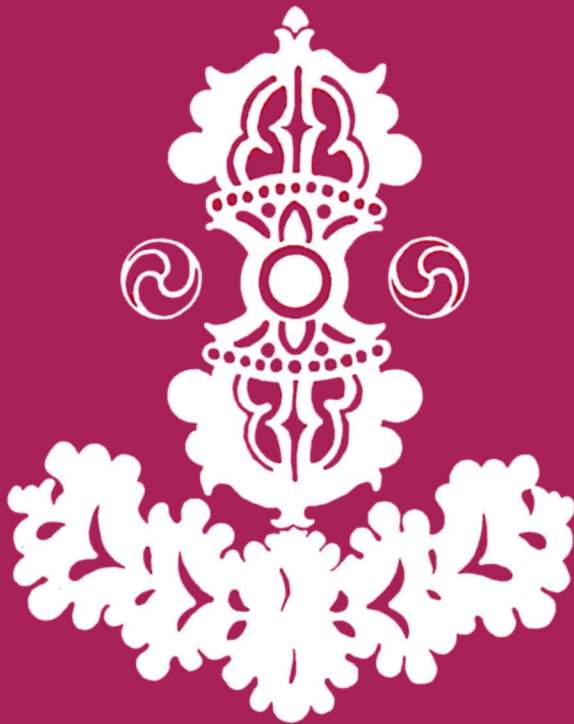


The Great Gate



Preliminary Practices and Daily Guru Sadhana



The Great Gate






Chokgyur Lingpa



The Great Gate



The Preliminary Practices and the Daily Guru Sadhana

revealed by Chokgyur Lingpa
and Jamyang Khyentse Wangpo,
with additional teachings by Karmey Khenpo,
His Holiness Dudjom Rinpoche
and Tulku Urgyen Rinpoche

Translated from the Tibetan by Erik Pema Kunsang

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1. Vajrayana liturgy (Rite) - Buddhism.
2. Buddhism - China - Tibet. I. Title.

The Great Gate is the third book in the Chokling Tersar Series. The cover illustration depicts the seal of the great Tibetan Buddhist master Chokgyur Lingpa (1829-1870), an extremely prolific revealer of hidden treasures (Tib. *gter gton*). Rangjung Yeshe Publications is releasing a series of translations related to his works, all of which bear his seal.



Contents



i-vi Translator's Preface

- 1 Preliminary Teaching — Tulku Urgyen Rinpoche
- 9 The Seed of Supreme Enlightenment — Jamyang Khyentse Wangpo
- 23 The Great Gate — Chokling Dewey Dorje
- 77 Wake-up Practice — Tulku Urgyen Rinpoche
- 83 The Mind Ornament of Padma — His Holiness Dudjom Rinpoche
- 89 The Concise Manual for Daily Practice — Chokgyur Lingpa
- 93 Phonetics for the Daily Practice
- 97 The Bindu of True Meaning — Karmey Khenpo Rinchen Dargye
- 105 A Commentary on the Daily Practice — Tulku Urgyen Rinpoche
- 113 A Collection of Liturgies
- 139 Glossary



Foreword



All 84000 teachings skillfully given by the Buddha out of great kindness are included within two: means and knowledge. In order to attain the knowledge that realizes egolessness and the emptiness of all phenomena, one needs to depend on some means. The indispensable means for realization are to gather the accumulations and to purify one's obscurations. Both of these can be carried out with as well as without concepts. When one's obscurations are purified, realization occurs spontaneously.

Realization is difficult for a beginner because of our habitual patterns.

The preliminary practices are designed to purify our negative habitual patterns through which realization of our innate nature is within closer reach.

We have here presented the preliminary practices as well as several other teachings which I had encouraged Erik Pema Kunsang to translate.

Please keep the words and meaning in mind and apply them in your practice.

May the merit of teaching, studying, practicing, translating or just reading this book be dedicated to the unsurpassable enlightenment of all sentient beings.

Chokyi Nyima Rinpoche

Preface

The different texts presented in this book are a selection of liturgies and explanations connected with a cycle of teachings revealed in the last century by the great tertön Chokgyur Lingpa (1829-1870).¹ These teachings, which fill more than ten volumes of books, are known as Barchey Kunsel, the Dispeller of All Obstacles.

The texts selected in *The Great Gate* form a basis for the daily practices a beginner can undertake when feeling especially devoted to Guru Rinpoche, the Lotus Born Master.

The Barchey Kunsel Teachings

Jamyang Khyentse Wangpo the First (1820-1892) described the Barchey Kunsel cycle of teachings as follows:

This present teaching belongs to the short lineage of terma. A countless number of different terma traditions, both the Early and the Later, have appeared, but I will now describe the present one.

Manjushri in person, King Trisong Deutsen, had three sons. The middle prince was Murub Tsepo Yeshe Rolpa Tsal, a master on the tenth bhumi. His reincarnation, authenticated by the triple means of valid knowledge and extolled by all holy beings, was the indisputably great treasure revealer and king of the Dharma, Orgyen Chokgyur Dechen Lingpa, who discovered an ocean-like number of profound termas. These termas were linked with the tantric scriptures, established by the logic of fact, adorned with the experience of oral instructions and endowed with the warmth of wondrous blessings.

1. See *The Life and Teachings of Chokgyur Lingpa*, Rangjung Yeshe Publications, 1988.

Chokgyur Lingpa revealed this terma of Barchey Kunsel from beneath the vajra feet of the Great Glorious One² at Danyin Khala Rong-Go, the sacred place of the qualities of enlightened body. This was on the tenth day of the waxing moon of the ninth month in the year of the Male Earth Monkey, when he was twenty years of age.

Keeping it secret for eight years, he applied it in his own practice. Later on, in connection with a perfect coincidence of time and place, he was accepted by the wisdom body of the glorious Dharma King of Uddiyana and consort, who bestowed upon him the empowerments and oral instructions as well as special predictions and confirmations. From that time forward, Chokgyur Lingpa gradually let the terma of Lamey Thukdrub Barchey Kunsel flourish.

This terma cycle is the essence of the heart of Padmakara, the knower of the three times and is the most unique treasure concealed under the earth in Tibet. It is like the great treasury of the universal monarch, completely and unmistakably filled with all the means for accomplishing the supreme and common siddhis.

In terms of the sections of tantra, this profound path is based on the great king of tantras, the Peaceful and Wrathful Manifestations of the Magical Net of the Vidyadhara Gurus,³ which is the root of blessings belonging to the category of the Eight Sections of the Magical Net⁴ Due to the certainty of oral instructions, there is no conflict in the fact that it also belongs to the category of Lotus Speech among the Eight Teachings of Sadhana Sections.⁵

In short, it is like the extracted essence of the meaning of all development and completion stages as well as the activity applications of the Tantra and Sadhana Sections.

2. A mountain in Eastern Tibet which has the shape of a wrathful deity.

3. (*bla ma rig 'dzin sgyu 'phrul drva ba zhi khro rnam par rol pa'i rgyud kyi rgyal po chen po.*) The Magical Net of the Vidyadhara Gurus is one of the eight major divisions of Mahayoga tantras. The tantra that is the basis for the Barchey Kunsel cycle of teachings is Sheldam Nyingiang (see glossary).

4. (*sgyu 'phrul sde brgyad.*) Eight major aspects of the tantras of Mahayoga.

5. (*sgrub sde bka' brgyad.*) Eight aspects of the sadhanas of Mahayoga.

In his book, *The Life and Teachings of Chokgyur Lingpa*, Orgyen Tobgyal Rinpoche narrates:

Chokgyur Lingpa showed Jamyang Khyentse the yellow parchment scroll of Thukdrub Barchey Kunsel, Sheldam Nyingjang and his other terma teachings. Concerning these, Khyentse said, "I too have a terma teaching called Thukdrub Desheg Dupa with the same meaning as yours; even the words are identical. We should therefore make them into one. Mine is a mind treasure and yours is an earth treasure, which is more auspicious." Thus, Jamyang Khyentse's terma combined with Chokling's, and Thukdrub Barchey Kunsel was a treasure common to them both.

Jamyang Khyentse then told Chokling to commit to writing all the termas not yet written down. Khyentse became the secretary, transcribing a great part of Chokling's terma teachings. This is why Jamyang Khyentse has written so many of Chokgyur Lingpa's termas.

They once performed a terma practice together and both had the vision of meeting Guru Rinpoche and Yeshe Tsogyal in person. Jamyang Khyentse and Chokgyur Lingpa had not the slightest doubt about each other. Khyentse Rinpoche received all the empowerments and reading transmissions of Chokling's terma teachings, and he considered Chokling no different from Guru Rinpoche. Both became renowned as tertons beyond any dispute, like the sun and moon.

The entire cycle of the Barchey Kunsel termas take up the first ten volumes of the *Collected Treasures of Chokgyur Lingpa*, the *Chokling Tersar*. These volumes contain a treasury of teachings, sadhanas and supplementary rituals that in themselves are sufficient for attaining complete enlightenment.

The first volume of *Chokling Tersar* contains the root tantra *Sheldam Nyingjang*. The first chapter of this tantra is the historical narration telling how Guru Rinpoche transmitted the Barchey Kunsel teachings to his close disciples at Samye 1100 years ago. The commentary on the preliminaries on page 23 includes a translation of this chapter.

The next volume of *Chokling Tersar* contains sadhanas and teachings connected to Dharmakaya Amitayus on life-extension, and Sambhogakaya Lokeshvara on various means of benefiting beings. The third volume contains the three versions of the guru

sadhana connected to Nirmanakaya Padmakara, the fire puja rituals of the four classes of dakas and dakinis, liberation through hearing and reading,⁶ and commentaries by Jamyang Khyentse Wangpo, Jamgon Kongtrul (1813-1899) and Chokgyur Lingpa.

The rest of the volumes cover the specific teachings connected to each of the twelve manifestations of Guru Rinpoche as well as the sadhanas for the four divinities who dispel obstacles - Tara, Achala, Dorje Bechon and Mewa Tseka.

Guru Rinpoche practiced twelve different yidams. Having accomplished them, he manifested in twelve different forms. Included among the oral instructions particular for each of these twelve manifestations are teachings on fulfilling the four activities, the general stages of development and completion, Chod, the Six Doctrines and Dzogchen.

The preliminary practices explained in *The Great Gate* were arranged by Jamyang Khyentse Wangpo in order to prepare the practitioner for entering the higher stages of Vajrayana practice. For beginners, Guru Rinpoche also kindly taught a sadhana which condenses the entire Barchey Kunsel into one single short practice -- The Concise Manual for Daily Practice -- which combines the gurus of the three kayas and the twelve manifestations in one mandala.

Lineage

The Barchey Kunsel teachings were propagated by Chokgyur Lingpa himself and the chief receivers of his termas: Jamyang Khyentse Wangpo, the 14th Karmapa, Thekchok Dorje (1798-1868), Situ Padma Nyinche (1774-1853), Situ Padma Kunsang, Jamgon Kongtrul (1813-1899), Jedrung Rinpoche, Dabzang Rinpoche, Pawo Rinpoche, Palyul Gyatrul, Chokgyur Lingpa's two sons, Wangchuk Dorje and Tsewang Norbu, Karmey Khenpo, Pema Chogyal of Menyag, as well as many others. Among the second generation of lineage holders were the root gurus of most of the present great masters of the Kagyu, Sakya and Nyingma schools including the 16th Karmapa, Dudjom Rinpoche, Tulku Samten Gyatso and Dzongsar Khyentse Chokyi Lodro.

6 The method for liberation through reading together with several explanations will appear in *The Lotus Essence Tantra*, Rangjung Yeshe Publications.

When Jamgon Kongtrul the First compiled his outstanding work, the Rinchen Terdzo, he included the major part of the Barchey Kunsel termas. Since both the preliminary practices and the Daily Guru Sadhana in The Great Gate are included within the Rinchen Terdzo, every master who has received that transmission is therefore automatically a holder of its lineage.

In recent years the entire teachings of the terma known as Barchey Kunsel have been transmitted by His Holiness Dilgo Khyentse and Venerable Tulku Urgyen Rinpoche to more than sixty living tulkus and lamas.

The empowerment for the chief Guru Sadhana of Barchey Kunsel⁷ was among the primary transmissions given by Karmapa, Dilgo Khyentse Rinpoche and Tulku Urgyen Rinpoche on their first visits to the western world and to Southeast Asia. Moreover, the 16th Karmapa practiced the concise form⁸ of this sadhana daily throughout his life. It is also one of the first sadhanas which Tulku Urgyen Rinpoche transmits to his students for their individual practice.

In *The Great Gate* two practices are emphasized, the preliminaries and a daily guru sadhana. The first, entitled *The Seed of Supreme Enlightenment* is found on pages 9-22. Initially written by Jamyang Khyentse Wangpo, it was later expanded by Tsewang Norbu, the son of Chokgyur Lingpa and by Karméy Khenpo Rinchen Dargye. The commentary on pages 23-75 explains how to put these preliminaries into practice. Recently, Tulku Urgyen Rinpoche condensed it into an even shorter version.⁹

The second main text in this book entitled *The Concise Manual for Daily Practice* is a terma. It was composed by Guru Rinpoche as a condensed version of the entire cycle of Barchey Kunsel. The

7 A translation of this important sadhana known as *Trinley Nyingpo* together with several commentaries are planned for publication in the near future.

8 This practice is entitled *The Concise Manual for Daily Practice*, page 89.

9 The short version consists of the sections of refuge and bodhicitta from *The Concise Manual for Daily Practice*. The liturgy for Vajrasattva is the same but omits the long Lamenting Confession of Rudra. The mandala offering is the five-lined liturgy on page 18. The guru yoga is the general visualization on page 19 followed by the supplication entitled *Dusum Sangye* and the *Vajra Guru Mantra* and concludes with four lines each for receiving the empowerments and resting in naturalness. The dedication, aspiration and lines of auspiciousness are the same as in *The Concise Manual for Daily Practice*.

commentary on pages 97-103 by Karmey Khenpo Rinchen Dargye explains how to put it into practice.

In addition to these two main sets of teachings there is, on pages 83-88, an explanation of the outer, inner and secret meaning of the supplication to Guru Rinpoche known as Dusum Sangye composed by Dudjom Rinpoche. The supplication itself is a terma and is included in the liturgy for the preliminaries under the guru yoga. Also included in this book are various commentaries by the Tulku Urgyen Rinpoche given orally at Nagi Gompa, his hermitage in Nepal.

The rest of the texts are liturgies of various kinds, mainly lineage supplications, confession, as well as long life supplications, aspirations and dedication of merit.

This book would not exist if it weren't for the kindness of my teachers, Dilgo Khyentse Rinpoche, Tulku Urgyen Rinpoche, Chokyi Nyima Rinpoche, Chokling Rinpoche and Orgyen Tobgyal Rinpoche. From the beginning to the end their suggestions, teachings, help in translating the difficult points and encouragement has been the sustaining force in the publication of this book.

I would also like to thank the sponsors, George MacDonald, Andreas Kretschmar and Michael Jacobsen and the working staff of Marcia Schmidt, Judith Amtzis, Mim Coulstock, Phinjo Sherpa, Elizabeth Olmsted, Tom Kelly and Graham Sunstein for all of their efforts in editing, photowork, layout and typing.

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Tulku Urgyen Rinpoche



Preliminary Teaching



spoken by Tulku Urgyen Rinpoche

When putting the Buddhist path into practice, all the panditas of India and the masters of Tibet agree that one must purify the obscurations and gather the accumulations. Due to the vastness of the Dharma teachings, one person is unable to practice all of them. For this reason the essence of all the sutras and tantras were condensed into four things to think of, *the four mind changings*, and four things to practice, *the preliminaries of four times one hundred thousand*.

The four mind changings are reflections on the precious human body, death and impermanence, cause and effect of karma and the defects of samsara.

All the vehicles mention the precious human body, endowed with the eight freedoms and ten riches. The *eight unfree states*, however, are rebirth among hell beings, hungry ghosts, animals, barbarians, long-living gods, or rebirth in a time without buddhas or among humans having false views, or rebirth as someone unable to communicate. Born in any of these eight circumstances, we are fettered by our conditions and lack the freedom to practice.

In the three lower realms: the hells, the hungry ghost or animal realms, one has no chance to practice Dharma. As a barbarian, a long-living god, a person with wrong views or an idiot, one has neither thought nor ability to practice; one is not a suitable vessel for Dharma practice. A vessel is a place to put things. With no container, where can you pour your tea? Likewise, when born

in one of the eight unfree states, one lacks the karma or fortune to practice.

One cannot practice in the hells because of the suffering of heat and cold. The pretas are unable to practice because of the suffering of hunger and thirst. The animals are too dumb and stupid to know how to practice. Barbarians, like the primitives who live on the border between India and Tibet, for instance, have a human form but wear no clothing except for a small belt, and kill wild animals, which they eat raw.

The long-living gods who remain for one or two kalpas in the Realm of the Thirty-three on the top of Mount Meru, have no interest whatsoever in Dharma practice; the thought never enters their minds. They distract themselves in godly luxuries for the whole of their long life. One day, however, their life span ends and like rain falling from the sky they fall to the lower realms. They can even fall to the hells without an intermediate state.

Holding wrong views is another unfree state. Mistakenly thinking: "There is no karma, no cause and effect. How can there be buddhahoods? Who has seen them? Who has returned from the hells? How can anybody know such things? There are no past and future lives, there are none of these things." Even if one met the Buddha himself, one would have no interest whatsoever.

Right now, we do not live in a time without buddhas. This excellent kalpa is a time in which buddhas appear and teach, and where the teachings last for some time. One thousand perfect buddhas will appear during this aeon. So far, only four have come; many more will come in the future.

A *mahakalpa* is divided into four parts: creation, abidance, destruction and voidness. Each lasts an equal amount of time, a very long time. We are now in the abiding kalpa. During this time, there are eighteen middle kalpas. Sometimes the life span grows longer and longer, the fortune greater and greater; then again it lessens, the life span gets shorter and shorter, everything becomes worse. Right now we are in a descending kalpa where everything worsens. There are eighteen middle kalpas with a long kalpa at each end, making twenty in all. These twenty kalpas together make one fourth of a mahakalpa.

For long as the abiding kalpa lasts, the kalpa of destruction also lasts, when everything is destroyed by seven suns. The suns become hotter and hotter, drying up rivers, burning mountains, completely destroying everything. Everything ends in total void-

ness. This state of voidness lasts for as long as the creation. Only now, during the kalpa of abiding, can we hear Dharma teachings. During neither the creation nor the destruction, is there Dharma. And how, during the void could there be any Dharma, teachers or listeners? In any of these three kalpas, one is in an unfree state. But just now, we are not in any of the eight unfree states; we have the eight freedoms.

We also have the ten riches, the ten favorable conditions; five from oneself and five from others. The five from others are the fact that the Buddha appeared, he taught, the doctrine survived, there are teachers and they have the kindness to teach. These five together are considered to be the external favorable conditions.

Among the five favorable conditions from oneself, the first is to be born as a human; the second is to be born in a central country, a place where the Buddhist teaching is being spread; the third, to have the five senses intact; the fourth, to have unperturbed livelihood enabling one to enter the teachings; and the fifth, to have confidence and to take refuge in the Buddha, Dharma and Sangha, the Three Precious Ones. With these five, the five favorable conditions from oneself are complete.

Now we have the five favorable conditions from others and the five from oneself. Not being born in the eight unfree states and having the ten endowments is truly a supreme human life, like a wishfulfilling gem. Through this body, this precious human life, we have the good fortune to practice.

Though we have obtained the precious human body, it is like holding an old piece of chinaware in our hand; the moment it hits a stone it completely breaks. It will not stay intact. I often quote: "As life is composite, it has no permanence." Life is impermanent. The external universe will, late at the end of this kalpa, be completely destroyed by the heat of the seven suns. Cosmic annihilation moreover is not the only thing to consider. Supreme individuals are also impermanent. What of the buddhas and bodhisattvas who appeared in the past? And the universal monarch of the golden wheel who ruled all the four continents, the universal monarch of the silver wheel who ruled three continents, the universal monarch of the copper wheel who ruled two continents, and the universal monarch of the iron wheel who ruled the continent of Jambudvīpa - where are these powerful beings now? Many Indian kings of the past could fly, never needing to walk on the ground. They could enjoy the seven royal

possessions: the precious wheel, the precious jewel, the precious queen, the precious elephant, the precious horse, the precious minister and the precious general. Some could visit Indra, the king of the gods, and sit together on the same throne. Of these fabled kings, only their names remain. Powerful people are also impermanent.

Consider, further, impermanence due to the many causes of death. The 404 sicknesses and eighty thousand evil forces are the circumstances for death. Due to the unavoidable fact of death, one has to face the impermanent nature of life. When the moment of death comes, you can put yourself in an iron chamber guarded by one hundred thousand soldiers. Will that ward off death? One cannot protect oneself from the Lord of Death. Beauty, heroism and wealth are not death's equals. A pretty face cannot seduce death, nor bravery vanquish it. All the gold in the world is not a sufficient bribe. Nothing can be done; death is unavoidable.

Impermanence has four ends. First, *the end of birth is death*. No one born from a father and mother has yet survived death; not now, nor ever. Milarepa said: "As soon as you have a body, you have death." Thus, to assume a body is to assume death. As he added; "Between life and death is the difference of only one breath." The so-called terrifying corpse, the dead human body, is loathsome; yet it is our own body we are speaking of. Were sickness to take us away right now, leaving the corpse behind to be disposed of in one way or another, what could be done? Right now we are breathing, we are alive, and then with just a single breath, a corpse. That death follows birth is the most significant point of impermanence.

Next, regardless of the inconceivable wealth and possessions one may amass, *the end of hoarding is dispersion*. Years ago in Tibet a great merchant named Norbu Sangpo had so many mules that if one lined them up they would reach from Lhasa to China, like a rosary stretching all the way without a break. Apart from his name, nothing remains now; not a single one of his possessions. All have vanished.

The end of meeting is separation. People gathered together in a city or a country or in any community, like the nuns who stay at Nagi Gonpa, or the members of a family, the husband and wife and children, are all like customers in a market place who come and go. Their staying together has no permanence. Although we are together now, we have no power to stay together forever. We

are like people mingling in a dream. The end of meeting is separation.

The end of building is destruction. The houses built in the past never last more than a few thousand years at the most. They fall apart. Even though a house can withstand time for one or two thousand years, it will end in ruins.

We should really think about these four ends of impermanence because they are reality. The years pass by and will never return. The month we stayed together in the past is gone, and now we are here at Nagi Gonpa. The month that passed can only disappear further and further. Moreover, in each short moment we become older and as time passes our life grows shorter. The Lord of Death is like the mountain shadow coming closer and closer. The Lord of Death does not linger for even an instant; he always comes closer while our life span diminishes, without the power to stop for even a second. We might not notice, but one day the Lord of Death catches up in the last moment of our life, and (Rinpoche snaps his fingers) we can do nothing about it. The time is up, gone.

The external world is impermanent. Yesterday and today are impermanent. Right now, when we are together, is also changing in the three times. The times are in constant movement, we are spending our lives every moment, and there is no possible way to make our lives last longer. Life only runs out. Contemplating impermanence and death, we must recognize this.

Impermanence pertains not only to death, but also to enemies, friends and all relationships which lack any permanence or stability. Nothing remains as we know it for even an instant; change is constant. As time runs out we get older, friends and enemies change, cities change, the local people change, and at home our family ages. Nothing in the world endures. All things change.

Through impermanence weariness arises. For example, if one's father and mother die or if one of a married couple passes away, what anguish the one left behind must bear! This is true even among animals. For instance, when the baby of a cow dies, doesn't the mother suffer? So weariness and suffering are the same. With such weariness comes the feeling: "Now my time is running out, what else is there to do but practice Dharma? Nothing else is of any use, nothing at all." With that kind of revulsion clearly in one's mind, unenlightened existence becomes unbearable. That is the meaning of weariness.

Through renunciation one recognizes: "There is nothing in samsara with any permanence." The five sense objects deceive us. The eyes, fascinated by form, are like a moth diving into a flame. Set a butter lamp for an offering and these winged insects, attached to what they see, fly straight into the flame and die, don't they?

The ears, fascinated by sound, similarly bring suffering. Previously, in Tibet, hunters used very melodious flutes. Going to the forests they would play very sweetly and the deer would listen to the sweet music while a hunter would slowly sneak up and kill them. The ear clinging to sound is like a deer killed by a hunter by means of flute and arrow.

The nose clinging to a smell is like a bee getting caught in a flower. A bee likes honey and the flower's fragrance. It goes into the flower to drink and in the evening the flower closes and the bee dies inside, captivated and captured through its sense of smell.

The tongue's clinging to taste is like a fish caught by bait on a hook. The hook is thrown in the water and the fish, liking the bait, is caught, fascinated by a delicious taste. When the body clings to touch it is like an elephant drowning in a mud pool. An elephant is very heavy, so when it goes down in a big pool it may be unable to get up and it dies there. Like this, if one clings to the five sense objects, they become enemies. Therefore, regard them as pointless and futile.

If you think there is no cause and effect, then you lack understanding of positive and negative actions. This must be understood. If the cause is virtuous the effect is also virtuous; one goes to higher realms, and further, to liberation and enlightenment. If the cause is unvirtuous, negative, tied to the five poisons, one will wander about in the three realms of samsara. Cause and effect is infallible, like the shadow that follows one's body wherever it goes. Karma follows oneself like a shadow follows a body. To create white karma is to practice the true teachings. To create black karma is to engage in negative actions. Their effect is infallible. You will have to experience the results of karma, your own actions. You must really understand this.

Through intense renunciation endeavor in accepting and rejecting that which concerns cause and effect. 'Accepting' means taking up the white and virtuous actions as much as possible and 'rejecting' means abandoning the black, negative actions. Endeavor in this. 'The white and virtuous' refer to the ten virtuous

actions: three of body, four of speech and three of mind. One should take up these ten. Without practicing the ten virtues, one's actions automatically become the ten unvirtuous ones. One needn't develop or encourage wrongdoing, it occurs automatically. We must renounce the ten unvirtuous actions and, having given them up, the ten virtuous actions are automatically produced. Giving up the ten negative actions, we needn't add the ten virtuous actions on top.

If one sincerely practices the ten virtuous actions as cause, then the effect is happiness in the higher realms and ultimately liberation and buddhahood. This is happiness resulting from a virtuous cause: truly high position, which refers to the higher realms of humans, asuras and devas, and the true goodness, which is the level of buddhas and bodhisattvas.

By committing the ten negative actions one produces the suffering of the three realms of samsara. The cause of liberation is to endeavor in the ten virtuous actions and to turn away from the ten negative actions. In the three lower realms of the hells, pretas and animals, there is no happiness whatsoever. In the higher realms, the joy does not last. One alternates between joy and sorrow.

The three kinds of suffering are: suffering upon suffering, changing suffering, and all-pervading suffering of formation. What is changing suffering? Suppose there was an earthquake and the houses crumbled. You can imagine how it felt. Parents died, fire burned everything and one is left behind alone as in wartime. Such things happen in this world. Yesterday everybody in the family was together and everything was fine. But today, because of some sudden circumstances, one has no food to eat and nothing to wear. One walks around holding a stick and begging for something to eat. Suffering upon suffering is that, in addition to this misery, one gets leprosy, a naga sickness or an illness like cancer.

What exemplifies the all-pervading suffering of formation? This suffering is that one draws closer to death with each passing moment. The beings of the three worlds are not aware of this, but the sublime beings perceive it. All the arhants, bodhisattvas and buddhas know it, but sentient beings are not at all aware of the all-pervading suffering of formation. As an example, sentient beings are like a hand: put a single hair in the palm of the hand and one feels nothing. But the sublime beings are like an eye: put a hair in

the eye and one is immediately aware of it, one has no happiness nor the wish for it to remain.

In the past, in Tibet, there was one man from Langrothang who had a dark face (was depressed) for his whole life. His face never showed any other expression than sadness. Why was that? Because he was aware that life was running out and so he was called "dark face from Langrothang." We, too, should consider impermanence and suffering, not just as a mere theory. We should actually assimilate the meaning in our heart.

Concerning practice, in order to purify all the evil deeds and obscurations accumulated since beginningless time by one's body, one takes refuge and makes prostrations. In order to purify the evil deeds of one's speech, one practices Vajrasattva meditation and recitation. In order to purify the evil deeds of one's mind and to gather the accumulations, one offers mandalas. In order to purify the combined evil deeds of body, speech and mind, one practices the guru yoga. It is said that when the evil deeds are purified, realization will occur spontaneously. Therefore one should purify the obscurations and gather the accumulations.



A statue of Guru Rinpoche made by Vairocana



The Seed of Supreme Enlightenment



The liturgy to the preliminary practices

of Lamey Thukdrub Barchey Kunsel,

The Guru's Heart Practice, Dispeller of All Obstacles

NAMO GURU PADMAKARAYE

This is the heart extract of the Great Orgyen, the Glorious Knower of the Three Times. It is unique among all the treasures buried in the land of Tibet and is called *Lamey Thukdrub Barchey Kunsel*, the Guru's Heart Practice, Dispeller of All Obstacles. For the person who desires to swiftly attain the fruition of unity by means of the two profound stages of Lamey Thukdrub Barchey Kunsel, here is, first, awakening at dawn from the sleep of ignorance:

Guru Padma together with his host of dakas and dakinis, accompanied by the music of hand drums and bells, have arrived with great splendor in the sky before me. Their bodies in dancing postures, their voices as melodies of symbolic language and mantra songs and their minds as the essence of self-occurring awareness are directed towards me.

*Lord guru and host of dakinis
Gaze upon me with your compassionate eyes.
At this time all sentient beings of the three realms are asleep
With their minds in a state of indifference.
Awakening therefrom, they wander through experiences of
confusion.*

*So that I, your child, the yogin who realizes self-born awareness,
May guide my mothers, the sentient beings of the six realms,
To the place of the celestial realms,
I will follow you, the father guru.
Without letting my body, speech and mind remain indifferent,
I will achieve certainty through learning, contemplation and
meditation
And place my actions within the order of the four sessions.*

*In this delightful realm of a mountain retreat
I will accomplish the two benefits of self and others.
May you, the guru and host of dakinis,
Bestow your blessings upon my three doors.*

Then expel the stale breath three times.

The General Preliminaries

For the general preliminaries, arouse intense renunciation, devotion and great compassion. Change thereby to an attitude of renunciation.

The difficulty of finding the freedoms and favorable circumstances
*Kyema. Through all causes and conditions
It is very hard for me to find these freedoms and favors.*

Death and impermanence

*One session passed, another is passing and death draws closer.
If I do not have free time for practicing virtue,
There is the danger of returning empty-handed from this jewel
island.*

*If I do not accomplish the benefit through the Dharma,
How will I get a human body in the next life.*

Cause and effect of karma

*Right now, by the heavy load of evil deeds,
I will go to the lower realms through the unfailing truth of karmic
effect.*

The defects of samsara

*In the samsaric ocean of unbearable sufferings,
Although I circle around, I have the stubbornness to endure the
kleshas.*

Victorious ones, look upon one who has evil karma.

All dakinis who look after wrongs and rights

*Please watch constantly the adopting and rejecting, observing and
not observing samayas.*

The time for practicing Dharma is short like a sunbeam.

*Poor me, who insincerely let myself be governed by sleep and
laziness,*

Now there is no time to waste!

Alas, alas, an evil karma like mine!

When my three doors stay in a state of indifference in this way,

All the gurus and yidams will feel ashamed

And the dakinis will send retribution.

Therefore, I will not sleep but get up.

Even by a little practice, there is the karma of great merit.

