the force of the ‘mount of odor’ wind entering the body, one merely generates a feeling of bliss but pays no special attention to the ordinary bliss. Next, through the force of the wind entering the mind, one imagines that bliss to be the exalted wisdom of the truth body and generates a nonconceptual bliss. Next, through the force of the wind entering the channel, one generates the bliss of the exalted wisdom of the symbolic example [clear light]. In that way, the dedication prayer states, “May my mental continuum be satiated by great bliss.”

Retract the toes and draw the lower wind upward, whereby the [wind mandala at the] soles of the feet and the fire and wind mandalas at the trijunction cause the AM to blaze, which consumes the defiled elements. A fiercely hot and forceful flame arises from the circle [at the top of] the KYUM, endowed with four special qualities, and it moves like a bolt of lightning, striking the syllable HAM at the crown like an arrow. Inhale through your two nostrils with three small inhalations. Through inhaling, a flame blazes from the KYUM inside the circle upon the HAM. All the wind and fire that came up from below are pressed downward. The upper and lower flames within the central channel at the heart combat each other, and you focus your mind on the battle of firelight and finish by holding a few vase breaths.

The tongue of the lower flame strikes the syllable HAM, from which a string of white bodhichitta descends like the Kyanar River and presses down on the lower fire and wind.¹⁸⁴ You should focus your mind upon the sound of the blazing and dripping at the heart, which is like the sound of a pot boiling on the stove.

184. sKya nar ldan ma is an ancient river in India.

The Way to Actualize the Result

The Way to Actualize the Result has two parts:

1. Actualizing the Results through the Three [Types of] Conduct
2. Obtaining the Result Endowed with the Seven Limbs

Actualizing the Results through the Three [Types of] Conduct

This is revealed by [the dedication prayer] that states: “When the channels, winds, and drops have dissolved into the sphere of EVAM...” Thus, by meditating on the completion stage, the winds will enter and so forth into the central channel, and once you attain the union, you will be able to work for the welfare of living beings. The Sakya tradition speaks of various [types of] conduct such as “crazy conduct,” “all good conduct,” “the conduct victorious in all directions,” and so forth. Je [Tsongkhapa] father and sons condense them into three: 1) with elaboration, 2) without elaboration, 3) completely without elaboration.

Concerning the manner of engaging in the [types of] conduct, they are said to provide the outline for progressing on the path. Primarily, after the three isolations of the completion stage, you utilize the [types of] conduct and strive to attain example clear light, then the [impure] illusory body, then meaning clear light, then the union of learning and so forth. Furthermore, you work to attain the state of union of no-more-learning of the great Dakini Land. For that you initially train your mental continuum in the common path. Next, receive perfectly a great initiation into a great mandala of highest yoga tantra such as

the Luipa and Ghantapa traditions of Heruka. Protect your vows and commitments you promised to keep like [you would protect] your eyes and then receive the profound blessing empowerment in the sindhura mandala of this very Vajrayogini and be sure to recognize the outer, inner, and secret Vajrayoginis. Practice the generation stage of this [deity] with all the characteristics and then train sequentially in yogas of inner fire. Next, dissolve all the winds into the indestructible drop at the heart in exactly the same manner as death and so forth. After this occurs, work to attain ultimate example clear light. Next, work to actualize the stages of the impure illusory body, meaning clear light, and the union that needs learning, through which you finally progress to the union of no-more-learning.

Thus, you must progress in a well-organized manner through each proceeding stage, otherwise the latter stages will not be stable and will be like a castle built on ice. Therefore make a sincere effort to progress properly through the stages beginning with the proper reliance upon the spiritual friend. This is similar to initially laying a stable foundation to build a king's palace. By training in this way, you should learn the grounds and paths leading to the result as well as *A Staircase of Pure Lapis* and so forth.

From the union that needs learning until the final meaning clear light of learning, you should meditate on the nine divisions of the path of meditation and apply the antidotes in order to abandon the nine levels of the obstructions to omniscience. Through this, if you perceive the signs that you are close to accomplishing the union of no-more-learning, you should train in the enhancing conducts for either six or eighteen months and so forth [depending on your karma], through which you abandon the first eight obstructions to omniscience. Finally, on the eighth day [of the lunar month], place your mind in meditative equipoise as before, which becomes an antidote to the small obstructions to omniscience, and [continue meditating until the fifteenth day of the lunar month.] In the evening of the fifteenth day [of the lunar month], amidst a collection of all the necessary articles, your guru bestows the actual third empowerment. In the first phase of dawn, one receives instructions on union. During the second phase, one enters into union with a completely qualified action mudra as the external

condition and by engaging in the inner condition of meditative equipoise on emptiness, the winds will enter, abide, and dissolve into the central channel.

The signs of the entering and abiding are the same as those explained earlier, and as an indication of the winds dissolving, the signs from the miragelike up to the clear light will occur. At that point, the four joys transform into the nature of the four empties. The first instance of that mind of clear light is the direct antidote to the obstructions to omniscience, and the second instance is that all objects of knowledge are perfectly perceived within the state of meditative equipoise and all conventional phenomena are directly perceived, like Myrobalan held in the palm of your hand, and one obtains omniscience in that instance. The body of the union that needs learning that is of a similar type subsequently transforms into the body of the union of no-more-learning. In one instant you are able to simultaneously and continuously send forth limitless emanation bodies that are the nature of the enlightened three bodies for the welfare of trainees throughout the three times.¹⁸⁵

Obtaining the Result Endowed with the Seven Limbs

The essence of the resultant ground of enlightenment is obtaining the state of union of no-more-learning of great Dakini Land. The seven limbs are: 1) The enjoyment body that is the union of no-more-learning, adorned with the signs and indications, is the principal body and is the ultimate form body; therefore this refers to the limbs of the “complete enjoyment body.” In this way 2) the enjoyment body embraces a self-manifesting knowledge goddess as the limb of “embrace.” 3) In dependence upon that, his mental continuum is saturated with simultaneously born great bliss as the limb of “great bliss.” 4) Such an enjoyment body is empty of being truly established, which is the limb of “the absence of inherent existence.” 5) Like a wish-fulfilling jewel and a wish-fulfilling tree—without the need for even the slightest bit of conceptual effort—his mind of unobservable great compassion works

185. It literally says “a million times ten million,” but it is meant to indicate a limitless number.

continuously for the welfare of all living beings, which is the limb of “being filled with compassion.” 6) Because the enjoyment body does not abide in either extreme of existence or peace, it is not as though he appears sometimes and not others, but he arises continuously without cessation, which is the limb of “[appearing] continuously without ceasing.” 7) The enjoyment body is not like the emanation body that from time to time reveals the aspect of passing away through the force of his disciples’ [karma] but remains without passing beyond sorrow until samsara is empty, which is the limb of “noncessation.”

If you really make a concerted effort right now to meditate on a path that is concordant in aspect with those [seven limbs] while you are practicing, then you will definitely not have to wait too long to attain the state of the resultant Dakini Land endowed with the seven limbs, and because you will obtain the isolated speech of Guhyasamaja, you will also be able to fly through the sky and so forth.¹⁸⁶

In the tradition of Tsarchen Losal Gyatso, the way of attaining the result is in accordance with Shaluwa’s lecture notes, and they say that the eastern channels and elements are in the aspect of a club and so forth, which is also how they dissolve them and so forth. Furthermore, this has a similar meaning to the former verse, “When my channels, winds, and drops have dissolved into the sphere of EVAM . . .”

If you were able to continuously recite this extensive sadhana without break, that would be best. If you are unable to do that because you have many recitations to perform such as Heruka, Yamantaka, and so forth or when you are engaged in something like a retreat, then during the latter three sessions, when you are very short of time, it is also permissible to recite the abbreviated sadhana.

Concerning the way to do that, start from “in the space before me” [and recite] up to “each becomes the nature and embodiment of all objects of refuge.” Then [skip ahead to the brief request that begins], “My precious guru, the nature of all buddhas of the three times . . .” [and recite] up to “Vairochana-Heruka together with the Mother who

186. When you attain isolated speech, you have gained complete mastery over the internal and external winds; therefore you can fly and so forth.

become my crown ornament.”¹⁸⁷ If you meditate on a self-arising lord of the lineage, set aside the extensive bestowal of the empowerment. Since it has such a powerful blessing, if you could recite the Body Man-
 dala section, that would be excellent, otherwise it is also permissible to leave that out as well. You should recite the section for being blessed by the heroes and heroines, wearing the armor, and so forth. Although it is unclear as to whether or not you should recite the yoga of blessing migrating beings, you should recite the outline of the eleven yogas as mentioned earlier.¹⁸⁸

The sections from the rosary of offerings [that begin], “From my heart . . .” up to the [mantra] recitation and the way to withdraw [the visualization] at the conclusion of a retreat is done in accordance with the retreat manuals. You should engage in continual recitation of the sadhana according to the texts and so forth, and you should practice by learning the tradition of the holy beings.

In the phrase, “teach the finishing Dharma at the culmination of the yoga of inconceivability,” the “yoga of inconceivability” refers to the uncommon yoga of inconceivability. As for the “finishing Dharma,”¹⁸⁹ this refers to teaching the practice of “finishing Dharma” after the commentary is finished.

In Shaluwa’s lecture notes, he teaches how to engage in extensive, middling, and concise [versions of finishing Dharma]. Now I will explain the “culmination” and “finishing Dharma.”

You should make this freedom and endowment meaningful through maintaining proper reliance upon the virtuous friend as the foundation. If you have indications of too much attachment to this life, you should primarily recall impermanence. If you don’t have the wish to practice Dharma, [recall] cause and effect. If you have strong attachment to the [so-called] perfections of samsara, contemplate the general and specific sufferings of samsara and so forth. If your thoughts about your own welfare are too strong, you should primarily meditate on bodhichitta.

187. These are instructions for performing the middle-length sadhana of Vajrayogini, which is included in part 2 of this volume.

188. For a complete version of this abbreviated version of the extensive sadhana, see part 2 of this volume.

189. Tib. *tshar chos*.

If you have indications that you are bound to apprehending the signs [of inherent existence], you should primarily make a sincere effort to meditate on the view of emptiness. In this way, you should rely upon the antidote to each one.

Not only that, but if you don't have renunciation, none of your virtuous actions will become pure Dharma. Likewise, if you don't have bodhichitta, it will not become Mahayana Dharma. If you don't have the correct view of emptiness, it will not become an antidote to samsara. Therefore working to listen, contemplate, and meditate on the unmistakable teachings of the lamrim texts as an unmistakable means of generating those three in your mental continuum is indispensable. Practice as much as you can the paths of the beings of great, middling, and small [scope] and with that extract the best, middling, and least essence of this life of freedom and endowments.

According to a saying by my lama, Chone Rinpoche, "The lamrim is the agent identifying the boundary of our [development]," each person should identify the boundary of his practice, and having done that, he should begin there. If you don't do that and instead run after the highest and most profound teachings such as mahamudra, completion stage, the practice of [recognizing] the mind's nature, and so forth, you won't be practicing a Dharma that conforms to your mental [capacity]. As for chasing after the highest vehicle, you will be like a small child trying to ride a wild horse. You will in fact become just like [the person depicted in] these sayings.

For that reason you should primarily make a sincere effort to train in the common path in general and especially in renunciation, bodhichitta, and the correct view [of emptiness]. In addition to protecting absolutely and perfectly the general and specific commitments that you promised to keep in the presence of your guru, you should primarily conjoin self-generation with mantra recitation. This is because this [Vajrayogini] mantra has unique qualities, making it superior to other mantras. Also, through a proper understanding of the cycle of visualizations for the completion stage, you will establish the imprints [for the completion stage].

If you practice by making a concerted effort in all of this in accordance with what was repeatedly explained earlier, you will be prac-

ting the complete cycle of teachings of Heruka Father and Mother. Not only is this method of accomplishing outer and inner Dakini Land supreme, but it contains all the fourteen essential topics, and there is no way that a person who is practicing that will ever go to the lower realms. Especially, even if you are an extremely nonvirtuous person who accumulated the five uninterrupted actions in the earlier part of your life, if you make a sincere effort to practice a path such as this, you can absolutely attain the union in the latter part of your life and so forth.

There are no other [deities] that share in these unique and limitless qualities that are explained in the Heruka Root Tantra and so forth. From the perspective of confidence in these benefits, you should practice as much of the teachings as you have heard and extract the unique essence of this life through which you will also be repaying the kindness of receiving these teachings.

Colophon

This commentary is a combination of quite a few commentaries, and although there may be some inconsistencies, I have inspected them closely. I have combined the extensive and concise traditions of the those beings who have accepted the responsibility of the teachings such as Tuken's *General Meaning of the Goddess of Dakini Land* and Ngulchu's commentary and so forth; therefore this is a treasury of knowledge.

Endowed with bliss and so forth superior to other buddha lands,
Through the glory of bliss and emptiness of the extremely
 profound and quick path,
The incomparable refuge who bestows all the Sugata grounds is
The essence of great bliss—the crown ornament of all beings.

From the pleasure grove of Dharma of that wise protector,
The fool touches each flower garland he sees with the tip of his
 finger.
Yet if it is thoroughly offered to those with dull or sharp
 intelligence,

It is a treasured necklace that increases their practice and improves their minds.

This class of highest yoga tantra is the heart-essence of the Conqueror's speech.

These are not trinkets of oral instructions of the proud [who think they are] superior to the Conqueror.

But this jewel of teachings comes from the ocean of the profound intention of

The Second Conqueror and was explained by the regent lamas.

Appearing as a treasure of the three secrets of the Powerful Dakini,

Endowed with bodies equaling space for that sake of multiplying

The magnificent and powerful green horse of the two stages of Dakini Land,

Accomplishing the ritual that dispels the deterioration pervading space.

Cherish your experience of these essential instructions that are Instructional notes augmented with the oral instructions And possess the lineage of the three commentaries of the "Staircase," Ngulchu, and Shaluwa in accordance with the tradition of explanation.

How amazing that the great practitioner can take this contaminated body,

Free it from contaminations, and transform it into the glorious union made of light.

How amazing that these contaminated aggregates can

Traverse directly to Dakini Land and transform into a pure body.

All the misfortune of being bound by a hundred fetters of ignorance are transcended

Through close reliance upon this supreme unmistakable path .

Like a magical creation, one is like the Dakini Land of the Sole
 Mother, and
 Without delay one day before too long this will come to be.

Although you have obtained such freedom and endowments
 like myself,
 Do not be satisfied with this excellent appearance but
 repeatedly
 Strive to put an end to these deranged dramas
 [of samsara] that bring about your downfall.

The King of Dharma, the guru who is the supreme refuge,
 And the devout spiritual friends are like complete liberation
 Who earnestly apply themselves to their Dharma teachings
 And make a sincere effort in the Dharma both day and night.

Without being idle, they exert themselves through the force
 of their virtuous merit.
 The lord of men, the Powerful Conqueror together with all
 classes of gods and men
 Are victorious over the incongruent while upholding the
 teachings of the Ganden Tradition,
 Flourishing in all times and every direction without
 degeneration.

Through the blessing of the nondeceptive guru and the three
 jewels
 And the power of the emptiness of true existence of the
 nondeceptive dependent relationship of cause and effect,
 May all of my nondeceptive prayers and aspirations of superior
 intention
 Be nondeceptively and spontaneously accomplished according
 to my wishes.

These notes on the two stages of Jetsun Vajrayogini were written
 while our supreme incomparable guide the Pervasive Lord Vajradhara

Pabongkha Palzangpo gave an extensive explicit commentary on the two stages of the Jetsun Goddess at Tashi Lhunpo in Tsang within the “Palace of Great Bliss” during the sixteenth rabjung of the Iron Rabbit year (1951).¹⁹⁰ At that time I had only compiled rough notes, and I was unable to assemble all of the various oral instructions that were bestowed in the exact way they were taught. Therefore I subsequently compiled the notes of all those who took them with the intention that they could be included within the Great Vajradhara’s collected works compiled in an orderly manner. Afterward they were carved into woodblocks in the Water Snake year (1952) by a monk at the Palace of Great Bliss within Tashi Lhunpo monastery. The supremely virtuous vajra-brother and Dharma companion who possesses discriminating wisdom, Losang Tenzin-la, who dwells in a state of sincere faith and respect for the lama and who carved [Pabongkha’s] collected works should be the one to publish them without delay after they have been thoroughly checked.

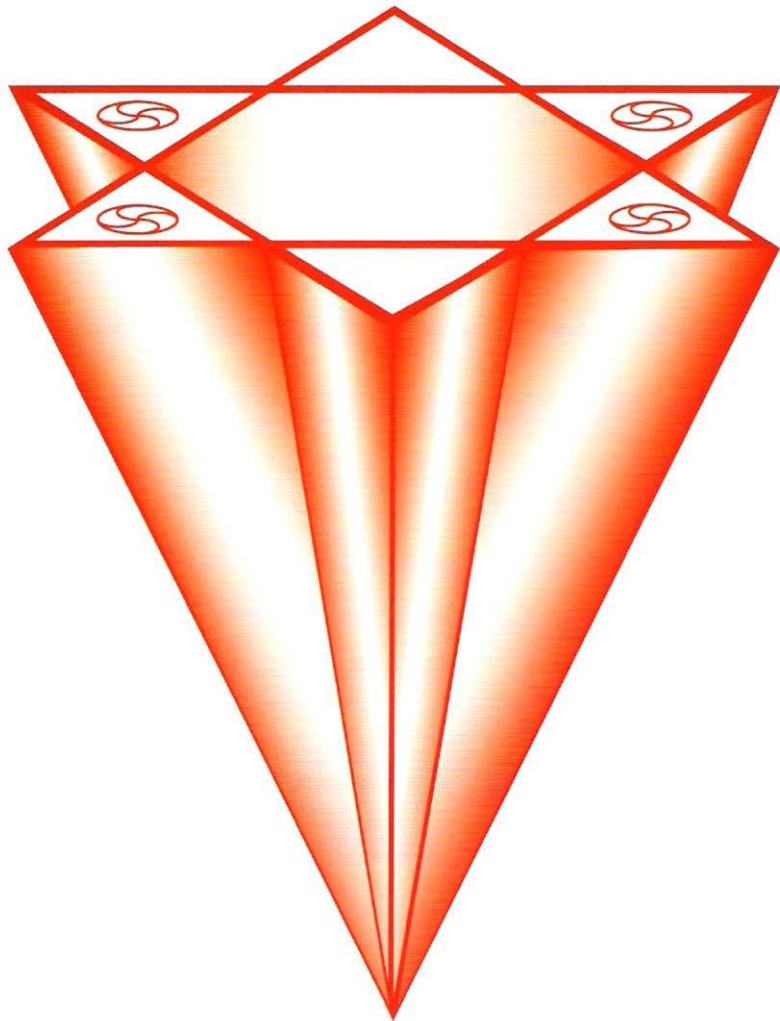
I am completely foolish and ignorant when it comes to the stages of dissolution; therefore I could not comprehend the exact meaning of the words, and therefore it was rife with errors. Therefore I realized that it would be beneficial if I could confer with other holy beings and ask them about it. For this reason I persistently requested an audience with Yongzin Trijang Dorje Chang the Great and asked about them in his presence and received excellent instructions.