So, with joy I will immediately engage in virtuous actions.

By chanting this, thoroughly cultivate the field of your mind-stream and exert yourself in sowing, in this field, the seeds of the special preliminaries.

The Special Preliminaries

This has five parts:

1. Taking refuge, the root of the path of liberation.
2. Arousing the mind set on enlightenment, the essence of the path of omniscience.
3. The meditation and recitation of Vajrasattva, the purification of adverse conditions, evil deeds and obscurations.

4. The mandala offering which perfects the accumulations, the positive conditions.
5. The practice of the guru yoga of blessing, the ultimate part of Vajrayana.

1. Taking refuge, the root of the path of liberation

Visualizing the objects of refuge:

*On the ground before me, amidst a perfect realm,
Is a trunk of a wishfulfilling tree with five branches.
In the center, upon a blooming thousand-petaled lotus,
Is the root master, Guru Padma,
Surrounded by an ocean-like retinue of vidyadharas and siddhas.*

*In front of him is the yidam Yangdag Heruka
With an assembly of yidam deities of the outer and inner tantras.
At his right is Buddha Shakyamuni,
Surrounded by the buddhas of the ten directions and the three
times.*

*At his back are all the sacred teachings of the three vehicles,
Self-resounding letters of gold on pages of pure lapis lazuli.
At his left is the assembly of the sangha of bodhisattvas,
shravakas and pratyekabuddhas.
In between, upon the smaller and bigger branches of the tree,
All the dakinis and samaya-holding protectors are gathered like
cloud banks.
All are endowed with the power of compassion and glow with
majestic brilliance.*

*In front of them, headed by myself and my parents,
Are all my enemies, my friends and neutral beings, equal to the
sky.
Like searching for refuge when dragged before the executioner,
With one-pointed yearning to be set free from the prison of
samsara,
We take refuge respectfully with body, speech and mind.*

The Seed of Supreme Enlightenment 13

In the presence of these objects of refuge which manifest vividly filling the sky, say:

NAMO

*I and all sentient beings equal to the sky,
Take refuge in the guru, Buddha, Dharma and Sangha,
In the assemblies of yidams, dakas, dakinis and Dharma
protectors
And in all the ones possessing great compassion.*

Recite this as much as you can. At the end, say:

*By the light rays of the objects of refuge, all evil deeds and
obscurations of myself and others are purified.*

2. Arousing the mind set on enlightenment, the essence of the path of omniscience

This has three parts:

- A. Arousing the bodhicitta of aspiration.
- B. Gathering the accumulations.
- C. Mind training in the bodhicitta of application.

A. Arousing the bodhicitta of aspiration

Take the whole field of accumulation as a witness, and while keeping the meaning in mind, say:

HO

*As all the victorious ones and their sons of the past
Aroused their minds towards the unexcelled supreme
enlightenment,
I will also accomplish buddhahood
In order to benefit my mothers, all the infinite beings.*

B. Gathering the accumulations

Yourself and all other sentient beings make prostrations with respectful body, speech and mind. While maintaining the visualization, emanate infinite offering clouds and chant the liturgy:

OM AH HUNG HRIH

I prostrate to Vidyadhara Padmakara

And to all the objects of refuge in the ten directions.

I present you with a Samantabhadra offering cloud, filling the sky,

Of actually present and mentally created offerings.

I confess transgressions and violations of the pratimoksha,

The bodhisattva trainings, and the tantric samayas of the vidyadharas.

I rejoice in all the noble and ordinary beings

Who engage in the conduct of the sons of the victorious ones.

Please turn the appropriate wheels of Dharma

To relieve the misery of infinite sentient beings.

Without passing away, remain for the sake of beings

Throughout countless millions of aeons.

I dedicate all the virtues gathered in the three times

So that all beings may attain supreme enlightenment.

C. Mind training in the bodhicitta of application

Develop the unbiased attitude of loving kindness, sending your own happiness to others; develop the compassion of taking upon yourself the suffering of others; develop the sympathetic joy of wishing that they may not be separated from happiness; and develop impartiality, the attitude of regarding everyone as equal. Then recite, with the intention of training in the great conduct of the sons of the victorious ones:

By this merit may all beings possess happiness.

Freed from their suffering, may it ripen upon myself.

May they not be apart from the happiness devoid of misery

And may they abide in impartiality, the equal nature of all things.

At the end, say:

The whole field of accumulation melts into light and dissolves into myself.

We are set free from the miseries and fears of samsara.

3. The meditation and recitation of Vajrasattva

First, the visualization of the deity, the power of support:

AH

*Above my head on lotus and moon
Is the wisdom form of all the buddhas,
Vajrasattva of great bliss,
Stainless like the glow of the autumn moon.
His two hands, holding vajra and bell,
Joyfully embrace Atopa, his own light.
Beautified with ornaments of silk and jewels
And with two legs in vajra posture,
He sits in a sphere of rainbows, lights and circles.*

Visualize in that way. Preceded by the power of remorse which is an intense feeling of regret and sorrow for evil actions and downfalls, practice the power of the applied antidote, the visualization for reciting the mantra:

*In the center of the moon disc in his heart,
Is HUNG, the heart-life of all the sugatas,
Surrounded by the hundred syllable mantra.
By chanting, light goes out fulfilling the two goals.
Gathered back, a stream of nectar flows down.
It enters through the crown of my head,
Purifies evil deeds, obscurations, damaged and broken vows
And makes me pure and immaculate.*

Imagine that and say:

*OM VAJRA SATVA SAMAYA, MANU PALAYA, VAJRA SATVA
TVENOPA, TISHTHA DRIDHO MEBHAVA, SUTOSHYO MEBHAVA,
SUPOSHYO MEBHAVA, ANU RAKTO MEBHAVA, SARVA SIDDHI MEM
PRAYACCHA, SARVA KARMA SUCAME, CITAM SHRE YAM KURU
HUNG, HA HA HA HA HOH, BHAGAVAN SARVA TATHAGATA VAJRA
MAME MUNCA VAJRI BHAVA MAHA SAMAYA SATVA AH*

Recite this as much as you can, then say:

OM VAJRA SATVA AH

Recite this in a suitable number. At the end, if you feel like it or are able, say the Lamenting Confession of Rudra¹ or chant any other suitable confession. Then say:

I openly admit all the damaged and broken root and branch samayas of body, speech and mind. Please cleanse and purify all the gathered negative actions, obscurations, downfalls, and stains.

Through praying thus Guru Vajrasattva is delighted. With a smiling face he says: "Son of noble family, all your actions, obscurations, and downfalls are purified." Thus absolving me, he melts into light and dissolves in me. Thereby, I myself become the body of the glorious Vajrasattva.

Thus, imagine that all your evil deeds and obscurations are purified and the transgressions and violations of the samayas are mended.

4. The mandala offering to gather the accumulations

Visualizing the objects of accumulation, say:

*In the sky before me in a perfect realm,
Within a fivefold palace endowed with the five natures,
Upon five lavish thrones of precious substances,
In the center are all the root and lineage gurus.
To the east the yidams and to the south the buddhas.
To the west the sacred Dharma and to the north the Sangha.
In between the assemblies of dakas, dakinis and dharmapalas
Shining with blessings, are the field for accumulating merit.*

Having visualized this, prepare the mandala plate of precious metal, the perfumed water, the material for the heaps, and so forth. Then, corresponding to the arrangements of your physical parts, say:

OM VAJRA BHUMI AH HUNG

The completely pure basis is the vast and wide golden ground.

OM VAJRA REKE AH HUNG

In the center is the hung surrounded outwardly by the fence of iron mountains.

¹ The full liturgy is on page 118.

The Seed of Supreme Enlightenment 17

The king of mountains, Mount Sumeru. East Videha. South Jambudvīpa. West Godāniya. North Uttarakuru. Deha and Videha. Chamara and Upacamara. Shatha and Uttara-mantrina. Kurava and Kaurava.

The mountain of jewels. The wishfulfilling tree. The wishfulfilling cow. The effortless harvest.

The precious wheel. The precious gem. The precious queen. The precious minister. The precious elephant. The precious excellent steed. The precious general. The great treasure vase.

Grace goddess. Garland goddess. Music goddess. Dance goddess. Flower goddess. Incense goddess. Lamp goddess. Perfume goddess.

The sun. The moon. The precious parasol. The banner of victory, victorious over all opponents.

In the middle of these is all the complete and perfect wealth of gods and men, surpassing the amount of atoms of the infinite ocean, fully present. This I present to the sublime and glorious root and lineage gurus, to the yidam assembly of mandala deities, to the hosts of buddhas, bodhisattvas, dakas, dakinis, dharmapalas, wealth gods and terma protectors. Please accept it out of compassion for the sake of beings. Accepting it, please grant your blessings.

*The earth is sprinkled with perfume and strewn with flowers,
Adorned with Mount Sumeru, the four continents, the sun and
the moon,*

*Visualizing it as a buddha field, I offer it
So that all beings may enjoy the pure realms.*

IDAM RATNA MANDALA KAM NIRYATAYAMI

Then say:

OM AH HUNG

*The bodies, enjoyments and all the virtues
Of myself and all the infinite sentient beings,
The four continents, Mount Sumeru, the sun and the moon
And the inconceivable riches of gods and men,
I display unceasingly
As a vast offering cloud of Samantabhadra
And offer it continuously with veneration
To the three precious jewels and roots*

*And to the ocean of dharma protectors and wealth gods.
Fully perfecting the great accumulation of merit,
May the illumination of wisdom spread.*

OM GURU DHEVA DHAKINI SARVA RATNA MANDALA PUJA MEGHA
AH HUNG

Or, as the condensed version, say:

OM AH HUNG

*The three realms, worlds and beings, splendor and riches,
My body, enjoyments, and all my virtues,
I offer to all the lords of compassion.
Accepting them, please bestow your blessings.*

OM SARVA TATHAGATA RATNA MANDALA PUJA HO

To create mentally and offer Mount Sumeru, the four continents, and the riches of gods and men, in an amount which equals the number of atoms in the universe, is the outer mandala. To offer your own body of aggregates, elements, and sense bases, along with all your dearly held pleasures, is the inner mandala. To embrace all these with the view of not conceptualizing the three spheres, is the secret mandala. Offer numerous times all three together as one, and at the end say:

*The buddhafi elds with their scenery dissolve into the object of
refuge.*

*The whole field of accumulation melts into a brilliant mass of
light.*

It mingles inseparably with myself and all sentient beings.

May the two accumulations of merit and wisdom be perfected.

The whole field of accumulation dissolves into yourself.

5. The practice of the guru yoga of blessing, the ultimate part of Vajrayana

This has three parts.

A. Externally, to practice in the manner of supplication

With one-pointed devotion, say:

*Amidst an ocean of offering clouds in the sky before me,
Upon the lion throne and layered lotus, sun, and moon,
Is Orgyen Thotrang Tsal, the embodiment of all objects of refuge.
He has one face and two arms, is wrathfully smiling, and glowing
with resplendent light.
Wearing the lotus crown, secret dress, gown, Dharma robes, and
brocade cloak,
He is holding a vajra in his right hand, a skull with a vase in his
left
And embracing the secret mudra in the hidden form of a
khatvanga.
His two feet are in the reveling posture and he sits within a sphere
of five-colored rainbow light.
He sends out cloud banks of the all-encompassing three roots.
All that appears and exists is the essence of the glorious guru.*

Visualize this in order to receive the blessings. With intense longing and devotion make the supplication entitled Clearing the Obstacles of the Path,² especially:

*Buddha of the three times, Guru Rinpoche,
Lord of all siddhis, Great Blissful One,
Dispeller of all obstacles, Wrathful Tamer of Mara,
I supplicate you, please bestow your blessings.
Pacify the outer, inner and secret obstacles
And bless me with the spontaneous fulfillment of my wishes.*

Recite this many times and if you like make further prayers such as the lineage supplication.³

² The liturgy is on page 122.

³ A selection of lineage supplications are included in the Liturgies.

B. Internally, to practice in the manner of recitation

Along with receiving the empowerments, say:

By having supplicated in this way, from the three places of each of the deities in the whole assembly, rainbows, lights and circles, all taking the shape of deities, seed syllables and attributes,⁴ countless like particles of dust in a sunbeam, appear and dissolve into myself. Thereby, I obtain without exception all the empowerments, blessings and siddhis.

Imagining that, recite:

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

Count a certain number. When ending the session say:

The surrounding three roots dissolve into the Great Master of Uddiyana, the essence of all objects of refuge. The four centers of the guru are marked with the embodiments of the vajra body, speech, mind and wisdom of all the buddhas: the white OM in his crown center, the red AH in his throat center, the blue HUNG in his heart center and the orange HRIH in his navel center. From these places white, red, blue and multicolored rays of light shine forth. They dissolve into my four centers and I receive the four empowerments.

Imagining that, say:

*From the four places of the body of the glorious guru
Rays of light stream forth and dissolve into my four places.
Blessed by the vajra body, speech, mind and wisdom,
I have obtained the four empowerments.*

From the OM at the top of the guru's head white rays of light stream forth. By dissolving into the top of my head, I receive the vase empowerment. The defilements of my body are purified. I am authorized to practice the path of development stage and endowed with the good fortune of accomplishing the nirmanakaya as fruition.

From the AH in his throat center red rays of light stream forth. By dissolving into my throat center, I receive the secret empow-

⁴ Vajras, wheels, stupas, khatvangas, lotus flowers, jewels, swords etc.

erment. The defilements of my speech are purified. I am authorized to practice the path of nadi and prana and endowed with the good fortune of accomplishing the sambhogakaya as fruition.

From HUNG in his throat center blue rays of light stream forth. By dissolving into my heart center I receive the wisdom-knowledge empowerment. The defilements of my mind are purified. I am authorized to practice the path of bindu and endowed with the good fortune of accomplishing the dharmakaya as fruition.

Then, from HRIH in his navel center multicolored rays of light stream forth. By dissolving into my navel center, I receive the fourth empowerment. The defilements of wisdom are purified. I am authorized to practice the path of the Great Perfection and endowed with the good fortune of accomplishing the svabhavikakaya as fruition.

C. Secretly, to practice the true guru yoga of simplicity, in the manner of activity application

The Great Master of Uddiyana

With great joy dissolves into me.

In the state of the unfabricated all-ground,

My mind, free from fixation,

Is the pure dharmakaya devoid of constructs.

Saying and thinking this, look into the innate natural face of awareness and emptiness which is free from the thought constructs of the three times. Connecting with this, train in the paths of the main practice, the development and completion. When it is time to enter your daily activities, say:

HO

The virtue of practicing the Secret Mantra of the great vehicle

In the mandala of the vast display of dharmadhatu,

Added together with all the virtues gathered in the three times,

I dedicate towards the essence of unexcelled enlightenment.

By this merit may all the infinite beings

Pacify the outer, inner, and secret obstacles.

May they perfect the journey of the path of the two stages

And swiftly attain the state of the Lotus King.

*May the blessings of the root and lineage gurus enter my heart.
May the yidams and dakinis accompany me like a shadow follows
the body.*

*May the Dharma protectors and guardians clear away all
obstacles.*

*May there be the auspiciousness of attaining the supreme and
common siddhis.*

Dedicate fully the root of virtue towards supreme enlightenment. Seal the practice with perfect and pure aspirations and train in passing the time in all your breaks with activities that are in accordance with the Dharma.

Prologue

This was written because of the inconceivable aspirations and deeds of the glorious knower of the three times, the Dharma King of Uddiyana, and of his spiritual sons, in conjunction with the auspicious coincidence of place and time. It was composed at the occasion of presenting the entire ripening and freeing transmission, as well as the explanations and reading transmissions of this path, as a mandala offering to an assembly of many great and sublime beings and spiritual friends of various traditions. It was arranged as a liturgy which is easy to read, in accordance with the vajra verses of the treasure root text, by Khyentse Wangpo, a joyful servant of the Lotus Master. I possess the fortune of having received, in completeness, the secrets of this profound treasure due to the kindness of the great master and treasure revealer Orgyen Chokgyur Dechen Lingpa.

The traditional references were mostly added by the son of Chokgyur Lingpa, Tsewang Norbu. Later on, it was put together, slightly ornamented with additions according to the supplement of Khen Ratna.

By the merit of this, may the activity of this profound teaching spread to the end of the corners of the world and may it be a cause for all beings to accomplish the fulfillment of their wishes for benefit and happiness.



The Great Gate



The Great Gate For Accomplishing Supreme Enlightenment

A guide book to the preliminary practices

of Lamey Thukdrub Barchey Kunsel,

The Guru's Heart Practice, Dispeller of All Obstacles

by Chokgyur Lingpa the Second,

Ngedon Dewey Dorje

Introduction

NAMO GURU PADMAKARAYA

*Cloud banks of the magical net of the wisdom of great bliss
Fully manifest as the essence of the Trikaya Guru,
Embodiment of all objects of refuge, Vajradhara of Uddiyana,
With your lineage of heart sons, bestow excellence.*

*I shall now teach the short and condensed guide book
On the preliminary stages of gathering the accumulations
According to the Guru Practice entitled the Dispeller of All
Obstacles,
The ultimate among all instructions.*

The people endowed with excellent fortune, who at the time of having obtained this precious free and well-favored human form, wish to attain the unified level of Vajradhara in this same body and lifetime; should apply the ultimate of the paths, the blessed guru practice. This is of great importance.

There are numberless traditions of guru practice according to the New and Old Schools, yet the Old School of the Early Translations is especially outstanding because of six great qualities. It has three transmissions of the teachings: the long lineage of Kama, the short lineage of Terma, and the profound lineage of pure visions. Also, it has the lineages of the Prophesied Transmission, of the Empowered Aspiration, and of the Written Lineage of Yellow Parchment. Thus it is made special because it possesses the Six Lineage Traditions or the Nine Lineages.

Within the profound Terma lineage itself there exist numerous terma, such as higher and lower ones. It is said:

*Eastern terma are ripened, like a fruit.
Southern terma are concentrated, like a stem.
Western terma are radiant, like a lamp.
Northern terma are unfolded, like a lotus.
Central terma are firmly planted, like a root.*

Thus, there are five basic kinds. Among these, this terma belongs to the Eastern terma, the group of teachings that are ripened like a fruit.

The undisputed and timely incarnated great treasure revealer, Orgyen Drodul Chokgyur Dechen Shikpo Lingpa, Trinley Drodul Tsal, discovered an ocean-like amount of profound terma. They are linked with the scriptures of the lineage, proven through the logic of the power of fact, adorned with the experience of oral instructions, and imbued with the supreme warmth of wondrous blessings.

Among these, this terma was discovered when the lord treasure master was twenty years of age, on the tenth day of the waxing part of the ninth month in the Year of the Earth Monkey, from underneath the foot of the nine-faced Great Glorious Wrathful One at the rock of Danyi Khala Rongo.

This Lamey Thukdrub Barchey Kunsel, the Guru's Heart Practice, Dispeller of All Obstacles, is the heart essence of the glorious knower of the three times and the most unique among all the terma buried under the soil in the land of Tibet. It is the entire essential meaning of all the wonderful, vast and profound instructions condensed into one. It is the ultimate experience of all the victorious ones of the three times which has never before been widely proclaimed in this world. It contains methods for attaining the boundless supreme and common accomplishments and is totally complete like the great treasury of the universal ruler. In order to guide fortunate disciples quickly to liberation and the level of omniscience by means of this terma itself, there are three topics:

1. Creating confidence through the historical narration.
2. Ripening through the empowerments.
3. Freeing through the oral guidance.

Historical Narration

I shall now explain a little of the history according to the words of the terma root text Sheldam Nyingjang Yishin Norbu, in order to arouse certainty that the source is pure and trustworthy:

NAMO GURU

On the tenth day of the first winter month in the year of the Male Earth Monkey, the great master from Uddiyana, Padmakara, possessing the nature of the vajra body, speech, mind

and wisdom of all the buddhas of the three times, was living in the auspicious and blessed place of the Dense Tamarisk Forest at Red Rock, the stronghold from where the wish-fulfilling sacred Dharma originated. He was residing in the three-storied great Dharmachakra of Glorious Samye, in the middle room called Glowing Turquoise Temple. By his radiantly smiling face and the majestic splendor of the marks and signs, his body outshone all that appears and exists. With a Brahma-like voice, his speech opened an infinite amount of doors to the Dharma. His mind, without moving from the uncompounded space of the primordially pure depth of clarity, was spontaneously accomplished in all the virtues of wisdom, compassion and power. Thus, he resided as the main glorious and great sovereign of the whole of existence and peace.

At this time and occasion, his pure entourage of fortunate ones was as follows: the lord of knowledge, the Dharma king Trisong Deutsen; Shri Heruka, Namkhai Nyingpo; Manjushri Heruka, Sangye Yeshe; the Hayagriva Siddha, Gyalwa Choyang; the one with the transmission of the four rivers of Secret Mantra, Bende Drimey Dashar; the master in magic power, the Translator from Langdro, Konchok Jungney; the sovereign of all phurba-holders in Tibet and Kham, Dorje Dudjom Tsal; the one whose mind was equal to the master's, Nampar Nangdze Vairocana; the great incarnate bodhisattvas, the prince brothers; and also I, the woman Yeshe Tsogyal, who was chosen to be the vajra consort. All of us prostrated and with a single voice said:

"Please listen, great master! You are the embodied mystery of the body, speech and mind of all the enlightened ones. You remain as the central figure in infinite mandalas. Without depending on other tantras, texts and instructions, we request you to grant us, in the manner of definite advice, the tantra of unimpeded wisdom which spontaneously arises in your mind's realm of great luminosity."

When we thus requested, he answered with a joyful smile on his radiant face and in a voice melodious like Brahma's:

"It is indeed good that you perceive and request in this way. All of you worthy ones, headed by the king, ask whatever you desire and I shall teach you."

At that moment we felt tremendous devotion, joy and courage, and again requested:

"Please listen, precious master! It is a great kindness that you are revealing your wisdom mind in bestowing upon us in vajra words this tantra of advice and oral instruction. When obstacles arise for practitioners of Dharma, both now and in the future, what will dispel them? When trying to accomplish the siddhis, by what will they be accomplished? By what means shall the paths be traversed?"

Thus, we asked and Guru Rinpoche answered:

"Although there will arise infinite different kinds of obstacles for those who try to practice the sacred Dharma correctly, the only method for dispelling them is supplication to the guru. Advice superior to this has not been taught, is not being taught, and will not be taught, even by all the buddhas of the three times. When the obstacles are dispelled, that itself will accomplish the siddhis. Based on that the paths will also be traversed. Therefore, it is important, first of all, to supplicate the guru in order to remove the outer, inner and secret obstacles."

At this time and occasion, moved by the inconceivable power of previous pure karma and aspirations, prince Yeshe Rolpa Tsal offered a huge golden mandala decorated with shining heaps of turquoise. He prostrated himself respectfully many times and said:

"Please listen, great master! In general, it is certain that all one's wishes are fulfilled through supplicating the guru. Today we shall make a prayer which will condense to the essence whatever may be desired, so please teach us a special way of making supplication to you, Guru Rinpoche, in order to remove all the outer, inner and secret obstacles."

Thus he requested, and Guru Rinpoche replied:

"Excellent, excellent, Prince! In general, the guru who shows the path to oneself is the activity of all the buddhas embodied in a single person. In particular, the guru who gives the instructions in Secret Mantra is even superior to the buddhas of the three times. If one lacks devotion to him, having only mere platitude, then the root of Dharma has gone rotten. Essentially, I am the guru of all the practitioners of Dharma in the country of Tibet. I

dwelling inseparable from the mind of all the dharmakaya buddhas and I emanate and absorb all the sambhogakaya buddhas. Through showing myself in different ways, though being of one taste with the wisdom of all the nirmanakaya buddhas, I incarnated in order to tame this world in general, and Tibet, the land of the red-faced ones, in particular."

"The noble beings, the Dharma King, the translators and the panditas, living now in Tibet, as well as the holy beings, the doctrine holders of the future, who will appear as long as the teachings of the Buddha last, are merely the magical net of emanations who tame beings according to their needs and are displayed from the vast wisdom mind of myself, Padmakara. Therefore, supplicate me constantly without ever forgetting, with the devotion of perceiving me as the nature of the entire refuge and the embodiment of all the root and lineage gurus. If you do not attain all the desired accomplishments, then I shall have deceived all the buddhas of the three times. Supplicate in this way, especially in order to remove all obstacles."

Having said this, he placed his right and left hands upon the heads of the King and myself. Touching foreheads with Prince Lhasey, he spoke these words with the vajra-like self-utterance of the voice of dharmata.¹

(Later) on this occasion, the King and his sons offered another golden mandala, a garment of brocade and a vast and unsurpassed feast offering, after which they said:

"It is extremely kind of you to bestow in such a marvelous and special manner this instruction on making supplication, this wondrous mystery unheard of in the past, by means of the creation of aspects and forms of yourself, Guru Rinpoche. Now please, think with great love towards us who are assembled here as well as of all the future people of Tibet, and bestow upon us in full completeness the entire sadhanas, activity practices and feast offerings which will pacify all the temporary and ultimate obstacles and accomplish, according to one's wishes, the infinite kinds of supreme and common siddhis."

As they prayed, Guru Rinpoche, in person, miraculously displayed himself in the dress of the great Nangsi Silnon, the

1 The supplication he expressed here was the Barchey Lamsel .

supreme sovereign of all mandalas, the lord who permeates all buddha families. Seated with the buddhas of sambhogakaya and dharmakaya above his head, with the mandala circle of a palace with deities such as the twelve main aspects, and so forth, around him in all directions, he conferred the empowerments and taught an infinite number of detailed and condensed root instructions in accordance with the capacities of fortunate disciples, all in the lapse of a single moment. Following this, the entire mandala circle was absorbed again into the Guru himself. He then remained evenly in the immortal vajra samadhi of immovable wisdom mind, the inconceivable state of the mysteries of body, speech and mind.

These profound and extensive instructions are arranged in four major sets of teaching.² The history has been narrated here to create a joyful inspiration. You should then be ripened by means of the extensive, medium or condensed root empowerments as well as by the subsidiary empowerments and be freed by means of oral guidance for which there are the respective root and subsidiary sadhanas as well as guidance texts.

In this root text there are the preliminary, main and concluding sections.

The Preliminaries

First, the preliminary steps are in two parts: the preliminary for engaging in the session and the preliminary practices for becoming a suitable vessel for the path.

1. The Preliminaries of The Session

In a secluded place, sit with upright body posture on a comfortable seat and let your mind relax in its natural state. By exhaling the stale breath three times imagine that all evil deeds and obscurations are purified. Think, *"I will practice this profound path*

2 Four major sets of teaching (skor tsho chen po rnam pa bzhi). Four divisions of Lamey Thukdrub Barchey Kunsel: The root tantra Sheldam Nyingjang including branch sadhanas, the three versions of Guru Sadhana, the three Concise Manuals, and the sadhanas for the Four Divinities who Dispel Obstacles - Tara, Achala, Dorje Bechon and Mewa Tseka.

for the benefit of all the sentient beings pervading space." Then, above your head or in the sky before you, visualize your kind root guru, inseparable from Padma Thotreng Tsal, as the embodied essence of all objects of refuge. With immense faith and devotion recite this supplication, totally abandoning all other hopes: *"Essence of all the buddhas of the three times, precious guru, think of me! Grant your blessings to ripen and free my being!"* Recite this as many times as you can. At the end, imagine that the guru melts into light and dissolves down through the crown of your head. Mingle your mind with his and rest in evenness. This should definitely be practiced at the beginning of every session you do.

2. The Preliminaries For Becoming a Suitable Vessel For The Path

*Having obtained the supreme freedoms and riches, and possessing the weariness of impermanence,
With intense renunciation endeavor in accepting and rejecting
what concerns cause and effect.*

As said, there are the general and special preliminaries.

The General Preliminaries

The general preliminaries has four parts. These are the contemplations on:

1. The difficulty of finding the freedoms and riches.
2. The impermanence of life.
3. The cause and effect of karma.
4. The inherent faults of samsara.

1. The Difficulty of Finding the Freedoms and Riches

*These freedoms and riches are very hard to find.
If I do not take advantage of them now
To accomplish the benefit of beings,
Later on, how will I truly attain them?*

Saying that, contemplate in the following way what the Oral Instruction of the Lamrim Yeshe Nyingpo says:

*This bodily support adorned with the perfect freedoms and riches
Is like the udumvara flower which is very hard to find.
If you are skilled in the means of taking advantage of it,
Finding this has great value, even more than a wishfulfilling gem.*

As is said:

*To be a hell-being, a hungry ghost, an animal,
A barbarian, a long-living god,
To have wrong views, to be in a time devoid of buddhas
And to be verbally inept; these are the eight unfree states.*

The five favorable conditions that arise from oneself are:

*To be a human being, born in a central land, with the senses intact,
To have an unperturbed livelihood, and to have faith in the right objects.*

The five favorable conditions that arise from others are:

*A buddha appeared, he taught the Dharma,
The teachings remain, they are followed
And there is kindness from others.*

Thus have they been described. Also, Shantideva has said:

*By conduct such as mine,
Even a human body will not be attained.
If a human body is not obtained,
There can be only evil deeds and no virtue.*

As is said:

*Like a turtle able to put its neck through the hole of a yoke
Tossed about on the great ocean,
In that way, it is said, is a human form very hard to find.*

Moreover, it is taught that hell-beings are as numerous as dust motes on a great field. Hungry ghosts are as numerous as sand grains on the banks of the river Ganges. Animals are as numerous as the husks left over from grain thrashing. Demi-gods are as

numerous as snow flakes in a blizzard. The number of gods and human beings are no more than the dust motes which rest upon a finger nail. In general, the bodily support in the higher realms is rare, but rarer yet is the freedoms and riches of the human body. The essence of this support is comprised of the eight freedoms which are the opposite of the eight unfree states. The five riches which arise from oneself are like an excellent figure. The five riches which arise from others are like the difference made by sunlight illuminating this figure. These are the special qualities, the ten riches.

Whether you contemplate this precious human body endowed with the eighteen free and well-favored qualities through its cause, example, or number, it is extremely difficult to obtain.

You should form this thought:

If I do not practice a true teaching for attaining the unexcelled and permanent happiness now that I have obtained such a great advantage, it will be hard to find such freedom in the future. If I am reborn in one of the lower realms, there will be no thought of Dharma. Being ignorant of what should be adopted and given up, I will fall into the endless lower realms. I will therefore exert myself from this moment.

Thinking thus, contemplate again and again through embracing the practice with the Threefold Excellence: the preparation of arousing bodhicitta, the main part without conceptualization, and the conclusion of dedication. This should definitely be taken to heart.

2. The Impermanence of Life

*The three worlds are impermanent like the clouds of autumn.
The births and deaths of beings are like watching a dance.
The life span of people is like a flash of lightning in the sky
And like a waterfall, it is quickly gone.*

Chant those lines. The Letter of Dispelling Sorrow says:

*On this earth or even in the higher realms
Have you ever seen or heard about
Someone once born who would not die,
Or do you ever have any doubt about it?*

Also, lord Nagarjuna said:

*Since this life has many dangers
And is even more transient than a bubble blown by the wind,
What a wonder that we have the chance to live on
Between the inhalation and exhalation of a breath or after
waking up from a sleep.*

Moreover, the outer universal vessel with its four continents, Mount Sumeru, the god realms and the surrounding wall, is hard and solid and remains for aeons, yet it is all impermanent. There will not be even ashes left behind when it is finally destroyed by the seven suns and the one body of water. Also, as to the inner contents of sentient beings, there is not a single one who once having taken birth will escape alive. You, yourself, will therefore definitely die. Not only that, but there is no certainty that you will not die tonight or tomorrow, or even right now between the inhalation and exhalation of a breath. The Lord of Death is coming closer and closer just like the shadows of the setting sun and there is no certainty that you will die at a particular time and place. The experiences of this life are like the flickering of lightning in the sky, not lasting longer than an instant. For these reasons, it is most important not to let your Dharma practice slip into laziness and procrastination.

At the time of death the true Dharma and nothing else whatsoever is of any benefit. Therefore you should contemplate again and again until you have taken this to heart, and do not regard as permanent that which is impermanent, such as the outer world, its inhabitants, the days and the months and so forth. Phadampa has said:

*Once impermanence has been taken to heart,
First, it causes you to enter Dharma practice.
Secondly, it becomes a spur to endeavor.
Finally, it makes you attain the luminous dharmakaya.*

Consequently, if you do not assimilate a genuine thought of impermanence in your being, you will in the end become nothing other than a 'Dharma demon,' no matter how many teachings you appear to have received and practiced. As Phadampa said:

"Of the Tibetan Dharma practitioners there does not seem to be even a single one who thinks he is going to die. Yet, I do not see a single one who will be left behind without dying. By their delight

in wearing golden garments and gathering wealth one thinks, 'I wonder if that food and wealth is to bribe the Lord of Death?' By the way they are piling it up one thinks, 'I wonder if that is to bribe themselves out of the hells?' How funny to see these Tibetan practitioners, ha ha! The least learned is the most proud. The best meditator hoards food and wealth. The one staying in solitude has the most distractions. The one who renounced his homeland has no sense of shame. These people delight in evil deeds. The fault lies in not acknowledging that one shall die even when seeing the death of another person."

As he, thus said, cultivating the thought of impermanence therefore opens the door to the preliminaries for everyone who practices the Dharma. For this reason, you should exert yourself and by all means follow in the foot steps of our sublime forefathers by contemplating and practicing in this way until a genuine feeling of impermanence has truly taken birth in you mind.

3. Contemplating the Cause and Effect of Karma

Chant these lines:

*When, with the approach of time, the king passes away,
His wealth, wife, and relatives do not accompany him.
No matter from where to where beings may journey,
Their karma follows them like a shadow.*

The Sutra of One Hundred Karmas says:

*The karma of each creature
Is not lost even in one hundred aeons.
When gathered and the time has come,
It will ripen into fruition.*

The same sutra also states:

*The joys and sorrows of all creatures
Are said by Shakyamuni to be their karma.
The karmas are innumerable
And so beings experience in various ways.
They wander and take birth in manifold ways.
This network of karma is immense.*

No matter how much power and influence, wealth and enjoyment you may possess right now, when the time of death comes, the white and black actions you have gathered will, in spite of your death, not disappear. Thus, you will be accompanied only by your karma. Through its power you will be thrown either into the higher or lower realms of samsara to experience the inconceivable amount of different kinds of joys and sorrows. These all result directly from your own unavoidable virtuous and evil actions accumulated in the past. For example, as long as a bird is flying in the sky, its shadow is not apparently visible. It is not without a shadow, however, because wherever it finally lands the shadow will appear, totally dark. Likewise, although past virtuous and evil actions are not visible at present, there is no way to avoid that the result returns to oneself in the end. Whatever virtuous or evil action we perform right now will ripen in the next life, or in the following one, and so forth. Therefore, it is most important to always feel confidence in the truth of cause and effect. Do not belittle cause and effect with Dharma words of a "high" view. For instance, it is said:

*Although the view is higher than the sky,
The cause and effect of actions are finer than flour.*

In this way, the more you realize the view, the meaning of the natural state, it is vital to become more careful concerning cause and effect. Consequently, at all times and in all circumstances, apply a careful scrutiny to your own mind by being alert and conscientious. Make a main point of accepting and rejecting what should be done concerning cause and effect and do not let your view and action become separated.

4. Contemplating the Inherent Faults of Samsara

Chant these lines:

*The three worlds blaze with the miseries of old age and death.
Consumed by the flames of death, they have no protector.
Samsaric beings are constantly deluded
And circle around like a bee trapped in a vase.*

Lord Nagarjuna has said:

Although you roll the entire earth into pills the size of juniper fruits,

It will not equal the number of your past mothers.

In this way, although you have obtained the freedoms and riches which are difficult to find, you are subject to impermanence and death. You do not have the leisure to remain for a long time. If dying were like a flame being extinguished or like water drying up, there would be nothing further than that. But you do not vanish after dying; you must take birth again. As long as you continue taking rebirth you have not transcended the realms of samsara.

In general, 'samsara' or 'cyclic existence' means that you circle around as on a potter's wheel, on the rim of a water wheel, or as a bee within a vase. A bee trapped inside a vase with a sealed lid, cannot go anywhere but within the vase, no matter where it flies. Likewise, no matter in which realm of samsara, high or low, you are reborn, you are not beyond the world of cyclic existence. The upper part of the vase is like the realms of the gods and humans, the higher realms, and the lower part is like the three unfortunate lower realms. In that way, the six kinds of beings circle around, reborn in one realm after another due to the causes of conditioned virtuous and unvirtuous actions. Therefore, it is called cyclic existence, samsara.

Since beginningless time all of us have wandered through this samsaric world, and of all the sentient beings there is not a single one who has not been our father or mother, friend, enemy or neutral to us. The sutras say that it is impossible to count the exact number in the series of mothers of one sentient being.

Although all samsaric pleasures seem to be happiness at present, they are in fact the causes that will ripen into painful results in the future. For example, a poisonous tree with beautiful flowers and excellent colors appears to have delicious fruits, but if we eat them they cause us to die of poisoning. For this reason, wherever you are born, in whichever realms of samsara, from the summit of existence down to the lowest hell, you will experience only suffering.

The three lower realms are the 'suffering upon suffering.' The three higher realms are the 'suffering of change,' and the perpetuating aggregates are not beyond being anything else than the 'all-

pervasive suffering of formation.' Samsara, possessing the nature of suffering, comes from the cause and effect of karma and disturbing emotions. Even though you are reborn in one of the happy states of existence due to conditioned virtue, you will still circle around to the lower realms again.

Through evil actions you are tormented in the three lower realms. For example, since all actions other than practicing the true Dharma become futile activity and the nature of suffering, samsaric existence is like a nest of poisonous snakes or a pit of fire. Thinking that, motivate yourself with a strong feeling of weariness. Develop the renunciation of wishing to be free from samsara and the attitude of wishing to attain enlightenment. Feel confidence in cause and effect, abandon the concerns of this life and feel love and compassion for sentient beings. These comprise the foundation for all the good qualities of the path. You should practice until they have taken birth in your being. For this reason it is necessary to contemplate these four mind-changings until you have taken them truly to heart.

The Special Preliminaries

Secondly, the special preliminaries have two parts, the general and the specific.

The General Points

*The person who possesses faith and compassion
And who wishes to attain the supreme and common siddhis in
this life,
Should ripen his mind with empowerments and keep the
samayas pure.*

Thus, there are four points: faith, compassion, empowerment and samaya.

Faith

Generally, taking refuge is that which opens the door to all the teachings. That which opens a person up for taking refuge is faith. Therefore, it is essential to possess firm faith when taking

refuge and when receiving teachings from a master or spiritual friend.

There are three kinds of faith which are called enthusiastic, longing and confident faith. When, due to circumstances such as entering a shrine room with many representations of the body, speech and mind of the victorious ones, or meeting with sublime persons, masters and spiritual friends, or hearing about their good qualities and life examples, you feel inspired and give rise to faith, that is called enthusiastic faith.

To wish to be free from the miseries of the three lower realms of samsara, to wish to attain the happiness of the higher realms, to wish to practice when hearing about the good qualities of virtue and to wish to abandon evil actions when seeing their faults, all these are known as longing faith. When you know about the extraordinary qualities and blessings of the precious Three Jewels and of the masters, spiritual friends and noble beings, and have confidence in them from the core of your heart, possessing at all times and in all circumstances the faith of total confidence, without any other objects of hope and trust besides the thought, *"Everything is up to you, unfailing Precious Ones,"* that is called confident faith. Orgyen Rinpoche has said:

*For male and female people endowed with faith,
Padmakara has not gone anywhere, but rests at their door.
In my life there is neither passing away nor death;
There is a Padmakara in front of each devoted person.*

If you truly possess confident faith in your being, you will receive the spiritual influence of the buddhas wherever you are. Therefore, it is of great importance to truly generate these three kinds of faith without letting them diminish due to circumstances.

Compassion

The Sutra of Correctly Comprehending Dharmas states:

Do not train yourself in many qualities when desiring to attain enlightenment. Train yourself in one quality. What is it? It is compassion. The person with great compassion will possess all the enlightened qualities as in the palm of his hand.

The learned master Asanga has said:

*To not have the slightest faith even when seeing the Buddha's
qualities,
To not have the slightest sadness even when seeing the faults of
samsara,
To not have the slightest regret even when engrossed in evil
actions,
To not have even the slightest modesty, shame or compassion;
When these six shortcomings come together, there is no for-
tune for enlightenment.*

In the Sutralamkara it is stated:

*To precede an action with compassion,
With devotion and with patience
And to correctly apply oneself to what is virtuous,
These should be known as noble signs.*

For these reasons, the prime cause for the swift path depends exclusively on compassion. Therefore, exert yourself in cultivating compassion. Direct your attention towards the miseries of all the sentient beings who are born as hell-beings, hungry ghosts and so forth, and keep the attitude that they are you, yourself, and that they are your parents. At the end, from the core of your heart, consider:

All these beings of the three worlds reach as far as space extends, and evil karma and misery reaches as far as sentient beings extend. Poor beings who experience only evil karma and misery! How good it would be if they were all freed from the karmic perceptions, sufferings and habitual patterns of each of the six realms and if they would attain the perfectly enlightened state of permanent happiness!

Then generate boundless compassion by thinking:

Just like my parents who produced my present body and cherished me, all of my parents in lives since beginningless time are also kind beings who have cherished me in that same way. All of them are bewildered by the dense darkness of ignorance; they have lost their senses. Their minds are disturbed by negative emotions; they lack the eyes of knowledge to see what should be adopted and what should be avoided and they do not have anyone to guide them as a spiritual friend. They lack the walking stick of

merit to support their backs and, with their legs of method and knowledge broken, they roam through the lower realms. Due to the misery of karma they have fallen into the abyss of the lower realms of samsara. If I were to abandon all these helpless sentient beings, who in this world would be more shameless and indecent? But what does it help just to say 'poor beings?' I must guide them, my mothers, through various methods just like using a boat or rope to save someone who is being carried away by a river. I must establish all these beings in the totally liberated state of permanent happiness. Since I lack the ability to do that, I will seek the path of the profound and sacred Dharma in the presence of a qualified master, and having attained buddhahood, I will place all sentient beings in permanent happiness!

It is essential to assimilate an overwhelming compassion into your being, a compassion which is more than mere words.

Empowerment

The qualified master and spiritual friend is an actual guide for the path to emancipation and omniscience. Therefore, you should attend him respectfully. A master whom it is inappropriate to follow is described in the Rangshar Tantra:

*One who is ignorant and extremely proud,
Who is deluded and pursues words,
Who lacks understanding of the meaning of Secret Mantra,
Who hurts the heart of others, uses boastful words
Who has entered a perverted path,
Who has not had a vision of the mandala of empowerment
And distorts the samayas,
Who does not respond to questions
And has little learning and great arrogance;
Such a master, if not examined, is a demon for the disciple.*

The great Master of Uddiyana has said:

*Not to examine the master is like drinking poison.
Not to examine the disciple is like jumping into an abyss.*

Therefore, you should carefully and correctly examine the guru to see if he is endowed with the prescribed virtues. The char-

acteristics of the master whom you should follow are described in Ati Kopa:

*To be learned and free from bustle,
To have reached perfection in the meaning of dharmata
And to be without ignorance about the required teachings;
These are the characteristics of the guru of Secret Mantra.*

It is stated in the Longsel Tantra:

*Through the empowerment of a qualified master,
You will be liberated from misery.*

The same text also says:

*Having once obtained the empowerment to be a vajra master,
Act according to the words of the victorious ones.
Scrutinize and comprehend the profound meaning
And be free from the outer, inner and secret distractions.
Be devoid of the faults of drowsiness and sloth, have high
realization
And confer empowerment with certainty and correctness.
Abandon the outer distraction of bustle,
The inner distraction of thought constructs
And the secret distraction of a diffused view.*

In general, you should follow someone who is learned in all the sections of the Vajrayana tantras and who can distinguish the different philosophical views, someone whose being has been ripened by an uninterrupted stream of empowerment and who is free from making conflicts between the samayas accepted in the empowerment and the vows. Follow someone whose being is peaceful and gentle due to having few negative emotions and thoughts, someone who has comprehended the entire tantric meaning of ground, path and fruition in the Secret Mantra of Vajrayana, someone who has had a vision of the yidam deity and perfected the signs of recitation practice. Follow someone who has freed his own being through realization of the natural state and who is able to ripen the minds of others through his great compassion, someone who has abandoned worldly activities due to having given up the attachment to this life and who is focused on the Dharma, exerting himself for future lives. Follow someone whose heart is weary through seeing the misery of samsara and who encourages others similarly, someone who is skilled in the

methods of cherishing disciples by means of taming beings according to their needs and who possesses the blessings of the lineage because of fulfilling his guru's command.

Concerning the disciple, the one to receive teachings, it is stated in the Rangshar:

*The one without honor or respect,
Who practices the Secret Mantra distortedly,
Who has no dignity and no good disposition,
Who is of little intelligence,
Who disregards kindness
And who engages in futile and wanton actions;
Such a disciple, when not examined, is the enemy of the
master.*

The Longsel Tantra states:

*If the innermost essence of this yana,
Is poured into those who are unsuitable vessels,
The vessel will break, the essence will spill, and they will fall
into hell.*

It is inappropriate to accept those who are not qualified and it causes the oath-holding dakinis to punish them. Then there will be no accomplishment but only distorted understanding.

The characteristics of a disciple who is a suitable vessel are as stated in the Thalgyur:

*Accept the one who has faith and great realization,
Who has interest and is free from delusions,
Who has clear faculties and attends his master,
Who has great faith and exertion in the view, meditation and
action,
Who is able to renounce and who respects his master,
Who is disciplined and who shuns evil deeds
And who is unchanging and totally constant.*

In the same text is said:

*One who has the power of faith and is very diligent,
Who is highly intelligent and has no attachment,
Who is very reverent and who practices the Secret Mantra,
Who is undistracted in nonconceptual mind,
Who keeps the samayas and exerts himself in practice
And who acts according to the word of his master.*

As was thus described, the disciple should:

Take great delight in and be deeply interested in the master and his oral instructions.

Possess the enthusiastic, longing and confident faith, the complete cause for receiving the blessing which is perfect faith.

Establish the resolve and fortitude which does not give in to postponement and laziness when accomplishing the unexcelled.

Be able to realize easily the profound meaning of the natural state.

Have little attachment to the joys and riches of samsaric life, such as food and clothing.

Possess the gate for receiving the blessings by deeply revering the master and the supreme deity.

Be able to engage in the profound practices by resolving doubts and uncertainties about the path of the Secret Mantra.

Be free from ordinary distractions such as passion, aggression and delusion.

Be without violations of the root and branch samayas.

Be tireless and exuberant in the practice of the profound path.

Never violate the master's word.

A disciple who possess these characteristics should be accepted as someone suitable to receive teaching.

The manner in which such a disciple should please his master is as stated in the Longsel Tantra:

*One should offer what is valuable; children, wives and the
splendor of wealth,
What is highly treasured, and what is delightful.*

As is mentioned in the Rangshar Tantra:

*The master who gives the oral instructions
Should be served with one's body, with precious things
And with what is most unique.*

In this way, perform the pleasing actions of body, speech and mind. The master should accept the disciple endowed with these qualifications through appropriate empowerments and key points of oral instructions in accordance with the degree of their intellectual capacities.

Without obtaining the empowerment which ripens your being you may not enter through the gate of the Secret Mantra. As is stated in the Mahamudra Bindu:

*There is no siddhi without obtaining empowerment,
Just as no oil comes from pressing sand.
When someone expounds the tantras and texts out of
arrogance
Without having received empowerment,
Both master and disciple will immediately after death
Go to the hells even though siddhis were attained.*

As it says in the Shri Guhyagarbha:

*Without pleasing the master
And without having obtained the four empowerments,
All those who listen and compose
Will attain no results and will be destroyed.*

The only entrance to the Vajrayana path is called empowerment. It is the special means of being authorized to practice the path and achieve the results. By means of it, the tantric view can dawn in your being, you can meditate on its meaning and obtain the ability to practice it. All the sadhanas, worship rituals, activities, mantras and mudras, will be meaningful and you will have received entrance to the samayas. Since empowerment is the source of all these practices as well as the king which enables you to attain the various levels, everything is based on it. For this reason, you should first obtain the empowerments, such as the extensive or medium root empowerments of Lamey Thukdrub Barchey Kunsel and the four empowerments of the outer practice and guru service. The Rikdu Root Tantra states:

*By means of colored powder, mirror and vase,
Torma and various other articles,
The guru possessing all the qualities
Confers the blessing and empowerment.
Thus, one will attain the four empowerments and the thatness
of the fourth,
The supreme essence of all mandalas.*

According to the Early Translation School there are the 'four circular empowerments' and according to the Later Translation Schools the 'blessing of Vajra Yogini.' Having been ripened, the

wisdoms of these empowerments are planted in your being and you are able to engage in their practice.

Samaya

In the Kundu it is stated:

*Having fully received all the empowerments
You should be careful to keep, without violation,
All the root and branch samayas.
Through that the supreme siddhi will be attained.*

A sutra says:

*When you abide in the samayas,
The foundation of all qualities,
That is the sacred life-force of virtue
Which matures into unexcelled enlightenment.*

The tantric samayas or commitments are, in brief, included within the three categories of general, particular and supreme samayas. The general samayas are the trainings of individual liberation, of the bodhisattvas and of Secret Mantra. Although they are taught as the samayas of the outer tantras, they are not unnecessary or to be violated because they are the foundation for the samayas of the unexcelled tantras. They are therefore called general samayas. The particular samayas are the root and branch samayas proclaimed in the unexcelled tantras themselves. You should understand that the life-force of these samayas is upheld through the view. They are: not to abandon the unexcelled, to respect the master, not to interrupt the practice of mantra and mudra, to be affectionate towards the ones who have entered the true path, not to divulge the secret of the samayas of offerings, not to reject the five nectars and so forth. The Ngamlok states:

*Following this, the so-called samaya
Is taught to be your own view.*

The samaya is the source of all you need, just like a wish-fulfilling gem, and it is like the life-force of all virtuous faculties. Someone who violates his samaya is like a broken vessel; there is no way that the contents can remain inside. All his practice of the Mantra path will be wasted. Since the samaya is like the earth,

the basis for the qualities, it is the indispensable foundation for accomplishing the Dharma kingdom of all the great beings. It should therefore be held dearly by everyone. Here I have merely stated this in brief. You can look for the details in other tantras and scriptures.

The Five Specific Things to Practice

1. Taking refuge, the root of the path of liberation.
2. Arousing the mind towards supreme enlightenment, the essence of the path to omniscience.
3. Meditation and recitation of Vajrasattva, to purify adverse conditions, evil deeds and obscurations.
4. Mandala offerings to increase favorable conditions and the two accumulations.
5. Meditation on the guru yoga of blessings, the root of the path of Vajrayana.

Taking Refuge, the Root of the Path of Liberation

From among these five it is said:

Taking refuge is the root of the path

And arousing the two bodhicittas is the essence of the path.

The ultimate part of the path is Vajrayana.

Taking refuge is the root of all the paths. Due to the effect of virtuous actions such as the discipline of abandoning the ten nonvirtues, we may for some time be born in places of the happy life forms. If, however, we do not achieve the state of liberation where all misery is cast away, we will continue to wander endlessly in samsara and experience only a variety of sufferings. Indeed, we can be likened to a person on an island of cannibals, in a poisonous lake, or surrounded by a burning forest.

If we were someone who had gained independence and had no need to seek protection from anyone, then that would be sufficient. But this is not the case. Since beginningless lifetimes, we are suppressed by the deep darkness of ignorance, pierced by the weapons of karmas and disturbing emotions and punished with old age, sickness and degeneration. Finally, we are powerlessly taken to the courtroom of the Lord of Death and sentenced to the three

lower realms. The only ones who are able to protect us are the guru and the Three Jewels, no others. The Great Master has said:

Samsaric masters, no matter how excellent or many, are deceptive.

The three precious objects of refuge are without deception.

The mahasiddha Melong Dorje has said:

Entrust always your mind, heart, and chest

To the incomparable Precious Ones

And without fail, you will accomplish all your wishes.

Even all the mundane mighty gods such as Brahma and Indra do not have the power to save you from samsara. Just as criminals locked up in a prison cell are unable to help one another, the gods, being also in samsara, therefore cannot protect you.

Therefore, think "*Surely, only the Three Precious Jewels are the helpers and refuge which can protect me from samsara.*" Letting your body and mind rest in naturalness, keep constant faith as described above, let the feeling of renunciation arise in your being and contemplate the following visualization and attitude:

This whole area where I am staying is a land made of all kinds of precious stones. It is even and smooth like the surface of a mirror and free from hills and valleys, protrusions and depressions. This pure land with the perfect features of the Blissful Realm has lakes of nectar, wishfulfilling trees, and flower groves filled everywhere with saffron and lotus blossoms. In the middle of a circular lake of nectar is a wishfulfilling tree with five branches. Its luxuriant foliage and fruits extend in all directions, completely filling the expanse of sky to the east, south, north and west. On all the minor branches are bells of precious metals, garlands of flowers, golden intertwined ornaments, silken streamers of various colors, and pendants and networks of jeweled chains which by the slightest breeze proclaim the clear sounds of Dharma. These things are not material appearances of the nature of clinging to a concrete reality but are like rainbows and completely fill the entire extent of the sky.

Having envisioned this, imagine then as follows. Upon the slightly elevated central branch is a wide and lofty jeweled throne supported by eight gigantic lions. On this throne is a seat of a lotus, sun and moon disc. Here sits the sovereign, the embodied essence of all the buddhas of the three times, my kind root guru

who is a treasury of incomparable compassion. He is in the form of the Great Master of Uddiyana, Padmakara Thotreng Tsal, the Glorious Subjugator of Appearance and Existence. His body is white in color with a hue of red and he has an expression of peacefully smiling wrath. He has one face and two arms. His right hand holds a five-pronged golden vajra, raised in the sky before him. In the left hand he holds, in the gesture of equanimity, the kapala with the vase of potent elixir adorned with a wishfulfilling gem and filled with the nectar of immortality. With his right leg bent and left leg extended he is seated in the reveling royal posture. He wears on his body the secret white dress, the big blue gown, the upper red garment and the three Dharma robes, and finally the maroon brocade cloak; one on top of the other. On his head is the lotus crown which liberates by sight, marked with a golden vajra and ornamented with a peacock's feather at the top and with silken streamers and mirrors. In the crook of his left arm he embraces his consort concealed in the form of a khatvanga. The khatvanga has three points, three heads one above the other, a vase, a crossed vajra, silken streamers, and bangles of tiny bells. His bodily form is seated in a sphere of dense masses of rainbow-colored lights.

Above his head is, first, the Sambhogakaya Avalokiteshvara. He has one face and four arms, is white and radiant, and holds a jewel, a crystal rosary, and a white lotus flower. Above him is the lord of the family, the mighty Amitayus, who is of brilliant red color and holds a life vase in the gesture of equanimity. They both wear the sambhogakaya attire and are seated with their legs in vajra posture. They are surrounded by all the masters of the Mind Lineage of the Victorious Ones.

In the area around them are the masters of the Sign Lineage of the Vidyadharas and the masters of the Hearing Lineage of Great Individuals. They are encircled by a gathering of millions of vidyadharas, gurus and siddhas of the three lineages. They should be visualized as seated in tiers with the seat of the one above not touching the head of the one below.

Upon lotuses with moon discs flanking the right and left of the throne is Mandarava to the right and Yeshe Tsogyal to the left. Mandarava is dressed in the attire of a goddess. With her two hands she holds an arrow with silk ribbons and a life-vase. Yeshe Tsogyal is adorned with the red inner dress, green upper garment, an orange silken scarf, a head ornament with a turquoise

crest and her two hands hold skull cups. They both are seated in an affectionate manner.

Surrounding them you should visualize the masters of the special root lineage. First there is Nupchen Sangye Yeshe whose hair is in a top knot. He wears maroon clothing and his right hand holds a vajra in stabbing position. The translator Gyalwa Choyang in the robes of a monk has a club in his right hand and a horse head neighs from the top of his head. The monk Namkhai Ny-yingpo holds a vajra and a bell in his two hands. Drimey Dashar in the robes of a monk wears the hat of the Tripitaka and holds a skull cup filled with nectar. Konchok Jungney, the translator of Langdro, wears monk's robes, a pandita hat, and holds a book.

The tantrika Dorje Dudjom wears the attire of a tantric practitioner, a raksha rosary, and holds a kilaya dagger. The great translator Vairocana wears monk's robes, a pandita hat on his head, and holds a book in his hands.

The Dharma King Trisong Deutsen is in royal robes. He has a lotus flower with a sword and book upon it in his right hand and with his left hand, in the gesture of equanimity, holds a wheel. Prince Muney Tsenpo holds his right hand in the gesture of supreme generosity and in his left hand he holds a white lotus flower. Prince Chokyi Lodro Murub Tsenpo holds, with his hands in the wheel of Dharma gesture, a lotus upon which is a sword and a book. Prince Mutri Tsenpo holds in his hands a lotus upon which is a vajra and a bell. All three princes wear the royal garments.

The great treasure revealer and king of Dharma, Chokgyur Lingpa, wears the attire of a tantrika, the lotus crown, and a brocade cloak. His right hand holds the stem of a lotus flower upon which there is a sword and a book and his left hand holds the life vase in the gesture of equanimity. The omniscient Padma Do-ngak Lingpa is in monk robes, and wears the pandita hat. His right hand holds a vajra and life vase in the gesture of supreme generosity and the left hand, in equanimity, holds a white lotus upon which there is a sword and a book. The incomparable Padma Tennyi Yungdrung Lingpa wears unfixed garments to tame beings through upholding nonsectarian teachings and his two hands hold a vajra and a bell. All of these are to be visualized as a market gathering to the left, right, and everywhere in between, surrounding the supreme chief figure Nangsi Silnon Tsal.

On the branch situated in front of him is Bhagavan Vajrasattva whose body color is white. He wears the attire of a peaceful divinity and is seated with his legs in vajra posture, holding a vajra and a bell in his two hands. He is in union with the white Vajratopa who holds a knife and a skull cup. On the surrounding lotus petals he is encircled by all the assemblies of mandala deities, the yidams connected with the six tantra sections of Kriya, Upa, Yoga, Maha, Anu, and Ati.

On the branch to his right is our teacher, the most compassionate Buddha Shakyamuni. His body is yellow like the color of refined gold. He has one face and two arms of which the right is in the earth-touching gesture and the left in equanimity. He is adorned with the thirty-two major marks such as the protuberance on his head and designs of wheels on his feet. He is surrounded by all the buddhas of the ten directions and three times such as the one thousand and two enlightened ones of this Good Aeon.

On the branch to his back is the precious Dharma comprised of statements and realization. It is spontaneously manifest in the form of volumes with words, terms and designations. The books are of the red color of vajra speech, and with their silken title-flaps all facing myself, they are present in a splendid colored array, resounding with the spontaneous tones of the vowels and consonants.

On the branch to his left is the precious Sangha. The eight main bodhisattvas including Manjushri, Vajrapani and Lokeshvara are surrounded by the sanghas of the greater and lesser vehicles such as the noble sixteen arhants and the two supreme shravakas.

On the surrounding rings of petals are the glorious lords, the protectors and guardians of the Dharma, with the male classes facing outward and the female classes facing inward, performing the activity of preventing external adverse conditions and obstacles from entering and of preventing the internal accomplishments from slipping away.

All these figures are the wisdom display of the 'inexhaustible adornment wheel' of the body, speech, mind, qualities, and activities of the Precious Master of Uddiyana. They are the manifestations of the magical net of creations to tame whoever needs to be tamed.

For those who are taking refuge in the presence of this resplendent mandala of the all-encompassing three roots and victorious ones, imagine that your present father is to your right and your mother is to your left. In front of you are your enemies and behind you are your friends. In the surrounding area envision all sentient beings of the three realms and six worlds, as numerous as dust motes on an enormous field, without any partiality concerning your friends, enemies or neutral beings. Led by yourself, keeping a respectful body posture, you all kneel down and join your palms. With respectful speech you proclaim in unison the lines of taking refuge. With respectful mind you form this thought:

Whatever happens, whether praised or dishonored, whether times are joyful or miserable, whether I have goodness, disaster or sickness, I place my trust in nothing but you, the Three Jewels, the precious objects of refuge! Whatever happens is up to you! In whatever you do, please heed me and all sentient beings equal to the limits of the sky!

With this complete trust, resolve to regard the guru as your guide, the yidam and the Buddha as your teachers, the Dharma as your path and the Sangha, dakinis and Dharma protectors as your companions on the path. Keeping this attitude and with strong devotion and longing, recite, once, the Sutra on the Recollection of the Three Jewels.³ After that, imagine, "In the presence of all the objects of refuge present in the sky before me, I and all sentient beings take refuge with collective action of body, speech, and mind!" Then say:

NAMO

*I and all sentient beings equal to the sky,
Take refuge in the guru, Buddha, Dharma and Sangha,
In the assemblies of yidams, dakas, dakinis and Dharma
protectors
And in all the ones possessing great compassion.*

Count the recitation of this up to a number, such as one hundred, one thousand, or ten thousand in each session and continue practicing it in sessions until you have reached one hundred

³ This sutra has been published in English by Nalanda Translation Committee, Boulder, Colorado.

thousand. Accumulate the set number and the additional thirty thousand while continuously applying the taking of refuge as your main practice.

At the end of the session, imagine that your deep-felt devotion causes immeasurable rays of light to stream forth from the bodies of the gathering of divinities in the field of refuge. The light strikes yourself and all sentient beings, purifying all misdeeds and obscurations. Rays of light then stream forth from the body of the root guru striking the whole retinue of victorious ones and their sons, whereby they melt into a mass of light and dissolve into the form of the root guru. He then glows immensely with a brilliance even greater than before, melts into light and dissolves into yourself. Thus, you rest evenly, as long as possible, free from the dualistic concepts of 'his mind' and 'your mind,' in the state of great blissful simplicity. Afterwards, dedicate the virtue.

At all times and in all circumstances, never depart from being mindful, careful and alert. Never separate yourself from the visualization of the objects of refuge. In all daily activities, such as walking and sitting, entrust your mind to the Three Jewels with total faith.

The things to abandon:

Having taken refuge in the Buddha one should not pay homage to mundane gods.

Having taken refuge in the Dharma one should give up harming sentient beings.

Having taken refuge in the Sangha one should not associate with heretical companions. Although there were no actual heretics in Tibet, one should not keep companionship with evildoers, those who slander the profound teachings of the Secret Mantra, or those who disparage one's master, since they are similar to heretics.

The things to adopt:

Having taken refuge in the Buddha, one should not step on even the tiniest part of a broken image, but give it immense respect and honor.

Having taken refuge in the Dharma, one should not step on even the tiniest part of scripture, but regard it as the actual Dharma of statement and realization.