Once again a monk from Chökor Monastery named Suddhi requested a profound commentary on the generation and completion stage of Vajrayogini from Dorje Chang the Great, and I collected a few more scattered notes. When I was forty-eight, in the Wood Horse year, I got sick over and over, so I stayed for a long time in the noble residence of Yab Shi Lha Lu, and [I was cared for by] Mrs. Dagmo Chenmo Yangzong Tsering, who has vast qualities as well as indestructible faith in the guru and the three jewels. The notes were therefore combined with the assistance of Gelong Gendun Tsultrim.

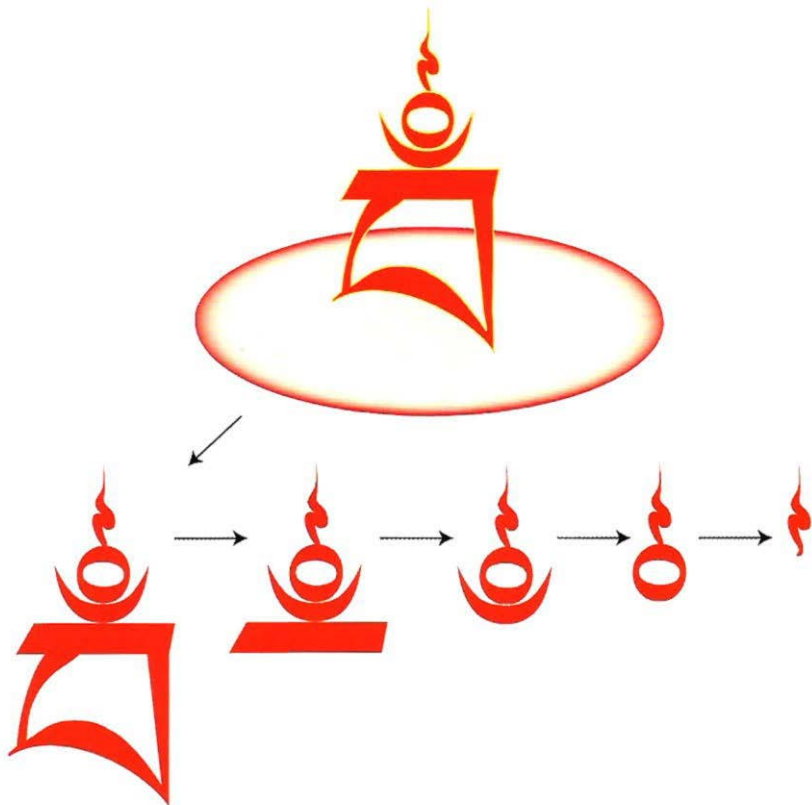
190. I think there must be a printing error with regards to the date since Kyabje Pabongkha passed away in 1941, unless this date indicates when the notes were written and not when the teaching was given.



Vajrayogini



Double tetrahedral phenomena source



Sequential dissolution of the syllable BAM



Crown Chakra (32 Petals)



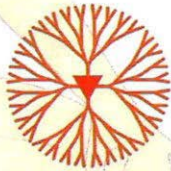
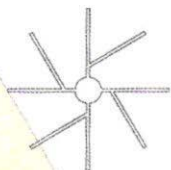
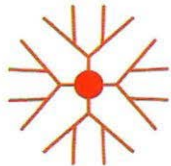
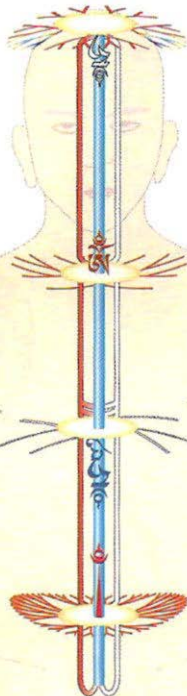
Throat Chakra (16 Petals)



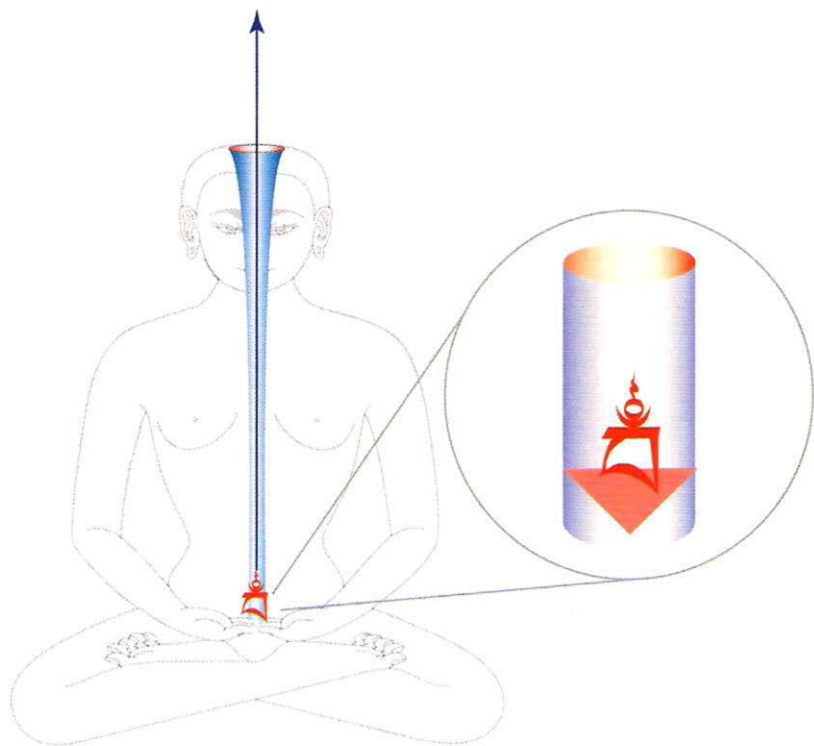
Heart Chakra (8 Petals)



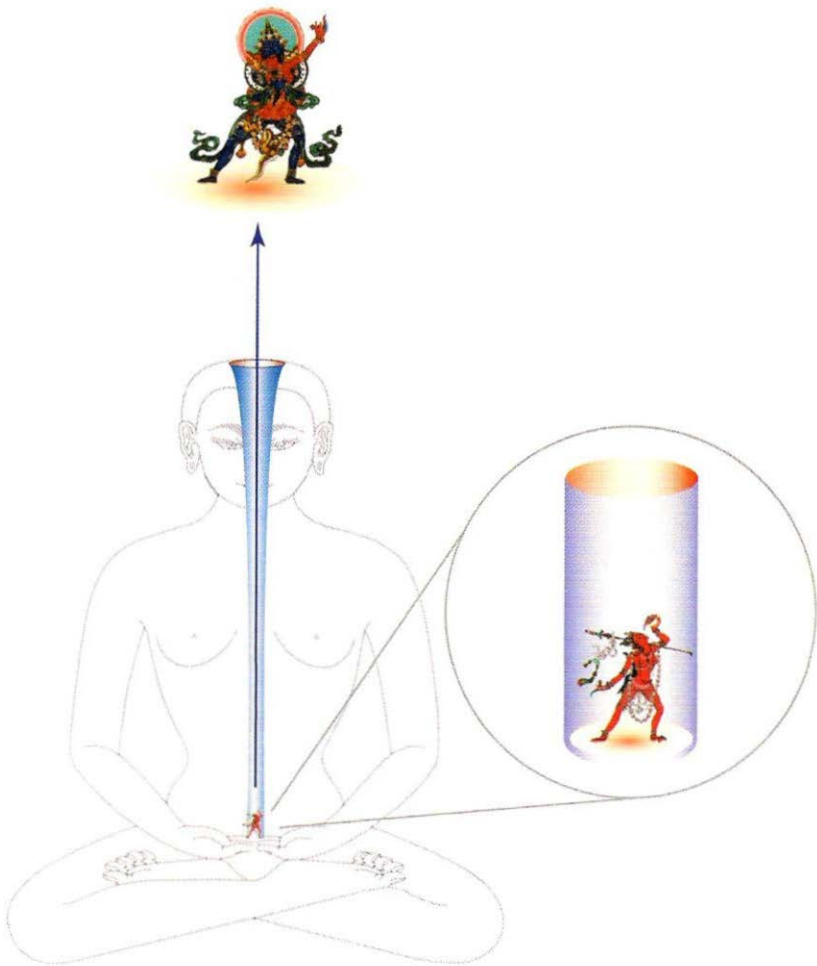
Navel Chakra (64 Petals)



System of channels and chakras (in the Vajrayogini system)



Vajrayogini practice of the transference of consciousness (see the transference of consciousness sadhana of the Solitary Mother)



Vajrayogini practice of the transference of consciousness (see the transference of consciousness sadhana of the Father and Mother)



Mandala of Vajrayogini

Outline of the Commentary

Introduction

The actual commentary has four parts:

- 1) An Explanation of the Source from Where These Instructions Came
- 2) The Benefit of the Explanation Endowed with That Source
- 3) The Way That the Holy Beings Discovered Attainments by Practicing the Instructions Endowed with Those Benefits
- 4) The Stages of Actually Practicing Those Instructions

The Stages of Actually Practicing Those Instructions has three parts:

- 1) The Basis of the Person Who Is Practicing
- 2) The Dharma Which Is to Be Practiced
- 3) The Way to Engage in Such Practice

The Basis of the Person Who Is Practicing has two parts:

- 1) The Person Who Is Suitable to Enter the Ripening Path
- 2) The Person Who Is Suitable to Enter the Liberating Path

The Way to Engage in Such Practice has two parts:

1. The Principal Way to Accomplish Outer Dakini Land through the Yoga of the Generation Stage
2. The Principal Way to Accomplish Inner Dakini Land through the Yoga of the Central Channel Practice of the Completion Stage

The Principal Way to Accomplish Outer Dakini Land through the Yoga of the Generation Stage has eleven parts:

1. The Yoga of Sleeping
2. The Yoga of Rising
3. The Yoga of Experiencing Nectar
4. The Yoga of the Immeasurables
5. The Yoga of the Guru
6. The Yoga of Generating Oneself as the Deity
7. The Yoga of Purifying Migrating Beings
8. The Yoga of Being Blessed by the Heroes and Heroines
9. The Yoga of Verbal and Mental Recitation
10. The Yoga of Inconceivability
11. The Yoga of Daily Actions

The Yoga of the Immeasurables has five parts:

1. Going for Refuge and Generating Bodhichitta
2. Instantaneous Self-Generation
3. Blessing the Inner Offering
4. Blessing the Outer Offering
5. Meditation on and Recitation of Vajrasattva

Blessing the Inner Offering has four parts:

1. Cleansing
2. Purifying
3. Generating
4. Blessing

Blessing has three parts:

1. Purifying Impurities
2. Transforming into Nectar
3. Increasing

The Yoga of the Guru has seven parts:

1. Why We Need to Rely on the Guru
2. Visualizing the Guru and the Field of Merit
3. Prostration
4. Making Offerings

5. Requesting the Lineage Gurus
6. Receiving the Blessing of the Four Empowerments
7. Absorbing the Gurus

Making Offerings has four parts:

1. Outer, Inner, Secret, and Suchness Offerings
2. Offering the Seven Complete Purities
3. Kusali Tsok Offering
4. Accumulating Merit with the Mandala Offering

The Yoga of Generating Oneself as the Deity has six parts:

1. Identifying the Basis of Purification
2. Dissolution of the World and Its Beings
3. Bringing Death into the Path as the Truth Body
4. Bringing the Intermediate State into the Path as the Enjoyment Body
5. Bringing Rebirth into the Path as the Emanation Body
6. The Sequential Visualization

The Yoga of Being Blessed by the Heroes and Heroines has eight parts:

1. Arranging the Body Mandala
2. Absorbing the Wisdom Beings and Mixing the Three Messengers
3. Wearing the Armor
4. Bestowing Empowerment
5. Offerings to the Self-Generation
6. The Eight Lines of Praise
7. Benefits of the Eight Lines of Praise
8. Training in Clear Appearance and Divine Pride

The Yoga of Verbal and Mental Recitation has five parts:

1. The Mantra to Be Recited
2. The Benefits of Reciting This Mantra
3. The Actual Mantra Recitation
4. Mental Recitation
5. The Fourteen Essential Topics

The Yoga of Daily Actions has four parts:

1. The Main Yoga
2. The Branches of Yoga
3. How to Attain Pure Dakini Land through the Practice of the Generation Stage
4. How to Practice Transference of Consciousness through the Generation Stage

The Branches of Yoga has six parts:

1. The Yoga of Eating
2. How to Make the Tsok Offering and the Outer Offerings
3. Burnt Offerings
4. Tenth-Day Offerings
5. Torma Offerings
6. Left-Side Conduct

The Principal Way to Accomplish Inner Dakini Land through the Yoga of the Central Channel Practice of the Completion Stage has three parts:

1. The Mode of Existence of Being That Is the Foundation and Substratum for Samsara
2. The Stages of Progressing on the Path
3. The Way to Actualize the Result

The Mode of Existence of Being That Is the Foundation and Substratum for Samsara has three parts:

1. The Mode of Existence of the Body
2. The Mode of Existence of the Mind
3. The Mode of Existence Common to Body and Mind

The Mode of Existence of the Body has three parts:

1. The Coarse Body
2. The Subtle Body
3. The Extremely Subtle Body

The Stages of Progressing on the Path has two parts:

1. Showing Reality Directly
2. Showing Reality Indirectly

Showing Reality Indirectly has two parts:

1. Collecting the Wind and Mind within the Central Channel
2. How to Meditate Once the Wind and Mind Have Been Collected within the Central Channel and [How to] Accomplish Bliss and Emptiness through Meditation

Collecting the Wind and Mind within the Central Channel has four parts:

1. Visualizing the Central Channel
2. Visualizing the Letters
3. Igniting the Inner Fire
4. The Nine Mixings

How to Meditate Once the Wind and Mind Have Been Collected within the Central Channel and [How to] Accomplish Bliss and Emptiness through Meditation has two parts:

1. The Common Presentation
2. The Uncommon Presentation

The Common Presentation has four parts:

1. Accomplishing Bliss through the Winds That Dwell within the Body
2. Accomplishing Emptiness or the Rainbow Body of Light through the Winds That Dwell within the Mind
3. Transference of Consciousness of Heruka Father and Mother
4. Transference of Consciousness of the Solitary Mother

The Uncommon Presentation has two parts:

1. The Preliminaries
2. The Actual Practice

The Preliminaries has two parts:

1. The Common Preliminaries
2. The Uncommon Preliminaries

The Uncommon Preliminaries has two parts:

1. Training in the Pathway of the Channels
2. Training in the Pathway of the Winds

The Actual Practice has two parts:

1. Blessing the Self
2. Opening the Mouth of the Central Channel

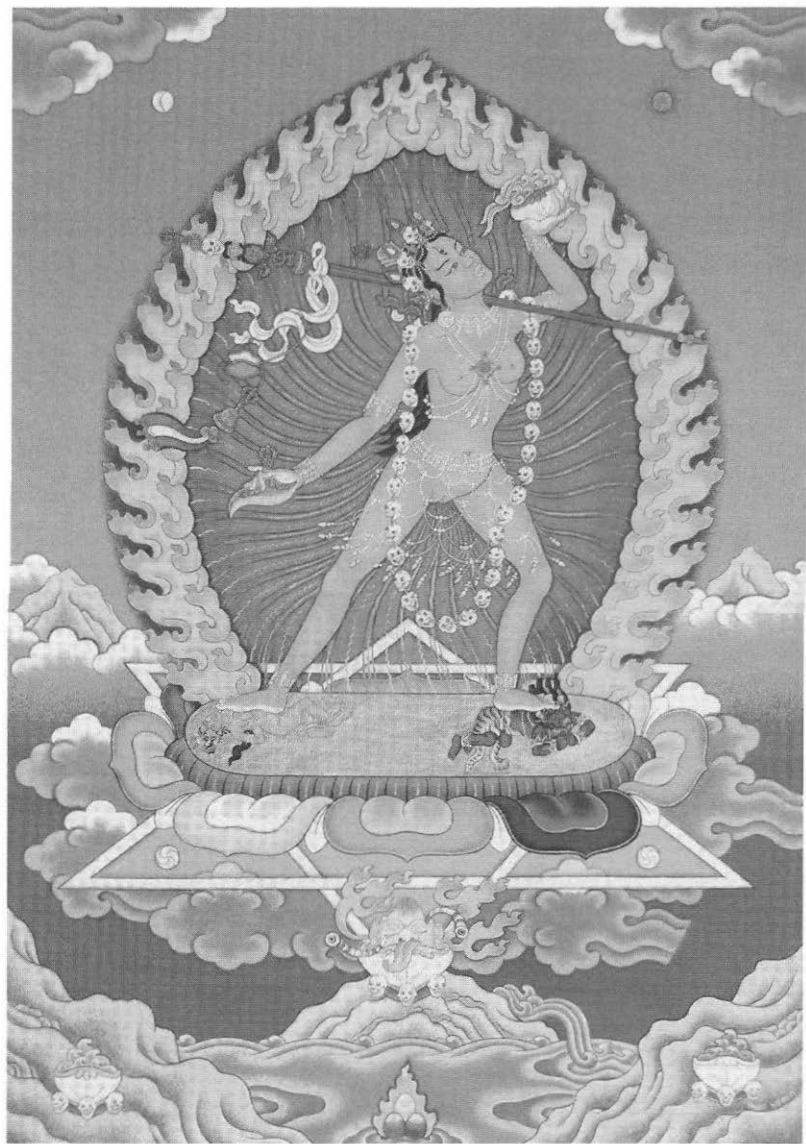
The Way to Actualize the Result has two parts:

1. Actualizing the Results through the Three [Types of] Conduct
2. Obtaining the Result Endowed with the Seven Limbs

Colophon

PART 2:

Ritual Texts



The Extensive Sadhana of Vajrayogini
by Pabongkha Dechen Nyingpo

The Uncommon Sadhana of Jetsun Vajrayogini Naro Kachö
Entitled “The Quick Path to Great Bliss”

(rJe btsun rdo rje rnal 'byor ma na ro mkha' spyod kyi
sgrub thabs thun mong ma yin pa bde chen nye lam)

Although you may have received the blessing empowerment
of this practice, if you have not received the profound
commentary on the two stages, you cannot look at this text.

NAMO GURU VAJRADHARA YA

Heruka who is expert in binding all elaborations in emptiness
In the uncontaminated mandala of supreme bliss [appears as]
The powerful Father and Mother of the Glorious Hero,
Who eternally frolic with delight in the indestructible drop.

The illusory dance in the sphere of EH, one taste with compassion,
The dance of the pleasing Joyous Goddess, is the skillful means
To induce the sphere of great bliss in wretched migrating beings;
Always train in visualizing the Jetsun Conqueror Mother.

To care for the fortunate beings in the twenty-four holy places,
The goddess displays many magical manifestations
As field-, mantra-, and spontaneously born dakinis
And with compassionate care bestows the attainment of desire.

Especially, no matter how degenerate the times
This supreme quick path is especially swift and profound.
I will directly reveal the grace of the ocean of the tantra's meaning
That is the heart-essence of the dakinis as an ornament for the
fortunate.

This practice has been clearly revealed in the root and explanatory tantras of Glorious Heruka Chakrasamvara, and it was Lord Naropa, the crown jewel of all the scholars and pandits in "the land of arya," who had a direct vision of Vajrayogini from whom he received these excellent instructions. Within Tibet this is one of the inner divisions of the Thirteen Golden Dharmas within the hearing lineage of Glorious Sakya Father and Sons. This was also the hidden uncommon Dharma practice of the King of the Dharma of the Three Realms—Tsongkhapa the Great, which he kept hidden in his heart.

The way that I have arranged this uncommon sadhana of Jetsun Vajrayogini of the famed Naro Kachö is intended to make it easy to put into practice.

You should train your mental continuum well in the common path and receive purely the four empowerments in either of the perfectly qualified mandalas of Heruka or Hevajra that definitely plant the seeds of the four bodies. Then you should make a sincere effort to perfectly protect your vows and commitments as you would your eyes. In addition to that you must receive the profound blessing empowerment in the sindhura mandala at which time you must perfectly recognize the outer, inner, and secret Vajrayoginis. Next, once you unerringly obtain the common and uncommon oral instructions and clarifications according to the great secret tradition of Lobshè, you can practice the two stages.

For this there is 1) how to perform the session, and 2) how to perform the session breaks. The first includes 1) the preparation, 2) the actual session, and 3) subsequent to the session. For the preparation, while dwelling in an isolated and agreeable place, perfectly assemble a painting or statue [of the deity], the commitment substances such as a damaru, bell, katvanga, and so forth, as well as the outer and inner offerings and the tormas. Sit on a comfortable seat and either face west or imagine facing west.

Concerning the stages of the actual practice, Je Sachen stated:

*Sleeping, rising, and experiencing nectar,
The immeasurables, the guru, and generating oneself as the deity,
The yoga of purifying migrators,
Being blessed by the heroes and heroines,
Both the verbal and mental recitation as one,
The yoga of inconceivability,
And the yoga of daily actions;
These are the eleven yogas.*

Thus, first is the yoga of sleeping, second is the yoga of rising, and third is the yoga of experiencing nectar. These are the preliminaries. Concerning the fourth, the yoga of the immeasurables, once you are seated with all the essential physical postures begin:

In the space before me are guru Chakrasamvara Father and Mother surrounded by the assembly of root and lineage gurus, personal deities, the three jewels, attendants, and protectors.

Once you have imagined that you and all living beings are going for refuge, recite the following verse three times:

I and all living beings equaling the extent of space,
 From this time forth and until the essence of enlightenment is
 attained,
 Go for refuge to the glorious holy gurus,
 Go for refuge to the bhagavans, the complete buddhas,
 Go for refuge to the sacred Dharma,
 Go for refuge to the Arya Sangha.

Recite the following verse three times to generate bodhichitta and the four immeasurables in general:

Once I attain the state of a perfectly complete buddha, I will free all living beings from the ocean of samsaric suffering and then establish them in the bliss of complete enlightenment. For that purpose I will practice the stages of the path of Vajrayogini.

Fold your hands in prayer and recite:

I prostrate and go for refuge to the guru and the three precious jewels and request all of you to bless my mental continuum.

Having recited this:

The objects of refuge before me melt into the aspect of white, red, and dark blue rays of light. They dissolve into me, whereby I obtain the blessings of their body, speech, and mind.

I instantaneously transform into Vajrayogini.

Blessing the Inner Offering

To cleanse the inner offering, recite either the mantra of the four faces or:

OM KHANDAROHİ HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM arises wind, from RAM arises fire, from AH arises three moist human heads forming a tripod. Upon this, from AH appears a vast and extensive skull cup. Inside from OM, KHAM, AM, TRAM, HUM arise the five nectars; from LAM, MAM, PAM, TAM, BAM arise the five meats, each marked by these letters. Due to the moving wind and blazing fire, the substances inside the skull cup melt. Above them, from HUM there arises a white, inverted katvanga that melts and falls into the skull cup, causing the substances to transform into the color of mercury. Above that, three rows of vowels and consonants stacked one upon the other transform into OM AH HUM. From these, light rays radiate and summon the nectar of exalted wisdom from the seed syllables at the hearts of all the heroes, heroines, and powerful goddesses who abide in the ten directions. This dissolves into the three letters, which melt in stages and dissolve into the skull cup.

Recite this [three times] as the blessing:

OH AH HUM

Blessing the Outer Offerings

OM KHANDAROHİ HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from KAMs come vast and expansive skull cups, inside of which from HUMs come offering substances. Their nature is bliss and emptiness, [and they appear] in the aspect of the individual offerings substances that operate as the objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM VAJRA PUPE AH HUM
 OM VAJRA DHUPE AH HUM
 OM VAJRA DIWE AH HUM
 OM VAJRA GÄNDHE AH HUM
 OM VAJRA NEWIDE AH HUM
 OM VAJRA SHAPTA AH HUM

In this way bless the four waters and the close-enjoyments, together with the music.

If you are performing self-initiation, at this point you should bless the preliminary tormas, the abode, and so forth according to the mandala ritual.

Vajrasattva Meditation and Recitation

On my crown, on a lotus and moon seat, are Vajrasattva Father and Mother, embracing each other. They have white-colored bodies, one face, and two arms, and hold a vajra and bell and curved knife and skull cup. The Father is adorned with six mudras, the Mother with five. They sit in the vajra and lotus postures. Upon a moon in his heart is a HUM, surrounded by the mantra rosary. From this a stream of white nectar descends, cleansing all sickness, spirits, negative karma, and obstructions.

OM VAJRA HERUKA SAMAYA MANU PALAYA, HERUKA TENO
 PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA, SUPO
 KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA SIDDHI

ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM SHRIYAM
 KURU HUM, HA HA HA HA HO BHAGAVAN, VAJRA HERUKA,
 MA ME MUN TSA, HERUKA BHAWA, MAHA SAMAYA SATTVA
 AH HUM PHAT

Recite at least twenty-one times.

Vajrasattva Father and Mother dissolve into me, and my three doors become indistinguishable from the body, speech, and mind of Vajrasattva.

The Fifth Yoga: The Yoga of the Guru

In the space before me, established from the self-manifesting exalted wisdom of nondual purity and clarity is a square celestial mansion, complete with all the essential characteristics such as four doors, ornaments, and archways. In the center of that, upon a variegated jeweled throne supported by eight great lions, with a lotus, moon, and sun seat, is my kind root guru, appearing in the aspect of Buddha Vajradharma. He has a red-colored body, one face, and two arms that hold a vajra and bell and are crossed at his heart. His long hair is bound in a top knot, and he sits with his legs in the vajra posture. He is in the bloom of youth, a sixteen year old adorned with all the silks and bone and jeweled ornaments.

Beginning in front of him and circling counterclockwise are all the lineage gurus, beginning with Buddha Vajradhara up to my root guru in the aspect of Hero Vajradharma. They have red-colored bodies, one face, and two arms. Their right hand plays a damaru that proclaims the sound of bliss and emptiness. Their left holds a skull cup filled with nectar at the level of their hearts, and they hold katvargas in the crook of their left arm. They sit with their legs in the vajra posture. They are adorned with the six bone ornaments and are in the bloom of youth.

The Principal and retinue all have an OM at their forehead, an AH at their throat, and a HUM at their heart. From the HUM at their heart, light rays radiate and invoke the gurus, personal deities, the assembly of mandala deities, buddhas, bodhisattvas, heroes, dakinis,

dharma protectors, and guardians, together with their retinues from their natural abodes.

OM VAJRA SAMADZA, DZA HUM BAM HO

Imagine:

The nature of each one becomes the embodiment of all the objects of refuge.

Prostration

Fold your hands in prayer and recite:

By whose kindness the state of great bliss
Can be obtained in an instant,
At the feet of my jewel-like guru
The Vajra-Holder, I prostrate.

Outer Offerings

Imagine:

Offering goddesses emanate from my heart and present the offerings.

OM ARGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM
OM AH VAJRA WINI HIM

OM AH VAJRA GÄNDHE HUM
OM AH VAJRA RASÄ HUM
OM AH VAJRA PARSHE HUM
OM AH VAJRA DHARME HUM

Inner Offering

OM GURU VAJRADHARA SAPARIWARA OM AH HUM

Secret Offerings

I offer beautiful, voluptuous, illusory-like consorts,
A host of messengers born from mantra, places, and spontaneously
born,
With slender figures, in the bloom of youth,
And skilled in the sixty-four arts of love.

Suchness Offering

I offer you the supreme ultimate bodhichitta,
Beyond words, thoughts, and expressions.
The sphere of reality; all phenomena free from the
Elaborations of inherent existence as the great exalted wisdom of
Spontaneous bliss liberated from obstruction.

Offering the Seven Complete Purities

I go for refuge to the three jewels,
And confess each of my negative actions,
I rejoice in the virtues of migrating beings,
And hold with my mind a buddhas' enlightenment.

To Buddha, Dharma, and the Supreme Assembly
I go for refuge until I am enlightened,
And to accomplish the welfare of myself and others
I will generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
 I shall invite all living beings to be my guest,
 To engage in the pleasing, supreme practices of enlightenment.
 May I attain buddhahood to benefit living beings.

Kusali Tsok for Accumulating Merit

My thumb-sized mind in the aspect of the powerful goddess of Dakini Land exits through the crown of my head and arrives directly in front of my root guru. I return and cut the skull from my old body and place it upon three self-arisen human heads. I cut up the remaining flesh, blood, and bones and heap it up inside. By looking with wide open eyes, I purify, transform, and increase it into an ocean of nectar.

Then recite the following mantra three times to bless [the substance].

OM HA HUM HA HO HRIH

Imagine:

Limitless goddesses holding skull cups emanate from my heart. They scoop up the nectar with their skull cups and offer it to the guests, who partake of it with their tongues through tubes of vajra-light.

By my offering of this nectar of commitment substance
 To my root guru, the nature of the four bodies,
 May you be delighted.
 OM AH HUM

Recite [OM AH HUM] seven times as an offering to your guru.

By my offering of this nectar of commitment substance
 To the lineage gurus, the source of attainments,
 May you be delighted.
 OM AH HUM

By my offering of this nectar of commitment substance
To the gurus, personal deities, three jewels, protectors, and so forth,
May you be delighted.
OM AH HUM

By my offering of this nectar of commitment substance
To the local lords who continuously abide,
May you assist me a thousand times.
OM AH HUM

By my offering of this nectar of commitment substance
To all beings in the six realms and in the intermediate state,
May you be liberated.
OM AH HUM

Through this offering, all the guests are satiated by uncontaminated bliss. The living beings are also liberated from obstructions and attain the truth body. The three circles of the offerings are the essence of nondual bliss and emptiness that transcends words, thoughts, or expressions.

Mandala Offering

OM VAJRA BHUMI AH HUM
Great and powerful golden base,
OM VAJRA REKE AH HUM
Around the edge is an iron fence surrounding Mount Meru,
The King of Mountains in the center.
In the east, Lu-phak-po,
In the south, Dzam-bu-ling,
In the west, Lang-cho,
In the north, Tra-mi-nyen
Lu and Lu-phak,
Nga-yab and Nga-yab-shen,
Yo-den and Lam-chog-dro,
Tra-mi-nyen and Tra-mi-nyen-gyi-da,

The mountain of jewels, a wish-granting tree,
 A wish-granting cow, and the uncultivated harvest,
 The precious wheel, precious jewel,
 Precious queen, precious minister,
 The precious elephant, precious excellent horse,
 The precious general, the great treasure vase,
 The goddess of beauty, the goddess of garlands,
 Goddess of music, and the goddess of dance,
 The goddess of flowers, goddess of incense,
 Goddess of light, and the goddess of scent.
 The sun and the moon, the precious parasol and
 Banners of victory in every direction.
 In the center a perfect collection of every excellence of
 Both gods and humans, with everything complete,
 I offer to my kind root guru and lineage gurus
 And all glorious and sacred gurus.
 Please accept, and having accepted out of your great compassion
 For all living beings, please bestow your blessings.

The exalted wisdom of simultaneously born bliss and emptiness
 Manifests as the perceived aspect of my aggregates, elements, and
 sources, which appear
 As the mountain, continents, precious substances, treasure vase, sun,
 and moon;
 I offer this to my refuge and protector, the great treasure of
 compassion.

The objects that produce my attachment, hatred, and ignorance,
 My friends, enemies, and strangers, our bodies and enjoyments,
 I offer without hesitation, please accept them, bestow your blessing,
 And spontaneously liberate me from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Requesting the Lineage Gurus

Vajradharma, lord of the lineage of an ocean of conquerors,
Vajrayogini, supreme mother of the conquerors,
Naropa, principal son of the conquerors,
I request you; bestow the simultaneously born exalted wisdom.

Pamtingpa, upholder of the Great Secret Exposition for Disciples,
Sherab Tseg, treasure for all the treasury's secrets,
Malo Shab, the reigning lord of the ocean of Secret Mantra,
I request you; bestow the simultaneously born exalted wisdom.

Great Sakya Lama, you are powerful Vajradhara,
Jetsun Sönam Tsemo, the supreme vajra-son,
Drakpa Gyaltsen, the crown ornament of the vajra-holders,
I request you; bestow the simultaneously born exalted wisdom.

Great Sakya Pandita, the foremost scholar of the land of snow,
Pagpa Tsen, crown ornament of all beings in the three realms,
Shangton Choje Shab, upholder of the Sakya teachings,
I request you; bestow the simultaneously born exalted wisdom.

Nasa Drakpugpa, the powerful siddha,
[Sonam Gyaltsen], lord of the Dharma and skillful guide of supreme
siddhas,
Yarlungpa, reigning lord of the hearing lineage in the lineage of
siddhas,
I request you; bestow the simultaneously born exalted wisdom.

Gyalwa Chog, refuge and protector of beings, both myself and
others,
Jamyang Namkha, the great being,
Lodro Gyaltsen, the great being and Dharma lord,
I request you; bestow the simultaneously born exalted wisdom.

Jetsun Doringpa, your kindness is unequalled,
Powerful Tenzin Losal, you practiced according to the word,

Kyentse, expounder of the great secret lineage of words,
I request you; bestow the simultaneously born exalted wisdom.

Labsum Gyaltsen, holder of the mantra lineage,
Glorious Wangchug Rabten, pervasive lord of a hundred lineages,
Jetsun Kangyurwa, principal of the lineage,
I request you; bestow the simultaneously born exalted wisdom.

Shaluwa, pervasive lord of an ocean of mandalas,
Kyenrabje, principal of all mandalas,
Morchempa, lord of the circle of mandalas,
I request you; bestow the simultaneously born exalted wisdom.

Näsarpa, guide through the ocean of hearing lineages,
Losal Phuntsog, lord of the hearing lineages,
Tenzin Trinlay, scholar who developed the hearing lineages,
I request you; bestow the simultaneously born exalted wisdom.

Kangyurwa, pervasive lord upholding the Ganden teachings,
Ganden Dhargye, friend of beings in this degenerate age,
Dharmabhadra, holder of the Ganden tradition,
I request you; bestow the simultaneously born exalted wisdom.

Losang Chöphel, sovereign lord of the sutras and tantras,
Who completed the essence of the paths of all the sutras and tantras,
Jigmay Wangpo, scholar who developed sutras and tantra,
I request you; bestow the simultaneously born exalted wisdom.

Dechen Nyingpo, you were blessed by Naropa to
Teach the essence of the excellent ripening and liberating paths of
Naro Kachö in perfect accordance with Naropa,
I request you; bestow the simultaneously born exalted wisdom.

Losang Yeshe, the vajra-holder, a treasury of instructions on
The ripening and liberating [paths] of the Vajra Queen,
The supreme quick path for attaining the vajra state,
I request you; bestow the simultaneously born exalted wisdom.

Please bestow your blessings so that through the force
Of meditating on the profound generation stage of dakini yoga,
And the yoga of the central channel on the completion stage,
I may generate the exalted wisdom of spontaneous great bliss and
attain the dakini state.

Receiving the Blessings of the Four Empowerments

Make the following request three times:

I request you my guru, the embodiment of all objects of refuge,
Please grant your blessing.
I request you, bestow the four complete empowerments
And the state of the four bodies.

Because of this request contemplate:

White light rays radiate from the OM at the forehead of my guru.
They dissolve into my forehead and
Purify the negative karma and obscurations of my body.
I receive the vase empowerment, and the blessing of the guru's body
enters my body.

Red light rays radiate from the AH at the throat of my guru.
They dissolve into my throat and
Purify the negative karma and obscurations of my speech.
I receive the secret empowerment, and the blessing of the guru's
speech enters my speech.

Blue light rays radiate from the HUM at the heart of my guru.
They dissolve into my heart and
Purify the negative karma and obscurations of my mind.
I receive the exalted wisdom empowerment, and the blessing of
the guru's mind enters my mind.

White, red, and blue light rays radiate from the letters at my guru's
three places.

They dissolve into my three places and
Purify the negative karma and obscurations of my body, speech and
mind.

I receive the fourth empowerment—the precious word
empowerment,
And the blessing of the guru's body, speech, and mind enters my
body, speech and mind.

*There is an uncommon way of receiving the four empowerments, and it should
be learned orally.*

Once again, make another request three times:

My precious guru, the nature of all the buddhas of the three times,
I request you: please bless my mental continuum.

Because of this request, the surrounding lineage gurus dissolve into
my root guru. Due to his fondness for me, my root guru also melts
into the aspect of red light which enters through the crown of my
head. It transforms into the aspect of a red syllable BAM at my heart,
whereby his mind and mine become inseparably mixed.

The Sixth Yoga: The Yoga of Generating Oneself as the Deity

Bringing Death into the Path as the Truth Body

The very syllable BAM increases in size until it reaches the ends of
space, whereby all environments and beings become the nature of bliss
and emptiness. It once again sequentially collects from the edges until
it becomes an extremely subtle syllable BAM and sequentially dissolves
into the nada. Then the nada also [dissolves] into unobservable empti-
ness and becomes the truth body of inseparable bliss and emptiness.

OM SHUNYATA GYANA VAJRA SÖBHAWA ÄMAKO HAM

Bringing the Intermediate State into the Path as the Enjoyment Body

From within the state of emptiness where all appearances have been withdrawn in this way, there appears a red syllable BAM standing upright in space as the perceived aspect that is the nature of my own mind of the exalted wisdom of inseparable bliss and emptiness.

Bringing Rebirth into the Path as the Emanation Body

The syllables EH EH arise from within the state of emptiness and transform into a red phenomena source, a double tetrahedron. Within that from AH arises a moon mandala, white with a red radiance. Upon that is the mantra OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA, arranged counterclockwise. When I, as the syllable BAM, see the moon mandala, I am inspired to take rebirth and enter into the center of the moon. Light rays radiate from the moon, syllable BAM, and mantra rosary, making all worlds and environments in samsara and nirvana into the nature of Jetsun Vajrayogini. These contract inward and dissolve into the syllable BAM and mantra rosary, which completely transform into the entire supporting and supported mandalas simultaneously.