Having taken refuge in the Sangha one should not depart from the notion that anyone who wears even the yellow robes is actually part of the sangha of shravakas belonging to our teacher, the Buddha. Moreover, when dressing in the morning, one should regard the upper garment as skillful means, the lower garment as knowledge, the sash as the unity of means and knowledge and one's hat as the essence of the master.

Whatever action you are engaged in you should never abandon the Three Precious Ones. Whenever you eat or drink you should make the first part an offering. When you are going upward, such as climbing a big mountain, think, "*I am going to guide all sentient beings to the realm of great bliss.*" When you are going downward, think, "*I am going to guide all sentient beings out of the lower realms.*" When going straight ahead, visualize the objects of refuge and think, "*I am making circumambulations, accompanied by all sentient beings,*" and recite the formula of taking refuge. In short, as much as you can, try to embrace all the neutral actions that you do with the great intelligence of nonconceptual naturalness and transform them into actions of virtue.

The benefits of taking refuge in the Three Precious Jewels in this manner are described in the Stainless Sutra:

*If the merit of taking refuge were to have a physical form,
It would be even greater than filling the entire realm of space.*

This is also mentioned in the Condensed Prajnaparamita:

*If the merit of taking refuge were to have a physical form
Even the three realms would be too small a vessel.
How can the treasure of water, the great ocean,
Be measured with one's hand?*

Furthermore, it is stated in the Sun Disc Sutra:

*The sentient being who takes refuge in the Buddha
Cannot be killed by ten million devils.
Although he may violate his discipline and have a troubled
mind,
He will definitely go beyond transmigration.*

As described in these and in other texts, taking refuge has immeasurable benefits. Therefore, you should earnestly apply yourself to the practice of taking refuge, the foundation of all the teachings.

Arousing Bodhicitta

This chapter has three parts:

- A. Arousing the bodhicitta of aspiration.
- B. Gathering the accumulations.
- C. Training the mind in the bodhicitta of application.

A. Arousing the bodhicitta of aspiration

In order to arouse bodhicitta, the mind set upon supreme enlightenment which is the essence of the path, retain the previously visualized Field of Accumulation as a witness. While bringing the meaning to mind think as follows:

Just as the truly perfected buddhas of the past, along with all the sons of the victorious ones, aroused the mind set upon supreme enlightenment and trained themselves in the disciplines of the bodhisattvas, thus I, too, will train for the sake of my parents, all sentient beings. They have, again and again in uncountable lifetimes, been my father or mother, husband or wife, friend or relative. They have benefited me in immeasurable ways and protected me from numerous dangers with immense kindness. For the sake of all these beings, my old mothers, and, motivated by great compassion, I will personally carry the burden of liberating them all from their countless miseries. I will establish them temporarily in happiness and ultimately in unexcelled bliss. In order to do this, I will accomplish total omniscience, the state of complete enlightenment!

Thinking this, keep the bodhicitta of aspiration, the resolve to attain the fruition, chiefly in mind and say:

Ho

*As all the victorious ones and their sons of the past
Aroused their minds towards the unexcelled, supreme
enlightenment,*

I will also accomplish buddhahood

In order to benefit my mothers, all the beings equal to space.

However many recitations you count daily, such as ten thousand, in the end definitely accumulate one hundred thousand, as well as the extra thirty thousand.

B. Gathering the accumulations

For gathering the accumulations and creating resolve in the cause, arousing the supreme bodhicitta of application, there are two parts, the preparation and the main practice.

Preparation

In order to purify your being and to perfect the accumulations, you should correctly offer the following 'seven condensed points' of gathering, purifying, and increasing. In the presence of the field of accumulation, the all-encompassing three roots, victorious ones and their sons who are present, filling the sky, you and all sentient beings should emanate as many bodies as there are dust motes on a plain and make prostrations with deep respect of body, speech, and mind. This is described in the Sutra on Blossoming in the Direction of the Great Liberation:

*Like the blossoming of a lotus flower
Join the palms of your hands above your head
And with cloud banks of innumerable bodies,
Prostrate to the buddhas of the ten directions.*

1. Prostrate with great respect of body, speech and mind and do not make mistakes concerning what should be adopted and what should be abandoned, such as disrespectful carelessness.

2. Symbolized by whatever you have in the way of material offerings, mentally create and visualize the offerings in the form of an inconceivably great cloud bank of offerings exemplified by the noble Samantabhadra.

3. Symbolized by the breaches of the seven kinds of vows of the pratimoksha, the bodhisattva trainings, and the tantric samayas of the vidyadharas as well as ordinary misdeeds, you should offer a confession with intense regret and remorse. Confess all your evil deeds, however many that you have accumulated throughout your lifetimes in beginningless samsara.

4. Happily and without envy, rejoice in the roots of virtue of all the noble ones; the shravakas, pratyekabuddhas, buddhas and

bodhisattvas and in all the meritorious actions performed by ordinary beings.

5. Request them to turn the wheel of Dharma in accordance with the different dispositions and capacities of beings, for the sake of saving the infinite amount of sentient beings from the ocean of misery.

6. For the sake of all beings, beseech them to remain for many hundred thousand millions of aeons without letting their form bodies pass into nirvana.

7. Symbolized by the roots of virtue gathered in this way, seal the practice by completely dedicating all the virtues accumulated throughout the three times of samsara and nirvana to the cause of great enlightenment.

Then make prostrations while saying:

OM AH HUNG HRIH

*I prostrate to Vidyadhara Padmakara
(And so forth).*

Daily, accumulate a suitable number of recitations, such as one hundred, one thousand, or ten thousand. Cultivate the meaning of the practice until you finally reach the number of one hundred thousand prostrations.⁴

C. Training the Mind in the Bodhicitta of Application, the Four Immeasurables, is The Main Practice

At the end, towards all beings in the three realms, generate the attitudes of:

The compassion of wishing them to be free from the cause of suffering.

The loving kindness of wishing them to possess happiness and the cause of happiness.

The sympathetic joy of wishing them not to be separated from true happiness, which is devoid of misery.

The impartiality which is free from prejudice, likes and dislikes.

⁴ In this system, the prostrations are performed during the seven branch practice.

Form the thought, *"In order to establish all sentient beings in the unified level of Vajradhara, I will practice the profound paths of development and completion in the Secret Mantra Vajrayana!"*
Then say:

By this merit may all beings possess happiness.

Freed from suffering, may it ripen upon myself.

*May they not be separated from the happiness devoid of misery
And may they abide in impartiality, the equal nature of all
things.*

Recite this as many times as you can, maintaining the attitudes and visualizations and repeatedly practice 'giving and taking' by linking it to the inhalation and exhalation of your breath. At the end of the session, rest evenly in the state of not conceptualizing either the objects which give refuge, the person who is given refuge, or the attitude in between. Following that, dedicate the virtue.

All these parts comprise the general preliminaries of Mahayana and the common preliminaries of Vajrayana.

Vajrasattva

Among the special preliminaries of Vajrayana, the meditation and recitation of Vajrasattva comes first, especially to purify adverse conditions, evil deeds and obscurations. As is said:

*All evil deeds and obscurations, the conditions adverse to
experience and realization,
Should be purified through the profound practice of
Vajrasattva.*

Recite:

AH

*Above my head on lotus and moon
(And so forth).*

Form this thought, *"That which hinders, obstructs, and harms our attainment of the precious state of the unexcelled and truly perfected enlightenment are our evil deeds and obscurations. Therefore they must be purified. The supreme method for purify-*

ing them is the meditation and recitation of Vajrasattva. I will make this my daily practice!" Then, let your body and mind rest in naturalness.

With yourself in your ordinary form, in the space about an arrow's length above your head, visualize a white lotus flower with its thousand petals in full bloom. On it is the seat of a full moon. Here sits the one whose essence is your root guru, in the form of Bhagavan Vajrasattva. His body color is white like a massive snow mountain struck by the light of one hundred thousand suns. He has one face and two hands. In the right he holds the five-pronged golden vajra of awareness and emptiness raised in the area of his heart center. With his left he supports the white silver bell of appearance and emptiness upon his thigh. His jet black hair, tied up in a top knot, is ornamented with a precious band and a jewel crest. He is adorned by the five silken Dharma garments: the silk shawl on the upper part of his body, the leggings of multi-colored silk on the lower part of his body, the silken tiara, silken ribbons and the jacket. He also wears the eight jewel ornaments: the jewel crown, earrings, throat ornament, bracelets, anklets, belt, long and short necklaces. He is in union with his consort, the white Vajratopa, who is holding a curved knife and a skull cup. Both of them are dignified by the nine peaceful expressions. With his feet in the vajra posture he sits as the essence of nondual bliss and emptiness in a sphere of rainbow lights and circles.

In the middle of the moon disc in his heart center is the white letter hung around which you should visualize the chain of the hundred syllable mantra, white and immaculate, radiating rays of light, and arranged like a coiled snake. Visualizing the deity is the preparatory power of the support. Next, the power of complete remorse is to feel intense regret, like having swallowed poison, towards all the evil actions and wrongdoings which you may or may not remember from the past.

Preceded by that, the main part of this practice is the power of the applied antidote. That is invoking the heart samaya of Vajrasattva, supplicating him with intense longing and devotion by forming this thought:

Guru Vajrasattva, please consider me and all other sentient beings and purify and cleanse all the evil deeds, downfalls, transgressions and breaches of samaya which we have created and accumulated in our lifetimes since beginningless samsara.

Thereby rays of light stream forth, filling the sky, from the seed syllable and mantra chain in the heart center of Vajrasattva above your head. The light fulfills the two benefits. Returning, a ceaseless stream of the nectar of coemergent wisdom begins to pour forth. It fills the interior of the body of both the lord and his consort and gradually two streams of nectar flow down in great measure. First from the vajra of the lord and then also from the lotus of his consort.

Entering through the aperture of Brahma at the top of your head, the stream completely washes the inside and outside of your body. All negative forces in the form of insects, all sicknesses in the form of pus and decomposing blood, and all evil deeds and obscurations in the form of liquid the color of ash and coal are driven out through your lower openings just as dust is washed away by a mountain stream flooded in springtime. Your body takes on the empty and luminous nature of light similar to an immaculate crystal sphere. Imagine that you are again completely filled with nectar and recite the hundred syllables in the manner of a supplication. Exert yourself incessantly as much as you are able. You should complete one hundred thousand mantras along with the additional number.

By practicing this visualization of the pouring of the nectar, all your evil deeds, obscurations, faults, downfalls and breaches of samaya are cleansed and purified.

At the end is the power of resolve and absolution. If you have a strong feeling of remorse for your negative actions it is a natural law that you will also feel a firm resolve. Therefore, resolve from the core of your heart, thinking, *"I see the evil of my past actions. From now on, even at the cost of my life, I will not commit any unvirtuous action!"* Chant the Rudra Confession,⁵ the Abhidana of the Samvara Tantra with the devotional tune according to your master. Finally, recite the confession lines of lamentation: *"Protector, due to my ignorance and delusion,"* and so forth until *"Child of noble family, all your evil deeds, obscurations, faults and downfalls are purified."*

Thus, Vajrasattva relieves and absolves you with his vajra speech, and instructs you by saying, "Henceforth do not engage in such actions even at the cost of your life." He then melts into light and dissolves inseparably into yourself. Imagine then that you be-

5 Included in the liturgies.

come the unity of appearance and emptiness in the form of Vajrasattva of Great Bliss. At the end, dissolve the elaborations of deity and mantra into the innate state of luminosity. Rest in equanimity looking into the natural face of the real Vajrasattva, the aware emptiness in which all the conceptions of something to be purified and something that purifies primordially do not possess any inherent existence. This is the unexcelled way of purifying obscurations by means of the ultimate completion stage. As the conclusion to the practice dedicate the merit.

When engaging in any kind of recitation such as the recitation and meditation of Vajrasattva, it is by all means very important not to let your mind wander away from the visualization and not to interrupt the recitation with ordinary talk. In a tantra it is said:

*If you lack this concentration,
You will have no result even if you recite for aeons,
Just like a boulder submerged in the ocean.⁶*

The benefits are described in the Immaculate Confession Tantra:

If you recite one hundred and eight times together the king of all confessions known as the Hundred Syllables, the quintessence of all the sugatas which purifies all breaches and conceptual obscurations, all your breaches will be amended and you will be saved from falling into the three lower realms. The yogin who has resolve in it and recites it as his daily practice will be regarded as the noble child of all the buddhas of the three times. They will keep him under their protection even in this very lifetime. There is no doubt that at the time of death he shall become the foremost son of all the sugatas.

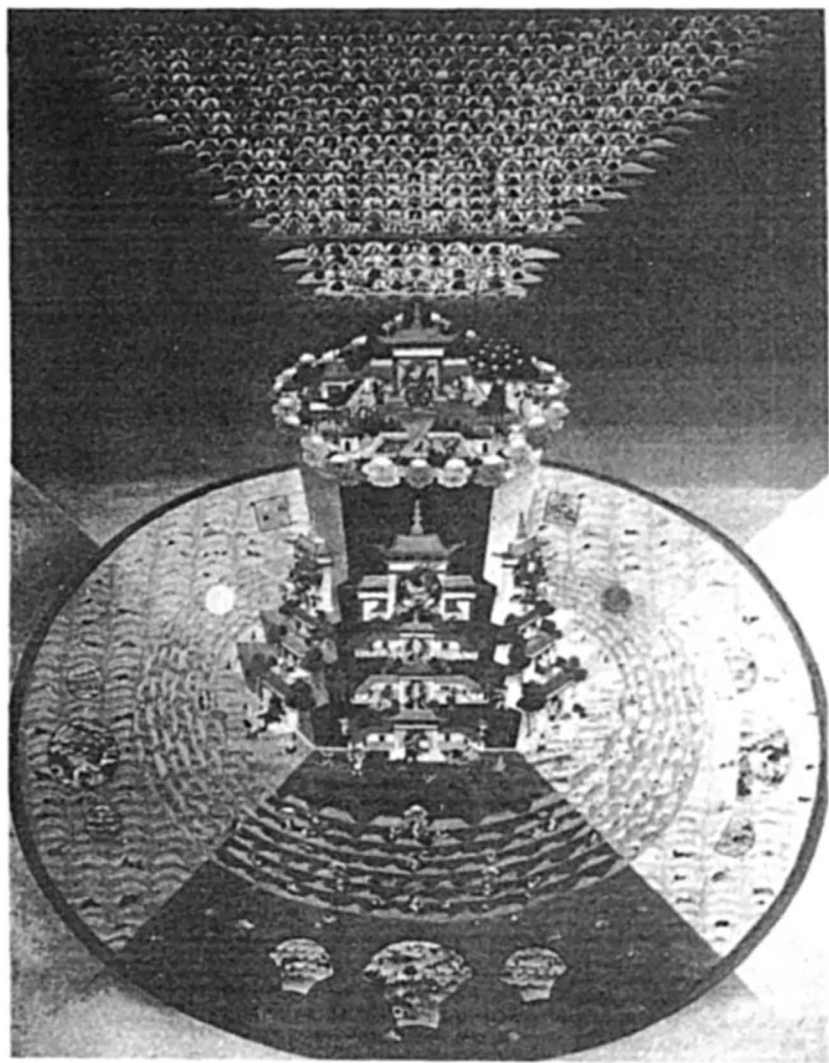
The Mandala Offering to Perfect the Accumulations, the Positive Conditions

*In order to perfect the positive conditions, the accumulations of merit and wisdom,
Offer mandalas of the ocean-wide realms of the three kayas.*

⁶ The boulder will never get wet inside.



Vajrasattva



Mandala Offering

As was said, mandala offerings are praised as being the supreme and wondrous method to fully perfect the two accumulations of merit and wisdom, the positive conditions. A sutra says:

*As long as you have not perfected the two supreme
accumulations,
You will not realize the supreme emptiness.*

Moreover, it is stated in a tantra:

*If you offer the entire three-thousandfold universe
Adorned with desirable qualities
To all the realms of the enlightened ones,
You shall perfect the wisdom of the buddhas.*

Also Tilopa said:

*Son, until you have realized that the essence
Of these appearances, which arise in dependent connection, is
beyond origination,
Never separate yourself, Naropa,
From the wheels of the chariot of the two accumulations.*

The Dharma Actions of Padma Garwang describes the time of offering the mandala:

*As to the mandala offerings for the purpose of gathering
accumulations,
Upon the mandala plate of a precious substance, wood or clay,
Sprinkle scented water, such as cow nectar
And arrange heaps made of precious stones, medicines, and
grains.
Of the two mandalas, the mandala of the shrine and the
mandala of the offerings,
Visualize first the mandala of the shrine.*

Having visualized the shrine mandala, the material of the practice mandala plate should be, at best, of gold or silver. Second best is copper or bell metal or, as a last resort, an object with a smooth surface such as a flat stone or wooden plate is also permissible. The heaps to be placed thereon should at best be precious stones such as turquoise, coral, sapphire and pearl. Next best are medicinal fruits such as the yellow, beleric, and emblic myrobalan. Third best are grains such as barley, rice, wheat or

legumes. As a last resort you can use stones, pebbles or sand, as the support for your visualization. In any case, polish the surface of the mandala plate thoroughly and begin by placing five heaps upon the practice mandala. The visualization of the 'support for the accumulations' is similar to the visualization for taking refuge, the only difference is that you need not imagine the wish-fulfilling tree.

Gather together the offering mandala and precious stones or any of the other articles mentioned above. First polish the plate carefully to symbolize the natural purity of sentient beings. Following that, sprinkle it with drops of cow nectar and perfumed water. This is said to be for the purpose of not letting the moisture of wisdom disappear. Then take a small heap with the thumb and ring finger of your right hand and, holding the mandala plate with your left hand, imagine that you and all other sentient beings are seated together and are physically placing the heaps of the threefold mandala.

With your voice leading, you are proclaiming the lines of the mandala offering. There are numerous mandala offerings, since the Old and New Schools each have their own traditions. In particular, each of the treasures of the Old School itself also has a mandala offering. Here in our own tradition we practice the mandala offering in the style of the Trikaya Jewel. However, we should follow the offering widely known here in Tibet that was composed by the protector of beings, Chogyal Phakpa of the Sakya School. Chant "*Om vajra bhumi*," and so forth, the mantra and the text. When saying "*Om vajra rekhe*," arrange the Iron Mountains. Saying "*The King of the Mountains, Sumeru*," place a big heap in the center and when saying East Videha, and so forth, first place a heap to the east which is the direction facing the 'field of accumulations.' Following that, place the jewel mountain to the east as it is the quality of the eastern continent, and in the same way the wishfulfilling tree to the south, the wish-granting cow to the west and the effortless harvest to the north. Of the seven royal possessions, the wheel is to the east, the jewel to the south, the queen to the west, the minister to the north, the elephant to the south-east, the supreme steed to the south-west and the general to the north-west. In addition, the treasure vase is to the north-east. Then, of the eight goddesses, the goddess of grace is to the east, the garland goddess is the south, the song goddess to the west, the dance goddess to the north, the flower goddess to the south-east,

the incense goddess to the south-west, the lamp goddess to the north-west and the perfume goddess to the north-east. The sun is to the east and the moon to the west. Finally place the precious canopy to the south and the banner of complete victory, victorious over all opponents, to the north.

Following that, while saying "*The abundant splendor and riches of gods and humans, without anything lacking,*" pour on covering everywhere and place the top ornament if you have one.

Then say, "*I offer this to all the sacred root and lineage masters, the yidam assembly of mandala deities, the buddhas and bodhisattvas, the dakinis and Dharma protectors along with all the assemblies of wealth gods and treasure lords. Out of compassion, please accept it for the benefit of beings. Having accepted it, please bestow your blessings.*" This was the mandala offering with the elaborate heaps.

According to our own treasure text, next make the offering by saying, "*OM AH HUNG, I and all the infinite beings,*" and so forth. Finally "*OM AH HUNG, The three realms, worlds and beings, splendor and riches,*" and so forth. Say these lines and make the offering, imagining the bodies, enjoyments and the ocean of virtues of yourself and all the infinite sentient beings, in the abundant forms of the Supreme Mountain, the four continents and the riches of gods and humans. This was the outer relative mandala offering of substantial things.

The inner mandala offering of the vajra body is to transform your body; the aggregates, elements, sense bases, sense organs, and the interior and offer them as offering articles. All these mandala offerings are nothing but your own mental projections. In fact, they do not possess any self-nature in their own respect. Recognizing this is the secret mandala of awakened mind.

Together with the visualization of offering these three mandalas count one hundred thousand, including the additions, of the longer or the condensed version of the verses mentioned above. At the end of the session, dissolve the field of accumulation into yourself and maintain the recognition of the nature of your mind.

Through offering these outer, inner and secret mandalas you will perfect the accumulation of merit, the means with conceptions, and the special accumulation of wisdom, the knowledge without conceptions. Through this, the conditions necessary for the supreme virtues of the paths and levels to arise in your being will soon be present.

When making mandala offerings it is essential to offer with pure motivation, to keep the offering articles clean and to make them pleasing. Exert yourself in the practice of these mandala offerings in order to gather the accumulations. This is a vital point of practice which should never be abandoned throughout the duration of the path.

Meditation on the Guru Yoga of Blessings, the Root of the Path of Vajrayana

*In particular, as the essence of all the paths,
Apply the key points of the guru yoga of devotion.*

This has three parts:

- A. Externally, to practice in the manner of supplication.
- B. Internally, to practice in the manner of recitation.
- C. Secretly, to practice the true guru yoga of simplicity in the manner of action-application.

A. Externally, to Practice in the Manner of Supplication

In this context, the power of experience and realization and the root of all the accomplishments on the path of Vajrayana, depend exclusively on the blessings of the sacred guru. The practice of guru yoga is, therefore, taught in all the tantric scriptures, stating that it is superior to all the practices of development and completion. A tantra says:

*Compared to meditating on one hundred thousand deities for
one million aeons,
It is superior to remember the guru for just one instant.*

The Hevajra Tantra says:

*The innate which is neither expressed by others
Nor to be found anywhere else,
Will be known by the timely and skillful teaching of the guru
And through one's own merit.*

Nagarjuna has said:

*When someone is falling from the summit of the King of
Mountains,
He will still fall though he thinks 'I will not fall.'
When someone has obtained beneficial teachings through the
kindness of the guru,
He will still be liberated even though he thinks 'I will not be
freed.'*

In the songs of the Great Chetsun it is stated:

*When someone feels devotion towards his master,
Certainly experience and blessings will arise.*

The Ati Kopa says:

*The one who meditates on the kind master
Above his head, in the center of his heart,
Or in the palm of his hand,
That person will be the holder
Of the accomplishments of a thousand buddhas.*

Drigung Kyobpa has said:

*If the sun of devotion does not shine
On the snow mountain of the guru's four kayas,
The rivers of blessings will not flow.
Therefore, be diligent in devotion.*

The Great Master has said:

*There is no happiness in the realm of samsara.
Endeavor earnestly in accomplishing liberation.
The excellent guru is the permanent object of refuge.
Supplicate him continuously from your heart.*

Since these statements are all true, the master, who possesses the nature of the Sangha as his body, the Dharma as his speech and the Buddha as his mind, is the embodiment of all the buddhas of the ten directions and the three times.

Moreover, at this time we lack the fortune of meeting the buddhas of the past and of tasting the nectar of their words. There is nothing present of what they did or taught. Even the Buddha him-

self did not appear without the support of a master. As is said in the Profound Path:

*Although the rays of sunlight are very hot,
Fire does not occur without a lens.
Likewise, the blessings of the buddhas
Also cannot appear without a master.*

Consequently, focus your mind with devotion and form this thought: *"My own master is superior to and possesses even greater kindness than the buddhas of the ten directions and the three times."* Then allow your body and mind to rest in naturalness. Let all your ordinary perceptions of the place where you are dissolve into the space of luminosity. After this, keep the one-pointed devotion that the world is sacred, vividly present as the Lotus Arrayed Realm of Akanishtha. Your dwelling place is sacred, vividly present as the palace of great liberation and the inhabitants are sacred, vividly present as the forms of the divine assemblies of vidyadhara masters. While visualizing yourself as your innate deity, whichever is suitable, or as Shri Vajrasattva, recite:

*In the sky before me, amidst an ocean of offering clouds,
(And so forth).*

In the sky before you, amidst an ocean of gathered offering clouds, is a precious throne supported by eight great lions. On it is a lotus flower with one hundred thousand petals. On the flower are two discs, the sun and the moon, which are the same size as the pistils.

Seated on the piled seat of these four is the one who in essence is your root guru and, in form, is the Vajra-holder of Uddiyana, Mahaguru Padma Thotreng Tsal, the great sovereign who outshines appearance and existence. His body is white in color with a hue of red. With one face and two arms, he has the expression of peacefully smiling wrath.

With his right hand raised, he points a five-pronged golden vajra into the sky. With his left hand in equanimity he holds a skull cup of nectar in which sits a vase whose lid ornament is a wishfulfilling jewel.

On his body he wears in layers: the secret white dress, the blue gown, the three yellow and red Dharma robes and the majestic brown brocade cloak. In the crook of his left arm he holds his con-

sort Mandarava concealed in the form of a three-pointed khatvanga.

On his head he wears the Padma Thongdrol, the lotus crown that liberates through seeing. It has a half-vajra top and is ornamented with a vulture feather, silk ribbons, a mirror and a peacock feather.

With his two feet in the playful royal posture, he is poised majestically within the sphere of appearance and existence as a gathering of rainbow rays, circles and masses of light.

Above his head, upon a lotus and moon seat, is Vidyadhara Shri Singha whose body color is red-brown. His right hand points in a threatening gesture at the sky. With his left hand in equanimity he holds a skull cup filled with nectar. He wears the attire of a yogic practitioner. On his right is Acharya Manjushrimitra and on his left is Mahapandita Jnanasutra.

Above the head of Shri Singha is Vidyadhara Prahevajra, Garab Dorje. To his right is Amitabha, and to his left is the Great Compassionate One. Above the head of Prahevajra is Vajrasattva, Vajradhara and Dharmakaya Samantabhadra with consort. They are arranged in tiers, one above the other. They are surrounded by the masters of the Luminous Heart Essence, by the Twenty-one Adepts, by all the other lineage gurus of the Mind and Space Sections and by the masters of the outer, inner and secret cycles of the Instruction Section.

To the right side of Padmakara, upon a lion throne, is Dharma King Lungten Dorje. He is surrounded by the vidyadhara masters of Lung Anu Yoga such as the lords of the three families, sons of the victorious ones and the herukas of the five families with their consorts. To the left side, upon a lion throne, lotus and moon are Buddhaguhya and Acharya Lilavajra. They are surrounded by the vidyadhara siddhas of Development Mahayoga such as the eight vidyadhara masters, and all the great charioteers of the Tantra and Sadhana Sections.

In between all these, seated like assembled cloud banks, are the ones who attained accomplishment in the Kriya, Charya, and Yoga tantras and the great charioteers of the Tripitaka such as the Six Ornaments and the Two Supreme Ones.

Further to the right of the form of Nangsi Silnon is Acharya Vimalamitra and to his left is Bodhisattva Shantarakshita. Around them are seated Dharma King Trisong Deutsen, Namkhai Nyinpo, Sangye Yeshe, Gyalwa Choyang, Drimey

Dashar, Langdro Lotsawa, Dorje Dudjom, Vairocana, Prince Yeshe Rolpa Tsal, Yeshe Tsogyal and the Kings's subject disciples, translators and panditas. They are again surrounded by a gathering of siddhas who, throughout the three times, have appeared, are present or are to appear. This is called the detailed, elaborated version.

As the medium version, you visualize merely the eight Indian vidyadharas, Prahevajra, Shri Singha, King Jah, the five excellent beings and the eight Tibetan vidyadharas.

As the condensed version, there is a tradition of teaching where the main figure alone is sufficient. Even in the condensed version, however, the chief figure has an inconceivable ocean of vidyadharas and siddhas from India and Tibet above his head and surrounding him. Together with the three great tertons he is seated as if actually present, in person.

To visualize all this is the outer form of practice called 'visualizing in the manner of a great gathering.' To visualize the three kayas, the Dharmakaya Amitabha, Sambhogakaya Great Compassionate One and Nirmanakaya Padmakara, one above the other, together with the three great tertons, as if they were actually present in person, is the inner form of practice called 'visualizing in the manner of tiers.'

The root guru, Mahaguru Padmakara, embodies all the buddha families. His body is the embodiment of the entire Sangha. His speech is the embodiment of the entire sacred Dharma. Since the expanse of his mind's realization is of one taste with the dharmakaya of all enlightened ones, he is the embodiment of all the yidams and buddhas. His qualities are the embodiment of all the Precious Ones. His activity is the embodiment of all dakinis and dharma protectors. To visualize him as such is the secret form of practice called 'visualizing in the manner of the all-embodying jewel.'

In short, he is seated as the great all-encompassing lord who externally is inseparable from the Three Jewels. Internally, he is inseparable from the three roots and, secretly, he is inseparable from the three kayas. He is, consequently, with respect to his qualities, equal to all the buddhas. In his kindness, however, he is superior to all the enlightened ones. Make a firm decision about this, arouse certainty and think:

No matter what happens to me or any of the infinite sentient beings, whether it is good or bad, joyful or sorrowful, exalted or

downtrodden, Precious Master of Uddiyana, please think of me, in whatever you do! Besides you, root guru, I have no other refuge or hope, protector or helper. Please bless my being by clearing away the obstacles on the path to enlightenment. Increase the virtue of the paths and levels and ultimately bless me to be inseparable from the three secrets of the supreme vidyadhara guru!

Maintain this thought and make supplications with intense trust and devotion, placing your complete reliance on him. Moreover, according to the vajra speech of Padmakara:

Although there will arise infinite different kinds of obstacles for the people who try to practice the sacred Dharma correctly, the only method for dispelling them is supplication to the guru. An advice superior to this has not been taught, is not being taught and will not be taught, even by all the buddhas of the three times. When the obstacles are dispelled, that itself will accomplish the siddhis. Based on that the paths will also be traversed. Therefore, it is important, first of all, to supplicate the guru in order to remove the outer, inner and secret obstacles.

Also he said:

Especially, supplicate in this way in order to remove all obstacles.

As was said, recite the Barchey Lamsel, Clearing the Obstacles of the Path: "OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG. Dharmakaya Amitabha, I supplicate you," and so forth. Recite it one hundred, one thousand, ten thousand, or one hundred thousand times; as many as you are able.

The summary of all supplications, the Six Vajra Lines, beginning with "*Buddha of the three times, Guru Rinpoche,*" you should recite one hundred thousand times together with the additional numbers. At the end of each session, having done as many as you can, such as one hundred, etc., chant the Lineage Supplication also.

B. Internally, to practice in the manner of recitation along with receiving the empowerments

Having supplicated in this way, rainbow lights and circles in the form of bodies, syllables and attributes appear from the three

centers of each of the figures in the divine assembly. They are countless like specks of dust in a sunbeam and they dissolve into yourself. Imagine that you thereby obtain all the empowerments, blessings and accomplishments. Then, endeavor in reciting the Vajra Guru Mantra as your sole supplication and invocation. Do exactly four hundred thousand for each syllable. At times, chant the long or short supplication, whichever is more suitable.

To conclude the practice of making supplications and recitations, no matter the amount, supplicate while thinking of the qualities of the root and lineage gurus. Thereby, the assembly comprising the three roots dissolves into the lineage gurus, the embodiments of all objects of refuge. They then dissolve into the Precious Master of Uddiyana.