Furthermore there is a vajra ground, fence, tent, and canopy. Beyond that is a blazing heap of five-colored fire whirling counterclockwise. Within that circle are the eight great charnel grounds such as the Fierce One and so forth. In the center is a red phenomena source, a double tetrahedron with its broad open end facing upright and its fine tip pointing downward. The front and back [corners] are empty, yet the four corners each have pink joy swirls whirling counterclockwise.

Within the phenomena source is a variegated eight-petalled lotus with a sun mandala in the center. Upon that I arise as Jetsun Vajrayogini. My right leg outstretched suppresses the breasts of red Kalarati, and my bent left leg suppresses the bent head of black Ishvara. I have a red-colored body that outshines the fire [at the end of] the eon. I have one face, two arms, and three eyes looking toward Dakpa Kachö. My

right hand is outstretched and holds a curved knife marked with a vajra-[handle]. My left hand holds a skull cup filled with blood that is held aloft as I partake of it with my upturned mouth. My left elbow holds a katvanga marked with a vajra from which hangs a damaru, bell, and three-pointed pendant. My hair is black, hangs straight, and covers [my back] down to my waist. I am in the bloom of youth, my breasts are voluptuous with desire, and I reveal a mood that generates bliss. My head is adorned with five dried human skulls, and I wear a necklace of fifty dried skulls. Naked and adorned with the five mudras, I stand in the center of a blazing fire of exalted wisdom.

The Seventh Yoga: The Yoga of Purifying Migrators

At my heart is a red phenomena source, a double tetrahedron. Within that is a moon mandala, in the center of which is a syllable BAM surrounded by a mantra rosary. From this, light rays radiate and leave through the pores of my skin. Reaching all six classes of living beings, it cleanses all of their negative karma, obscurations, and imprints, and they all transform into the body of Vajrayogini.

The Eighth Yoga: The Yoga of Being Blessed by the Heroes and Heroines

This has three parts.

First: The Body Mandala

At my heart, in the center of a phenomena source together with a moon seat is a syllable BAM, the nature of the four elements, which divides into four letters YA, RA, LA, and WA that are the seeds of the four elements. They are the nature of the channel petals in the four directions such as the Desirous One and so forth. These completely transform, beginning from the left, into Lama, Kandharohi, Rupini, and Dakini. The crescent moon, drop, and nada of the syllable BAM in the center, which are the nature of the union of the extremely subtle spring and the drop, [transform into] Vajrayogini.

Beyond that, going in sequence, are the channels of the body such as the Indivisible Goddess Channel and so forth at the hairline, crown, and so forth that are inseparable from the twenty-four places from which come the twenty-four elements such as nails, teeth, and so forth. The channels and elements that are inseparable in nature completely transform into twenty-four seed letters of the mantra such as OM OM and so forth and are arranged counterclockwise. Beginning in the east, these transform into the eight heroines of the mind family: Partzandi, Tzändriakiya, Parbhawatiya, Mahanasa, Biramatiya, Karwariya, Lamkeshöriya, and Drumatzaya; the eight heroines of the speech family: Airawatiya, Mahabhairawi, Vayuvega, Surabhakiya, Shamadewi, Suwatre, Hayakarna, and Khaganana; and the eight heroines of the body family: Chakravega, Khandarohi, Shaundini, Chakrawarmini, Subira, Mahabala, Chakrawartini, and Mahavire. These are in actuality the very same yoginis that are inseparable from the twenty-four heroes who abide in the twenty-four external holy places. The channels and elements at the eight doors such as the mouth and so forth are inseparable in nature from the eight seed letters HUM, HUM, and so forth that transform into Kakase, Ulukase, Shönase, Shukarase, Yamadhuti, Yamadhuti, Yamadangtrini, and Yamamatani. They are all in the bodily aspect of Vajrayogini, complete with all the ornaments and attributes.

Concerning the [body mandala], the old text merely arranged the seed syllables, and the ultimate oral instruction for the profound uncommon teaching wasn't clear [in the sadhana]; therefore one had to obtain the instructions orally from one's guru. Here they have been arranged in a manner that is very easy to understand; therefore you should cherish this presentation.

Second: Absorbing the Wisdom Beings and Mixing the Three Messengers

Perform the blazing mudra and recite:

PHAIM

Light rays radiate from the syllable BAM at my heart, exit between my eyebrows, and invoke all the tathagatas, heroes, and yoginis in the ten directions in the aspect of Vajrayogini.

DZA, HUM, BAM, HO

They are summoned, enter, are bound, and delighted.

Perform the lotus-turning mudra as well as the embracing mudra and recite:

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO
HAM

Now contemplate:

I am the nature of the yoga of the perfect purity of all phenomena.

And develop divine pride.

Third: Wearing the Armor

Upon the moon mandalas at my places are [seed syllables]. At my navel is a red OM BAM, the nature of Vajravarahi. At my heart is a blue HAM YAM, the nature of Yamani. At my throat is a white HRIM MOM, the nature of Mohani. At my forehead is a yellow HRIM HRIM, the nature of Sachalani. At my crown is a green HUM HUM, the nature of Samtrasani. At my limbs is a smoke-colored PHAT PHAT, the nature of Chandika.

If you are performing the bestowal of empowerment and sealing recite:

PHAIM

Light rays radiate from the syllable BAM at my heart and invoke the empowering deities—the supporting and supported mandalas of Glorious Chakrasamvara.

All you tathagatas please grant the empowerment.

Having thus been supplicated, the eight goddesses of the corners and the doorways dispel hindrances, the heroes recite words of auspiciousness, the heroines sing vajra-songs, and the vajra-form goddesses and so

forth make offerings. The Principal determines to bestow the empowerment, and the four mothers together with Varahi, holding jeweled vases filled with the five nectars, confer the empowerment through the crown of my head.

Just as at the moment of birth the
[Buddha] was bathed by all the tathagatas,
Likewise you are cleansed
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM

The empowering deities grant the empowerment, my whole body is filled, all stains are purified, and the excess nectar on my crown completely transforms into Vairochana-Heruka together with the Mother who becomes my crown ornament.

Offerings to the Self-Generation

When performing self-initiation, the offerings must be blessed again at this point in the self-generation.

Outer Offerings

Offering goddesses emanate from my heart and present the offerings.

OM AHRGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM
OM AH VAJRA WINI HUM

OM AH VAJRA GÄNDHE HUM
 OM AH VAJRA RASÄ HUM
 OM AH VAJRA PARSHE HUM
 OM AH VAJRA DHARME HUM

Inner Offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE
 VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT
 SÖHA OM AH HUM

Secret and Suchness Offerings

Present the secret and suchness offerings and imagine the following:

I myself am Vajrayogini, my katvanga transforms into Chakrasamvara, we enter into embrace, and I generate simultaneously born bliss and emptiness.

Otherwise, you can present the secret and suchness offerings by imagining that you, as Vajrayogini, transfer your divine pride to that of being Heruka, and transform your genitals as follows:

With the clarity of Vajrayogini, I abandon my two breasts and grow a penis. The two sides of that perfect place in the center of my vagina transform into testicles, and the stamen itself transforms into a penis itself. Thus, I am in the form of the Great Joy Heruka and the Secret Mother Vajrayogini who is the embodied nature of all the dakinis.

From the sphere of the unobservable emptiness of the Father's secret place, from a white HUM there arises a white five-spoked vajra, and from a red BÄ there arises a red jewel with a yellow BÄ marking its tip.

From the sphere of the unobservable emptiness of the Mother's secret place, from an AH there arises a red, three-petalled lotus, and from a white DÄ there arises a white stamen, symbolizing the white bodhichitta, with a yellow DÄ marking its tip.

OM SHRI MAHA SUKHA VAJRA HE HE RU RU KAM AH HUM
PHAT SÖHA

Through the Father and Mother entering into embrace, the bodhichitta melts. As it descends from my crown to my throat, I experience joy. As it descends from my throat to my heart, I experience supreme joy. As it descends from my heart to my navel, I experience extraordinary joy. And as it descends from my navel to the tip of my jewel, I generate the simultaneously born exalted wisdom whereby I enter into meditative absorption in which bliss and emptiness have become inseparable. Thus, through the union of inseparable bliss and emptiness and my single-pointed meditative absorption on the meaning of suchness of the emptiness of the three circles of the offerings, I am delighted by the secret and suchness offerings.

Contemplate:

I once again transform into the aspect of the Venerable Mother.

Offering Praises

OM NAMO BHAGAVATI VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI
HUM HUM PHAT

OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM
HUM PHAT

OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM
KARANITRA HUM HUM PHAT

OM NAMO BHRAMANI SHOKANI ROKANI KROTE KARALENI
HUM HUM PHAT

OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE
HUM HUM PHAT

OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI HUM
HUM PHAT

OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI
KHAGE HUM HUM PHAT

Thus, by reciting the eight lines of praise to the Mother, you are making an offering of praise and of mantra.

The Ninth Yoga: The Yoga of Verbal and Mental Recitation

At my heart are two intersecting three-cornered phenomena sources. Inside, in the center on a moon mandala, is a syllable BAM, surrounded by a red-colored mantra rosary going counterclockwise that radiates limitless rays of red light, cleansing the negative karma and obscurations of all living beings and making offerings to all the buddhas. Their blessing, power, and capacity is summoned in the aspect of red light rays that dissolve into the mantra rosary [at my heart], blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT
SÖHA

Recite at the very minimum the number that you have promised to recite on a daily basis.

Then recite the hundred-syllable mantra.

Mental Recitation and the Auxiliary Completion Stage

With all the essential features of physical posture, if you wish to generate bliss, bring the phenomena source, moon, and letters from your heart to your secret place, and if you wish to generate the nonconceptual state, bring them down to your navel and then conjoin the winds. Concentrate on the joy swirls that are only at the four corners of the phenomena source and are spinning counterclockwise, ignoring the front and back corners. Focus the mind and, as if reading the letters, engage in three, seven, or more [mental recitations] while holding the winds in embrace. In particular, once you have focused your mind on the nada of the syllable BAM in the center, imagine that it is on the brink of bursting into flames.

Next, the red and white joy swirls, which are the size of a grain of barley, at the upper and lower openings of the central channel, come to the heart while spinning counterclockwise. They coalesce, dissipate into emptiness, and you place your mind in the meditative equipoise of bliss and emptiness.

The Tenth Yoga: The Yoga of Inconceivability

For this there are two, the common and uncommon; the uncommon should be practiced according to a commentary [that you must receive orally from your guru].

As for the common yoga of inconceivability, if you are not meditating on the body mandala, visualize as follows:

Light rays radiate from the BAM and mantra rosary at my heart and pervade all three realms. The formless realm, in the aspect of blue light, melts into the upper part of my body. The form realm, in the aspect of red light, melts into the middle part of my body. The desire realm, in the aspect of white light, dissolves into the lower part of my body. I also sequentially melt into light from above and below and dissolve into the phenomena source at my heart. That dissolves into the moon, that into the mantra rosary, that into the syllable BAM, that into the head of the BAM, that into the crescent moon, that into the drop, that into the nada, and that, becoming more and more subtle, transforms into unobservable emptiness.

If you are meditating on the body mandala, [visualize as follows]:

That dissolves into the moon; that dissolves into the thirty-two yoginis; they dissolve into the four yoginis; they dissolve into the Principal Mother of the body mandala; the Principal Mother also sequentially melts into light from above and below and dissolves into the phenomena source. That dissolves into the moon . . .

The Eleventh Yoga: The Yoga of Daily Actions

From within that state, I transform into the body of Venerable Vajrayogini.

At the places of my body, at my navel on a moon mandala is a red OM BAM, the nature of Vajravaraḥ; at my heart is a blue HAM YOM, the nature of Yamani; at my mouth is a white HRIM MOM, the nature of Mohani; at my forehead is a yellow HRIM HRIM, the nature of Sachalāni; at my crown is a green HUM HUM, the nature of Samtrasani; at all of my limbs is a smoke-colored PHAT PHAT, the nature of Chandika.

Recite the SUMBHANI mantra twice and protect the directions.

OM SUMBHANI SUMBHA HUM HUM PHAT
 OM GRIHANA GRIHANA HUM HUM PHAT
 OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
 OM ANAYA HO BHAGAVAN VARJA HUM HUM PHAT

To practice during the session breaks, there are three modes of yogic practice: 1) the left-side conduct, 2) the outer offerings, and 3) the tenth-day offerings. Furthermore, there are the yogas of sleeping and rising, washing, eating, wearing clothes, and so forth that should be practiced according to the commentary.

As for the yoga of the tormas, set out the tormas and offerings according to the lineage of practice and begin:

Blessing the Outer Offerings

OM KHANDAROHI HUM HUM PHAT
 OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
 SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from KAMs, come vast and expansive skull cups, inside of which from HUMs come offering substances. Their nature is bliss and emptiness, and they are in the aspect of the

individual offerings substances that operate as the objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM VAJRA PUPE AH HUM
 OM VAJRA DHUPE AH HUM
 OM VAJRA DIWE AH HUM
 OM VAJRA GÄNDHE AH HUM
 OM VAJRA NEWIDE AH HUM
 OM VAJRA SHAPTA AH HUM

Blessing the Torma

OM KHANDAROHİ HUM HUM PHAT
 OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
 SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM arises wind, from RAM arises fire, from AH comes three moist human heads forming a tripod. Upon this, from AH appears a vast and extensive skull cup. Inside it, from OM, KHAM, AM, TRAM, HUM arise the five nectars; from LAM, MAM, PAM, TAM, BAM arise the five meats, each marked by these syllables. Due to the moving wind and blazing fire, the substances inside the skull cup melt. Above them, from HUM there arises a white, inverted katvanga, which melts and falls into the skull cup, causing the substances to transform into the color of mercury. Above that, three rows of vowels and consonants stacked one upon the other transform into OM AH HUM. From these, light rays radiate and summon the nectar of exalted wisdom from the seed syllables at the hearts of all the heroes, heroines, and powerful goddesses who abide in the ten directions. This dissolves into the three syllables, which melt in stages and dissolve into the skull cup.

OH AH HUM *Recite these [three syllables] as the blessing.*

PHAIM

Light rays radiate from the syllable BAM at my heart and invoke Jetsun Vajrayogini, surrounded by a collection of gurus, personal deities, buddhas, bodhisattvas, heroes, dakinis, dharma protectors, and worldly protectors, to the space before me.

From a HUM at their tongue arises a white three-pronged vajra, and through tubes of light the size of only a grain of barley, they partake of the essence of the torma.

To offer the tormas, recite the following either three or seven times:

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI
SAMAYA TÖN TRISHAYA HO

Recite the following mantra twice to present the torma offerings to the worldly dakinis:

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA,
BHUTA, PRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA,
DAKI NÄDAYA, IMAM BALING GRIHANTU, SAMAYA RAKY-
ANTU, MAMA SARWA SIDDHI METRAYATZANTU, YATIPAM,
YATETAM, BHUDZATA, PIWATA, DZITRATA MATITRA-
MATA, MAMA SARWA KATAYA, SÄDSUKHAM BISHUDAYE,
SAHAYEKA BHAWÄNTU, HUM HUM PHAT PHAT SÖHA

Make outer offerings with:

OM VAJRAYOGINI SAPARIWARA ARGHAM, PADYAM, PUPE,
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

Present the inner offering with:

OM VAJRAYOGINI SAPARIWARA OM AH HUM

I prostrate to the protector of migrating beings,
Glorious Vajra Kachö Ma,
The Chakravartin Dakini who has discovered
The three bodies and the five exalted wisdoms.

I prostrate to the variety of
Vajra dakinis who have cut through
The bonds of conceptualization
Yet engage in worldly actions.

Prayer to Perceive the Beautiful Face of Vajrayogini

The drama of bliss and emptiness of limitless conquerors
Arises as the multitude of magical displays of samsara and peace.
Within these, you are the charming Powerful Goddess of Dakini
Land.

As my heart remembers you, I am held in your joyous embrace.

In Akanishta, you are the spontaneously born Mother of the
Conquerors.

In the twenty-four places, you are the field-born dakinis.
Covering the entire earth, you are the action mudras.
Jetsun Goddess, you are the supreme refuge for me, the yogi.

You are the natural expression of the emptiness of the mind itself,
The sphere of EH, and substance of the BAM in the city of the vajra,
Revealing yourself as the terrifying cannibal in the land of illusion
And a smiling fresh vibrant young maiden.

No matter how much I searched for you, the Superior Mother,
I could not find any certainty that you truly exist.
Therefore this youthful mind, exhausted by its elaboration,
Relaxes in the forest hut beyond expressions.

Eh Ma! Arise now from the dakini-sphere and

Care for me by the truth of what is said in
The King of Tantras of Glorious Heruka that
Attainments come from reciting the supreme close-essence [mantra]
of the Vajra Queen.

In an isolated forest in the outskirts of Ödivisha,
You cared for the Powerful Siddha Ghantapa
With the bliss of your kiss and the passion of your supreme embrace;
Please care for me in the same way.

Just as Jetsun Kusali was directly led to the sphere of space
From an island in the Ganges and
You cared for Glorious Naropa,
Please lead me as well to the city of the Joyous Goddess of Dakini
Land.

Through the power of the compassion of the root and lineage gurus,
The unique, profound, and swift path of the ultimate Secret Great
Tantra,
And the pure superior intention of myself, the yogi,
May I swiftly perceive the smiling face of the Joyous Goddess of
Dakini Land.

Requesting the Fulfillment of Wishes

Jetsun Vajrayogini, I request you please lead me and all living beings
to Dakpa Kachö; please bestow all of the mundane and supramundane
attainments.

If you wish to offer tsok, you should do so at this point.

Offering the Torma to Dharma Protectors

Recite the following mantra three times:

OM AH HUM HA HO HRIH

HUM From your pure palace of great bliss in Akanishta,
Great Powerful emanation of Vairochana's heart,
Dorje Gur, principal of protectors of the teachings,
Glorious Mahakala, come and partake of this tormas offering.

From the coral tree grove and Yama's palace,
And Devakoti—the supreme place of this world,
Namdru Remati, principal goddess of the desire realm,
Palden Lhamo, come and partake of this tormas offering.

From the sphere of the bhaga mandala of appearance and existence,
Mother Yingchugma, the principal goddess of everything in samsara
and nirvana,
Principal of the dakinis, wrathful goddess who protects mantra and
female spirits,
The Great Mother, Ekajati, come and partake of this tormas offering.

From the charnel grounds Silwa Tsel and Haha Gopa,
From Singaling and Mount Kailash,
And from Darlungnay and Kau'i Dragzong,
Lord of the Field Protectors, come and partake of this tormas
offering.

From the eight charnel grounds and Risul in the south,
Bodhgaya and Glorious Samyā,
And from Nalatse and Glorious Sakya,
Laygon Pomo, come and partake of this tormas offering.

From the Maru Peak charnel ground in the northeast,
And from Red Mountain caves of Bangso in India,
And the supreme places such as Darlung Dagram and so forth,
Yaksha Chamdrel, come and partake of this tormas offering.