The Guru himself is seated as the embodied essence of the vajra body, vajra speech, vajra mind and vajra wisdom of all the buddhas. At the top of his head, from the letter om, shining like a crystal, white rays of light stream forth and dissolve into the top of your head. This purifies your bodily karma, such as that caused by killing and other physical obscurations. You are authorized to practice the path of the development stage. Imagine that the good fortune to attain its fruition, the level of nirmanakaya, is established in your being.

Then, red rays of light stream forth from the letter ah, glowing like a lotus ruby in the guru's throat center and dissolve into your throat. This purifies verbal karma, such as that caused by lying, divisive talk and other obscurations of speech. You obtain the secret empowerment and you are authorized to practice the path of tsa-lung; the channels and winds. Imagine that you have become endowed with the good fortune to accomplish its fruition, the level of sambhogakaya.

Then, blue rays of light stream forth from the azure colored hung in the heart center of the guru and dissolve into your heart center. This purifies mental karma, such as that caused by wrong views and other obscurations of mind. You obtain the wisdom-knowledge empowerment and you are authorized to practice the phony path. Imagine that the good fortune to accomplish its fruition, the level of dharmakaya, is established in your being.

Then, multicolored rays of light stream forth from the letter hrih in the guru's navel center and dissolve into your navel center. This purifies the combined obscurations of your three doors. You obtain the fourth empowerment and you are authorized to

practice the path of the Great Perfection. Imagine that the good fortune to accomplish the fruition, the state of svabhavikakaya, is established in your being. Meditate in this way while receiving the empowerments.

C. The practice of the true guru yoga of simplicity, in the manner of the action-application

Chant, "The great master of Uddiyana," and so forth. Due to your intense devotion to the guru, he regards you with an even greater compassion. Thus, with a smiling face and with his eyes gazing passionately, he dissolves joyfully into yourself. Look into your own mind inseparable from the mind of the guru, the innate and natural face of awareness and emptiness which is free from the thought constructs of the three times. In other words, your mind free from mental constructs is dharmakaya. Luminous wakefulness free from fixation is sambhogakaya. The unobstructed basis for manifesting as manifold expressions is nirmanakaya. The inseparability of essence, nature and function is stated by Acharya Lilavajra:

*Within basic awareness; essence, nature and function,
Is the mandala of all the victorious ones, it is taught.
The three kayas are your natural possession.*

The Norbu Trako Tantra says:

*The state of perfect enlightenment is your awareness itself.
Its essence remains unchanged throughout the three times.
Its nature is always without obstruction.
Its function is constantly self-manifest.*

The Thalgyur Tantra says:

*The naturally abiding wisdom
Is inseparable in a threefold manner.*

The Pearl Garland Tantra further says:

*Within the primordial purity of the very beginning,
There is not even the word 'confusion.'
How can there then be the word 'nonconfusion?'
Confusion is therefore primordially pure.*

Having resolved the ground through the view in accordance with these statements, you should rest evenly for as long as you can in the state free from all kinds of limited constructs.

Here you can engage in the main practice, i.e. the extensive, medium, or condensed practice manuals for development and completion.⁷ Or, at this point, if you are about to engage in the activities of daily life, you should chant the verses for dedication, aspiration and auspiciousness beginning with, "Ho. The virtue of practicing the Secret Mantra of the great vehicle," and so forth.

Concluding Practices

One must completely dedicate all the roots of virtue for supreme enlightenment and seal the practice with pure aspirations. It is said in the Sutra Requested by Wisdom Ocean:

*Just as a drop of water falling into the great ocean
Does not disappear before the ocean has dried up,
Likewise, the virtue which has been fully dedicated towards
enlightenment
Will not be exhausted before enlightenment is attained.*

In that way, you should exert yourself at all times in dedicating your virtue to the benefit of all sentient beings. Dedicate all the virtues gathered throughout the three times by yourself and others, exemplified by your present spiritual practice, while giving it the seal of nonconceptual knowledge just like the complete dedication of Manjushri Kumara.

You should also train yourself in the general three yogas of continual practice. Thus, you must train in spending your time acting in accordance with the Dharma in all the activities of your daily life. Especially, offer to the master the first part of your food and drink, regarding it as having the nature of nectar, and offer him your clothing, thinking them to be divine garments. No matter what occurs within your six sense perceptions, be it good or bad, pleasant or unpleasant, do not give way to ordinary thoughts. Continuously maintain awareness of the manifestations of deity, mantra, and wisdom.

⁷ See "Translator's Preface."

When about to lie down in the evening, chant supplications for the sake of yourself and others, such as Sampa Lhundrup, 'Spontaneous Fulfillment of Wishes,' and Barchey Lamsel, 'Clearing the Obstacles of the Path.' In particular, chant the 'Aspiration for Purifying the Realm of the Three Kayas.' Afterwards, the guru at the top of your head comes down through the aperture of Brahma and appears within your heart center which is in the form of a four-petaled lotus flower. The light rays from him totally illuminate the interior of your body. Direct your mind to that and go to sleep, maintaining the continuity of practice, the state in which the guru's mind and your own are inseparably mingled. Alternatively, the rays of light hit the outer world which is visualized as a celestial palace. The world then melts into light, like salt left in water, and dissolves into the inner inhabitants, all sentient beings, who you visualize as deities. They then dissolve into you and you into the guru in your heart center. He then dissolves into nonconceptual luminosity.

Rest then, without being interrupted by other thoughts, in the state of inner luminosity, the dissolved yet unobscured nakedness of aware emptiness. If you happen to wake from that, cut the flow of thinking, the subtle discursiveness and dreaming. Maintain the all-pervasive and natural brilliance of luminosity. Through this you will attain the luminosity of the sleeping state and recognize dreaming. After that, practice the 'yoga of getting up at dawn' as has been explained, and then the rest of the four sessions.

In general, even when practicing the main part,⁸ the preliminaries are never to be cast away. When practicing the development and completion stages it is essential to practice the receiving of the four empowerments by means of the guru yoga at the beginning of each and every session. In short, by simply perfecting the path of the preliminaries with pure devotion and samaya, you will be assured of going to the Glorious Mountain of Chamara, even without having to depend upon the main part of practice. In that pure realm it is certain that you will reach the supreme vidyadhara level swifter than the course of the sun and moon, through the path of the four vidyadharas.

8 The 'main part' refers here to yidam or Dzogchen practice.

Prologue

*I have written this lucid and concise guide book
To the sections of accomplishing supreme enlightenment
through the preliminaries
Of the profound instruction, 'Dispeller of All Obstacles,'
Which is exalted among the one hundred million guru
practices.*

*Exemplified by this merit, may all the virtue accumulated
throughout the three times
Cause myself and the entire ocean of sentient beings filling the
sky
To be accepted until enlightenment
By the Dharma King of Uddiyana, the union of the three kayas.*

Although I made some notes on what little remained in the field of my mind from the time I thoroughly received the ripening and liberating profound instructions from the lips of the All-knowing King of Dharma, the venerable and supreme master, they were left unedited. Later on, on the crown of my head, I received an insistent command from the precious reincarnation of Tsangsar Ngaktrin Lama, Karma Ngawang Samten Yeshe Gyamtso, who is the divine son of the one who appeared as the daughter of the blood line of the great master and treasure revealer himself.⁹ When, in addition I received requests from some faithful disciples not to turn my back on them, I took the notes mentioned above as the basis and ornamented them a little with the immaculate preliminaries of the Early Translation School. Other than that, I, myself, do not possess any accomplishments or qualities which could merit a composition. Yet, without falling prey to distortions, self-seeking or bloated arrogance, this was written in the residence of the lord, the Vajra Arrayed Palace of Secret Mantra at Negang. It was written with the thought of benefiting a few beggars like myself, by one who walks at the end of the line of the Dharma lineage of the great master and treasure revealer. One who eagerly partakes in the evil deeds of living off donations and who was born in the family line of the lord's brother, the insensitive tramp known as Padma Gyurmey Kunsang Thek-

9 For details of Samten Gyatso and his mother Konchok Paldron, see the Life and Teachings of Chokgyur Lingpa, Rangjung Yeshe Publications.

The Great Gate 75

chok Tenphel Ngedon Dewey Dorje Chokley Namgyal. May this be a cause for all beings to attain the level of the Ever Excellent Vidyadhara Master.

Sarva mangalam. May all be auspicious!



Wake-up Practice



spoken by Tulku Urgyen Rinpoche

In the morning we should begin with the practice of *Awakening from the sleep of ignorance*.

Chant the liturgy called "*Awakening from the Sleep of Ignorance*" from the Barchey Kunsel teachings, and then, after exhaling the stale breath, visualize the guru on top of your head. Next recite the *Buddha of the Three Times*, after which the guru dissolves into yourself.

From beginningless time until now, the wisdom prana has been obscured by the klesha prana, the wind of disturbing emotions. This klesha prana continually leads to thoughts of attachment, aggression and delusion, thereby creating habitual patterns. To avoid this, expel the stale breath.

At the outset of practice straighten the body. As the right nostril is the major path for the movement of the strong kleshas, first exhale through the right nostril, then the left and finally through both. Exhale the stale breath three or nine times, whichever is suitable. The exhalation should be accompanied by a hissing sound and the inhalation should be done slowly. When exhaling, imagine that all the karmas, kleshas, evil deeds, obscurations, sicknesses and negative forces flow out like smoke from a chimney. When inhaling, imagine that five colored rainbow lights of the blessings, wisdom, loving compassion, activities and qualities of all the victorious ones and their sons dissolve into yourself. Negativity leaves your body through all the pores, but mainly through the nostrils.

Then, while imagining your root guru above the crown of your head, chant "Buddha of the Three Times," an incredibly blessed supplication especially suited for these times. Most people in Tibet did not have to learn this supplication to the guru, because the Dharma was so widespread that even small children could chant it without deliberate study.

When we chant,

DUSUM SANGYE GURU RINPOCHE

Buddha of the three times, Guru Rinpoche,

we are supplicating Guru Rinpoche who carries out all the activities of all the Buddhas in order to tame beings.

When we chant,

NGODRUB KUNDAK DEWA CHENPO SHAB

Lord of all accomplishments, great blissful one,

we recognize his attainment as 'the guru of great bliss.'

When we chant,

BARCHEY KUNSEL DUDUL DRAKPO TSAL

Dispeller of all obstacles, wrathful tamer of Maras.

we know that he can conquer all.

This is the external practice. The treasures of Chokgyur Lingpa include the external practice, called Barchey Kunsel, "Clearing Away the Obstacles," the inner practice, Sampa Lhundrup, and the secret practice, Dorje Draktsal. These lines contain all three. The first line, "Buddha of the three times, Guru Rinpoche," is the outer practice, Barchey Kunsel. The next line is the Sampa Lhundrup, the inner practice, and the third line is the secret practice, Dorje Drakpo Tsal.

SOLWA DEBSO JINGYI LOBTU SOL

I supplicate you, please grant your blessings.

One supplicates all three.

CHINANG SANGWEY BARCHEY SHIWA DANG

Please pacify the outer, inner and secret obstacles.

The outer obstacles are the obstacles of the outer elements. The inner obstacles are those of the channels and winds. The secret obstacles are those of grasping and fixation. So the essence of the Barchey Kunsel, the external practice, is to pacify or dispel these three kinds of obstacles.

SAMPA LHUNGYI DRUBPA JINGYI LOB

Bless me with the spontaneous fulfillment of my wishes.

Through this blessing, whatever you wish for, such as the supreme and common siddhis, may be spontaneously accomplished. In fact, when obstacles are cleared away, the siddhis will be spontaneously accomplished.

The Barchey Kunsel sadhana is contained in the *'Essence Manual of Oral Instructions'* (Trinley Nyingpo). However the essence of this instruction is condensed into the supplication, "Buddha of the three times, Guru Rinpoche." One wishes to accomplish the common and supreme siddhis. One supplicates wholeheartedly, with a single-pointed frame of mind, without any doubt. One resolves there is no hope or refuge elsewhere than in the guru.

In Tibetan, the word 'glorious' refers to the splendor or the glory of having realized the dharmakaya for the benefit of oneself, and the glory of manifesting the rupakaya for the benefit of others. This is the twofold benefit. In Tibetan, the expression 'glorious and precious root guru' is always used since it is the root guru who confers the empowerments, expounds the tantras and imparts the oral instructions. Among root gurus, the one who introduces the unborn dharmakaya of one's own mind is called the precious root guru.

After repeating the supplication to Guru Rinpoche three times, recite one rosary of *Lama Khyenno*. That means, "Lama, think of me" or "take care of me" and "I supplicate you" or "I take refuge in you." Finally, the guru melts into light and one considers oneself inseparable from him. One's body, speech and mind and the guru's body, speech and mind become inseparable.

After this comes the two clarifications of attitude: the bodhisattva attitude of vast thought, the sutra path, and the Secret Mantra attitude of profound method, the mantra path.

The root of all the vehicles is the two precious kinds of bodhicitta. According to the sutra path one accomplishes enlightenment through emptiness and compassion. Emptiness is the path of prajna; compassion is the path of upaya. According to mantra, upaya is the development stage and prajna is the completion stage. Through development and completion one attains the unified level of Vajradhara. These are the special principles of sutra and mantra. The root of both is the relative and absolute bodhicitta, complete within the attitude of compassion. The link between Buddhas and beings is compassion. It is never the case that Buddhas, after attaining enlightenment, leave sentient beings behind. This is because of the power of compassion. Once enlightened, Buddhas have not even a hair tip of self interest, they accomplish only the benefit of others. Whether a Dharma practice carries one towards a perfect path or not depends upon one's attitude. Taking on the bodhisattva attitude of vast thought, resolve: "May all the sentient beings as vast as the sky, possess happiness and be free from suffering. So they may obtain complete and perfect enlightenment, I will practice this profound path of meditation." The vast thought of the bodhisattva attitude refers to the sutra teachings of the bodhisattvas, the Mahayana vehicle.

Through the Secret Mantra attitude of profound method, envision the external world as the celestial palace and the inhabitants, all sentient beings, as having the nature of dakas and dakinis. The thoughts of all sentient beings have the nature of primordial purity, the wisdom of enlightened mind. This is called the three-fold mandala: appearances as the mandala of the deity, sounds as the mandala of mantra, and thoughts as the mandala of wisdom. It is also called the *three things to carry*. This pure perception is what is meant by the Secret Mantra attitude of vast methods.

The principle of Secret Mantra is nothing other than pure perception of that which has existed since the very beginning. One should never be separated from pure perception. The outer world is pure; all sentient beings are dakas and dakinis. Even dogs and pigs, although appearing to be impure beings, possess the enlightened essence. They also possess the constituents of flesh, blood, heat or warmth, breath and vacuities, the five properties of the five elements. In fact, the five skandhas are of the nature of the five male buddhas and the five elements are of the nature of the five female buddhas.

First we dissolve the guru into ourselves, then we form the attitudes of bodhicitta. The training in awakening from the sleep of ignorance is a practice widespread in all the Buddhist traditions of Tibet, both the old and the new schools. Different liturgies are used but the practice is the same. The Barchey Kunsel terma of Chokling was spoken by Guru Rinpoche. We incorporate it here, since waking up in just an ordinary manner has little benefit.

Actually we have been sleeping since beginningless time. Sleep is an aspect of ignorance, a subsidiary aspect of closed-mindedness. The sleeping state is not stupidity itself because stupidity means being unaware or ignorant of the true meaning. Sleep is one of the seven thought states, whereas the actual stupidity is ignorance of the true meaning. This king of stupidity has sleep as his minister.

At the very moment of waking up one should think of Guru Rinpoche with all the dakas and dakinis, voices singing and ornaments dangling. With ornaments of jewel and bone, they play hand drums and bells. "This is what wakes me up." Thus should one wake, not just in an ordinary manner. This is the meaning of stirring from sleep. Due to their compassion and powers, one is awakened, not merely from ordinary sleep but from the sleep of ignorance. So: "Now I have awakened into the space of awareness wisdom."



The Mind Ornament of Padma



An Explanation of the Vajra Verse Supplication

His Holiness Dudjom Rinpoche

OM SVASTI

*Having paid homage to the lord guru,
The wishfulfilling jewel who dispels our misery when we think of
him,
I will let my words open up a small understanding of the meaning
Of the Vajra Verse Supplication.*

The supplication is stated in these words:

*Buddha of the three times, Guru Rinpoche,
Lord of all siddhis, Great Blissful One,
Dispeller of all obstacles, Wrathful Tamer of Mara,
I supplicate you, please bestow your blessings.
Pacify the outer, inner and secret obstacles
And bless me with the spontaneous fulfillment of my wishes.*

I will now clarify a little of the meaning of these vajra words of Guru Rinpoche himself, the quintessence of all supplications revealed in the profound treasures of Orgyen Chokgyur Lingpa, by explaining it in accordance with the regular teachings of Kunkhyen Lama Dorje Siji Tsal from the oral instructions of my family lord, Gyurmey Ngedon Wangpo.

Buddha of the three times, Guru Rinpoche

Externally, this means the precious Buddha among the Precious Ones, because Orgyen Rinpoche himself is the master who is inseparable from the three mysteries of all the buddhas appearing throughout the past, present and the future.

Internally, it means the guru, the root of blessings, among the three roots, because Orgyen Rinpoche himself is the general wisdom form of all the gurus of the Mind, Sign and Hearing Lineages.

Secretly, it means the dharmakaya among the three kayas, because he is primordially present as emptiness endowed with all the supreme aspects possessing the indivisible nature of the kayas and wisdoms.

Lord of all siddhis, Great Blissful One

Externally, this means the sacred precious Dharma, because all the virtues of the truly high and the definite goodness originate from practicing in accordance with the words of the guru.

Internally, it means the yidam, the root of siddhis, because all the common and supreme siddhis without exception originate from Guru Rinpoche himself.

Secretly, it means the sambhogakaya, because he enjoys all the phenomena of samsara and nirvana as unconditioned great bliss in the manner of nonduality, without moving away from dharmakaya.

Dispeller of all obstacles

Externally, this means the precious Sangha, because the dispelling of all the obstacles for the five paths and ten bhumis, as well as the origination of all virtues, depends upon the sangha, the companions on the path who, again, originate by means of Orgyen Rinpoche.

Internally, it means the dakini and dharmapala, the roots of activity, because they clear away the practitioner's obstacles on the paths and bhumis and accomplish favorable conditions by means of the four activities. They, too, originate through Orgyen Rinpoche himself because he is the main figure in all mandalas.

Secretly, it means the nirmanakaya, because he emanates in bodily forms, taming by any means necessary, within the perceptions of the various higher, inferior or mediocre disciples. He establishes them on the paths of ripening and liberation after having taught all the essential points of the profound and extensive teachings to suit their intellects.

In this way, the one who externally is the nature of the Three Precious Ones, internally the nature of the three roots and secretly the nature of the three kayas, the chief form of all the buddhas, the source of all the sacred teachings, the crest ornament of the entire Sangha and who is the great lord encompassing all families, he is the one who holds the secret name, the

Wrathful Tamer of Mara

Why is that? It is because he spontaneously tamed the terrifying four maras, delivered the three secret enemies into dharma-dhatu and liberated himself through realization. Since he has attained mastery over the four activities, he liberates others out of loving kindness by means of the unceasing compassion of eliminating and cherishing. Thus, through his power of great wisdom endowed with the twofold purity, he liberates the two obscurations, along with habitual patterns, into the state of nondual space and awareness.

To the guru who possesses such qualities,

I supplicate you

Externally, approach the desired aim of quickly achieving the supreme and common siddhis by supplicating him with the intense power of devotion and longing.

Internally, accomplish Guru Rinpoche's level by acknowledging the fact that your three doors primordially are the mandalas of his body, speech and mind.

Secretly, supplicate by applying the activities and maintaining the unfabricated continuity of self-awareness in its natural state; the real means of resolving the fact that the guru is nothing other than your mind-essence endowed with the nature of the four kayas and five wisdoms.

By having supplicated in this way,

Please bestow your blessings

This means, "Please bless me to accomplish the vajra body, the apparent yet empty body, after having been blessed with the guru's body in my body. Please bless me to accomplish the vajra speech, the resounding yet empty speech, after having been blessed with the guru's speech in my speech. Please bless me to accomplish the vajra mind, the aware yet empty mind, after having been blessed with the guru's mind in my mind."

Pacify the outer, inner and secret obstacles

All the conditions adverse to accomplishing enlightenment are called 'obstacles.' Outer obstacles are the sixteen major fears: the 'earth fear' of pride, the 'water fear' of desire, the 'anger fear' of fire, the 'envy fear' of wind, the 'lightning fear' of thunderbolts, the 'weapon fear' of what is sharp and piercing, the 'tyrant fear' of prisons, the 'enemy fear' of bandits and thieves, the 'ghost fear' of flesh-eaters, the 'wrath fear' of elephants, the 'beast fear' of lions, the 'poison fear' of snakes etc., the 'illness fear' of plague etc., the 'fear of untimely death,' the 'fear of poverty and scarcity,' and the 'fear of vanishing sense pleasures.' Thus, these are the sixteen.

Inner obstacles are the four maras; the 'aggregate mara' of ego-clinging, the 'klesha mara' of desire and attachment, the 'godly son mara' of deception, and the 'lord of death mara' of snatching one's life away.

Secret obstacles are the kleshas of the five poisons: desire, anger, stupidity, pride and envy.

What do they cause obstacles to? They cause obstacles to accomplishing liberation and the state of omniscience. For this reason supplicate, asking that all outer obstacles may be pacified by the power of the realization that sights, sounds and awareness are the display of deities, mantras and dharmakaya; that all inner obstacles may be pacified by liberating grasping and fixation into the space of egolessness; and that secret obstacles may be pacified by the power of realizing that the five poisons are the five wisdoms and taking adverse conditions as the path.

And bless me with the spontaneous fulfillment of my wishes

Concerning wishes, there are temporary wishes and ultimate wishes. As to the first, supplicate, for as long as enlightenment has not been attained, to accumulate the conditions conducive to accomplishing it. These are stated as follows:

*Long life span, and likewise no sickness,
A handsome form, good fortune and class,
Wealth and intelligence; thus seven.*

Supplicate that you may be sustained by these 'seven qualities of a high rebirth,' and especially that your being may be enriched by the 'seven noble riches.' The seven noble riches are: the richness of faith, the richness of discipline, the richness of diligence, the richness of modesty, the richness of learning, the richness of generosity and the richness of intelligence.

The ultimate wish is called the supreme siddhi of Mahamudra. Concerning this, the ground which is the mind-essence of all sentient beings, the sugatagarbha, abides primordially as the nature of buddhahood. Yet, without recognizing sugatagarbha, your natural face, you become veiled by the two obscurations and habitual patterns and then wanders through samsara. Therefore, practice the path, the unity of the two accumulations or the unity of the development and completion stages, as the remedy for these two obscurations. Consequently, the fruition is to realize the natural state as it is after purifying the passing stains of this naturally pure mind-essence endowed with the nature of the four kayas and five wisdoms into dharmadhatu. This is called the attainment of the supreme siddhi. Therefore, supplicate, "*Quickly and without depending upon effort and struggle, please bless me with the automatic and spontaneous fulfillment of all my temporary and ultimate wishes!*"

*The supreme swift path, the most eminent of all,
Is this excellent guru supplication.*

Adhere to it, you who long

For all the goodness and desirable things of this life and of the future.

*Through the virtue of exerting myself in this way, may I and
other beings*

Be accepted by Guru Rinpoche in all our lives

And with the fulfillment of the wish for the two benefits,

May the goodness of welfare and happiness flourish.

Due to the inquiry and request from the qualified knowledge-
lady Tseten Yui Dronma, this was freely written in the Wishful-
filling Lion Cave at Paro Taktsang in Bhutan by the vidyadhara
aspirant, Jigdrel Yeshe Dorje. Siddhi Rastu.



The Concise Manual for Daily Practice



According to Lamey Thukdrub Barchey Kunsel,

The Guru's Heart Practice, Dispeller of All Obstacles

The yogin of true simplicity
When practicing this essential daily yoga,
Should in solitude gather all the articles necessary
To be a suitable vessel for meditation.
He should then with one-pointed concentration
Enter the meaning of deity, mantra and wisdom.

NAMO

*I and all beings equal to the sky
Take refuge in the ones who are the supreme refuge.
Developing the bodhicitta of aspiration and application,
I will accomplish the level of the Trikaya Guru.*

HUNG

*From the space of emptiness, all-illuminating wisdom,
The seed-samadhi HRIH emanates light
And all appearance and existence is the realm of Padmajala.
Amidst this wonderfully decorated inconceivable mandala,
Upon a jewel throne, lotus, sun and moon,
The syllable HRIH transforms and in an instant I become
Mahaguru Orgyen Thotrenge Tsal,*

*The glorious subjugator of appearance and existence, white-red
with a peaceful-wrathful expression.*

*My right hand raises a five spoked vajra into the sky
And my left holds in equanimity the skull cup with life vase.
In the crook of my left arm the secret consort is embraced in the
concealed form of a khatvanga.*

*I wear the lotus crown, secret dress, gown, Dharma robes and
brocade cloak,
With two feet in the playful royal posture, I am majestically poised
in a sphere of rainbow light.*

*Above my head sits the sambhogakaya, mighty Avalokiteshvara
And the lord of the family Amitayus.*

*Above, below and in all directions are the twelve manifestations
And an ocean of the three roots and Dharma protectors gather like
cloud banks.*

*This is the primordial spontaneously present inseparability of
samaya being and wisdom being.*

*Light rays emanate from the HRIH in the heart center of the lord of
the family.*

*Gathering all the life nectar of samsara and nirvana, they
dissolve into myself.*

*By the compassionate miraculous manifestation of the noble and
supreme tamer of beings*

*The six kinds of beings' sufferings and their causes are purified.
In the heart center of myself as the guru embodying all families
Is a golden vajra with the letter HRIH in the center,
Encircled by the mantra chain wherefrom rays of light emanate.
They make offerings to the noble ones and accomplish the benefits
of beings.*

*The outer vessel is the Akanishtha realm of all -encompassing
purity,*

*The inner contents are the mudra deities of appearance and
existence as manifest ground.*

*Resounding sounds are mantras and thoughts are the space of
luminosity.*

*The activities of the four common karmas are naturally fulfilled
And as the supreme, in the vajra continuity of unchanging great
bliss,*

The level of the Immortal Trikaya is attained.

The three syllables are the three kayas inseparable.
VAJRA GURU is the family lord,
PADMA is manifest as the mandala circle,
SIDDHI HUNG invokes the siddhis.
This vajra mantra where approach, accomplishment and
activities are condensed into one,
Fulfills all the activities.

In the end of the session supplicate the guru
Who embodies all the families and mingle your mind with his.
Then seal by dedicating the gathering of virtue and make
aspirations.

HO

*By the power of accomplishing the mandala of the vidyadhara
guru,*

*May I and all the infinite sentient beings without exception
Spontaneously accomplish the four kinds of activities
And be liberated into the luminous space of dharmakaya.*

*May the blessing of the root and lineage gurus enter my heart.
May the yidams and dakinis accompany me like a shadow follows
the body.*

*May the Dharma protectors and guardians clear away all
obstacles.*

*May there be the auspiciousness of attaining the supreme and
common siddhis.*

By supplicating constantly with devotion to the root guru
inseparable
From the great master Padma,
All obstacles will be cleared and the accomplishments attained.
Samaya, seal, seal, seal.

This is the perfect essence of the profound Dharma treasures of
the incarnated great treasure revealer Chokgyur Dechen Lingpa.



Liturgy for the Concise Daily Practice



NAMO

Dagdang khanyam semchen malü kün

Kyabkyi chogyur namla kyabsu chi

Möndang jugpey jangchub semkye ney

Kusum lamey gophang drubpar gyi

HUNG

Tongnyi yingley yeshe küntu nang

Gyu yi tingdzin hrih ley ötrö pey

Nangsi tamchey pema drawey shing

Ngotsar köpa samye kyilkhör ü

Rinchen sengtri pema nyiday teng

Hrih yig yongyur dagnyi keychik gi

Maha guru orgyen thötreng tsal

Nangsi silnön karmar shi trö nyam

Chak yey dorje tse nga khala char
Yönpey nyamshak dekyong tsebum nam
Sangyum beytsul khatvam yön na tril
Peysa sangpö chögö sabber söl
Shabnyi röltab ja ö longna gying
Chiwor longku chenrey siwang dang
Rigkyi dagpo tsepa meygön shug
Teng og choktsam ramtrul chunyi dang
Tsasum chösong gyamtso trintar tib
Dam ye yermey döney lhundrub pey
Rigdag thukay hrih ley ö trö pey
Sishi tsechü kündü rangla thim
Phagchok drodül thukjey chotrül gyi
Rikdrug drowey du ngel gyuchey jang
Rangnyi rigdü lamey thuka ru
Sergyi dorjey tewar hrih yig tar
Ngak kyi trenwey korley öser trö
Phakpa chöching semchen dönkün jey
Chinö dagpa rabjam ogmin shing
Nangchü nangsi shirsheng chakgyey lha

Drardrak ngakla drantog ösel ying

Tünmong leyshi trinley lhüngyi drub

Chokty migyur dechen dorjey ngang

Chimey kusum gophang thobpar gyur

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

Ho

Rigdzin lamey kyilkhor drubpey thü

Dagdang thaye semchen malü kün

Trinley namshi lhungyi drubpa dang


Ösel chökü yingsu drölwar shog

Tsagyü lamey jinlab nyingla shug


Yidam khandro lü dang dribshin drog

Chökyong sungmey barchey künsel ney

Chokthün ngödrub drubpey trashi shog



The Bindu of True Meaning



The Visualization Stages For The Daily Practice Manual of Thukdrub

by Karmey Khenpo Rinchen Dargye

NAMO GURU MAHANIDHIYE

For the application of the daily practice of Lamey Thukdrub Barchey Kunsel, the Guru's Heart Practice, Dispeller of All Obstacles, first perform the refuge and bodhicitta of Trinley Nyingpo, the Essence Practice, while remembering the qualities of the Three Jewels.

After that, by uttering HUNG rest your mind in the state of suchness which is empty of both 'perceiver' and 'perceived.'

By uttering "*space of emptiness*," this suchness samadhi of great emptiness downwardly purifies the death state, upwardly perfects the qualities of dharmakaya and in between ripens you for meditating on the path of emptiness.

"*All-illuminating wisdom*," means the all-illuminating samadhi of magic-like compassion which downwardly purifies the bardo state, upwardly perfects the qualities of sambhogakaya and in between ripens you for the path of such magic-like compassion.

"*The seed-syllable HRIH emanates light*." This means the subtle seed-syllable of the seed-samadhi downwardly purifies the birth state, upwardly perfects the qualities of the nirmanakaya of

buddhahood and in between ripens you for the path of development stage. These are the three samadhis of the main part.

"All that appears and exists is the realm of Padmajala," means that in the midst of the Akanishtha realm of Padmajala, the Lotus Net, with utterly perfect decorations, there is an eight-sided jewel upon a white crystal square. Upon this in the center upon a jewel throne, sun and moon is a four-petaled lotus. Upon this the HRIH syllable of the seed-samadhi is transformed in an instant.

In the word mahaguru, maha means great and guru means master. In the word Orgyen Thotreng Tsal, Orgyen is a sacred place and Thotreng Tsal his secret name.

The majestic splendor of his physical form gloriously subjugates appearance and existence. His body color is white and red and he has a half peaceful - half wrathful expression.

His right hand raises or points a five-pronged vajra into the sky directly at the level of his heart center. His left hand, in the mudra of equanimity, holds a kapala, a 'bliss-sustainer,' adorned with the life-vase of immortality.

At his left side, he embraces his supreme secret consort in the concealed form of a three-pointed khatvanga endowed with three heads in tiers, a vase, vajra-cross, silk streamers and bangles of drums and bells.