Especially from Odiyana, the land of the dakinis and your natural
abode,
Completely surrounded by the mundane and supramundane dakinis,

Kinkara Father and Mother,
Come and partake of this tormā offering.

I request you and make offerings to the assembly of protectors of the
Conqueror's teachings.

I accomplish and rely upon you, great protectors of the guru's word.
I make the plaintive call to you, the assembly of the yogi's warring
deities.

With your quick ways, come and partake of this tormā offering.

I offer this tormā with ornaments of flesh and blood.

I offer libations of alcohol, medicinal nectar, and blood.

I offer the sound of kettle drums, thigh-bone trumpets, and cymbals.

I offer huge black silk banners, thick like clouds.

I offer mesmerizing spectacles equaling space.

I offer powerful, loud, and melodious chants.

I offer an ocean of outer, inner, and secret commitment substances.

I offer the display of the exalted wisdom of spontaneously born bliss
and emptiness.

May you protect the precious teaching of the Buddha.

May you increase the fame of the three jewels.

May you expand the actions of the glorious gurus.

And may you accomplish the desired aims the yogi is entrusted with.

Recite the hundred-syllable mantra of Heruka:

OM VAJRA HERUKA SAMAYA MANU PALAYA, HERUKA TENO
PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA, SUPO
KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA SIDDHI
ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM SHRIYAM
KURU HUM, HA HA HA HA HO BHAGAVAN, VAJRA HERUKA,
MA ME MUN TSA, HERUKA BHAWA, MAHA SAMAYA SATTVA
AH HUM PHAT

Request forbearance by reciting:

Whatever parts of the ritual went wrong
Through not finding, not fully understanding,
Or not having the ability,
Please be patient with them all.

OM VAJRA MU

Of the torma guests, the wisdom beings dissolve into me, and the
worldly beings return to their own abodes.

Dedication Prayers

By this virtue may I quickly accomplish
The actual Goddess of Dakini Land
And establish every last migrating being
In that state.

When I die, may the protectors, heroes, heroines, and so forth,
Holding flowers, incense, and victory-banners
And offering the melodious sound of cymbals, and so forth,
Lead me to the abode of the dakinis.

Through the truth of the valid goddesses,
With valid commitments, who speak with valid words,
May these be the cause for the goddesses
To keep me under their loving care.

If you have the desire and the time, recite the extensive dedication prayers:

May I be liberated from this terrifying ocean of samsara,
In the great ship of freedoms and endowments,
Flying the white sail of being mindful of impermanence,
Blown by the favorable winds of adopting and forsaking cause
and effect.

Relying upon the nondeceptive objects of refuge as my
 crown-jewel,
 With the great purpose of mother sentient beings dwelling in my
 heart,
 And cleansing the stains of my transgressions with the nectar of
 Vajrasattva,
 May I be nurtured by the compassionate Jetsun Guru.

The outer yogini is ravishing Mother of the Conquerors.
 The supreme inner vajra-queen is the syllable BAM.
 The secret dakini is clarity and emptiness of the nature of mind.
 May I delightfully partake in seeing their true identity.

The worldly environment is the celestial mansion of the letter EH.
 The sentient beings who inhabit them are the yoginis of the syllable
 BAM.
 Through the concentration of the great bliss union [of EVAM],
 May whatever appears arise as pure appearances.

Thus, through the yoga of the directions and the moon,
 One day, may I be led directly to the city of knowledge-holders,
 By the coral-colored goddess of joy, with free-flowing
 Vermillion hair and moving orange eyes.

Practicing in a land of corpses with a langaliya stem filled
 With sindhura and wandering throughout all the lands,
 May the beautiful goddess to whom the bliss swirl
 Between my eyebrows transfers lead me to Dakini Land.

When the inner Varahi has destroyed the creeping vine of
 apprehender and apprehended,
 And the dancing goddess dwelling within my supreme central
 channel
 Exits the crown of my head into the sphere of space,
 May she frolic in embrace with the Hero Blood Drinker.

Through the yoga of embrace, while meditating single-pointedly
Upon the seed of the five winds at the lotus of my navel,
May my mental continuum be satiated by supreme bliss,
Through the wind entering the channels of my body-mind.

When the beautiful goddess of normal light inner-fire,
With an ecstatic laugh and smile within my central channel,
Has thoroughly pleased the youthful syllable HAM,
May I attain the ground of the great bliss of union.

When the flame of the dark red syllable RAM dwelling in the
center
Of the three channels at my navel has been ignited,
May it consume the seventy-two thousand defiled elements
And fill my central channel with pristine [drops].

When the five-colored drop between my eyebrows has gone to
my crown,
And a stream of moon-liquid emerges and flows
Down to the stamen of the lotus at my secret place,
May I be satiated by the four stable joys of ascent and descent.

When I am struck with the five-colored light radiating from that
drop,
All things stable and moving, my body and so forth
Are transformed into a mass of radiant clear rainbows.
May I once again enter into the natural abode—the sphere of bliss
and emptiness.

When my mind, the yogini, the union beyond intellect,
The primordial state of emptiness and clarity beyond expression
Recognizes its true essence—the face of its ultimate nature,
Free from birth, cessation, and abiding—may I be eternally
nourished.

When my channels, winds, and drops have dissolved into the sphere
of EVAM,
And itself has attained the glorious state of the truth body of
great bliss,
May I sustain these living beings as boundless as space
With limitless manifestations of countless form bodies.

Through the blessings of the conquerors and the wondrous children,
The truth of nondeceptive dependent relationship,
And the power and strength of my pure superior intention,
May everything within my pure prayer be accomplished.

This dedication prayer was composed by Tsarpa Dorje Chang.

Auspicious Prayers

May there be the auspiciousness of receiving the
Swift blessings of the host of glorious holy gurus,
The lords of all virtue and excellence,
Powerful Vajradhara, Panchen Naropa, and so forth.

May there be the auspiciousness of the truth body of the dakini,
The perfection of wisdom—the Foremost Mother of the
Conquerors,
The nature of clarity and luminosity primordially free from
elaboration,
The goddess emanating and withdrawing all things stable and moving.

May there be the auspiciousness of the spontaneously born complete
enjoyment body,
A beautiful radiant body blazing with the glory of the marks and signs,
A speech with sixty melodies proclaiming the supreme vehicle,
And a nonconceptual mind of bliss and clarity endowed with the five
exalted wisdoms.

May there be the auspiciousness of the field-born emanation bodies,
 In a multitude of places with a multitude of form bodies,
 With a multitude of methods for the sake of a multitude of disciples,
 Accomplished according to their multitude of desires.

May there be the auspiciousness of the supreme mantra-born dakinis,
 The Jetsun Goddess with a color like a ruby,
 With a smiling and wrathful mood with one face and two arms,
 Holding a curved knife and skull cup with her legs bent and
 outstretched.

May there be the auspiciousness of your countless manifestations,
 And an assembly of seventy-two thousand,
 Dispelling all the obstacles for practitioners
 And bestowing all the desired attainments we strive for.

If you recite the following verse composed by Jampa Chölek, it has a special dependent relationship for increasing enjoyments; therefore you should attach it to the auspicious prayers.

The elements moving through the path of the sun and the moon
 Awaken the primordial sphere in the path of Rahula,
 Which manifests as this feast of great bliss and is
 Accomplished in the treasure of nectar of the profound oral
 instructions for the [types of] conduct.

Colophon

Thus, this is the uncommon sadhana of Jetsun Vajrayogini in the tradition of Naro Kachö entitled “Quick Path to Great Bliss.” It was arranged solely for the purpose of making it easy for yogis to put it into practice in their daily practice and during times such as retreat sessions and so forth. You should make a special distinction in the mode of practicing when conjoining it with the mandala ritual for taking self-initiation.

The Fifty-first chapter of the Chakrasamvara Root Tantra states:

The garments, five mudras, and so forth,
 Branches of wisdom, the tent and dagger,
 Through reciting ah—li ka—li,
 The cause and so forth are preceded by emptiness.

By the nada entering and so forth
 Until the yoga of absorption,
 Nectar that satisfies and brings liberation,
 Bestowing initiation, and the hand offering.

Also, by the great armor of perfect protection,
 And making offerings with all the mantras,
 In that way, these are the fourteen essential topics
 I have briefly explained.

The “Key Liberating through Sight” [mThong grol lde mig] states

The preliminary, the actual, and subsequent,
 For the first there is the common and uncommon.
 For the common there is the difficulty in finding
 Freedom and endowments, impermanence, and cause and
 effect,
 And observing the faults of samsara.

The uncommon are led by refuge, bodhichitta,
 Vajrasattva, and guru yoga.

For the actual [practice], there is the generation and completion
 [stage].
 During the generation [stage], between the activity and one
 engaged in the action, count the latter.
 For of two aspects of divine pride, focus on
 The general aspect but especially the body mandala.

For the basis, path, and result of the completion stage,
 There are two ways of showing reality: directly and indirectly.

Afterward there are two aspects: with attachment and free
from attachment.

For the “free from attachment,” you sustain meditation to
collect the wind and mind in the central channel,
Accomplish emptiness with a blissful meditation,
And attain the seven resultant limbs.

At the conclusion, teach the “finishing Dharma” of the inconceivable
activities.

May [this] perpetuate the welfare of migrating beings.

This inexhaustible stream of bestowing Dharma
Was scribed by the honorable monk Tsering Lhaksam.
May this river of excellent virtue continually
Flow to the ocean of great enlightenment.

The Middle-Length Sadhana of Vajrayogini
by Pabongkha Dechen Nyingpo

The Way to Meditate on the Concise Version of
the Sadhana of Jetsun Vajrayogini Naro Kachö
Entitled “The Quick Path to Great Bliss,”
Arranged for Recitation

(rJe bstun rdo rje rnal 'byor ma na ro mkha' spyod
dbang mo'i sgrub thabs bde chen nye lam las bsdu
te bsgom tshul nag 'gros su bkod pa)

NAMO GURU VAJRADHARA YA

I go for refuge and prostrate with great faith to the feet of Jetsun Vajrayogini who is inseparable from my guru. Please hold us under your care with your great love.

Here is the way to meditate on the concise version of the sadhana of Jetsun Vajrayogini of Naro Kachö entitled "The Quick Path to Great Bliss," arranged for recitation.

Engage in the yogas of sleeping, rising, and experiencing nectar and begin the yoga of the immeasurables by sitting in the essential bodily posture and visualizing the field of merit as follows:

In the space before me are guru Chakrasamvara Father and Mother surrounded by the assembly of root and lineage gurus, personal deities, the three jewels, attendants, and protectors.

Once you imagine that you and all living beings are going for refuge, recite the following verse three times:

I and all living beings equaling the extent of space,
From this time forth and until the essence of enlightenment is
attained,
Go for refuge to the glorious holy gurus,
Go for refuge to the bhagavans, the complete buddhas,
Go for refuge to the sacred Dharma,
Go for refuge to the Arya Sangha.

Recite the following verse three times to generate bodhichitta and the four immeasurables in general.

Once I attain the state of a perfectly complete buddha, I will free all living beings from the ocean of samsaric suffering and then establish them in the bliss of complete enlightenment. For that purpose, I will practice the stages of the path of Vajrayogini.

Fold your hands in prayer and recite:

I prostrate and go for refuge to the guru and three precious jewels and request all of you to bless my mental continuum.

Having recited this:

The objects of refuge before me melt into the aspect of white, red, and dark blue rays of light. They dissolve into me, whereby I obtain the blessings of their body, speech, and mind.

Vajrasattva Meditation and Recitation

On my crown, on a lotus and moon seat, are Vajrasattva Father and Mother, embracing each other. They have white-colored bodies, one face, and two arms, and hold a vajra and bell and curved knife and skull cup. The Father is adorned with six mudras, the Mother with five. They sit in the vajra and lotus postures. Upon a moon in his heart is a HUM, surrounded by the mantra rosary. From this a stream of white nectar descends, cleansing all sickness, spirits, negative karma, and obstructions.

OM VAJRA HERUKA SAMAYA MANU PALAYA, HERUKA TENO
PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA, SUPO
KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA SIDDHI
ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM SHRIYAM
KURU HUM, HA HA HA HA HO BHAGAVAN, VAJRA HERUKA,
MA ME MUN TSA, HERUKA BHAWA, MAHA SAMAYA SATTVA
AH HUM PHAT

Recite at least twenty-one times.

Vajrasattva Father and Mother dissolve into me, and my three doors become indistinguishable from the body, speech, and mind of Vajrasattva.

The Fifth Yoga: The Yoga of the Guru

In the space before me, established from the self-manifesting exalted wisdom of nondual purity and clarity is a square celestial mansion, complete with all the essential characteristics such as four doors, ornaments, and archways. In the center of that, upon a variegated jeweled throne supported by eight great lions, with a lotus, moon, and sun seat, is my kind root guru, appearing in the aspect of Buddha Vajradharma. He has a red-colored body, one face, and two arms “that hold a vajra and bell and are crossed at his heart. His long hair is bound in a topknot, and he sits with his legs in the vajra posture. He is in the bloom of youth, a sixteen year old adorned with all the silks and bone and jeweled ornaments.

My precious guru, the nature of all buddhas of the three times, I request you: please bless my mental continuum.

Because of this request, the surrounding lineage gurus dissolve into my root guru. Due to his fondness for me, my root guru also melts into the aspect of red light, which enters through the crown of my head and transforms into the aspect of a red syllable BAM at my heart, whereby his mind and mine become inseparably mixed.

The Sixth Yoga: The Yoga of Generating Oneself as the Deity

Bringing Death into the Path as the Truth Body

The very syllable BAM increases in size until it reaches the ends of space, whereby all environments and beings become the nature of bliss and emptiness. It once again sequentially collects from the edges until it becomes an extremely subtle syllable BAM and sequentially dissolves into the nada. Then the nada also [dissolves] into unobservable emptiness and becomes the truth body of inseparable bliss and emptiness.

OM SHUNYATA GYANA VAJRA SÖBHAWA ÄMAKO HAM

Bringing the Intermediate State into the Path as the Enjoyment Body

From within the state of emptiness where all appearances have been withdrawn in this way, there appears a red syllable BAM standing upright in space as the perceived aspect that is the nature of my own mind of the exalted wisdom of inseparable bliss and emptiness.

Bringing Rebirth into the Path as the Emanation Body

The syllables EH EH arise from within the state of emptiness and transform into a red phenomena source, a double tetrahedron. Within that from AH arises a moon mandala, white with a red radiance. Upon that is the mantra OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA, arranged counterclockwise. When I, as the syllable BAM, see the moon mandala, I am inspired to take rebirth and enter into the center of the moon. Light rays radiate from the moon, syllable BAM, and mantra rosary, making all worlds and environments in samsara and nirvana into the nature of Jetsun Vajrayogini. These contract inward and dissolve into the syllable BAM and mantra rosary, which completely transform into the entire supporting and supported mandalas simultaneously.

Furthermore there is a vajra ground, fence, tent, and canopy. Beyond that is a blazing heap of five-colored fire whirling counterclockwise. Within that circle are the eight great charnel grounds such as the Fierce One and so forth. In the center is a red phenomena source, a double tetrahedron with its broad open end facing upright and its fine tip pointing downward. The front and back [corners] are empty, yet the four corners each have pink joy swirls whirling counterclockwise.

Within the phenomena source is a variegated eight-petalled lotus with a sun mandala in the center. Upon that I arise as Jetsun Vajrayogini. My right leg outstretched suppresses the breasts of red Kalarati, and my bent left leg suppresses the bent head of black Ishvara. I have a

red-colored body that outshines the fire [at the end of] the eon. I have one face, two arms, and three eyes looking toward Dakpa Kachö. My right hand is outstretched and holds a curved knife marked with a vajra-[handle]. My left hand holds a skull cup filled with blood that is held aloft as I partake of it with my upturned mouth. My left elbow holds a katvanga marked with a vajra from which hangs a damaru, bell, and three-pointed pendant. My hair is black, hangs straight, and covers [my back] down to my waist. I am in the bloom of youth, my breasts are voluptuous with desire, and I reveal a mood that generates bliss. My head is adorned with five dried human skulls, and I wear a necklace of fifty dried skulls. Naked and adorned with the five mudras, I stand in the center of a blazing fire of exalted wisdom.

The Seventh Yoga: The Yoga of Purifying Migrators

At my heart is a red phenomena source, a double tetrahedron. Within that is a moon mandala, in the center of which is a syllable BAM surrounded by a mantra rosary. From this, light rays radiate and leave through the pores of my skin. Reaching all six classes of living beings, it cleanses all of their negative karma, obscurations, and imprints, and they all transform into the body of Vajrayogini.

The Eighth Yoga: The Yoga of Being Blessed by the Heroes and Heroines

Perform the blazing mudra and recite:

PHAIM

Light rays radiate from the syllable BAM at my heart, exit between my eyebrows, and invoke all the tathagatas, heroes, and yoginis in the ten directions in the aspect of Vajrayogini.

DZA, HUM, BAM, HO

They are summoned, enter, are bound, and delighted.

Perform the lotus-turning mudra and well as the embracing mudra and recite:

OMYOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO
HAM

Now contemplate:

I am the nature of the yoga of the perfect purity of all phenomena.

And develop divine pride.

Wearing the Armor

Upon the moon mandalas at my places are [seed syllables]. At my navel is a red OM BAM, the nature of Vajravahni. At my heart is blue HAM YAM, the nature of Yamani. At my throat is a white HRIM MOM, the nature of Mohani. At my forehead is a yellow HRIM HRIM, the nature of Sachalani. At my crown is a green HUM HUM, the nature of Samtrasani. At my limbs is a smoke-colored PHAT PHAT, the nature of Chandika.

The Ninth Yoga: The Yoga of Verbal and Mental Recitation

At my heart are two intersecting three-cornered phenomena sources. Inside, in the center on a moon mandala, is a syllable BAM, surrounded by a red-colored mantra rosary going counterclockwise that radiates limitless rays of red light, cleansing the negative karma and obscurations of all living beings and making offerings to all the buddhas. Their blessing, power, and capacity is summoned in the aspect of red light rays that dissolve into the mantra rosary [at my heart], blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA
WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM
PHAT PHAT PHAT SÖHA

Recite at the very minimum the number that you have promised to recite on a daily basis.

Then recite the hundred-syllable mantra.

Mental Recitation and the Auxiliary Completion Stage

If you wish to generate bliss, bring the phenomena source, moon, and letters from your heart to your secret place, and if you wish to generate the nonconceptual state, bring it down to your navel. Concentrate on the joy swirls that are only at the four corners of the phenomena source and are spinning counterclockwise, ignoring the front and back corners. Focus the mind and, as if reading the letters, engage in three, seven, or more [mental recitations] while holding the winds in embrace.

At the point between your eyebrows and at the secret place are joy swirls spinning counterclockwise. They meet at your heart. While holding the winds in embrace, focus your attention and imagine that finally the two joy swirls dissolve into the syllable BAM at your heart.

The Tenth Yoga: The Yoga of Inconceivability

For this there are two, the common and uncommon; the uncommon should be practiced according to a commentary [that you must receive orally from your guru].