Upon his head he wears the lotus crown that liberates through seeing, and he is dressed in the white secret dress, a dark blue gown, red and yellow Dharma robes and a reddish-brown brocade cloak.

His right leg is bent and his left extended, but there is no conflict even if reversed. So, in the right or left playful royal posture, he is seated in a majestically poised manner within a sphere of five-colored rainbow lights.

On the branch growing from the stem of the lotus behind the bodily form of Orgyen Rinpoche two flowers blossom above his head. On the lower one is the mighty lord Sambhogakaya Avalokiteshvara with one face, four arms, brilliantly white and holding a jewel, a crystal rosary and a white lotus. On the upper flower sits the lord of the family, Buddha Amitayus, who is brilliant red and holds a life-vase. Both of them wear the sambhogakaya attire and are seated with their legs in vajra posture.

In the direction above are the masters of the six lineages. In between are the yidams, the divinities of the tantric sections and

below is an ocean of pledge-holding guardians of the Dharma. In the four main and eight subsidiary directions are the twelve manifestations. In all the different directions is an ocean of the three roots and Dharma protectors gathered like cloud banks without any empty space in between.

It is most important to visualize the main three kayas. Indeed, it will suffice to merely imagine that the retinue is present. However, in brief, here are their body colors and attributes.

To the east is Gyalwey Dzungdzin whose body is white. His right hand holds a sword and his left a hook. He is in half vajra posture, has a crown of dry skulls, bone ornaments, wears a tiger skirt and is semi-wrathfully smiling.

To the south, Mawey Senge, white, in monk's dress, wears a red pandita hat. His two hands are in the mudra of expounding the Dharma. Upon the upper and lower lotuses are books and his legs are in the crossed position.

To the west, Kyechok Tsulsang, yellow, is in the attire of a monk and has a red pandita hat. His right hand holds a vajra and his left a casket. His legs are in the crossed position.

To the north, Dukyi Shechen, light brown, supports his recitation dagger on his hip with his right hand while his left hand stabs an action dagger at the obstructers. He is in a striding stance with the right leg bent and the left extended. He wears a dark blue and orange lotus crown and cloak.

Outside of them, to the east, on the eight-sided jewel, sits Dzamling Gyenchok. He is dark blue, wrathful and awe-inspiring. He rolls the recitation dagger between his right and left hands and is covered in a two-layered cloak. He wears the eight charnel ground ornaments, such as the skull crown and wears the recitation dagger in his belt. He is in the striding stance with his right leg bent and his left extended.

To the south sits Pema Jungney. He is blue and holds the vajra and bell with his arms crossed. His consort, the white princess, holds a knife and skull. They have ornaments of silks, jewels and bones and they are seated with their legs in vajra and lotus posture.

To the west, Kyepar Phakpey Rigdzin, brilliant white, holds a vajra in his right hand in the manner of showing the paths and stages. In his left hand he is using a khatvanga as his staff. His lotus crown and cloak are blue and he wears red Dharma robes. On his feet he wears boots and he stands as though walking.

To the north, Dsutrul Tuchen, red-maroon and ferocious, clenches his teeth. He wears monk's dress and has a head garland and bone ornaments. His right hand holds a vajra and his left a dagger. He sits on a tiger seat, the male and female rudra as well as a lotus and a sun.

To the southeast, vidyadhara Dorje Drakpo Tsal, dark red, is in charnel ground attire. His right hand holds a vajra, his left an iron scorpion. He is in union with the dark blue Varahi who holds a knife and skull. His legs in striding stance, he tramples down the male and female King and Demoness.

To the southwest, Kalden Drendsey of dark blue color wears the eightfold charnel ground attire and the ten glorious ornaments. One above the other, he holds a vajra and a skull with blood. He is united with his light blue consort Namshelma, Sky Faced One, who holds a knife and skull. His right leg is bent and his left is extended, and he tramples down a male and female drekpa.

To the northwest, Raksha Thotreng is dark maroon and wears the charnel ground attire. He holds a vajra and a skull with blood and embraces Ting Od Barma, Blazing Blue Light, who holds a knife and skull. His legs in the posture of right bent and left extended trample down male and female damsi, samaya perverters.

To the northeast, Dechen Gyalpo, brilliant red, holds a vajra and bell with his arms crossed. He is in union with his red consort who holds a damaru and skull. He wears jewel and bone ornaments and his legs are in the striding stance.

At the four gates, the four classes of dakas: white, yellow, red and green, hold skull cups and knives with vajra, jewel, lotus and vajra-cross handles. They have tiger skirts, bone ornaments, skull crowns, silk streamers and stand with their legs bent and extended in dancing postures.

All of them are primordially and spontaneously present. Their nature is the indivisibility of samaya beings and wisdom beings.

The visualization for the recitations

In the heart center of Amitayus, the lord of the family, is the syllable HRIH and the mantra garland situated upon a moon disc. From this streams forth rays of light, five-colored, but primarily red.

"They gather all the life nectar of samsara and nirvana and dissolve into myself." By uttering that, all of your vitality and life

energy that has been cut, degenerated or dissipated is gathered back. Outwardly, the essences of the four elements of the world; inwardly, the life energy, merit, strength and wealth of the beings of the three realms; and secretly, the wisdom of knowledge, compassion and power of the victorious ones and their sons are all brought back in the form of five-colored nectar. In the context of the Daily Practice Manual simply let it dissolve into yourself like falling rain. You need not make it flow down from the vase, and so forth, as in the medium and detailed versions.

Concerning the Great Compassionate One: There is, in the heart center of the noble and supreme Great Compassionate Tamer of Beings, the letter HRIH. It sits in the middle of a six-petaled lotus upon which are arranged the six syllables. They face inwards and circle clockwise starting from the front. The manner of purifying the suffering of the six kinds of sentient beings, as well as the causes, is based on the individual lights, white and so forth, which stream out from the six letters by the magic of the nadis and elements.

The blue rays of light [of the mirror-like wisdom] emanating from the HUNG purify the beings in hell. The yellow rays of light [of the the wisdom of equality] emanating from the ME purify the hungry ghosts. The white rays of light [of the dharmadhatu wisdom] emanating from the PAD purify the animals. The red rays of light [of the discriminating wisdom] emanating from the NI purify the human beings. The green rays of light [of the all-accomplishing wisdom] emanating from the MA purify the demigods. The white rays of light [of the great wisdom of luminosity] emanating from the OM purify the gods. The five-colored rays of light emanating throughout space from the HRIH purify the sufferings of beings equal to the sky.

This visualization is the detailed version for emptying the realms of the six classes of beings. However, for this daily practice the condensed version is sufficient.

The actual visualization for the root recitation

In the heart center of yourself, visualized as Padmakara, the guru in the form that embodies all families, stands a five-pronged golden vajra upon the disc of a full moon. In the hollow of the vajra's center, upon another moon disc, is the spiritual life-force, the white syllable HRIH around which is the mantra garland,

white and radiant, facing outward, arranged anti-clockwise and circling clockwise. The rays of light streaming forth therefrom make offerings to all the noble ones and benefit all beings.

The outer vessel, the world, is the Akanishtha realm of all-encompassing purity. The inner contents, the beings, are the great mudra of the body of deities; appearance and existence as the manifest ground. In this way all perceptions are deities. All resounding sounds are the melodious tones of the speech of mantras. All thoughts are spontaneously purified into the mind of nondual luminosity. Hereby the four common karmas of pacifying, increasing, magnetizing and subjugating, as well as the all-encompassing activity, are naturally fulfilled.

By spontaneously accomplishing the body, speech and mind of the supremely unchanging great bliss, the level of the Immortal Vidyadhara, the indivisibility of the three kayas, will be attained within this very lifetime.

Having said this, rest evenly in the continuity of undivided space and awareness and recite the root-recitation of OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG as much as possible.

The meaning of the mantra

"The three syllables are the three kayas inseparable." Externally, OM is body, AH is speech and HUNG is mind. Internally, OM is nadi, AH is prana and HUNG is bindu. Secretly, HUNG is dharma-kaya, AH is sambhogakaya and OM is nirmanakaya. According to the innermost secret of thatness, HUNG is the empty essence, AH is the luminous nature and OM is the natural expression of manifold compassion.

"VAJRA GURU is the family lord." Externally, this means Guru Dorje Thotreng Tsal; internally, Guru Vajrasattva; secretly, the unexcelled basic wakefulness; and most secretly, the unchanging primordial purity.

"PADMA is manifest as the mandala circle." Externally, this means the vidyadhara teacher and retinue in the realm of Padmajala; internally, the bindu mandala of bodhicitta; secretly, the upaya teacher and retinue of great bliss in the space of the consort; and according to the innermost secret of thatness, the unified mandala of undivided space and awareness.

"SIDDHI HUNG invokes the accomplishments." This means the outer accomplishment of the four karmas, the inner accomplish-


ment of the eight siddhis, and the secret accomplishment of the supreme siddhi. Or, externally, the accomplishment of mastery in the development stage; internally, the accomplishment of the pliability of the nadis and pranas; secretly, the accomplishment of giving rise to the special realization of your mind; and according to the innermost secret of thatness, the absence of a siddhi to be attained and somebody who attains it.

"This vajra mantra where approach, accomplishment and activities are condensed into one, fulfills all the activities." These twelve vajra syllables which condenses approach, accomplishment and activities into one fulfill all the activities that have not been fulfilled and, without wasting the fulfilled ones, bring all activities to perfection.


Conclusion

"At the end of the session, supplicate the guru who embodies all the families and mingle your mind with his. Then seal by dedicating the gathering of virtue and make aspirations." When you rely exclusively on what is taught here, supplicate with *"Dusum Sangye,"* etc., and maintain your essence. At the end, in order to clear away the extreme of eternalism, dissolve the appearance of the deity with HUNG. In order to clear away the extreme of nihilism, emerge in the united form with PHAT. Dedicate the gathering of virtue, as in the case of Trinley Nyingpo and seal the practice by making pure aspirations.

Lobsang Nyima, the diligent practitioner at Yardrok Ganden, the seat of Kunkhyen Padma Garwang of the incarnation lineage of Rechen Paljor Sangpo, the chief disciple holding the oral transmission of Kunkhyen Bodongpa, made a request expressing the need for the visualization stages of the Daily Practice Manual of Thukdrub Barchey Kunsel. In accordance with that, this was committed to writing by Khenpo Karma Ratna Wangchuk, a disciple of the great treasure revealer, on the tenth day of the Monkey Month in the Year of the Fire Ox, at a time when I was mostly distracting myself with the amusing dramas of high and low people at Rasa Trulnang in Lhasa. May it be a cause for the two stages to flourish.



A Commentary on the Daily Practice



spoken by Tulku Urgyen Rinpoche

For the application of all practices according to Mahayana, we have to embrace the practice with what is called the 'threefold excellence.' The three excellences are: the excellent preparation of bodhicitta, the excellent main part of nonconception and the excellent conclusion of dedication. All three are contained within this Concise Daily Practice.

The excellent preparation of bodhicitta here includes both taking refuge and arousing bodhicitta. There are two lines in the liturgy pertaining to taking refuge: "*I and all the beings equal to the sky,*" meaning we, ourselves, and all sentient beings as numerous as the sky is vast, "*take refuge in the ones who are the supreme refuge.*" Within this supreme refuge are the outer three precious ones: the Buddha, the Dharma and the Sangha, and the inner three precious ones: the guru, the yidam and the dakini. The secret three precious ones are the dharmakaya, the sambhogakaya and the nirmanakaya. Think that we are taking refuge in all of these.

It is said that the taking of refuge is the difference between being non-Buddhist and Buddhist. Because we do not have the power or ability to save ourselves we are wandering in samsara. For this reason it is said that if we place our total trust in the Three Jewels, we will never be deceived. The Three Jewels are beyond deceiving. Take these never deceiving Three Jewels as the core of your refuge, as the sacred refuge. That is called taking refuge.

There are two lines pertaining to bodhicitta. First: *"Developing the bodhicitta of aspiration and application."* Arousing the 'bodhicitta of aspiration' refers to developing the four immeasurables. The four immeasurables are loving kindness, compassion, sympathetic joy and impartiality. Arousing the 'bodhicitta of application' refers to cultivating the six paramitas of being generous, keeping discipline, being patient, practicing diligence and meditation and developing discriminating knowledge, as it is knowledge that shows the true path to perfect wisdom. We need knowledge as an aid to concentration, otherwise we can stray into the concentration of cessation or passive stillness. For this reason the sutras speak of the union of shamatha and vipashyana, stillness and insight, where stillness is the method, the upaya, and insight is the knowledge, the prajna. In this way the practice becomes the true path of complete enlightenment. In addition to these, there is what is called 'ultimate bodhicitta,' the natural state of our mind devoid of watcher, the act of watching and the object being watched.

Through these *"I will accomplish the level of the Trikaya Guru,"* which is buddhahood endowed with the three kayas: dharmakaya, sambhogakaya and nirmanakaya.

Imagine that the nine objects of outer, inner and secret refuge are in front of yourself, like a vast gathering of clouds. Take refuge accompanied by all sentient beings, who surround yourself. The time span for taking refuge is from now until you have realized the level of a mahabodhisattva.

That was the excellent preparation of bodhicitta. 'Preparation,' means preparing oneself for the main part of the practice.

Next comes the excellent main part of nonconception. Start by saying hung, which is the seed syllable of the mind of all the buddhas.

"From the space of emptiness" is the first samadhi, the samadhi of suchness. The *"all-illuminating wisdom"* is the second samadhi, the samadhi of universal illumination. *"The seed samadhi HRIH emanates light,"* is the third samadhi, the samadhi of the seed syllable. Let emptiness and compassion manifest in the form of the letter HRIH. Imagine that the letter HRIH, which is the mind syllable of Guru Rinpoche, sends out rays of light just like a bright star in the sky.

When the light emanates the letters E YAM RAM LAM BAM and so forth, create the mandala of the four major elements whereby

all that appears and exists is the realm of Padmajala, the budhafield of Guru Rinpoche called Lotus Net. This means that all appearance and existence of the outer world is the realm of Padmajala, the Palace of Lotus Light on top of the Glorious Copper Colored Mountain, the pure realm of Guru Rinpoche. This place is very wonderful with fantastic decorations and designs. Imagine that it is incredibly beautiful, beyond the grasp of ordinary thinking. Within the center of this palace is a jewel throne upon an octagonal sapphire platform, supported by eight lions upon a lotus flower, a sun and a moon disc.

The syllable HRIH that we imagined at first descends into the palace onto the top of the lotus, sun and moon. Then in one instant the HRIH transforms itself and you become the great Guru Orgyen Thotrenrtsal. He is called the Subjugator of Appearance and Existence. He is white with a red glow and has a semi-wrathful expression. His right hand holds before him a five spoked vajra in space. His left hand is in his lap in the gesture of equanimity, holding a skull with a life-vase inside. In the hook of his left arm is his secret consort in the form of a khatvanga.

He wears the lotus crown which liberates through seeing. The secret dress is a white under garment which he wears as a symbol of not rejecting the samsaric world. He has not rejected samsara and not accepted nirvana. The gown is a big gown of blue color over which he wears the Dharma robes and the multicolored brocade cloak.

His feet are in the playful royal posture, which means that the right foot is a little extended. He is *"majestically poised in a sphere of rainbow light."*

Behind Guru Rinpoche grows a lotus tree and above his head sits Avalokiteshvara, the Four-Armed Tamer of Beings, above whose head is the lord of the family, Amitayus. 'Lord of the family' refers to the lord or main figure of the lotus speech family who is Amitabha. The five buddhas have five families, and Guru Rinpoche belongs to the family of lotus speech. Therefore, Amitayus is seated as the lord of the family. When wearing the sambhogakaya dress he is called Amitayus and when wearing the nirmanakaya dress he is called Amitabha, but in fact these are one and the same buddha, not two.

"Above, below and in all directions are the twelve manifestations." First is the jewel octagon upon which there are eight of the manifestations, the other four being on the four petals of the lotus.

"An ocean of the three roots and Dharma protectors gather like cloud banks." The three roots are the guru, yidam and dakini. The Dharma protectors are the male and female classes. They are gathered like rain clouds in the sky.

This is the primordial spontaneously present mandala where samayasattva and jnanasattva are inseparable. The 'samayasattva' is yourself visualized in the form of the deity and the 'jnanasattva' deities are the real divinities, the form bodies of buddhahood. The usual way of inviting the jnanasattva down from dharmadhatu into the samayasattva is not necessary here, as they are primordially inseparable so we do not have to cultivate them as something new. Have pride in that fact. That completes the visualization of the deity.

Now comes the recitation of the mantra. From the HRIH in the heart center of Amitayus, light radiates out and gathers the essences of all samsara and nirvana, which then dissolve into yourself in the form of Guru Rinpoche.

Again, from the HRIH in the heart center of Avalokiteshvara compassionate light radiates which purifies all the suffering of sentient beings like a miracle. The causes for the six kinds of sufferings of the six classes of beings are the six mind poisons which are attachment, anger, stupidity, pride, envy and greed. All of these are purified by the light of the mantra. These were the visualizations for the recitations of the dharmakaya and sambhogakaya.

Then in the heart center of yourself as Guru Rinpoche, the embodiment of all the buddha families, there is a gold vajra with five spokes. In the center of that is a white syllable HRIH. It is surrounded by the mantra garland OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG. This whole visualization in your heart radiates light. First it shines upward to all the buddha mandalas, making offerings. Then it shines downward to all sentient beings and purifies all their sufferings, evil deeds and obscurations. Imagine that everything, the whole world and the beings within, turn into the buddhafield of Guru Rinpoche. All the beings become dakas and dakinis. All sound, whatever is heard, becomes the Vajra Guru Mantra OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG. All thoughts are the space of luminosity which means that all our conceptual thinking dawns as self-existing wakefulness.

"The activities of the four common karmas are naturally fulfilled." In the general teachings on recitation practice there are

three phases called 'approach, accomplishment and activity application.' Here all three are condensed into one. The 'four common karmas' are referred to as activity application. These four common karmas are the activities of pacifying, increasing, magnetizing and subjugating. In addition, there is the 'all-encompassing activity' which is the spontaneous accomplishment of the other four common activities. So we can count five activities. That they are '*naturally fulfilled*' refers to the spontaneously accomplished activity.

"As the supreme, in the vajra continuity of unchanging great bliss." The luminous self-existing awareness which is the supreme activity, is unchanging and unmoving and without any discomfort, therefore we say "*vajra continuity of unchanging great bliss.*" 'Vajra' here refers to the ultimate vajra which is self-existing wisdom.

In this continuous state, "*the level of the Immortal Trikaya is attained.*" Amitayus, Avalokiteshvara and Guru Rinpoche have what is called the 'deathless vajra body.' May this, the level of the three kayas of dharmakaya, sambhogakaya and nirmanakaya be attained. May we become like them, may we attain their royal seat.

Having completed the development stage, recite the mantra OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG.

What does the mantra mean? The first three syllables OM AH HUNG are the syllables of body, speech and mind of all the buddhas.

"VAJRA GURU is the lord of the family." The Vajra Guru is Guru Rinpoche together with the twelve manifestations.

"PADMA is manifest as the mandala circle." The Tibetan word for mandala is 'kyil khor.' 'Kyil' is the guru and 'khor' is the twelve manifestations. Everything else is also contained in Pema.

"SIDDHI HUNG invokes the siddhis." Just as a magnet attracts iron filings, the SIDDHI HUNG draws in all the common and supreme accomplishments. We should think that all of this has taken place.

"This vajra mantra where approach, accomplishment and action-application are condensed into one, fulfills all the activities." Within the mantra OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG all the approach, accomplishment and the activity applications are complete. It fulfills all the infinite activities.

At the end, of the session, when the recitation is finished, supplicate the guru embodying all the families, and mingle your mind with his mind. Then you can chant the *Dusum Sangye Guru Rinpoche* prayer.

At the end seal the practice by dedicating the merit and making aspirations. This refers to the merit accumulated by visualizing Guru Rinpoche and the deities, the development stage, the recitation of the mantra and resting in the state of the view. Dedicating this merit is the third excellent aspect, which is the excellent conclusion of dedication:

*By the power of accomplishing the mandala of the vidyadhara
guru*

May I and all the infinite sentient beings without exception

Spontaneously fulfill the four kinds of activities

And be liberated into the luminous space of dharmakaya.

Both dedication and aspiration are complete within these four lines.

Then come the lines of auspiciousness: "*May the blessing of the root and lineage gurus enter my heart.*" The root and lineage gurus are all the masters from the Dharmakaya Samantabhadra until our own root guru. The aspiration to attain enlightenment in this very body and lifetime and to be free from any attachment and clinging to samsara, is the manner in which the blessings enter our heart. When that happens, it is the supreme accomplishment.

"*May the yidams and dakinis accompany me like a shadow follows the body.*" This is requesting all the peaceful and wrathful yidam deities and all the dakinis, to please accompany you wherever you go in the same way that your shadow follows your body, without ever being separated from it.

"*May the Dharma protectors and guardians clear away all obstacles.*" This is requesting all the protectors of the Dharma, all the three classes of male, female and neuter guardians, to clear away the outer obstacles of the four elements, the inner obstacles of the nadis and pranas, and the secret obstacles of grasping and fixation. May they clear away the three kinds of obstacles without exception.

"*May there be the auspiciousness of attaining the supreme and common siddhis.*" The supreme siddhi is to realize the naked self-existing wisdom and attain accomplishment in this very body and

lifetime. The common siddhis refer to the four activities and eight accomplishments. The eight accomplishments are swift feet, eye medicine, the sword and being able to travel through the air etc.

"By supplicating constantly with devotion the root guru inseparable from the great master Padma," means supplicate your root guru considering him to be inseparable from Guru Rinpoche.

"All obstacles will be cleared and the accomplishments attained." When the obstacles are cleared there is no way to avoid attaining the accomplishments. It is the obstacles which prevent accomplishment. When the obstacles are cleared then the accomplishments are naturally present, they do not need to be looked for elsewhere. The accomplishments are like an inherent wish-fulfilling jewel. Because we already possess buddha nature and have obtained the precious human life, that which is inherent will spontaneously manifest once the obstacles are cleared away. The siddhis will be naturally accomplished.

The King Trisong Deutsen who was Manjushri incarnated in a human form had three sons. The second son was a bodhisattva on the tenth bhumi called Murub Tsepo. The great treasure revealer Chokgyur Dechen Lingpa, is the incarnation of Murub Tsepo. This treasure is the profound essence of the treasures revealed by Chokgyur Lingpa. It is a perfect teaching.

It would be nice if this practice were translated into English. If you want just one practice and one single mantra, this is sufficient. It does not matter if you cannot do many different practices as all the three roots are complete within this Vajra Guru Mantra. Guru Rinpoche said this mantra fulfills all activities. That is not a lie.

Liturgies

Supplication to the Root and Lineage Gurus

HUNG

*On the northwest border of the country of Uddiyana,
On the anthers of a lotus flower,
You attained the marvelous supreme siddhi.
Renowned as the Lotus Born,
Surrounded by a retinue of many dakinis,
Following you, I will practice.
Please come and bestow your blessing.
GURU PADMA SIDDHI HUNG*

E MA HO

*In the dharmadhatu realm of simplicity
The continuity of dharmata, free from arising and ceasing
throughout the three times,
Your form of great bliss, actionless and spontaneously perfect,
Is compassion that is impartial like the sky.
Dharmakaya guru, I supplicate you.
Orgyen Padmakara, I supplicate you.*

*In the spontaneously present realm of great bliss,
Your sugata form endowed with the five wisdoms
Of body, speech, mind, quality and activity,
In manifold ways displays a variety of compassionate forms.
Sambhogakaya guru, I supplicate you.
Orgyen Padmakara, I supplicate you.*

*In the pure realm of this Saha World,
You appeared out of great compassion for the sake of beings,
Benefiting them by taming them according to their needs.*

*Throughout the three times of past, present and future,
Nirmanakaya guru, I supplicate you.
Orgyen Padmakara, I supplicate you.*

E MA HO

*Dharmakaya Samantabhadra and the Sixth, Vajradhara,
Teachers Vajrasattva and Bhagavan Shakyamuni,
Protectors Amitayus and Avalokiteshvara,
I supplicate Padma from whom you are inseparable.*

*The nature of your body is Manjushri Yamantaka,
The nature of your speech is the mighty Horse Neigher,
The nature of your mind is Yangdag Heruka,
I supplicate the Wishfulfilling Guru.*

*The splendor of your qualities is Chemchok Heruka,
The nature of your activity is Vajra Kumara,
Chief of the mother dakinis, Ngondsok Gyalpo,
I supplicate the great glorious Thotrengetsal.*

*Within the sphere of your body is the magical display of the
peaceful and wrathful ones,
The voice of your speech is endowed with the twelve qualities,
The wide openness of your mind is all-pervasive,
I supplicate you, lord of the dakinis.*

*You prophesied representatives of your body and you concealed
treasures, representatives of your speech.
The realization of your mind you entrusted to the destined
disciples.
You gave affectionate advice to all the people of Tibet,
I supplicate you, the most kind nirmanakaya.*

*I think of your kindness, Precious Guru,
Please accept me, thinking of your vow and promise.
In this dark age I have no other place of hope.
Please regard me with kindness, nirmanakaya of Uddiyana.
Please dispel the troubles of this dark age with your power and
ability.
Please confer your blessings, the great empowerment of wisdom.*

*Increase the force of experience and realization,
Make me possess the power to benefit the teachings and beings
And attain enlightenment in this one lifetime.*

This was the Testament Supplication, endowed with blessings, appearing in the life story of Orgyen Rinpoche which was taken out by the incarnated great treasure revealer Orgyen Chokgyur Dechen Lingpa at Karma Damchen Drag.

Supplication to All the Sacred Masters

*Samantabhadra, Vajrasattva, Garab Dorje and Shri Singha,
Padma, Vima, King and twenty-five subjects,
So, Zur, Nub, Nyang, the hundred tertons and others,
All gurus of Kama and Terma, I supplicate you.*

Composed by Longchenpa

*Lord of all mandalas, Lake-born Vajra Holder,
Manifest in the form of a supreme vidyadhara,
Great lord and treasure revealer, only refuge of the people of Tibet,
Chokgyur Lingpa, I supplicate at your feet.*

Composed by Khyentse (Wangpo I)

*Knower of all things as they are and how they exist,
Through nonconceptual compassion, you consider all beings as
your children.
King of Dharma who can stir samsara from its depths,
Khyentse Wangpo, I supplicate at your feet.*

Composed by Guna (Kongtrul I)

*Perceiver of all to be known, treasure of an ocean of virtues,
Lodro Thaye, foretold by the Victorious One.
Lord who encompasses all families, Padma Gargyi Wangpo,
Great Charioteer of Jambudvipa, I supplicate you.*

Composed by Manjugosha (Khyentse I)

*Glorious sun of the doctrine, all-encompassing like the sky,
The brilliance of your supreme intelligence is fully expanded.
Coemergent lord of the wisdom of great bliss,
Khakyab Rangjung Dorje, I supplicate you.*

Composed by the lord himself (15th Karmapa)

*In the Noble Land you were the worthy King Jah
And in the Land of Snow the master of siddhas, Namkhai
Nyingpo.
In this age you are a Life-power(*) Vidyadhara, in the form of a
son,
Holder of the victory banner of renown(**), I supplicate you.*

Composed by Manjugosha (Khyentse I)

(* Tsewang. ** Drakpa.)

*Holder of the activity of fearless courage in teaching and
practicing
The mind essence of all the victorious ones, the excellent doctrine
of the Early Translations.
Spiritual friend blessed by Life-Power(*) Padma,
Jewel(**) of the Sky, I supplicate you.*

(* Tsewang. ** Norbu.)

*With the devotion of acknowledging self-awareness as my guru,
May I, through the power of constant endeavor,
In the practice of mingling our minds into oneness,
Reach the state of perfect realization of the natural state of things.*

Composed by the lord himself (Tsewang Norbu)

*Having fully ripened your being through the three excellences,
You expound to others the words and meaning of the three vows.
Holder of the victory banner of the doctrine of the three trainings,
Great Khenpo, Sun of the Doctrine, I supplicate you.*

The Brilliant Sun of the Threefold Faith

The Name-list Supplication to all the root and lineage masters of
Chokling Tersar

Manifestation of Damdsin, Chokgyur Dechen Lingpa.
Vimalamitra appearing in person, Jamyang Khyentse Wangpo.
Vairocana really manifest, Lodro Thaye.
Mighty Avalokiteshvara, Khakyab Dorje.
Magical display of King Jah, Tsewang Drakpa.
Incarnation of Yudra Nyingpo, Tsewang Norbu.
Reincarnation of Shantarakshita, lord Mahapandita Ratna.
Display of Namkhai Nyingpo, venerable Dharma Ratna.
Manifestation of Yeshe Tsogyal, Sukha Dharma.
Blessed by Arya Tara, Ratna Shri.
Vimalamitra manifest in person, Samten Gyamtso.
Perfector of the four visions, Chimey Dorje.
Siddha of union, Sang-ngak Rinpoche.
Miraculous display of Wangchok Dorje, with the name of
Tsewang.
Accepted by Jamgon Lama, Khyentse Oser.
Realizer of the natural state, Urgyen Tsewang Chokdrup.
With undivided devotion, I supplicate one-pointedly
This gold mountain garland of root and lineage gurus.
Bless me with your compassion, may the two siddhis be realized!

This supplication was composed by Tersey Choktrul Rinpoche at the command of his older brother, the holder of the Dharma and family lineage, the supreme Samten Gyamtso Namkha Drimey. Later, it was amended by His Holiness Dilgo Khyentse Rinpoche. May it cause the blessings of the root and lineage gurus to enter one's mind. [Note: The two lines beginning with 'Accepted by Jamgon Lama,' until 'Urgyen Tsewang Chokdrup,' were added by His Holiness Dilgo Khyentse Rinpoche. The colophon was amended by Tulku Urgyen Rinpoche.]

Representative of Padma, Orgyen Chokgyur Lingpa.
Possessor of the seven transmissions, Padma Do-ngak Lingpa.
Charioteer of the five treasuries, Tennyi Yungdrung Lingpa.
Sole refuge of existence and quiescence, Khakyab Dorje.

*Lord of the bloodline and teachings, treasure son Tsewang
Drakpa.*

*Retainer of the complete oral instructions, Tsewang Norbu.
Compiler of the deep and vast teachings, Khenchen Bódhisattva.
Opener of the treasure teachings, Sukha Dharma.
Born from the mantrika bloodline, Shri Dipam.
Dharma Ratna of matchless kindness and so forth,
I supplicate all you lineage holding masters,
Bestow your blessings for accomplishing the result of ripening
and liberation.*

*In the dharmadhatu palace of Akanishtha
I supplicate at the feet of the root guru,
The essence of all the buddhas of the three times
Who directly shows my mind as dharmakaya.*

The Lamenting Confession of Rudra

*OM
Great compassionate Bhagavan Vajrasattva,
Immaculate color of conch, most excellent form,
Pure and brilliant, spreading the light of one hundred thousand
suns,
Hero, resplendent with a thousand rays of light,
Knower of the triple existence, renowned as the teacher,
Only friend of all the beings of the three realms,
Loving protector, god of compassion, please listen to me.*

*Since time without beginning
I have taken wrong paths, lost my way and wandered in the
rounds of existence.
In former lives, I was mistaken in committing wrong actions and
misdeeds.
For all these evil deeds, whatever I have done, I feel strong
remorse and regret.*

*Increasing and intensifying the power of this proud karma,
I have sunk into the ocean of samsaric misery.
The burning flames of anger have scorched my stream of being.
The dense darkness of delusion has blinded my intellect.*

My consciousness is submerged near the bank of the ocean of desire.

The mountain of intense pride has pressed me down into the lower realms.

The raging gale of envy has tossed me about in samsara.

The demon of believing in an ego has tied me down tightly.

I have fallen into the abyss of craving, like into a pit of embers.

Intense suffering has burned me like unbearable flames.

These miseries are difficult for me to bear.

With the intense fire of the power of evil deeds burning me,

The sprouts of consciousness and sense organs have suffered.

Since this is overwhelming my illusory body of aggregates,

Compassionate and loving protector, can you bear it?

I am foolish and deluded, a great sinner with evil karma.

By the power of karma I am reborn as Rudra in the realm of desire.

I feel remorse for this rebirth! This karma is exhausting me!

I feel weary and have regret, but the karma cannot be changed.

The force of karma is like the flow of a river.

How can the river of karmic power be immediately reversed?

All these ripenings result from my own karma.

Although I entered the teachings, I have been unable to follow them.

My body, speech and mind have fallen prey to evil deeds.

Forced about by the fierce storm of karma,

I have wandered through the dark dungeons of samsara

For countless former aeons.

Protector, through your compassionate blessings,

May you purify the obscurations of karma and disturbing emotions

And establish me right now in your presence, like a loving mother.

Brilliant like the sun and radiant like the moon;

Your compassionate face is captivating to behold.

Since beginningless time, blinded by the cataract of ignorance,

My physical eyes have been unable to perceive you.

Where do you stay right now, protector of beings?

*By the overwhelming and fierce power of karma,
I am completely terrified, afraid and fearful.
As I utter this lamentation of pure yearning
And make a destitute cry of great loss,
Loving protector, unless you regard me with compassion right
now,
When I die, pass away and my mind parts from my body,
Separated from my spiritual friend and companions, I will be
taken away by Yama.*

*At that time, without being accompanied by my world and
relatives,
I am carried alone by the power of karma.
Since I am without protector and refuge,
Without any postponement or any delay,
Assiduously, right this moment, perform your liberating activity.*

*Beings like me tormented by karma
Have falsely discriminated since beginningless time
And have not escaped from the samsaric places of the three
realms.*

*Throughout all my lives in countless aeons,
I have taken a countless number of material bodies.
Thus, if the flesh and bones were gathered, they would equal the
size of the world.
If the pus and blood were gathered, they would fill a great ocean.
If the residual karma was gathered,
They would be an inconceivable amount beyond description.*

*Though I have journeyed the three realms and continued through
births and deaths,
My actions have been futile and such a waste!
Compared to all these countless rebirths,
The actions of just one single lifetime,
If engaged for the sake of unexcelled enlightenment,
This amount of action would have value.
But if I pass away without bringing forth this value,
The force of karma is strong and the kleshas are powerful.
Through this I incarnate in the trap of flesh and blood and
wander in samsara.*

*I am then imprisoned in existences with unbearable sufferings.
Such intense and endless misery
Is due to misdeeds and results from my own karma.
With your great compassion, interrupt this stream of evil karma!
Reverse this karmic wind of disturbing emotions!*

*When through ignorance and powerful karma
I perpetually wander within the darkness of unknowing,
Won't you accompany me with the light of your wisdom lamp?
When I cannot bear the ripening of evil deeds,
Won't you carry out your activity with great compassion?
When I fall into the abyss of perversity,
Won't you catch me with your hand of swift compassion?
When I suffer from the overwhelming disease of the three
poisons,
Won't you cure me with your compassionate medicine of skillful
means?
When I am scorched in the painful flames of karmic ripening,
Won't you shower down a cool stream of compassion?
When I sink down into samsara's swamp of misery,
Won't you pull me up with your compassionate hook of skillful
means?*

*Having purified again and again the samsaric abodes of the three
realms,
When at some time I reach the fruition,
There will be no point in asking for your noble compassion.
But while I am left here due to the power of residual karma,
Whom else can I turn to for compassion?*

*Daka, you possess the strength of compassion
And since the karmic residual of previous ties is powerful,
Do not be vague, indifferent or indolent,
But regard me sincerely, victorious deity of compassion.
Lead me out of the swamp of samsara and guide me quickly
To the supreme state of the three kayas.*

*Protector, due to my ignorance and delusion,
I have gone against and broken the samayas.
Guru, protector, please grant refuge.*

*Supreme vajra holder,
The one who has the nature of great compassion,
To the leader of beings I go for refuge.*

Clearing the Obstacles of the Path

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
Dharmakaya Amitabha, I supplicate you.
Sambhogakaya Great Compassionate One, I supplicate you,
Nirmanakaya Padmakara, I supplicate you.
My guru, wonderful nirmanakaya,
In the land of India, you were born, you studied and
contemplated.
Journeying in person to Tibet, you tamed the demonic forces.
Residing in the land of Uddiyana, you accomplished the benefit of
beings.
Through your kindness, bestow your blessings upon me.
Through your affection, guide myself and others on the path.
Through your realization, grant me the siddhis.
Through your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

When seeing the wonder of bodily forms,
You make the sword mudra with your right hand.
With your left, you make the summoning mudra.
With gaping mouth, bare fangs, and upward gaze,
Gyalwey Dungdzin, Lord of Beings,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG

*When receiving the precious and sacred teachings
Your radiant body is endowed with luminous complexion.
Your right hand holds the scriptures of the tripitaka.
Your left holds the volume of Kilaya.
You comprehend all the profound teachings.
Pandita of Yanglesho,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When binding the vow holders under oath,
At the beautiful and immaculate supreme place,
At the borderline between India and Tibet,
Bestowing your blessings, on the moment of arrival,
At the mountain endowed with enveloping fragrance
Even in winter time lotus flowers bloom.
At this supreme and blissful place,
The Spring of Enlightenment with nectar-like water,
Kyechok Tsulsang, dressed in the robes of the Dharma,
Your right hand holds the nine pronged vajra
Your left holds a jewel casket
Filled inside with rakta nectar.
You bound under oath the dakinis and vow holders.
Seeing the yidam face to face, you accomplished the siddhis.
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When establishing the doctrine of the Victorious One,
You performed sadhana in the forest of the Slate Mountain.
Throwing your recitation dagger into the sky's expanse,
You caught and rolled with your vajra mudra.
Rolling, you threw to the sandalwood forest,
The fire blazed and the lake dried up.
Instantly you burned away the entire places of the tirthikas
And reduced the black yakshas to dust.
Matchless Slayer of Demons,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When you subjugated the rakshas,
Young boy in nirmanakaya attire,
Wondrous form of goodness with magnificent color,
With even teeth and beautiful golden hair,
In the manner of a sixteen year old youth,
You wear various kinds of jewel ornaments.
With your right hand you hold the bell-metal dagger,
Subjugating the maras and rakshas.
With your left you hold the teak dagger,
Protecting your devoted disciples.
Around the neck you wear the iron dagger,
Indivisible from the yidam deity.
Nondual nirmanakaya, Ornament of Jambudvipa,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When intending to go to the land of ghosts,
In the area of Mass of Fire,
Within a lake the expanse of an arrow shot,
Upon a lotus you were cooled and refreshed.
Meditating within a lotus flower,
Known as Padmasambhava,
You appeared as the perfect buddha in person,
Such a wondrous nirmanakaya.
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When becoming the sun of Tibet,
Glorious guide of devoted beings,
You manifested in forms to tame whosoever, however they
needed.
At the Khala pass in Tsang,
You bound Dralha Genyen under oath.
At the district of Tsawey Tsasho,
The twenty-one Haughty Deva Genyens
You bound under oath.
At Jamtrin of Mangyul,
You bestowed siddhis on the Four Monks.
Supreme Eminent Vidyadhara,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*At the glorious plain of Palmotang,
You bound the twelve Tenma goddesses under oath.
At the Khala pass of Central Tibet,
You bound Fleshless White Glacier under oath.
At Damsho Lhabu Nyingdrung,
You bound Thangla Yarshu under oath.
At the very summit of Hepori,
You bound all the devas and rakshas under oath.
Of all these great devas and demons,
Some offered the core of their life-force,
Some undertook guarding the teachings
And some pledged to be servants.
Mighty one with powers and miracles,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When establishing like a banner of victory
The doctrine of the sacred Dharma,
Samye, without being erected, was spontaneously accomplished
And you fulfilled the wishes of the king.
You were endowed with the names of three great beings.
One was Padmakara,
One was Padmasambhava,
And one was Lake-born Vajra.
The secret name was Dorje Drakpo Tsal.
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*At Samye Chimphu, when practicing sadhana
You repelled negative conditions and bestowed the siddhis.
The king and ministers you established on the path of liberation
And caused the Bon doctrine, negativity in manifest form, to
wane.*

*You showed the precious and immaculate dharmakaya
And placed the destined ones in buddhahood.
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*Then, leaving for the land of Urgyen,
You are now subduing the rakshas.
Your great qualities surpass any human being.
Your actions are wonderful and amazing.
Mighty one with powers and miracles,
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.
With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*Possessing the body, speech and mind, you are the glorious guide
of beings.
Having discarded all obscurations, you perceive the three realms
vividly.
Having achieved the supreme siddhi, sublime body of great bliss,
You surely dispel the obstacles for attaining enlightenment.
With your kindness, bestow your blessings upon me.
With your affection, guide myself and others on the path.*

*With your realization, grant me the siddhis.
With your powers, dispel the obstacles of myself and others.
Clear the outer obstacles externally.
Clear the inner obstacles internally.
Clear the secret obstacles spontaneously.
Respectfully I bow down and take refuge in you.
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
OM AH HUNG VAJRA GURU PADMA THOTRENG TSAL VAJRA SAMAYA
JAH SIDDHI PHALA HUNG AH*

The Essence of Confessions

The King of Purifications, Taught according to The Stainless
Secret of Vajrasattva.

*OM
Primordial ground, Adi Buddha Samantabhadra,
Vajrasattva, Vajra Tathagata,
Lord and Great Daka who protects beings,
Kindly consider me and gaze upon me with your wisdom eyes.*

*AH
From the beginning unborn and primordially pure,
Yet concepts which arise momentarily in confused experience
Cause ignorance, dualistic perception, violations and breaches.
I confess all of these in the space of the great pure dharmadhatu
consort.*

*VAJRA
Lord of mysteries who proclaims the vajra samaya,
Whichever of the hundred thousand body, speech, mind and
secret samayas
I have violated or words that I have gone against,
I feel very ashamed and with regret I openly admit and confess.*

*SATVA
Having passed the time limit when violations become faults,
Which are the causes for harsh punishment
At the command of the vajra dakinis, the monitors of karma,
I confess having accumulated the causes of the great hells that
obscure this life and the next.*

HUNG

*King of Passion, great primordial vajra,
Nothing to be conceptualized, free from violation and confession,
Samantabhadra, primordially perfect space of awareness,
Without meeting and parting, in the dharmadhatu space, AH.*

This King of Confessions, in just a few words,
Can stir samsara from its depths
Like alchemy applied to iron.
It is an oral instruction to protect beings
Who have fallen subject to ignorance and samaya violations.
It arose from the sphere of the mind of Samantabhadra
And was written down in code script for the sake of future
generations.
May it meet with my heart son, an emanation of myself.

This was established from the code script by Traktung Pawo
(Do Khyentse Yeshe Dorje).

Long Life Prayer for H.H. Dilgo Khyentse Rinpoche

OM SVASTI

*While you fly to the limits of samsaric existence
The victory banner of the supreme yana, the Great Perfection,
Padma Vajra immaculate tradition of seeing the changeless
ultimate truth,
May you live for one hundred aeons and may your activity expand.*

This was uttered by the Lord of the Family, Gyaltsap Rinpoche
Padma Namgyal. May it be virtuous.

Long Life Prayer for Tulku Urgyen Tsewang Chokdrup Rinpoche

Through the power and blessing of the unfailing Padmakara and consort

May the life of Vidyadhara Orgyen Tsewang Chokdrup last forever.

*And for the benefit of the teachings and beings,
May his immense aspiration and activity be fulfilled.*

May this heartfelt aspiration made by Jigdreel Yeshe Dorje, counted among the disciples of this master, be meaningful.

Prayer for Rebirth in Sangdog Palri

*Inseparable from the primordial nature - Padmasambhava,
Pure self-phenomena is the Copper Colored Mountain
Buddhafield,*

Indivisible appearance and awareness is the uncontrived natural state,

May everyone be born in this primordial pure land.

Butter Lamp Prayer by Mipham Rinpoche

*This illuminating butter lamp of original pure awareness
I offer to the mandala deities of Vidyadhara Padmakara.
May all beings, my mothers, wherever awareness pervades,
Attain the dharmakaya level of aware emptiness.*

The Melodious Vajra Song of Immortality

OM SVASTI

*Only father of all the jinas, heart son of Karmapa,
Holder of the life force of the system of the seven transmissions
Of the one who was Orgyen in person, the great tertön Chokgyur
Lingpa.*

Eminent vajra master, may your life be long.

*You have reached the fullness of the expanse of realization the
reality of the true meaning
And spontaneously perfected the two aims through practicing the
deep meaning.
While nurturing the excellent fortune of the nectar of ripening
and freeing,
Tsewang Chokdrup Palbar, may your life be long.*

*By the aspirations of Guru Padma, father and sons
And by the truth of the auspicious coincidence of our faith and
devotion,
May this glorious master live for one hundred aeons
And may the kingdom of the teachings of Kama and Terma be
victorious.*

On the occasion of performing the assembly sadhana of Gyutrul Tsekar at Maratika, the supreme place for accomplishing immortality, I myself felt inspired to write this. Later, when requested by many faithful students with presents, headed by my disciple from abroad Erik Pema Kunsang and by Osel Dorje, this was written by the devoted disciple Gyurmey Thekchok Tenpey Gyaltsen (Dilgo Khyentse Rinpoche). May it be fulfilled in accordance with my supplication.

Long Life Prayer for H.E. Chokling Rinpoche

OM SVASTI

*Family crown of all victorious ones, Amitabha,
Is manifest in this realm in the form of the Youthful Vidyadhara
of Immortality.
May this self-arisen Lotus Buddha,
Shower down the auspicious flowers of great resplendence.*

*Great regent of the supreme (Chok) guide Ngayab Lingpa, (Ling)
Your fearless lion's roar of the three sections
Subdues the host of animals of inferior views.
Unchanging (Gyurmey) lord of speech, may your life be long.*

*The all-pervasive brilliance of your immense activity (Trinley)
Abolishes the dense darkness of this age of intense degeneration.*

*Emanating this splendidous feast of unexcelled and wonderful
benefit and happiness
To pervade all (Kunkhyab) times and directions, may your life be
long.*

*May the life of this great tamer of beings last for one hundred
aeons,
May the Dharma drum of the profound secret resound to fill the
three worlds,
May the tradition of the Early Translations swell like a lake at
summer
And may there be the auspiciousness of virtuous goodness being
completely victorious.*

This was composed with wishes for the long life of the fourth in the incarnation line of Terchen Chokgyur Lingpa, by Jigdreel Yeshe Dorje on the auspicious day of the (victorious) thirteenth of the ninth (ripening) month in the (Delightful to All) year of the Wood Tiger. Siddhi rastu.

Supplication for the Long Life of Tulku Chokyi Nyima Rinpoche

*The unchanging wakefulness of great bliss
Fully manifests in the graceful form of indestructible vajra youth.
May the noble wishfulfilling wheel of Tara
Today shower down the great resplendence of everlasting
immortality.*

*The wondrous aspirations of Glorious Karmapa [Karma], lord of
this world,
Is like the river in the forest of meditation [Samten].
Wishfulfilling tree of magnetizing [Yongdu] power, beatifying it
for the benefit of others,
Incomparable son of the buddhas, may your life be long.*

*You unfold the lotus groves of the teachings [Cho] of statements
and realization, sutra and mantra,
With the illuminating light of [kyi] teaching and practice.
Great sun [Nyima] of the supreme and secret doctrine of true
meaning,
To destroy the darkness of wrong views, may your life be long.*

*Your stream of activity [Trinley] leading whoever you meet to the
path of liberation,
Is forever unbroken and all-pervading [Kunkhyab] throughout the
whole earth.
For the sake of being a noble friend to the doctrine and beings
Without partiality, may your life be long.*

*May the life of this eminent guide last for one hundred aeons,
May the Dharma tones of the true meaning resound to the end of
the world,
May the tradition of the practice lineage ripen like crops at
autumn
And may there be the auspiciousness of a golden age unfolding
with virtuous goodness.*

This was composed with a virtuous aspiration for the long life of the supreme tulku, Chokyi Nyima Rinpoche, the seventh in the incarnation line of Gar Drubchen, by Jigdreel Yeshe Dorje at the time of the Third Goodness [the 12th] of the waxing moon of the Month of Maturation [the 10th month] in the Year of the Delight For All [1974]. Siddhi rastu.

The Vidyadhara Chariot
by Jamyang Khyentse Wangpo

An aspiration for going to the realm of Lotus Light

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
The wisdom of the indestructible great bindu
And the clear surface of the luminous innate expanse of space
Vividly manifests in unity like the bow of Indra
As the supreme lotus light realm of natural nirmanakaya.*

*Within the sphere of rainbow light and bindu of manifest
dharmata,
In the vast celestial palace of increased experience
The gathering of dakas and dakinis of culminated awareness
Perform the vajra songs and dances of dharmata exhaustion
beyond concepts.*

*In the center is the primordial protector Amitabha,
The lotus holder, the great treasure of compassion
And the embodiment of the three kayas, immortal Thotreng Tsal,
Together with the supreme emanated eight manifestations who
tame all beings.*

*In that gathering place of the great web of illusory displays
Of limitless manifestations of aspects and forms,
May I and the ocean of sentient beings filling space
Be reborn the moment this life is over.*

*Through the short path of the four vidyadhara levels,
May we swiftly attain the embodiment of the ocean of kayas and
wisdoms,
The level of the Lotus Guru
And spontaneously accomplish the welfare of both self and others.*

This was proclaimed by the vidyadhara monk, Jamyang
Khyentse Wangpo. Siddhi rastu.

The Aspiration of the Vajradhatu Mandala by Guru Rinpoche

NAMO GURU

On the tenth day of the monkey month in the monkey year, Or-
gyen uttered this aspiration on the occasion of revealing the
vajradhatu mandala in the turquoise covered middle chamber of
Samye. Thereafter, the king and the disciples made it their daily
practice. All future generations should wholeheartedly take it up
as their practice, as well.

*Victorious ones and your sons in the ten directions and four
times,
Assemblies of gurus, yidams, dakinis, and dharma protectors
Please come here all of you, numerous as dust motes in the world
And be seated on the lotus and moon seat in the sky before me.*

*With respectful body, speech, and mind I bow down
And present to you outer, inner, secret, and suchness offerings.
In the presence of you sugatas, the supreme objects of worship,
I feel shame for the gatherings of my past evil actions*

*And confess regretfully my present nonvirtues.
In order to turn away from them in the future I shall restrain
myself.*

*I rejoice in all the gatherings of merit and virtue
And ask you, victorious ones, not to pass away into nirvana
But to turn the dharma wheel of the tripitaka and the unexcelled
teachings.*

*All accumulations of virtue I dedicate to the minds of beings,
So they may reach unsurpassable liberation.*

*Buddhas and your sons please listen to me.
May this excellent aspiration which I have here begun
Be expressed in accordance with
The victorious Samantabhadra and his sons
And with the wisdom of noble Manjushri.*

*May all the precious masters, the splendor of the doctrine,
Reach everywhere like the sky.*

*May they shine on everyone like the sun and moon
And may their lives be firm like mountains.*

*May the precious sangha, the foundation of the doctrine,
Be in harmony, keep pure vows and be wealthy in the three
trainings.*

*May the practitioners of Mantrayana, the essence of the doctrine,
Keep their samaya and perfect the development and completion
stages.*

*May the ruler who supports the Dharma, the patron of the
doctrine,
Expand his dominion and aid the Buddhist teachings.
May the nobility and chieftains, the servants of the doctrine,
Increase their intelligence and be endowed with resourcefulness.*

*May all rich householders, the sponsors of the doctrine,
Have wealth and enjoyments and be free from harm.
May all free countries with faith in the doctrine
Have peace and happiness and be free from obstacles.*

*May I, a yogin on the path,
Have flawless samaya and fulfillment of my wishes.*

*May anyone connected with me through good or evil karma,
Both now and ultimately, be cherished by the victorious ones.
May all beings enter the gate of the unexcelled vehicle
And attain the vast kingdom of Samantabhadra.*

Exert yourself in this aspiration during the six sessions.

Samaya. Gya.

The great treasure revealer Chokgyur Lingpa, emanation of Prince Murub, revealed this treasure among a crowd of people. He took it from underneath the upper part of Piled Jewels Rock Mountain situated on the right slope of the most sacred place, Sengchen Namtrak. The silk paper, made from the robe of Vairocana with Tibetan shurma letters written by Tsogyal, was then immediately transcribed correctly by Padma Garwang Lodro Thaye. May virtuous goodness increase.

Dedications

*May the glory of the teachings and the life of the masters be long.
May the great upholders of the teachings fill the surface of the
earth.
May the benefactors of the teachings increase their domain and
wealth,
May the goodness of the teachings remain for a long time.*

*The teacher has appeared in this world
And the teachings were illuminated like the light of the sun.
May the holders of the teachings be in harmony like brothers
And may the goodness of the teachings remaining for a long time.*

*May all the aspirations for the benefit of beings,
From Samantabhadra and Great Vajradhara
Down until our kind root teacher,
Be accomplished this very day.*

*Grant your blessings that we may train in impartial love and
compassion
And directly realize the ultimate and coemergent wisdom
As all the buddhas and their sons have done.*

*By this virtue may all beings perfect the accumulations of merit
and wisdom
And may they attain the sacred two kayas resulting from that
merit and wisdom.*

The Final Words of Gyurmey Dorje

*May sights, sounds, and awareness in the state of deity, mantra,
and dharmakaya,
Merge boundlessly as the display of kayas and wisdoms
In the profound and secret practice of the great yoga
And be of one taste with the indivisible mind bindu.*

Aspiration for the Teachings of Chokgyur Lingpa

*May the tradition of Drodul Chokgyur Dechen Lingpa,
The universal monarch of the ocean of incarnated tertons,
Pervade throughout all directions and times
And may there be the auspiciousness of unfolding the virtuous
marks of benefit and happiness.*

Glossary

Abhidana of the Samvara Tantra A tantric text.

Accomplishments (dngos grub, sid-dhi) See 'supreme and common siddhis.'

Accumulation of merit (bsod nams kyi tshogs) Virtuous actions with concepts.

Accumulation of wisdom (ye shes kyi tshogs) Virtuous actions embraced by discriminating knowledge (shes rab) of insight into emptiness.

Acharya Lilavajra One of the Indian mahasiddhas.

Action dagger (las phur skt. kilaya) The dagger for fulfilling the activities in the practice of Vajra Kilaya.

Activity practices (las tshogs) They refer chiefly to the four activities of pacifying, increasing, magnetizing and subjugating.

Adi Buddha Samantabhadra (mdod ma'i sangs rgyas kun tu bzang po) The primordially enlightened buddha.

Aggregate (phung po) See 'five aggregates.'

Akanishtha ('og min) The 'highest,' the realm of Vajradhara, the dharmakaya buddha. For a discussion of the various types of Akanishtha, see Gyurme Dorje's translation of Longchen Rabjam's *Phyogs bCu Mun Sel*.

Akanishtha realm of all-encompassing purity (dag pa rab 'byams 'og min zhing).

Akanishtha realm of Padmajala ('og min pad ma drva ba'i zhing) The pure realm of Guru Rinpoche.

All that appears and exists (snang srid thams cad) The world and the beings.

All-accomplishing wisdom (bya ba grub pa'i ye shes) One of the five wisdoms; the transmutation of envy.

All-encompassing purity (dag pa rab 'byams) In their pure aspects, the skandhas, elements and so forth of the world and beings. The five male and female buddhas.

All-ground (kun gzhi, alaya) The basis of mind and both pure and impure phenomena. This word has different meanings in different contexts and should be understood accordingly. Literally it means the 'foundation of all things.'

All-illuminating samadhi (kun tu snang ba'i ting nge 'dzin) The second of the three samadhis. Compassion arising out of emptiness.

All-knowing King of Dharma (kun mkhyen chos kyi rgyal po) See Jamyang Khyentse Wangpo.

All-pervasive suffering of being conditioned (khyab pa 'du byed kyi sdug bsngal) The third of the three sufferings. It is perpetuated by the continuation of the five aggregates.

Amitabha (snang ba mtha' yas) The chief buddha of the lotus family. The manifestation of discriminating wisdom.

Anu (rjes su [rnal 'byor]) The second of the three inner tantras: Maha, Anu and Ati. It emphasizes the completion stage and the mandala as being contained within the vajra body. Same as 'Lung Anu Yoga.'

Aperture of Brahma (tshangs bug, brahmarandra) The opening at the top of one's head eight fingers above the hair line.

Appearance and existence (snang srid) The world and it's beings. Whatever can be experienced [the five elements] and has a possibility of existence [the five aggregates].

Approach, accomplishment and activities (bsnyen sgrub las gsum) The aspects of the recitation part of sadhana practice connected to the development stage.

Arya Tara ('phags ma sgrol ma) A female buddha.

Asanga (thogs med) A great Indian master of philosophy who was a direct disciple of Maitreya.

Aspiration for Purifying the Realm of the Three Kayas (sku gsum zhing sbyong smon lam) Written by Jigme Lingpa.

Assembly sadhana (tshogs sgrub) A group sadhana practice usually involving a great number of people and lasts for several days.

Ati (shin tu [rnal 'byor]) The third of the three inner tantras. Same as 'Dzogchen.'

Ati Kopa (a ti bkod pa) A Dzogchen tantra.

Avalokiteshvara (spyen ras gzigs) 1]. The buddha of compassion. 2]. One of the eight main bodhisattvas.

Awakening at dawn from the sleep of ignorance (tho rangs ma rig gnyid skrog) A practice to be done immediately upon waking up.

Barchey Lamsel (bar chad lam sel) A supplication to Guru Rinpoche.

Bardo (bar do, antarabhava) 'Intermediate state.' Usually refers to the period between death and the next rebirth. For details of

the four bardos, see 'Mirror of Mindfulness,' Shambhala Publications.

Bende Drimey Dashar (ban de dri med brda shar) One of the close disciples of Guru Rinpoche. Same of Jnanakumara of Nyag.

Bhagavan Shakyamuni (bcom ldan 'das sha kya thub pa) Same as Buddha Shakyamuni.

Bhagavan Vajrasattva (bcom ldan 'das rdo rje sems dpa') The buddha Vajrasattva who is the embodiment of the hundred families of victorious ones.

Bindu (thig le) 1]. Essences. 2]. Circles or spheres.

Blazing Blue Light (mthing 'od 'bar ma) An emanation of Yeshe Tso-gyal who is the consort of Raksha Thotrang.

Bliss-sustainer (bde skyong) Same as kapala.

Blissful Realm (bde ba can, sukha-vati) The pure land of Buddha Amitabha.

Bodhicitta (byang sems, byang chub kyi sems) The aspiration to attain enlightenment for the sake of all beings.

Bodhicitta of application ('jug pa'i byang chub kyi sems) It is chiefly comprised of the six paramitas.

Bodhicitta of aspiration (smon pa'i byang chub kyi sems) It is chiefly comprised of the four immeasurables.

Bodhisattva (byang chub sems dpa') Someone who has developed bodhicitta, the aspiration to attain enlightenment in order to benefit all sentient beings. A practitioner of the Mahayana path; especially one who has attained the first bhumi.

Bodhisattva Shantarakshita (mkhan po bodhi satva zhi ba 'tsho) The first abbot to ordain monks in Tibet.

Bodhisattva trainings (byang chub sems dpa'i bslab pa) The precepts and practices of a bodhisattva.

- Bow of Indra** (dbang po'i gzhu) Poetical name for a rainbow.
- Brahma** (tshangs pa) The chief god in the realm of form.
- Brahma-like voice** (tshangs pa'i dbyangs) The voice endowed with the sixteen perfect qualities of Brahma.
- Buddha of the three times, Guru Rinpoche** (dus gsum sangs rgyas gu ru rin po che) The name of the six-lined prayer to Guru Rinpoche.
- Buddha Shakyamuni** (sangs rgyas sha kya thub pa) The historical Buddha.
- Buddhaguhya** (sangs rgyas gsang ba) An Indian pandita who was invited to Tibet by King Trisong Deutsen.
- Chamara** (rnga g.yab) One of the eight subcontinents as well as the support for the terrestrial pure land of Guru Rinpoche.
- Changing suffering** ('gyur ba'i sdug bsngal) The fact that pleasure is impermanent and not under one's individual control. One of the 'three sufferings.'
- Charnel ground ornaments** (dur khrod kyi chas) The attire worn by a wrathful buddha.
- Chemchok Heruka** (che mchog he ru ka) One of the 58 wrathful buddhas.
- Chimey Dorje** (Chimey Dorje) A great master and the father of Tulku Urgyen Rinpoche.
- Chogyal Phakpa** (chos rgyal 'phags pa) A great master of the Sakya lineage.
- Chokgyur Dechen Lingpa** (mchog gyur bde chen gling pa) The name of Chokgyur Lingpa.
- Chokgyur Lingpa** (mchog gyur gling pa) The great tertön who revealed numerous terma teachings especially the cycle of Lamey Thukdrub Barchey Kunsel.
- Chokling Tersar** (mchog gling gter gsar) The collection of termas revealed by Chokgyur Lingpa together with its connected teachings.
- Chokyi Nyima Rinpoche** (chos kyi nyi ma rin po che) The abbot of Kanying Shedrup Ling Monastery and the oldest son of Tulku Urgyen Rinpoche. Author of 'Union of Mahamudra' and 'Dzogchen' and of 'Jewel of the Heart,' Rangjung Yeshe
- Clearing the Obstacles of the Path** (bar chad lam sel) A supplication to Guru Rinpoche.
- Common and supreme siddhis** (thun mong dang mchog gi dngos grub) Usually they refer to the eight common siddhis and the supreme siddhi of Mahamudra, complete enlightenment.
- Concise Manual For Daily Practice** (rnal 'byor rgyun gyi bkol byang) The condensed version of the guru sadhana of Lamey Thukdrub Barchey Kunsel.
- Condensed Prajnaparamita** (sher phyin bsdus pa) A Mahayana scripture.
- Confident faith** (yi ches kyi dad pa) The third of the three kinds of faith which is unshakable confidence.
- Copper Colored Mountain** (zangs mdog dpal ri) The name of the pure land of Guru Rinpoche.
- Cow nectar** (ba byung [sna'lnga]) Five essences from a special cow.
- Culminated Awareness** (rig pa tshad phebs) The third of the four visions in Dzogchen.
- Cyclic existence** ('khor ba) Commonly known as samsara.
- Daily Practice Manual** (rgyun gyi bkol byang) The condensed version of the guru sadhana of Lamey Thukdrub Barchey Kunsel.
- Daily Practice Manual of Thukdrub** (thugs sgrub rgyun gyi bkol byang) The condensed version of the guru sadhana of Lamey Thukdrub Barchey Kunsel.
- Daka** (dpa' bo) 1]. Emanation of the chief figure in the mandala to fulfill the four activities. 2]. Male en-

- lightened practitioner of Vajrayana.
- Dakini and dharmapala, the roots of activity** (mkha' 'gro chos skyong phrin las kyi rtsa ba).
- Damaru** (da ma ru) A hand drum for Vajrayana rituals.
- Damdsin** (dam 'dzin) A name for the second son of Trisong Deutsen.
- Damsi** (dam sri) Samaya perverter; a certain type of malevolent spirit.
- Danyi Khala Rongo** (zla nyi kha la rong sgo) A sacred place in the east-Tibetan province of Kham.
- Dechen Gyalpo** (bde chen rgyal po) One of the 12 manifestations of Guru Rinpoche.
- Definite goodness** (nges par legs pa) True and complete enlightenment.
- Deha** One of the eight sub-continent.
- Development and completion** (bskyed rdzogs) The two main aspects of Vajrayana practice. Development stage is fabricated by mind. Completion stage means resting in the unfabricated nature of mind. See individually.
- Development Mahayoga** (bskyed pa ma ha yo ga) The first of the three inner tantras which emphasizes the development stage.
- Development stage** (bskyed rim, utpattikrama) One of the two aspects of Vajrayana practice which is to create pure images mentally in order to purify habitual tendencies. See 'development and completion.'
- Dharma** (chos) 'Dharma' is the Buddha's teachings; 'dharma' means phenomena or mental objects.
- Dharma demon** (chos dred) A jaded, stubborn and insensitive practitioner.
- Dharma King of Uddiyana** (o rgyan chos kyi rgyal po) Same as Guru Rinpoche.
- Dharma King Trisong Deutsen** (chos rgyal khri srong de'u btsan) The king of Tibet who invited Guru Rinpoche.
- Dharma Practice of Padma Garwang** (pad ma gar dbang chos spyod) A collection of daily practices included in the Chokling Tersar.
- Dharma protectors** (chos skyong) The guardians of the Buddhist teachings.
- Dharma Ratna** (chos mchog [rin po che]) Lineage guru in Chokling Tersar and teacher of Chimey Dorje.
- Dharmachakra of Glorious Samye** (dpal bsam yas kyi chos 'khor) The temple complex built by King Trisong Deutsen.
- Dharmadhatu** (chos kyi dbyings) The 'realm of phenomena;' the suchness in which emptiness and dependent origination are inseparable. In this context 'Dharma' means the truth and 'dhatu' means space free from center or periphery. Another explanation is 'the nature of phenomena' beyond arising, dwelling and ceasing.
- Dharmadhatu wisdom** (chos kyi dbyings kyi ye shes) One of the five wisdoms. The transformation of ignorance.
- Dharmakaya** (chos sku) The first of the three kayas, which is devoid of constructs, like space. The nature of all phenomena designated as 'body.' Should be understood individually according to ground, path and fruition.
- Dharmakaya Amitabha** (chos sku snang ba mtha' yas) The chief buddha of the lotus family.
- Dharmapala** (chos skyong) The protectors of the Buddhist teachings.
- Dharmata** (chos nyid) The nature of phenomena and mind.
- Dharmata Exhaustion Beyond Concepts** (chos zad blo 'das) The fourth of the four visions in Dzogchen.
- Discriminating wisdom** (so sor rtog pa'i ye shes) One of the five wisdoms. The transmutation of attachment.