As for the common yoga of inconceivability, if you are not meditating on the body mandala, visualize as follows:

Light rays radiate from the BAM and mantra rosary at my heart and pervade all three realms. The formless realm, in the aspect of blue light, melts into the upper part of my body. The form realm, in the aspect of red light, melts into the middle part of my body. The desire realm, in the aspect of white light, dissolves into the lower part of my body. I also sequentially melt into light from above and below and dissolve into the phenomena source at my heart. That dissolves into the moon, that into the mantra rosary, that into the syllable BAM, that into the head of the BAM, that into the crescent moon, that into the drop, that into the nada, and that, becoming more and more subtle, transforms into unobservable emptiness.

The Eleventh Yoga: The Yoga of Daily Actions

From within that state, I transform into the body of Venerable Vajrayogini.

At the places of my body, at my navel on a moon mandala is a red OM BAM, the nature of Vajravahni; at my heart is a blue HAM YOM, the nature of Yamani; at my mouth is a white HRIM MOM, the nature of Mohani; at my forehead is a yellow HRIM HRIM, the nature of Sachalani; at my crown is a green HUM HUM, the nature of Samtrasani; at all of my limbs is a smoke-colored PHAT PHAT, the nature of Chandika.

Recite the SUMBHANI mantra twice and protect the directions.

OM SUMBHANI SUMBHA HUM HUM PHAT
 OM GRIHANA GRIHANA HUM HUM PHAT
 OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
 OM ANAYA HO BHAGAVAN VARJA HUM HUM PHAT

If you wish to offer the tormas during the session breaks, set out the offerings and tormas according to the tradition and bless the inner offering as follows:

OM KHANDAROHİ HUM HUM PHAT
 OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
 SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM arises wind, from RAM arises fire, from AH comes three moist human heads forming a tripod. Upon this from AH appears a vast and extensive skull cup. Inside it, from OM, KHAM, AM, TRAM, HUM arise the five nectars; from LAM, MAM, PAM, TAM, BAM arise the five meats, each marked by these syllables. Due to the moving wind and blazing fire, the substances inside the skull cup melt. Above them, from HUM there arises a white, inverted katvanga, which melts and falls into the skull cup, causing the substances to transform into the color of

mercury. Above that, three rows of vowels and consonants stacked one upon the other transform into OM AH HUM. From these, light rays radiate and summon the nectar of exalted wisdom from the seed syllables at the hearts of all the heroes, heroines, and powerful goddesses who abide in the ten directions. This dissolves into the three syllables, which melt in stages and dissolve into the skull cup.

Blessing the Outer Offerings

OM KHANDAROHİ FROM HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from KAMs come vast and expansive skull cups, inside of which from HUMs come offering substances. Their nature is bliss and emptiness, [and they appear] in the aspect of the individual offerings substances that operate as objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA DIWE AH HUM
OM VAJRA GÄNDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

Blessing the Torma

OM KHANDAROHİ HUM HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM arises wind, from RAM arises fire, from AH comes three moist human heads forming a tripod. Upon this, from AH appears a vast and extensive skull cup. Inside it, from OM, KHAM, AM, TRAM, HUM arise the five nectars; from LAM, MAM, PAM, TAM, BAM arise the five meats, each marked by these syllables. Due to the moving wind and blazing fire, the substances inside the skull cup melt. Above them, from HUM there arises a white, inverted katvanga, which melts and falls into the skull cup, causing the substances to transform into the color of mercury. Above that, three rows of vowels and consonants stacked one upon the other transform into OM AH HUM. From these, light rays radiate and summon the nectar of exalted wisdom from the seed syllables at the hearts of all the heroes, heroines, and powerful goddesses who abide in the ten directions. This dissolves into the three syllables, which melt in stages and dissolve into the skull cup.

PHAIM

Light rays radiate from the syllable BAM at my heart and invoke Jetsun Vajrayogini, surrounded by a collection of gurus, personal deities, buddhas, bodhisattvas, heroes, dakinis, dharma protectors, and worldly protectors to the space before me.

From a HUM at their tongue arises a white three-pronged vajra, and through tubes of light the size of only a grain of barley, they partake of the essence of the tormas.

To offer the tormas, recite the following either three or seven times:

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI
SAMAYA TÖN TRISHAYA HO

Outer Offering

OM VAJRAYOGINI SAPARIWARA ARGHAM, PADYAM, PUPE,
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

Inner Offering

OM VAJRAYOGINI OM AH HUM

Praise

I prostrate to the protector of migrating beings,
Glorious Vajra Kachö Ma,
The Chakravartin Dakini who has discovered
The three bodies and the five exalted wisdoms.

I prostrate to the variety of
Vajra dakinis who have cut through
The bonds of conceptualization
Yet engage in worldly actions.

Prayer to Perceive the Beautiful Face of Vajrayogini

The drama of bliss and emptiness of limitless conquerors
Arises as the multitude of magical displays of samsara and peace.
Within these, you are the charming Powerful Goddess of Dakini
Land.

As my heart remembers you, I am held in your joyous embrace.

In Akanishta, you are the spontaneously born Mother of the
Conquerors.

In the twenty-four places, you are the field-born dakinis.
Covering the entire earth, you are the action mudras.
Jetsun Goddess, you are the supreme refuge for me, the yogi.

You are the natural expression of the emptiness of the mind itself,
The sphere of EH, and substance of the BAM in the city of
the vajra,
Revealing yourself as the terrifying cannibal in the land of illusion
And a smiling fresh vibrant young maiden.

No matter how much searched for you, the Superior Mother,
I could not find any certainty that you truly exist.
Therefore this youthful mind, exhausted by its elaboration,
Relaxes in the forest hut beyond expressions.

Eh Ma! Arise now from the dakini-sphere and
Care for me by the truth of what is said in
The King of Tantras of Glorious Heruka that
Attainments come from reciting the supreme close-essence [mantra]
of the Vajra Queen.

In an isolated forest in the outskirts of Ödivisha,
You cared for the Powerful Siddha Ghantapa
With the bliss of your kiss and the passion of your supreme embrace;
Please care for me in the same way.

Just as Jetsun Kusali was directly led to the sphere of space
From an island in the Ganges and
You cared for Glorious Naropa,
Please lead me as well to the city of the Joyous Goddess of Dakini
Land.

Through the power of the compassion of the root and lineage gurus,
The unique, profound, and swift path of the ultimate Secret Great
Tantra,
And the pure superior intention of myself, the yogi
May I swiftly perceive the smiling face of the Joyous Goddess of
Dakini Land.

OM VAJRA HERUKA SAMAYA MANU PALAYA, HERUKA TENO
PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA, SUPO
KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA SIDDHI
ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM SHRIYAM
KURU HUM, HA HA HA HA HO BHAGAVAN, VAJRA HERUKA,
MA ME MUNTSA, HERUKA BHAWA, MAHA SAMAYA SATTVA
AH HUM PHAT

Request forbearance by reciting:

Whatever parts of the ritual went wrong
Through not finding, not fully understanding,
Or not having the ability,
Please be patient with them all.

OM VAJRA MU

Of the torma guests, the wisdom beings dissolve into me, and the
worldly beings return to their own abodes.

Dedication Prayers

By this virtue may I quickly accomplish
The actual Goddess of Dakini Land
And establish every last migrating being
In that state.

When I die, may the protector, heroes, heroines, and so forth,
Holding flowers, incense, and victory-banners
And offering the melodious sound of cymbals, and so forth,
Lead me to the abode of the dakinis.

Through the truth of the valid goddesses,
With valid commitments, who speak with valid words,
May these be the cause for the goddesses
To keep me under their loving care.

Auspicious Prayer

May there be the auspiciousness of your countless manifestations,
And an assembly of seventy-two thousand,
Dispelling all the obstacles for practitioners
And bestowing all the desired attainments we strive for.

Colophon

A faithful disciple from the Chamdo region of Domey (Amdo) named Lhari requested that I extract sections from the extensive sadhana to compose a shorter version for times when he was unable to recite the extensive sadhana, together with some verses to dedicate the merit. It was composed by a tulku bearing the name Pabongkha while staying in a small room named “The Pleasant Grove of Kachö” within Geden Jampa Ling monastery in Chamdo. The scribe was a monk named Losang Dorje.

The Very Concise Sadhana of Vajrayogini
by Pabongkha Dechen Nyingpo

The Very Concise Vajrayogini Sadhana
(rJe btsun rdo rje rnal 'byor ma na ro mkha' spyod kyi
nyams len rgyun 'khyer mdor bsdus)

NAMO GURU VAJRAVARAHI

Here is the method of recitation for the sadhana of the Naro Kachö Ma practice of Vajrayogini intended for daily practice.

Recite seven times or more:

I and all living beings equaling the extent of space,
From this time forth, until the essence of enlightenment is attained,
Go for refuge to the glorious and sacred gurus,
Go for refuge to the bhagavans, the complete buddhas,
Go for refuge to the sacred Dharma,
Go for refuge to the Arya Sangha.

Recite once:

I prostrate and go for refuge to the guru and the three precious jewels;
I request you to bless my mental continuum.

Recite three times:

Once I accomplish the state of a complete buddha,
I will work to liberate all sentient beings from the ocean of samsara's
suffering.

For that purpose I will practice the stages of Vajrayogini's path.

In the space before me, upon a precious lion throne, a variegated lotus, and a moon seat is my root guru in the aspect of Jetsun Vajradharma. He has a red-colored body, one face, and two arms. His right hand holds a damaru that proclaims the sound of bliss and emptiness. His left hand holds a skull cup filled with nectar at the level of his heart. He holds a katvanga in the crook of his left arm, and he

sits with his legs in the vajra posture. He is adorned with the six bone ornaments; in the bloom of youth, he is the nature of all objects of refuge.

Recite the following request three times:

I prostrate and go for refuge to my precious guru, the nature of all buddhas of the three times. I request you: please bless my mental continuum.

My guru melts into light and dissolves into my heart. From EH EH comes a double tetrahedral phenomena source. Within that, from AH comes a moon mandala, in the center of which is a red syllable BAM surrounded by OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA that circles counterclockwise. Light rays radiate from the mantra rosary, filling the inside of my whole body, purifying all sickness, harm from spirits, negative karma, and the obscurations of my body, speech, and mind. My body transforms into a heap of light.

That completely transforms, and I become Venerable Vajrayogini. I stand upon a lotus and sun seat. My outstretched right leg suppresses the breasts of red Kalarati, and my bent left leg suppresses the bent head of black Ishvara. I have a red-colored body that outshines the fire [at the end of] the eon. I have one face, two arms, and three eyes looking toward Dakpa Kachö. My right hand is outstretched and holds a curved knife marked with a vajra-[handle]. My left hand holds a skull cup filled with blood that is held aloft as I partake of it with my upturned mouth. My left elbow holds a katvanga marked with a vajra from which hangs a damaru, bell, and three-pointed pendant. My hair is black, hangs straight, and covers [my back] down to my waist. I am in the bloom of youth, my breasts are voluptuous with desire, and I reveal a mood that generates bliss. My head is adorned with five dried human skulls, and I wear a necklace of fifty dried skulls. Naked and adorned with the five mudras, I stand in the center of a blazing fire of exalted wisdom.

Putting on the Armor

At the places of my body, at my navel on a moon mandala is a red OM BAM, the essence of Vajravarahi; at my heart is a blue HAM YOM, the essence of Yamani; at my mouth is a white HRIM MOM, the essence of Mohani; at my forehead is a yellow HRIM HRIM, the essence of Sachalani; at my crown is a green HUM HUM, the essence of Samtrasani; at all of my limbs is a smoke colored PHAT PHAT, the essence of Chandika.

The Yoga of Purifying Migrating Beings

Light rays radiate from the mantra rosary at my heart and leave through the pores of my skin. Reaching all six classes of living beings, it cleanses all of their negative karma, obscurations, and imprints, and they all transform into the body of Vajrayogini.

Invoking the Wisdom Beings

Circle the blazing mudra three times counterclockwise at the level of your forehead and recite:

PHAIM

Light rays radiate from the syllable BAM at my heart [and invoke] Vajrayogini, all the heroes and yoginis in the ten directions from Akanishta, as well as all sentient beings transformed into the Yogini, and they all dissolve into me.

DZA, HUM, BAM, HO

Perform the lotus-turning mudra as well as the embracing mudra and recite:

OMYOGA SHUDDHA SARWA DHARMAYOGA
SHUDDHO HAM

Mantra Recitation

At my heart is the double tetrahedral phenomena source. Inside, in the center, on a moon mandala, is a syllable BAM surrounded by a red-colored mantra rosary going counterclockwise that radiates limitless rays of red light, which cleanses the negative karma and obscurations of all living beings and makes offerings to all the buddhas. Their blessing, power, and capacity is summoned in the aspect of red light rays that dissolve into the mantra rosary [at my heart], blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT
SÖHA

Then recite the hundred-syllable mantra.

Mental Recitation and the Auxiliary Completion Stage

If you wish to generate bliss, bring the phenomena source, moon, and letters from your heart to your secret place, and if you wish to generate the nonconceptual state, bring them down to your navel. Concentrate on the joy swirls that are only at the four corners of the phenomena source and are spinning counterclockwise, ignoring the front and back corners. Focus the mind and, as if reading the letters, engage in three, seven, or more [mental recitations] while holding the winds in embrace.

At the point between your eyebrows and at the secret place are joy swirls spinning counterclockwise. They come and meet at your heart. While holding the winds in embrace, focus your attention, and imagine that finally the two joy swirls dissolve into the syllable BAM at your heart.

The Yoga of Inconceivability

Light rays radiate from the BAM and mantra rosary at my heart and pervade all three realms. The formless realm, in the aspect of blue light, melts into the upper part of my body. The form realm, in the

aspect of red light, melts into the middle part of my body. The desire realm, in the aspect of white light, dissolves into the lower part of my body. I also sequentially melt into light from above and below and dissolve into the phenomena source at my heart. That dissolves into the moon, that into the mantra rosary, that into the syllable BAM, that into the head of the BAM, that into the crescent moon, that into the drop, that into the nada, and that, becoming more and more subtle, transforms into unobservable emptiness.

Remain in this state for as long as possible.

From within that state, I transform into the body of Jetsun Vajrayogini.

At the places of my body, at my navel on a moon mandala is a red OM BAM, the nature of Vajravarahi; at my heart is a blue HAM YOM, the nature of Yamani; at my mouth is a white HRIM MOM, the nature of Mohani; at my forehead is a yellow HRIM HRIM, the nature of Sachalani; at my crown is a green HUM HUM, the nature of Samtrasani; at all of my limbs is smoke-colored PHAT PHAT, the nature of Chandika.

Recite the SUMBHANI mantra twice and protect the directions.

OM SUMBHANI SUMBHA HUM HUM PHAT
 OM GRIHANA GRIHANA HUM HUM PHAT
 OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT
 OM ANAYA HO BHAGAVAN VARJA HUM HUM PHAT

Dedication

By this virtue may I quickly accomplish
 The actual Goddess of Dakini Land
 And establish every last migrating being
 In that state.

When I die, may the protectors, heroes, heroines, and so forth,
Holding flowers, incense, and victory-banners
And offering the melodious sound of cymbals, and so forth
Lead me to the abode of the dakinis.

Torma Offering

If you wish to make a torma offering between sessions recite three times:

OM AH HUM HA HO HRIH

From the state of emptiness, within a vast skull cup arise the five meats and the five nectars that transform into a great ocean of nectar of exalted wisdom.

PHAIM

Vajrayogini together with all the heroes, dakinis, dharma protectors, and worldly protectors are invoked from Akanishta [to the space before me].

As a preliminary make a lotus-turning mudra, and with the mudra of the vajra-palms facing upward, at the end of each recitation, snap your fingers.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT
SÖHA

OM AKAROMUKHAM SARWA DHARMA NAM ADYENUWA-
TEN NADO DRA OM AH HUM PHAT SÖHA

Recite the [above] mantra three, five, or seven times.

Outer Offering

VAJRAYOGINI SAPARIWARA ARGHAM, PADYAM, PUPE,
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

Inner Offering

VAJRAYOGINI OM AH HUM

I prostrate to the protector of migrating beings,
Glorious Vajra Kachö Ma,
The Chakravartin Dakini who has discovered
The three bodies and the five exalted wisdoms.

I prostrate to the variety of
Vajra dakinis who have cut through
The bonds of conceptualization
Yet engage in worldly actions.

OM MU

The wisdom beings depart and the commitment beings dissolve
into me.

Dedication

By this virtue may I quickly accomplish
The actual goddess of Dakini Land
And establish every last migrating being
In that state.

Whoever recalls this, the torment of their heart is dispelled,
And if you make effort in meditation, you will attain the mahamudra
in this life
And will easily accomplish the powerful goddess of Dakini Land.

May there be the auspiciousness of accomplishing the common and supreme attainments.

At the end recite these [and other] dedication prayers and auspicious verses.

Colophon

This abbreviated sadhana of Jetsun Vajrayogini, intended for daily practice, was based on the teachings of Sarchen Losel Gyatso with additional components such as the tormo offering, armor mantra, and so forth added for my own recitation.

Vajrayogini Six-Session Guru Yoga
by Pabongkha Dechen Nyungpo

The Method for Practicing the Yoga of Vajrayogini
Combined with the Six-Session Guru Yoga

(rJe bstun rdo rje rnal 'byor ma'i rnal 'byor thun drug gi
rnal 'byor dang 'brel ba nyams su len tshul)

NAMO GURU BHYA

This is the yoga for combining the practice of Jetsun Naro Kachö Vajrayogini with the six-session guru yoga, arranged as a concise practice that is easy to carry out.

Engage in the preliminary practices [within the six-session guru yoga], from going for refuge up to taking the vows of engaging bodhichitta.

In the space before me is a celestial mansion of nondual profundity and clarity, in the center of which is guru Vajradharma with a red-colored body and crossed arms holding a vajra and bell. At his heart is Jetsun Vajrayogini frolicking in a wrathful and passionate state with a flirtatious smile. At her heart is the concentration being appearing as a red syllable BAM from which light rays radiate and invoke the wisdom beings.

By whose kindness the state of great bliss
Can be obtained in an instant,
At the feet of my jewel-like guru,
The Vajra-Holder, I prostrate.

I prostrate to the protector of beings,
The Glorious Vajra-Dakini,
The Chakravartin Dakini,
With the five wisdoms and three bodies.

Outer Offerings

Imagine:

Offering goddesses emanate from my heart and present the offerings.

OM ARGHAM PRATITZA SÖHA
OM PADYAM PRATITZA SÖHA
OM VAJRA PUPE AH HUM SÖHA
OM VAJRA DHUPE AH HUM SÖHA
OM VAJRA DIWE AH HUM SÖHA
OM VAJRA GÄNDHE AH HUM SÖHA
OM VAJRA NEWIDE AH HUM SÖHA
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM
OM AH VAJRA WINI HUM
OM AH VAJRA GÄNDHE HUM
OM AH VAJRA RASÄ HUM
OM AH VAJRA PARSHE HUM
OM AH VAJRA DHARME HUM

Inner Offering

OM GURU VAJRAYOGINI SAPARIWARA OM AH HUM

Secret Offerings

I offer beautiful, voluptuous, illusory-like consorts,
A host of messengers born from mantra, places, and spontaneously
born,
With slender figures, in the bloom of youth,
And skilled in the sixty-four arts of love.

Suchness Offering

I offer you the supreme ultimate bodhichitta,
Beyond words, thoughts, and expressions,
The sphere of reality; all phenomena free from the
Elaborations of inherent existence as the great exalted wisdom of
Spontaneous bliss liberated from obstruction.

Offering the Eight Lines of Praise

OM NAMO BHAGAVATI VAJRA VARAHI BAM HUM HUM PHAT
 OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI
 HUM HUM PHAT
 OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM
 HUM PHAT
 OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM
 KARANITRA HUM HUM PHAT
 OM NAMO BHARAMANI SHOKANI ROKANI KROTE KARALENI
 HUM HUM PHAT
 OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE
 HUM HUM PHAT
 OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI HUM
 HUM PHAT
 OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI
 KHAGE HUM HUM PHAT

I offer an ocean of various cloudlike offerings—
 Outer, inner, and secret—that have arisen
 From the offerings actually set out and emanated from mind
 And are both owned and unowned.

Kusali Tsok

My precious guru, please accept my assembled body and grant
 me your blessing so that I may easily complete the two accumula-
 tions and purify all of my negative karma, downfalls, faults, and
 transgressions.

My own mind appearing clearly as Vajrayogini exits through the
 crown of my head. My old ordinary aggregates transform. I heap the
 chopped-up pieces inside a skull cup as vast as the three thousand
 worlds that is placed upon three human heads.

Then recite the following mantra three times and imagine [the substance] is transformed into nectar.

OM HA HUM

Countless dakinis holding skull cups emanate from the heart of my Vajrayogini-mind and scoop up the nectar.

OM AH HUM (*Recite seven times*)

To the guru, personal deities, and the three jewels as the guests of honor.

OM AH HUM

To the dakinis and dharma protectors as lords of the protectors as guests of qualities.

OM AH HUM

To the gods, nagas, and landlords as the six classes of beings as guests for compassion.

OM AH HUM

To the various types of harmful spirits and malignant forces as guests of karmic retribution.

OM AH HUM

Through this offering all the guests are satiated by uncontaminated bliss. The living beings are also liberated from obstructions and attain the truth body. The three circles of the offerings are the essence of nondual bliss and emptiness that transcends words, thoughts, or expressions.

The Remaining Five of the Seven Limbs

Confession

I confess the nonvirtues and negative actions that I have accumulated
 Since beginningless time, caused others to do, or have rejoiced in.
 With regret I confess before the greatly compassionate ones
 And promise to refrain from such actions again in the future.

Rejoicing

Although phenomena are free from the signs of inherent existence,
 We sincerely rejoice in all the pure white virtues and
 Whatever bliss and joy that arises for ordinary and Arya beings.

Requesting the Turning of the Wheel of Dharma

Please send down a rain of vast and profound Dharmas
 From the multitude of clouds of your wisdom and compassion
 So that the jasmine garden may nurture, sustain, and propagate
 The benefit and happiness for limitless sentient beings.

Requesting Them Not to Pass into Nirvana

Even though your vajra-body knows neither birth nor death
 But is a vessel of the Powerful Conqueror's union;
 Please remain according to our wishes and
 Continue to remain until the end of samsara.

Dedication

I dedicate this collection of pure white virtue
 So that the Jetsun Guru, endowed with the three types of kindness,
 May care for us throughout all our lives and without ever being apart
 So that we may attain the union of Powerful Vajradhara.

Make either an extensive or concise mandala offering, followed by a request for the three great purposes.

Request for the Three Great Purposes

I prostrate and go for refuge to the guru and the three precious jewels. Please bless my mental continuum. Please grant your blessing that I and all living beings may abandon all wrong views from disrespect to our virtuous friend up to the subtle dualistic appearance of white appearance, red increase, and black near-attainment. Please grant your blessings that we may develop all correct views from proper respect for our virtuous friend up to the union of no-more-learning. Please grant your blessings to pacify all outer and inner obstacles.

After the request to the guru, visualize a descent of cleansing nectar and recite as many name mantras and three-OM mantras as you can. Then:

You are the guru, you are the yidam, and you are
The dakini and dharma protector.

From now until I attain enlightenment, I will seek no refuge other
than you

In this life, the intermediate state, and in all future lives.

Hold me with the hook of your compassion.

Liberate me from all fears of samsara and nirvana.

Bestow all attainments, be my constant companion and

Protect me from all obstacles.

Next, if you are performing the common method for receiving the four empowerments recite:

Through the force requesting three times,

From the places of the body, speech, and mind of the guru,

White, red, and blue light rays and nectars

Arise in stages and collectively and

Descend in stages and collectively into my three places.

My four obstructions are purified, I receive the four empowerments,
and I attain the four bodies.

My guru is pleased, and a replica dissolves into me, and I receive his
blessings.

*That was according to Lama Chopa. If you are performing the uncommon
[method for receiving the four empowerments], make the following request three
times according to the oral tradition:*

I supplicate the guru who is the embodiment
Of all objects of refuge to bestow his blessing:
Please bestow the four complete empowerments
And the state of the four bodies.

The Actual Process of Receiving the Empowerments

The Vase Empowerment

The sixty-two empowering deities
Emanate from the heart of the guru,
And with the vase-water that is the nature of bodhichitta,
They bestow the empowerment, and I experience bliss and
emptiness.

OM SARWA TATHAGATA ABHISHEKATA SAMAYA SHRIYE
HUM

*Recall the purities in accordance with the empowerment ritual and rely upon
the key points of the visualization.*

The Secret Empowerment

Limitless consorts of the five buddha families
Transform into the knowledge goddesses and embrace the guru.
All the conquerors enter into embrace and bestow
The water empowerment, and I experience bliss and emptiness.

AH HO MAHA SUKHA

The Wisdom Mudra Empowerment

The heart-mother is given to me as a knowledge goddess,
While I appear clearly as the hero.
We enter into embrace, I generate the four joys,
The empowerment is bestowed, and I experience bliss and
emptiness.

OM SARWA TATHAGATA ANURAGANA VAJRA SÖBHAWA
ÄMAKO HUM

The Precious Word Empowerment

“Dear one, in accordance with your body being visualized as the
desire-deity
You should accordingly experience bliss and emptiness
And seize the ground of the union of a conqueror.”
Through this, the empowerment is bestowed. and I experience bliss
and emptiness.

VAJRA SAMAKO HAM

Then engage in scanning meditation on the complete path according to something like “The Foundation of All Good Qualities.”

I request you, my precious guru, the embodiment of all objects of
refuge of the three times, please bless my mental continuum.

Through the force of this single-pointed request, my root guru, out
of love and affection for me, melts into orange light and dissolves
into my heart through my head, and my three subtle doors become
the nature of his three secrets.

Thus, dissolve the guru and meditate according to the oral tradition.

From the state of bliss and emptiness, my subtle mind appears as a syllable BAM and instantaneously transforms into the complete bodily aspect of Vajrayogini. Delighting in the experience of definitive meaning of simultaneously born bliss and emptiness, I appear in the deity-body, blazing like fire.

Now, practice the two [mental and verbal] recitations and the two incidental completion stage practices and so forth.

Finish with the verses from the six-session guru yoga: "My body and likewise my enjoyments/And whatever mass of virtue I have accumulated in the three times/...

Colophon

Gelong Losang Damchö persistently requested this text, saying that he needed a guru yoga for his reliance upon me; therefore I wrote this text very quickly in a single session in the midst of my busy schedule. This has been entirely arranged according to the oral instructions for the guru yoga of Vajrayogini and adorned with many oral instructions of the Ensa hearing lineage; therefore this text is an extremely sacred treasure.

Composed by the tulku bearing the name Pabongkha.

The supreme guru and supreme Jetsun Queen are in a dance of
The exalted wisdom of bliss and emptiness of all the limitless
conquerors,
Practiced inseparably in this profound yoga that is
The supreme inexhaustible multiplying benefactor.

May the teachings of the Conqueror Losang and all living beings
Eternally have all the glorious good qualities of benefit and happiness.

The Transference of Consciousness
Sadhana of the Solitary Mother
by Pabongkha Dechen Nyingpo

The Swiftly Summoning Hook of Compassion
for Transference of Consciousness for the
Solitary Jetsun Mother

(rJe btsun yum rkyang gi 'pho ba myur 'dren
thugs rje'i lcags kyu)

NAMO GURU VAJRAYOGINIYE

Here is the profound oral instruction for traveling to Pure Dakini Land without obstruction through Jetsun Vajrayogini, Naropa's powerful goddess of Dakini Land. This is classified as one of the teachings of the Thirteen Golden Dharmas and is a profound oral instruction for traveling to Dakini Land in dependence upon the root and explanatory tantras of the Jetsun Mother.

This method for practicing transference of consciousness in dependence upon the solitary Jetsun Mother has two parts:

1. Training through Aspiration
2. Conjoining the Action¹⁹¹

Concerning "training through aspiration:" receive perfectly the empowerment, commentary, oral instructions, and so forth as a preliminary. Set up your cushion within a dwelling so that you are facing west. Set out an image of the Jetsun Goddess such as a statue and arrange a collection of clean offerings. With your body in perfect posture, sitting on your cushion, prepare by formulating your motivation, going for refuge, and generating bodhichitta. Cleanse the winds and meditate on the body as an empty shell. With yourself appearing clearly as the Jetsun Goddess, visualize your central channel. It is midway between the two halves of your body and a little closer to the back than the front, red in color, and is the width of an arrow. The lower end begins just below the navel and runs straight like a bamboo shaft to the upper end, where it opens at the crown of your head. The lower end is like a snake's tail and does not have an opening, and there is a phenomena source within it, standing upright. Within that, visualize your own mind as the syllable BAM, the size of a pea. At the crown of your

191. The first is training in transference while you are still well, and the second is the actual application at the time of death.

head is Vajrayogini who is inseparable from your guru. The right and left feet of guru-Vajrayogini are placed on your two shoulders, and the crown of your head and Vajrayogini's bhaga are in direct alignment. Visualize that surrounding the guru is a sphere of rainbows within which are an assembly of heroes and dakinis, arranged like clouds filling the sky.

Within the center of my own body appearing clearly as Vajrayogini is the central channel, the size of a bamboo shaft. The upper end reaches to the opening at the crown of my head, and the lower end is like a snake's tail. The [lower end] is filled with an upright phenomena source, within which is my mind as a red syllable BAM, the size of a pea, which appears to be floating and about to fly.

At the crown of my head is my root guru who is inseparable from Jetsun Vajrayogini appearing in her bodily aspect, complete with all the ornaments and attire. Her two feet are standing on my two shoulders, and her bhaga is in direct alignment with my Brahma aperture. Surrounding her is an assembly of heroes and dakinis filling the expanse of space within a tent of rainbow light. They are actually dwelling in Dakini Land and are inseparable in nature from this [visualization]. Light rays radiate from their heart and invoke the gurus, personal deities, and the three jewels without exception from their supreme natural abodes, and they dissolve into this very guru, and he becomes the embodiment of all the objects of refuge.

At this point, you should bless the offerings.

Outer Offerings

OM VAJRAYOGINI SAPARIWARA ARGHAM PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA PADYAM PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA PUPE PRATITZA HUM SÖHA
OM VAJRAYOGINI SAPARIWARA DHUPE PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA ALOKE PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA GÄNDE PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA NEWIDE PRATITZA HUM
SÖHA

OM VAJRAYOGINI SAPARIWARA SHAPTA PRATITZA HUM
SÖHA

Inner Offering

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT
SÖHA OM AH HUM

Praise

I prostrate to the protector of migrating beings,
Glorious Vajra Kachö Ma,
The Chakravartin Dakini who has discovered
The three bodies and the five exalted wisdoms.

I prostrate to the variety of
Vajra dakinis who have cut through
The bonds of conceptualization
Yet engage in worldly actions.

Next, recite as many three-OM mantras as you can and visualize the descent of purifying nectar that purifies your transgressions and negative karma that is the cause of rebirth in the lower realms as well as things that might be considered virtuous but interfere with going to the pure lands.

Next, light rays radiate from the syllable BAM at the heart of the guru Jetsun Goddess—the nature of her mind of exalted wisdom of nondual bliss and emptiness—like an outstretched sleeve. Your mind penetrates the syllable BAM at your navel. Imagine above, through a tunnel of light, is the mind of the guru as the syllable BAM and below is your mind as a syllable BAM, like a stopper.

Do not think of the syllable BAM at your navel as something far away, but it is as though your mind has entered it. You must have three recognitions: 1) the recognition that [your mind as the syllable BAM] is what will be traveling to the Pure Dakini Land, 2) the recognition that the tube of light is the pathway, 3) the recognition that the guru's heart and mind are the destination.

Within that state, recite:

I make request to you my guru, the Powerful Goddess of Dakini Land.

You are the very nature of the nondeceptive three jewels,
The hero who liberates from the fear of the lower realms,
The supreme guide leading us to the pure land.

Please protect me from murdering Yama.

Please liberate me from the terrifying narrow passage of the intermediate state.

Please restrain me from falling into the abyss of the lower realms, so difficult to bear.

Please lead me to the supreme pure land, the abode of the dakinis.

Once you have led me, please establish me in the state of enlightenment.

I have no hope other than you—please rescue me with your compassion.

Through this passionate, powerful, and devout request, red hooklike light rays emerge from the syllable BAM at the heart of the guru and strike your mind as the syllable BAM [at your navel]. Contract the lower wind. Simultaneously, with the recitation of IH, [your mind as the syllable BAM] goes to your throat. Next, when you recite HIK, it dissolves into the syllable BAM at the heart of your guru. Now you have actually arrived in Dakini Land and your mind and your guru's mind mix. Then place your mind in meditative equipoise on bliss and emptiness for a moment. Once again, simultaneously with the recitation of KA, your mind descends to your navel.

In each session, you should train in this twenty-one times and so forth. When you finish the session, bring the visualization up to your heart, melt the guru

and his retinue, and dissolve them into the syllable BAM at your heart, through which your central channel is filled with life-nectar. Block the Brahma aperture with a double vajra of light and imagine that you receive the attainment of immortality.

Recite “The Prayer to Perceive the Beautiful Face” and any of the extensive or concise dedication prayers such as “In the great ship of leisure and endowment . . .” and adorn the end with either an extensive or concise auspicious prayer.

Thus, when the signs of success occur through training in this way, it would be inappropriate to continuously train, yet you shouldn’t forget the meaning of the oral precepts. Otherwise you will damage your life span as it is said that “the best [practitioner of] transference of consciousness has a short life.” Therefore it is a very important essential point that you should make a sincere effort at long-life practices subsequent to training in transference of consciousness.

Applying the Activity

It is improper to perform transference of consciousness before the signs of death occur; therefore you must become skilled in identifying the signs of death.¹⁹² Don’t practice transference of consciousness as soon as the signs of death occur. Instead you should earnestly apply various means to prolong your life. When you are unable to reverse the signs through such efforts and there are definitive signs of death, you should give away all of your belongings and purge yourself of any attachment.

Engage in the actual practice exactly as before except don’t descend back into your heart but imagine that your mind and the guru’s mind mix inseparably. You should train in this over and over again until you breathe your last breath. When you are experiencing the torment of losing your life and so forth, you should have a friend with pure commitments explain the visualizations in your ear.

Next, you should mix your mind with the guru’s mind again and again, as though you are flying in space, and having gone to the sphere of space, imagine that you have arrived in Dakini Land. Then you immediately arise from the expanse of the clear light of death, and Vajrayogini, together with a collection of heroes and dakinis amidst a tent of rainbow light, sends down a rain of flowers

192. Although it is proper to train in transference of consciousness earlier in one’s life, you don’t actually apply the techniques until the signs of death occur.

together with a variety of melodious sounds as you are led to the Pure Land of the Dakinis.

In general, among pure lands, being born in Pure Dakini Land is difficult. However practitioners of the yoga of the Jetsun Father and Mother and especially practitioners of the Mother Naro Kachö Ma can be led to Dakini Land. As an indication of this, her third eye is looking toward Pure Dakini Land. Even her name is Kachö Ma (Goddess of Dakini Land), which is known everywhere. Relying on this excellent method is unsurpassed for traversing to Pure Dakini Land.

Colophon

The arrangement of this commentary for practicing transference of consciousness in dependence upon the Jetsun Mother was persistently requested by tantric lama Jampa Kunkyen and Rinchen Dorje and was compiled by the tulku bearing the name Pabongkha on the auspicious date of the tenth day of the waxing moon of the Iron Snake year 1940. The scribe was the monk Losang Dorje, and it was published by Palden Tsering.

The Transference of Consciousness
Sadhana of the Father and Mother
by Tuken Dharmavajra

The Transference of Consciousness for Jetsun Vajrayogini
Naro Kachö, Supplemented with a
Life-Establishing Practice

(rJe btsun rdo rje rnal 'byor ma na ro mkha' spyod ma'i
'pho ba tshe sgrub kyi mtha' rten dang bcas)

NAMO GURU VAJRAYOGINIYA

Here are the instructions for practicing the transference of consciousness for Vajrayogini.

Go for refuge and generate bodhichitta.

Just behind the Brahma aperture of myself appearing clearly as Vajrayogini is a lion throne with a lotus and sun seat upon which is Glorious Heruka. He is the nature of my root guru and treads upon Bhairava and Kalarati, appearing with a dark blue body, one face, and two arms, holding a vajra and bell crossed at his heart. He stands with his right leg outstretched and embraces Vajravarahi. The Father is adorned with six mudras and the Mother with five. Surrounding him is a limitless entourage of heroes and dakinis. Some send down a rain of flowers, some hold things such as victory banners and produce the sound of music. Some sing auspicious melodies, while others dispel obstructing forces. They dwell amidst a tent of rainbows. It is as though I am directly perceiving Dakpa Kachö pure land.

At [Heruka's] crown is an OM, at his throat an AH, and at his heart a HUM, from which light rays radiate and invoke the assembly of gurus, personal deities, buddhas, bodhisattvas, heroes, dakinis, dharma protectors, and guardians from their natural abode, filling the realm of space.

DZA, HUM, BAM, HO

They dissolve into the guru on the crown of my head, and he becomes the embodiment of all objects of refuge.

In this way develop devotion.

If you wish to make extensive offerings, do so in accordance with the field of merit of Heruka as follows:

With folded hands recite:

By whose kindness the state of great bliss
Can be obtained in an instant,
At the feet of my jewel-like guru,
The Vajra-holder, I prostrate.

The Samvarodaya Tantra states:

To the Great Hero, Glorious Heruka,
With power of his completely pure vajra,
And to Vajravahni, the great one
Who generates desire, humbly I bow.

To all the heroes, heroines, and powerful dakinis
Who abide in the places, near places,
Fields, meeting places, and charnel grounds,
To all of you, I respectfully prostrate.

From the HUM at my heart arise offering goddesses:

White flower goddesses,
Smoke-colored incense goddesses,
Orange light goddesses,
Green perfume goddesses,
And multicolored food goddesses.

They have four hands: the first two hold a vajra and bell, and the other two hold a precious vessel filled with the individual offering substances such as flowers and so forth.

The white Rupavajra goddesses,
 Blue Shaptavajra goddesses,
 Yellow Gandhavajra goddesses,
 Red Rasavajra goddesses,
 Green Parshavajra goddesses,
 And white Dharmadhatuvajra goddesses.

They have four hands, the left two hold a skull cup and katvanga, the first right hand holds, respectively, a mirror, lute, a vessel of scents, a vessel of tastes, silk garments, and a phenomena source, and the other right hand holds a damaru.

OM ARGHAM PRATITZA SÖHA
 OM PADYAM PRATITZA SÖHA
 OM VAJRA PUPE AH HUM SÖHA
 OM VAJRA DHUPE AH HUM SÖHA
 OM VAJRA DIWE AH HUM SÖHA
 OM VAJRA GÄNDHE AH HUM SÖHA
 OM VAJRA NEWIDE AH HUM SÖHA
 OM VAJRA SHAPTA AH HUM SÖHA

OH AH VAJRA ADARSHE HUM
 OM AH VAJRA WINI HUM
 OM AH VAJRA GÄNDHE HUM
 OM AH VAJRA RASE HUM
 OM AH VAJRA PARSHE HUM
 OM AH VAJRA DHARME HUM

Again from the HUM at my heart arise the four heart yoginis who offer four skull cups filled with the five nectars.

OM SARWA VAJRA KAMINI SARWA BHAKSHAM SHODAYA
 GUHYA VAJRANI SÖHA

Through the Father and Mother entering into embrace and generating great bliss, all the deities experience great bliss.

I go for refuge to the three jewels,
And confess each of my negative actions.
I rejoice in the virtues of migrating beings,
And hold with my mind a buddhas' enlightenment.

To Buddha, Dharma, and the Supreme Assembly,
I go for refuge until I am enlightened,
And to accomplish the welfare of myself and others,
I will generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
I shall invite all living beings to be my guest,
To engage in the pleasing, supreme practices of enlightenment.
May I attain buddhahood to benefit living beings.

To clear away all obscurations of every living being,
I request all the buddhas, infinite as space, to turn the wheel of
Dharma.

For the well-being and happiness of all,
And in order to liberate all living beings,
I request all the buddhas who may wish to pass beyond sorrow
To stay for as many eons as there are atoms in the earth.

To free all beings from the ocean of samsara, so difficult to cross,
I offer this momentary self to all the buddhas.

If you are doing it in an abbreviated fashion, proceed as follows:

I prostrate to Glorious Heruka Father and Mother
Whose body is the embodiment of the three jewels and the
lineage gurus.

I make mundane and supramundane outer, inner, and secret
offerings,
Both actually set out and emanated by mind.

I clearly confess the variety of negative actions and downfalls
From beginningless time until now and promise to refrain from
them.

I rejoice in the pure white virtues of myself and others.

I request you to turn the wheel of the vast and profound Dharma
And remain without passing into nirvana for a hundred eons.

I dedicate these virtues to great enlightenment.

Then make either an extensive or concise mandala offering.

Recite the following with extremely powerful longing:

Guru-Heruka, the embodiment of all objects of refuge,
I request you, please bless my mental continuum.

Please protect me from the fearful murdering Lord of Death.
Please liberate me from the terrifying narrow passage of the
intermediate state.

Please restrain me from falling into the abyss of the lower realms,
so difficult to bear.

Please lead me to the Dakini Land, the abode of great bliss.

Once you have led me there, please establish me in the state
of enlightenment.

I have no hope other than you—please rescue me with your
compassion.

Make this request several times. Finally:

From the navel of myself appearing clearly as Vajrayogini up to the
crown of my head is my central channel, the width of a middling-
sized bamboo stalk. It is red in color and like an upside down trum-
pet. The upper end reaches the Brahma aperture at the crown of my

head and is like a completely unobstructed skylight. The lower end reaches four finger-widths below my navel. At the hole at the lower end of the central channel is a sun seat that blocks it like a joint of bamboo. Upon that is my consciousness in the aspect of Jetsun Vajrayogini, complete with the face, arms, ornaments, and attire. She is the size of a thumb and on the verge of flying.

Contemplate in this way and establish divine pride.

My Vajrayogini mind looks upward through the central channel to the broad opening and sees the guru-deity Father and Mother. Being so eager to go to their heart, I am on the verge of flying.

Contemplate in this way with powerful longing and faith.

Verbally proclaim:

HIK

Through this, my Vajrayogini mind travels through my central channel and reaches the crown of my head.

Recite HIK again very forcefully through which:

[My Vajrayogini mind] emerges from the crown of my head and goes to the heart of guru-Heruka Father and Mother, and my mind and my guru's mind inseparably mix.

Remain in meditative equipoise for a short while. Then recite:

KA

Through this, your mind exits your guru's mind and reenters through the Brahma aperture and sequentially descends through your central channel and comes to rest upon the sun seat at the lower end of your central channel.

Once again recite “HIK,” through which you transfer [to your guru’s heart] and “KA,” through which you descend. Repeat this process a hundred times, twenty-one times, and so forth. Between visualizations, make the supplication and alternate between visualization and supplication.

At the end of the session recite:

The Father and Mother deities on the crown of my head descend through my Brahma aperture and come to rest at my heart. The Vajrayogini at my navel ascends, dissolves into the Mother [at my heart] and the Father and Mother frolic in embrace. They are delighted by great bliss, through which they melt into the aspect of light rays, from which the nectar of immortality descends, completely filling my entire body. My Brahma aperture is blocked by a double vajra of light, and I obtain the attainment of immortal life.

This “Transference of Consciousness for Jetsun Vajrayogini Naro Kachö, Supplemented with a Life-Establishing Practice” was requested by the Tibetan official Ngawang Tendar from Dugnag Chökor Ling with pure faith and an offering of gold leaf and a khata of the finest substance. It was written down by Gelong Ngagwang Tenpel in accordance with the oral instructions of his guru Dharmavajra.

Glossary

Action mudra: A physical consort utilized to actualize the most subtle mind of clear light through completion stage techniques of highest yoga tantra.

Action tantra: The first of the four classes of tantra, which emphasizes external actions and utilizes gazing at a physical consort as a means of generating a blissful subjective awareness used to penetrate the nature of reality.

Akshobya: One of the members of the five buddha families; he is blue in color and holds a vajra and bell. He is a physical representation of the purified aggregate of consciousness.

Amitabha: One of the members of the five buddha families; he is red in color and holds a lotus and bell. He is a physical representation of the purified aggregate of discrimination.

Amoghasiddhi: One of the members of the five buddha families; he is green in color and holds a sword and bell. He is a physical representation of the purified aggregate of compositional factors.

Avalokiteshvara: Known as “Chenrezig” in Tibetan, he is the manifestation of the compassion of all the buddhas appearing as a white deity in various aspects. The most common aspect has one face and four arms, and the other has eleven faces and one thousand arms.

Blessing empowerment: An empowerment that transmits the blessing of the four empowerments in the form of a blessing of highest yoga tantra.

Bodhichitta: The intention to become enlightened for the welfare of all living beings, motivated by love and the compassion that sees the suffering nature of samsara and seeks to liberate all living beings from it.

Bodhisattva: An individual who has generated bodhichitta and has entered the path to enlightenment.

Branch winds: Five winds that branch off from the life-supporting wind and connect with the five sense powers and allow our consciousness to interact with external phenomena: 1) moving wind, 2) intensely moving wind, 3) perfectly moving wind, 4) strongly moving wind, and 5) definitely moving wind. They connect to the 1) eyes, 2) ears, 3) nose, 4) tongue, and 5) body respectively.

Buddha Shakyamuni: The historical Buddha who lived approximately twenty-five hundred years ago and is the founder of the Buddhism practiced today.

Channel wheels (Skt. *chakra*): Centers that branch out from the central channel at various points in our body and allow for the movement of the energy winds throughout the body. The four main channel wheels are at the crown, throat, heart, and navel. Other important channel wheels are located at the secret place, the tip of the sex organ, and at the forehead between the eyes.

Channels: A channel is a passageway through which the winds and drops move. There are three primary channels: the central, right, and left. The ultimate goal of all highest yoga tantra practices is to bring the winds into the central channel and utilize the most subtle mind of clear light to realize the ultimate nature of reality.

Clear light: The extremely subtle mind that becomes manifest during the completion stage of highest yoga tantra and is utilized to realize emptiness.

Commitment being: A visualized buddha, either oneself generated as a buddha or a buddha visualized in the space before oneself, so named because it is a commitment of tantra to visualize the Buddha. It is juxtaposed to the “wisdom being” that is invoked and dissolved into the commitment being, thus rendering them inseparable.

Completion stage: The second stage of highest yoga tantra that utilizes channels, winds, and drops to cause the winds to enter, abide, and dissolve into the central channel, whereby one manifests subtle levels of consciousness while conjoining them with bliss, which ultimately results in one's actually attaining the three buddha bodies that were merely imagined during the generation stage.

Daka: A male enlightened being that assists tantric practitioners to accomplish realizations of Secret Mantra.

Dakini: A female enlightened being that assists tantric practitioners to accomplish realizations of Secret Mantra.

Deity: There are both mundane and supramundane deities. A mundane deity is any god or goddess that has not attained either liberation or enlightenment. A supramundane deity is either a bodhisattva on one of the three final grounds or a buddha visualized in the aspect of a particular deity.

Dependent-arising: A phenomenon that exists only interdependently. All phenomena are dependent-arisings and are thus noninherently existent since they require other phenomena for their existence.

Dharma: The teachings of the Buddha that lead one through spiritual paths that culminate in varying degrees of happiness, from the happiness of this life to the happiness of liberation and enlightenment.

Divine pride: The pride of being an enlightened being that is generated by dissolving one's ordinary aggregates and their sense of identity and replacing it with the "divine" pride of being the deity. This entire process is utilized to strengthen one's realization of emptiness by realizing that the "I" is merely imputed.

Drops: The drops are the subtle elements of our body that course through the channels within our body in dependence upon the movement of the inner energy that flows through the channels. The drops can be used to generate extraordinary blissful states of mind used to penetrate the nature of reality.

Emanation body: A coarse form body of an enlightened being that is emanated for the welfare of ordinary beings.

Empowerment (Tib. *wang*): A ritual utilizing a mandala that transmits the blessing of a particular buddha in the aspect of a deity and establishes the imprints to attain the resultant body, speech, and mind of that deity.

Enjoyment body: The subtle body of an enlightened being that can be perceived only by bodhisattvas who have attained the path of seeing.

Equalizing and exchanging self with others: A method for generating bodhichitta consisting of the following five stages: 1) equalizing self and others, 2) recognizing the faults of self-cherishing, 3) recognizing the benefits of cherishing others, 4) taking and giving, 5) bodhichitta.

Five stages of the completion stage: The natural progression that occurs as a person gains progressively higher realizations of the completion stage: isolated speech, isolated mind, clear light, illusory body, and union.

Four complete purities: The four factors that are essential for the practice of tantra: pure abode, pure body, pure enjoyment, and pure deeds.

Generation stage: A practice unique to highest yoga tantra where one imagines transforming the basic experiences of ordinary death, intermediate state, and rebirth into the truth body, enjoyment body, and emanation body, respectively. Although there is self-generation as the deity in the lower classes of tantra, the lower tantras don't bring the three basic experiences into the path as the three bodies of a buddha.

Heroes and heroines: Male and female tantric deities that assist tantric practitioners to attain realizations.

Highest yoga tantra: The highest of the four classes of tantra. It emphasizes internal actions and utilizes embracing a physical consort as a means of generating the most subtle mind of clear light as a blissful subjective awareness that is capable of penetrating the nature of reality.

Illusory body: The subtle body that is actualized during the completion stage. There are two divisions of the illusory body, pure and

impure. The impure illusory body is attained after the attainment of ultimate example clear light and is so called because the wind from which it is composed is still impure in the sense that the mind from which it arose has yet to directly realize emptiness. The pure illusory body is so called because it arises from meaning clear light that has directly realized emptiness.

Indestructible drop: The most subtle drop located within the heart channel wheel. It is composed of the essence of the red and white drops obtained from the mother and father at the time of conception. It is also the abode of the most subtle mind of clear light that must be accessed to attain enlightenment.

Inner offering: There are two types of inner offering. The main inner offering contains a blessed pill called a “nectar pill” that is placed in a liquid, blessed, and offered to the guests. It called the “inner offering” because the nectar pill is made of substances that represent the inner substances of living beings and these same substances are visualized during the blessing of the inner offering itself. The second type is so called because the recipient is offered the inner tactile sense of an offering goddess.

Intermediate state: The transitional state between the end of one life and the beginning of the next. The intermediate state can last up to forty-nine days and consists of seven minor transitional periods, each resulting in a “small death” after which one either takes rebirth or assumes another intermediate state body.

Ishvara: A god dwelling in the highest state of existence within the desire realm. Buddha emanated the mandala of Heruka and Vajrayogini as a means of subjugating Ishvara and leading all living beings to enlightenment.

Karma: The cause and effect relationship between an action created and its corresponding result: whatever we experience is a result of our previous actions. Pleasant experiences stem from virtuous actions and painful experiences stem from nonvirtuous actions.

Knowledge goddess: A goddess that is either emanated from one’s

wisdom of bliss and emptiness or an actual woman with the realization of bliss and emptiness. In both cases, her function is to induce and increase the realization of bliss and emptiness in the mental continuum of either the practitioner or beings in the field of merit.

Langaliya: A tree whose stem is used in very advanced practices of Vajrayogini at the conclusion of a “great retreat” of ten million mantras and is similar in appearance to bamboo.

Madhyamaka: The “Middle Way” school of Mahayana philosophy founded by Nagarjuna. There are two primary divisions of the Madhyamaka: the Prasangika and the Svatantrika. The Prasangika utilizes consequential syllogisms and presents a slightly more subtle interpretation of emptiness than the Svatantrika. The Svatantrika utilizes autonomous syllogisms and presents emptiness in a slightly coarser interpretation than the Prasangika.

Mahasiddhas: Tantric adepts of varying degrees of realization who have attained a degree of realization far beyond an ordinary being. They are most often associated with ancient India.

Mantra: In the interpretive sense, a mantra is a set sequence of syllables used to invoke the blessings of a particular deity. In the definitive sense, a mantra is the audible expression of the particular qualities of an enlightened being’s mind of bliss and emptiness.

Mind Only: The Chittamatra school of philosophy within Mahayana Buddhism that asserts that there are no external objects and all phenomena are mere appearances to the mind.

Nagarjuna: The founder of Mahayana Buddhism who is said to have traveled to the subterranean land of the nagas to obtain the Perfection of Wisdom Sutras.

Nagas: Serpentlike beings who have varying degrees of power and can be either malevolent or benign.

Outer offering: A ritual offering consisting of various “outer” substances such as water, flowers, incense, and so forth.

Performance tantra: The second of the four classes of tantra. It places equal emphasis upon internal and external actions and utilizes exchanging glances with a physical consort as a means of generating a subjective blissful awareness used to penetrate the nature of reality.

Phenomena source: Either a single or double tetrahedron that is used in Vajrayogini practice and that symbolizes, among other things, emptiness, and represents emptiness as the source of all phenomena.

Pratimoksha vows: Vows of individual liberation: a set of vows taken with the motivation of attaining liberation from samsara.

Ratnasambhava: One of the members of the five buddha families; he is yellow in color and holds a jewel and bell. He is a physical representation of the purified aggregate of feeling.

Root winds: The five winds that support various bodily functions and are the basis of the five buddha families: 1) the life-supporting wind, 2) the upward-moving wind, 3) the pervasive wind, 4) the equally abiding wind, and 5) the downward-voiding wind. These five winds dwell at the 1) heart chakra, 2) throat chakra, 3) throughout our body, 4) navel chakra, and 5) secret chakra, respectively.

Samsara: A cycle of uncontrolled rebirth that occurs through the force of afflicted actions and delusions.

Secret offering: The offering of an offering goddess with which the recipient engages in sexual embrace as a means of experiencing a blissful consciousness used to ascertain the ultimate nature of reality.

Self-cherishing: An exaggerated sense of self-importance based on the mistaken interpretation of oneself as inherently existent that causes one to think of one's happiness as more important than everyone else's.

Self-grasping: Grasping at an inherently existent self, based on a mistaken interpretation of the nature of reality, which is the cause of samsara and all the suffering within it.

Seven limbs of embrace: The seven qualities unique to the enjoyment body of an enlightened being. They are: 1) complete enjoyment

body, 2) union, 3) great bliss, 4) the absence of inherent existence, 5) being completely filled with great compassion, 6) unbroken continuity, and 7) ceaselessness.

Sevenfold cause and effect: A method for generating bodhichitta based on the following seven steps: 1) recognizing all beings as your mother, 2) remembering their kindness, 3) wishing to repay their kindness, 4) affectionate love, 5) great compassion, 6) superior intention, and 7) bodhichitta.

Sindhura: A red powdery substance used in the practice of Vajrayogini as a conduit for transmitting her blessings.

Suchness offering: The realization of the ultimate nature of reality conjoined with the subtle, blissful mind of clear light induced through the secret offering.

Sutra: A series of public discourses given by the historical Buddha.

Tsok offering (Skt. *ganachakra*): A tantric feast involving ritual music and sacred substances used to invoke the blessing of the dakas and dakinis and strengthen one's tantric commitments.

Tsongkhapa: A Tibetan lama who lived from 1357–1419. He is responsible for the formation of the Gelug tradition of Tibetan Buddhism. He was a great nonsectarian teacher who assembled various practices and lineages that resulted in the Gelug tradition.

Ultimate reality: The ultimate reality of all phenomena is their being empty of inherent existence.

Union: There are several types of union: 1) the union of bliss and emptiness achieved at either the generation or completion stage—most notably the latter, 2) the union of illusory body and clear light, 3) the union of learning, and 4) the union of no-more-learning. The third one is synonymous with the union of the pure illusory body and meaning clear light, and the fourth is synonymous with enlightenment.

Vairochana: One of the members of the five buddha families; he is white in color and holds a wheel and bell. He is a physical representation of the purified aggregate of form.

Vajradhara: An emanation of Buddha Shakyamuni who appeared as a blue-colored deity and taught the various tantras.

Vajra-master: A highly realized lama who is skilled in tantric rituals.

Vajra-recitation: The ultimate form of mantra recitation where one combines the movement of one's internal energy winds with the resonance of the three syllables OM, AH, HUM, whereby one's body, speech, and mind are blessed and become progressively unified with the body, speech, and mind of all enlightened beings. One's winds become inseparable from mantra, the channel knots are loosed, and the winds are brought into the indestructible drop at the heart.

Vajrasattva: A white-colored deity who is the embodiment of the purification powers of all enlightened beings.

Wisdom being: The actual mind of an enlightened being that is summoned to dissolve into the commitment being.

Yoga tantra: The third of the four classes of tantra. It places primary emphasis upon internal actions and utilizes holding hands with a physical consort as a means of generating a blissful subjective awareness used to penetrate the nature of reality.

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