Dispeller of All Obstacles (bar chad kun sel) See 'Lamey Thukdrub Barchey Kunsel.'

Disturbing emotion (nyon mongs pa) The five poisons of desire, anger, delusion, pride and envy which tire, disturb and torment one's mind.

Do Khyentse Yeshe Dorje (mdo mkhyen brtse ye shes rdo rje) A great master and tertön who was the mind emanation of Jigme Lingpa.

Dorje Drakpo Tsal (rdo rje drag po rtsal) 'Wrathful Vajra Power.' A wrathful form of Guru Rinpoche and one of the twelve manifestations.

Dorje Dudjom (rdo rje bdud 'joms) Same as Dorje Dudjom Tsal.

Dorje Dudjom Tsal (rdo rje bdud 'joms rtsal) One of the 25 disciples of Guru Rinpoche.

Dorje Thotrang Tsal (rdo rje thod phreng rtsal) Same as Guru Rinpoche.

Drekpa (dregs pa) A certain type of malevolent spirit.

Drigung Kyobpa (bri gung skyob pa) A great master of the Drigung Kagyu lineage.

Drimey Dashar (dri med brda shar) Also Bende Drimey Dashar, one of the chief disciples of Guru Rinpoche. Same as Jnanakumara of Nyag.

Drodul Chokgyur Dechen Lingpa ('gro 'dul mchog gyur bde chen gling pa) Same as Chokgyur Lingpa.

Dsutrul Tuchen (rdzu 'phrul mthu chen) One of the 12 manifestations of Guru Rinpoche.

Dukyi Shechen (bdud kyi gshed chen) One of 12 manifestations of Guru Rinpoche.

Dusum Sangye (dus gsum sangs rgyas) See 'Buddhas of the Three Times.'

Dzamlung Gyenchok ('dzam gling rgyan mchog) One of the 12 manifestations of Guru Rinpoche.

Dzogchen (rdzogs pa chen po; rdzogs chen) The teachings beyond the vehicles of causation, first taught in the human world by the great vidyadhara Garab Dorje.

Early Translations (sngar 'gyur) The teachings translated before the great translator Rinchen Sangpo, during the reigns of the Tibetan kings Trisong Deutsen and Ralpachen.

Eight freedoms (dal ba brgyad) Not being in the three lower realms, not a long-living god, not having wrong views, not a savage, a mute, or born in an age without buddhas.

Eight goddesses (lha mo brgyad) Lasya, Mala, Gita, Nirti, Pushpa, Dhupa, Aloka and Gandha.

Eight heruka sadhanas (sgrub pa bka' brgyad) Eight yidams and their corresponding sadhanas received by Padmakara from the Eight Vidyadharas.

Eight Indian Vidyadharas (rgya gar gyi rig 'dzin brgyad) Manjushrimitra, Nagarjuna, Hungchenkara, Vimalamitra, Prabhahasti, Danasanskrit, Shintamgarbha and Guhyachandra.

Eight jewel ornaments (rin pò che'i rgyan brgyad) The crown, earrings, choker, short necklace, long necklace, arm rings, bracelets and anklets, belt.

Eight main bodhisattvas (nye ba'i sras brgyad) Kshitigarbha, Akashagarbha, Avalokiteshvara, Vajrapani, Maitreya, Sarvanirvarana Vishkambin, Samantabhadra and Manjushri.

Eight manifestations (lgu ru) mtshan brgyad) Eight forms of Guru Rinpoche: Shakya Senge, Padmasambhava, Nyima Oser, Senge Dradrok, Dorje Drollo, Tsokye Dorje, Padma Gyalpo and Loden Choksey.

Eight Sadhana Teachings (grub pa bka' brgyad) Eight teachings and sadhanas transmitted to Guru

- Rinpoche by the Eight Indian Vidyadharas:** Manjushri Body, Mighty Padma Speech, Vishuddha Mind, Amrita Medicine Qualities, Kilaya Activity, Mamo Botong, Mopa Fierce Mantra and Loka Worship.
- Eight siddhis** (dngos grub brgyad) The eight types of mundane or common accomplishments.
- Eight Tibetan Vidyadharas** (bod kyi rig 'dzin brgyad) The eight accomplished disciples of Guru Rinpoche who received the transmission of Barchey Kunsel.
- Eight Vidyadhara Masters** (rig 'dzin gyi slob dpon brgyad) Same as the Eight Indian Vidyadharas.
- Eight worldly concerns** (jig rten chos brgyad) Attachment to gain, pleasure, praise and fame, and aversion to loss, pain, blame and bad reputation.
- Eightfold charnel ground attire** (dur khrod kyi chas brgyad) Eight ornaments worn by a wrathful buddha.
- Emancipation and omniscience** (thar pa dang thams cad mkhyen pa) Liberation from samsara and perfect buddhahood.
- Eminent Vidyadhara** (khyad 'phags rig 'dzin) One of the twelve manifestations.
- Empowered Aspiration** (smon lam dbang bskur) One of the six or nine lineages of the Nyingma School.
- Empowerment** (dbang) The conferring of power or authorization to practice the Vajrayana teachings, the indispensable entrance door to tantric practice.
- Emptiness** (stong pa nyid) The fact that phenomena and ego are empty of or lack independent, true existence.
- Enlightenment** (byang chub) Usually the same as the state of buddhahood but sometimes also the lower stages of enlightenment of an arhant or pratyekabuddha.
- Enthusiastic faith** (dang ba'i dad pa) One the three kinds of faith. A sense of strong admiration.
- Essence Practice** (phrin las snying po) A longer version of guru sadhana according to Lamey Thukdrub Barchey Kunsel.
- Essence, nature and function** (ngo bo rang bzhin thugs 'rje) The three aspects of the sugatagarbha according to the Dzogchen system. Essence (ngo bo) is the primordially pure wisdom of emptiness. The nature (rang bzhin) is the spontaneously present wisdom of cognizance (gsal ba) The function (thugs rje) is the all-pervasive wisdom of indivisibility. This is, ultimately, the identity of the Three Roots, the Three Jewels and the three kayas.
- Eternalism** (rtag lta) The belief that there is a permanent and causeless creator of everything; in particular, that one's identity or consciousness has a concrete essence which is independent, everlasting and singular.
- Ever Excellent Vidyadhara** (kun bzang rig 'dzin) Same as Guru Rinpoche.
- Exhaling the stale breath** (rlung ro bsal) A yogic exercise which should be learned through oral instruction from one's teacher.
- Existence and peace** (srid zhi) Synonymous with samsara and nirvana.
- Existence and quiescence** (srid pa dang zhi ba) See existence and peace.
- Extensive, medium or condensed root empowerments** (rtsa dbang rgyas 'bring bsdus gsum) These empowerments can be received from any master who holds the lineage.
- Family lord** (rigs kyi bdag po) The chief figure of that particular buddha family.

Feast offering (tshogs kyi 'khor lo, tshogs kyi mchod pa, Skt. ganachakra).

Female classes (mo rgyud) One of the three classes of Dharma protectors.

Field of Accumulation (tshogs zhing) The Three Jewels three roots and the three kayas.

Five Excellent Beings (rigs can drva ma lnga) Five recipients of the Anu Yoga teachings.

Five paths (lam lnga) The path of accumulation, joining, seeing, cultivation and beyond learning The five paths cover the entire process from beginning Dharma practice to complete enlightenment.

Five poisons (dug lnga) Desire, anger, delusion, arrogance and envy.

Five silken Dharma garments (dar gyi chos gos lnga) The five silk garments of a peaceful sambhogakaya buddha.

Five treasures (mdzod lnga) Five collections of teachings by Jamgon Kongtrul I: Dam-ngak Dzo, Rinchen Terdzo, Kagyu Ngakdzö, Sheja Kunkhyab and Gyacher Kadzo.

Five wisdoms (ye shes lnga) The dharmadhatu wisdom, mirror-like wisdom, wisdom of equality, discriminating wisdom and all-accomplishing wisdom.

Four activities (las bzhi) Pacifying, increasing, magnetizing and subjugating.

Four circular empowerments (zlum po bzhi dbang) Synonym for the four empowerments.

Four common karmas (thun mong gi las bzhi) See Four activities.

Four continents (gling bzhi) The four continents surrounding Mount Sumeru: Superior Body, Jambudvipa, Cow Enjoyment and Unpleasant Sound.

Four empowerments (dbang bzhi) The empowerments of vase, se-

cret, wisdom-knowledge and precious word.

Four karmas (las bzhi) See Four activities.

Four kayas (sku bzhi) The three kayas in addition to svabhavikakaya.

Four kinds of activities (phrin las rnam pa bzhi) See Four activities.

Four major sets of teaching (skor tsho chen po rnam pa bzhi) Four divisions of Lamey Thukdrub Barchey Kunsel: The root tantra Sheldam Nyingjang including branch sadhanas, the three versions of Guru Sadhana, the three Concise Manuals and the sadhanas for the Four Divinities who Dispel Obstacles - Tara, Achala, Dorje Bechön and Mewa Tseka.

Four Maras (bdud bzhi) Lord of Death, Godly Son, Klesha and Skandha.

Four means of magnetizing (bsdu ba'i dngos po bzhi) Generosity, pleasing speech, appropriate teachings and consistency in behavior.

Four mind-changings (blo ldog rnam bzhi) The difficult-to-obtain freedoms and riches, impermanence and death, cause and effect of karma, the defects of samsara Reflecting on these four topics regarding the facts of life, causes one's mind to change and be directed towards Dharma practice.

Four rivers of Secret Mantra (gsang sngags chu bo bzhi'i bka' babs) Yidam, tantra scripture, spiritual friend and awareness display.

Four sessions (thun bzhi) Dawn, morning, afternoon and evening.

Four vidyadhara levels (rig 'dzin rnam pa bzhi'i go 'phang) See Four vidyadharas.

Four vidyadharas (rig 'dzin bzhi) The four knowledge-holders or masters on the four stages of the tantric path of mahayoga. The four vidyadhara levels are: fully matured, life-mastery, great seal

and spontaneously accomplished.
(rnam smin, tshe dbang, phyag
chen, lhun grub).

Four visions (snang ba bzhi) Four stages in Dzogchen practice: manifest dharmata, increased experience, awareness reaching fullness and exhaustion of concepts and phenomena.

Fourth empowerment (dbang bzhi pa) Also known as the precious word empowerment (tshig dbang rin po che).

Free and well-favored human form (dal 'byor gyi mi lus) A human existence endowed with the eight freedoms and ten riches.

Fruition of unity (zung 'jug gi 'bras hu) Complete enlightenment, the unified level of a vajra holder.

Gar Drubchen-An accomplished Tibetan master who was an emanation of Nagarjuna.

Garab Dorje (dga' rab rdo rje, Prahevajra/ Pramoda Vajra) The forefather of the Dzogchen lineage who received the transmission from Vajrāsattva.

General preliminaries (thun mong gi sngon 'gro) Same as the Four Mind-changings.

General samayas (spyi'i dam tshig) The general precepts for Hinayana, Mahayana and the three outer tantras.

General, particular and supreme samayas (spyi khyad par dang lhag pa'i dam tshig).

Giving and taking (gtong len) A bodhicitta practice of giving one's virtue and happiness to others and taking their suffering and misdeeds upon oneself.

Glorious Guru (dpal ldan bla ma) Same as root guru, here in the form of Guru Rinpoche.

Glorious Knower of the Three Times (dpal dus gsum mkhyen pa) Another name for Padmakara, Guru Rinpoche.

Glorious Mountain of Chamara (rnga g.yab dpal ri) The terrestrial pure land of Guru Rinpoche.

Glorious Samye (dpal bsam yas) The wondrous temple erected during the time of Guru Rinpoche in Tibet by the Dharma King Trisong Deutsen.

Glorious Subjugator of Appearance and Existence (snang srid zil gnon) Guru Rinpoche.

Glorious Wrathful One, the nine-faced (dpal chen khro bo dbu dgu) The miraculously appeared image of Chemchok Heruka in the form of a mountain in Kham.

Glowing Turquoise Room (g.yu zhal 'bar ba) The shrine room on the second story in Samye.

Godaniya One of the four continents.

Good Aeon (bskal pa bzang po, bhadrakalpa) This present aeon in which one thousand buddhas will appear.

Grasping and fixation (gzung 'dzin) They refer to the duality of an object perceived and the mind that perceives it.

Great Chetsun (lce btsun chen po) The great master Chetsun Senge Wangchuk.

Great Compassionate One, (thugs rje chen po) Also known as Avalokiteshvara.

Great Khenpo (mkhan chen) See Karmey Khenpo Rinchen Dargye.

Great Master, (slob dpon chen po, mahaguru) Guru Rinpoche.

Great master and treasure revealer (gter chen bla ma) Same as Chokgyur Dechen Lingpa.

Great Master of Uddiyana (o rgyan chen po) Same as Guru Rinpoche.

Great Orgyen (o rgyan chen po) Same as Guru Rinpoche.

Great Perfection (rdzogs pa chen po, mahasandhi/ maha ati) The third of the three inner tantras. See 'Dzogchen.'

Great treasure revealer (gter chen, gter ston chen po) Same as Chokgyur Lingpa.

- Greater and lesser vehicles** (theg pa che chung) Mahayana and Hinayana.
- Guhyamantra** (gsang sngags) Synonymous with Vajrayana or tantric teachings. Guhya means secret, both concealed and self-secret. Mantra in this context means supreme, excellent or praiseworthy.
- Guna** (Skt., yon tan) Same as Jamgon Kongtrul the First, Lodrö Thaye.
- Guru** (bla ma) Spiritual teacher.
- Guru Padma** (gu ru pad ma) Same as Guru Rinpoche.
- Guru Practices** (bla sgrub, guru sadhana) A development stage practice focusing on the guru aspect of the three roots.
- Guru Rinpoche** (gu ru rin po che) The Precious Master, refers to Padmakara, Padmasambhava. See 'The Life and Liberation of Padmasambhava,' Dharma Publishing.
- Guru Vajrasattva** (bla ma rdo rje sems dpa') The root guru in the form of Vajrasattva.
- Guru yoga** (bla ma'i rnal 'byor) The practice of supplicating for the blessings and mingling the mind of an enlightened master with one's own mind. One of the special inner preliminaries.
- Guru's Heart Practice, Dispeller of All Obstacles** (bla ma'i thugs sgrub bar chad kun sel) The main cycle of teachings revealed by Chokgyur Lingpa.
- Guru, the root of blessings** (byin rlabs kyi rtsa ba bla ma) The first of the three roots.
- Gyalsap Rinpoche Padma Namgyal** (rgyal tshab rin po che pad ma nam rgyal) The root guru of H.H. Dilgo Khyentse Rinpoche.
- Gyalwa Choyang** (rgyal ba mchog dbyangs) A close disciple of Guru Rinpoche who realized Hayagriva and later was incarnated as the Karmapas.
- Gyalwey Dungdzin** (rgyal ba'i gdung 'dzin) One of the twelve manifestations.
- Gyungyi Koljang** (rgyun gyi bkol byang) Same as the Daily Practice Manual of Thukdrub.
- Gyurmey Ngedon Wangpo** ('gyur med nges don dbang po) One of the teachers of H.H. Dudjom Rinpoche.
- Gyurmey Thekchok Tenpey Gyaltsen** ('gyur med theg mchog bstan pa'i rgyal mtshan) A name of His Holiness Dilgo Khyentse Rinpoche.
- Gyutrul Tsekar** (sgyu 'phrul tshe dkar) One of the termas revealed by Chokgyur Lingpa which focuses on White Amitayus.
- Habitual tendencies** (bag chags) Subtle inclinations imprinted in the all-ground consciousness.
- Hayagriva siddha** (rta mgrin grub thob) Same as Gyalwa Choyang.
- Hearing Lineage of Great Individuals** (gang zag nyan brgyud) The third of the three lineages of Nyingma.
- Hevajra Tantra** (kye rdo rje'i rgyud) A tantra of Anuttara Yoga.
- Higher realms** (mtho ris) The three higher realms of humans, demigods, and gods.
- His Holiness Dilgo Khyentse Rinpoche** (skyabs rje mdil sgo mkhyen brtse rin po che) One of the greatest living Buddhist masters. He resides in Bhutan and Boudhanath, Nepal.
- Hinayana** (theg pa dman pa) The vehicles focused on contemplation of the four noble truths and the twelve links of dependent origination for the sake of individual liberation.
- Horse Neigher** (rta skad 'tsher) Same as Hayagriva (rta mgrin).
- Hrih** (Skt) The seed syllable of the lotus family.
- Hundred syllables** (yig brgya) The long mantra of Vajrasattva.
- Hundred tertons** (gter ston brgya rtsa) The hundred treasure re-

vealers predicted by Guru Rinpoche to spread his teachings in the future.

Immaculate Confession Tantra (dri med bshags rgyud).

Immortal Thotreng Tsal ('chi med thod phreng rtsal) Same as Guru Rinpoche.

Immortal vajra samadhi ('chi med rdo rje'i ting nge 'dzin) The indestructible composure of the Buddha of Limitless Life, Amitayus.

Immortal Vidyadhara ('chi med rig 'dzin) Same as Guru Rinpoche.

Increased experience (nyams snang gong 'phel) The second of the four visions in Dzogchen practice.

Indestructible great bindu (mi gshigs pa'i thig le chen po) Same as dharmakaya.

Indra (brgya byin) The chief god in the realm of desire. He resides on the summit of Mt. Sumeru in the palace of Complete Victory and is also known as Shakra, the Ruler of the Devas.

Inexhaustible adornment wheel of body, speech, mind, qualities and activities (sku gsung thugs yon tan phrin las mi zad pa [b]rgyan gyi 'khor lo) The endless activity of buddhahood.

Innate deity (gnyug ma'i lha) One's own particular yidam.

Inner obstacles (nag gi bar chad) Sickness etc.

Instruction Section (man ngag gi sde) The third of the three sections of Dzogchen as arranged by Jampal Shenyen.

Interdependent Origination (rten cing 'brel bar 'byung ba) The fact that all phenomena do not appear without a cause and are not made by an uncaused creator but exclusively due to the coincidence of causes and conditions.

Iron Mountains (lags ri) The ring of mountains surrounding Mount Sumeru and the four continents.

Jambudvīpa ('dzam bu gling) The southern of the four continents

which is so called because it is adorned with the Jambubriksha tree (rose apple).

Jamgon Lama ('jam mgon bla ma) In this case the name refers to Mipham Rinpoche.

Jampal Shenyen ('jam dpal bshes gnyen) A great Indian pandita who became the chief disciple of Garab Dorje. His sanskrit name is Manjushrimitra.

Jamyang Khyentse Wangpo ('jam dbyangs mkhyen brtse'i dbang po) (1820-1892) A great master of the last century and close friend, guru and disciple of Chokgyur Lingpa.

Jigdreng Yeshe Dorje ('jigs bral ye shes rdo rje) His Holiness Dudjom Rinpoche.

Jina (rgyal ba) Victorious One. Same as a buddha; one who has conquered over the four maras.

Jnana (ye shes) 'Wisdom,' original and unmistakable knowing, basic wakefulness.

Jnanasattva (ye shes sems dpa') See 'wisdom being.'

Jnanasutra (ye shes mdo) An Indian master in the Dzogchen lineage who was a disciple of Shri Singha. A close Dharma friend and later teacher of Vimalamitra.

Ka-Nying Shedrup Ling Monastery (bka' snying bshad sgrub gling) Tulku Chokyi Nyima Rinpoche's monastery in Boudhanath, Nepal. The name means 'sanctuary for Kagyu and Nyingma teaching and practice.'

Kalden Drendsey (skal ldan 'dren mdzad) One of the 12 manifestations of Guru Rinpoche.

Kama (bka' ma) The Oral Lineage of the Nyingma School, transmitted from master to student, of the body of teachings translated chiefly during the period of Guru Rinpoche's stay in Tibet.

Kama and Terma (bka' ma, gter ma) See Kama and Terma individually.

Kapala (thod pa) A skull cup.

- Karma Ngawang Samten Yeshe Gyamtso** (karma ngag dbang bsam gtan ye shes rgya mtsho) He is also known as Ngaktrin Rinpoche or Samten Gyatso, the root guru of Tulku Ugyen Rinpoche.
- Karma and disturbing emotions** (las dang nyon mongs pa) These two comprise the truth of origin.
- Kaurava** (Skt.) One of the four subcontinents.
- Kaya** (sku) 'Body' in the sense of a body or embodiment of numerous qualities.
- Kayas and wisdoms** (sku dang ye shes) The four kayas and five wisdoms.
- Khakyab Dorje** (mkha' khyab rdo rje) The fifteenth Karmapa, one of the predicted lineage holders of Chokgyur Lingpa's terms. See 'The History of the Karmapas, Prajna Press.'
- Khakyab Rangjung Dorje** (mkha' khyab rang byung rdo rje) Same as Khakyab Dorje.
- Khatvanga** (Skt.) A tantric staff.
- Khenchen Bodhisattva** (mkhan chen bo dhi sa tva) See Shantarakshita.
- Khenpo** (mkhan po) A title for having completed the major course of studies of about ten years of the traditional branches of Buddhist philosophy, logic, vinaya and so forth. Can also mean abbot of a monastery or the preceptor from whom one receives ordination.
- Khenpo Karma Ratna Wangchuk** (mkhan po ka rma rat na dbang phyug) See Karmey Khenpo Rinchen Dargye.
- Khyentse** (Wangpo I) Same as Jamyang Khyentse Wangpo.
- Khyentse Oser** (mkhyen brtse'i 'od zer) Here the name refers to H.H. Dilgo Khyentse Rinpoche.
- Khyentse Wangpo** (mkhyen brtse'i dbang po) Same as Jamyang Khyentse Wangpo.
- King and Demoness** (rgyal srin) Names of two kinds of malevolent spirits.
- King and twenty-five subjects** (rje 'bangs nyer lnga) King Trisong Deutsen and 24 or 25 close disciples of Guru Rinpoche.
- King Dza** (rgyal po dzah) The recipient of the Mahayoga teachings.
- King Jah** (rgyal po dzah) See King Dza.
- King of Mountains** (ri yi rgyal po) Same as Mount Sumeru.
- Klesha** (nyon mongs pa) 'Disturbing emotion.' Usually the five poisons known as attachment, anger, stupidity, pride and envy.
- Kleshas of the five poisons** (dug lnga'i nyon mongs pa) See Five Poisons.
- Konchok Jungney** (dkon mchog 'byung gnas) One of the close disciples of Guru Rinpoche.
- Kriya** (bya ba) The first of the three outer tantras which place emphasis on cleanliness, pure conduct etc..
- Kriya, Charya and Yoga tantras** (bya rgyud, spyod rgyud, rnal 'byor rgyud) The three outer tantras among the nine vehicles.
- Kundu** (kun 'dus) A tantric scripture.
- Kunkhyen Lama Dorje Siji Tsal** (kun mkhyen bla ma rdo rje gzi brjid rtsal) Same as Jamyang Khyentse Wangpo.
- Kurava** (Skt.) One of the four subcontinents.
- Kyechok Tsulsang** (skyes mchog tshul bzang) One of the 12 manifestations of Guru Rinpoche.
- Kyepar Phakpey Rigdzin** (khyad par 'phags pa'i rig 'dzin) One of the 12 manifestations of Guru Rinpoche.
- Lake-born Guru** (mtsho skyes bla ma) Same as Guru Rinpoche.
- Lake-born Vajra Holder** (mtsho skyes rdo rje 'chang) Same as Guru Rinpoche.
- Lake-born Vajra** (mtsho skyes rdo rje) One of the names of Guru Rinpoche.
- Lamenting Confession of Rudra** (ru dra sme bshags) Extracted from

- the Immaculate Confession Tantra.
- Lamey Thukdrub Barchey Kunsel** (bla ma'i thugs grub bar chad kun sel) The main cycle of terma teachings revealed by Chokgyur Lingpa. See 'Barchey Kunsel.'
- Land of Snow** (gangs can gyi yul) Same as Tibet.
- Langdro Lotsawa** (glang 'gro lo tsa ba) One of the twenty-five disciples of Guru Rinpoche.
- Later Translation Schools** (phyi 'gyur) Same as Sarma, the New Schools.
- Letter of Dispelling Sorrow** (mya ngan bsal ba'i spring yig) A text of advices composed by Nagarjuna.
- Level of omniscience** (thams cad mkhyen pa) Same as complete buddhahood.
- Liberation** (thar pa) Emancipation from samsara.
- Liberation and omniscience** (thar pa dang thams cad mkhyen pa) Refers to liberation from samsaric existence and the state of complete enlightenment.
- Life-power vidyadhara** (tshe dbang rig 'dzin) The second of the four vidyadhara levels.
- Lineage Supplication** (brgyud pa'i gsol 'debs).
- Lingpa** (gling pa) A title usually appended to the name of a tertön, revealer of concealed treasures. Literally, it means 'sanctuary' of peace and happiness for beings.
- Lodro Thaye** (blo gros mtha' yas) Another name of Jamgon Kongtrul.
- Long lineage of Kama** (ring brgyud bka' ma) See 'Kama.'
- Longchenpa** (klong chen pa) Great Nyingma master and writer.
- Longing faith** ('dod pa'i dad pa) One of the three kinds of faith. The strong wish to attain enlightened qualities.
- Longsel** (klong gsal) A Dzogchen tantra.
- Lord Nagarjuna** (dgon po klu grub) See Nagarjuna.
- Lord of Death** (gshin rje) A personification of impermanence and the unfailing law of cause and effect.
- Lord of the family** (rigs bdag) The chief figure of the buddha family.
- Lotus Arrayed Realm of Akanishtha** ('og min pad ma bkod pa) See Akanishtha.
- Lotus crown** (pad zhva) The crown worn by Guru Rinpoche.
- Lotus crown which liberates by sight** (pad ma mthong grol) The crown worn by Guru Rinpoche.
- Lotus Holder** (phyag na pad mo) Same as Avalokiteshvara.
- Lotus King** (pad ma rgyal po) Same as Guru Rinpoche.
- Lotus Light** (pad ma 'od) The name of the palace in Guru Rinpoche's pure land.
- Lotus Net** (pad ma drva ba) Same as Padmajala, the pure land of Guru Rinpoche.
- Lotus-Born** (pad ma 'byung gnas) Same as Guru Rinpoche.
- Luminosity** ('od gsal) Literally 'free from the darkness of unknowing and endowed with the ability to cognize.' The two aspects are 'empty luminosity,' like a clear open sky; and 'manifest luminosity,' such as five-colored lights, images, and so forth. Luminosity is the uncompounded nature present throughout all of samsara and nirvana.
- Luminous dharmakaya** ('od gsal chos kyi sku).
- Luminous Heart Essence** ('od gsal rdo rje snying po) Same as the Instruction Section of Dzogchen.
- Lung Anu Yoga** (lung anu yoga) The second of the three inner tantras emphasizing the completion stage.
- Lungten Dorje** (lung bstan rdo rje) Same as King Dza.
- Magical net** (sgyu 'phrul drva ba, mayajala) A collective term for the manifestations of enlightenment to tame whoever needs in whichever way is necessary. In

- particular, it refers to the various divinities and vidyadharas who are manifestations of Guru Rinpoche.
- Magical net of emanations** (sprul pa'i sgyu 'phrul drva ba) See Magical Net.
- Maha** ([rnal 'byor] chen po) The first of the three inner tantras. See 'Mahayoga.'
- Maha Ati** (rdzogs chen) The third of the three inner tantras. Same as 'Dzogchen.'
- Mahaguru Orgyen Thotrentsal** (ma ha gu ru o rgyan thod phreng tsal) Same as Guru Rinpoche.
- Mahaguru Padma Thotreng tsal** (ma ha gu ru pad ma thod phreng tsal) Same as Guru Rinpoche.
- Mahaguru Padmakara** (ma ha gu ru pad ma 'byung gnas) Same as Guru Rinpoche.
- Mahamudra Bindu** (Skt.) A tantric text.
- Mahayana** (theg pa chen po) The vehicle of bodhisattvas striving for perfect enlightenment for the sake of all beings. For a detailed explanation, see Maitreya's Abhisamayalamkara.
- Mahayoga** (rnal 'byor chen po) The first of the 'three inner tantras.' It emphasizes the development stage.
- Main part of practice** (nyams len gyi dngos gzhi) Refers to the practice that follows the preliminaries: either yidam practice or, here, the actual practice of Mahamudra or Dzogchen. According to Jigme Lingpa, 'main part' literally means 'actual basis' in the sense that 'basis' means to have full intellectual comprehension of the practice and 'actual' means to have direct experience of its meaning.
- Male classes** (pho rgyud) One of the three classes of dharma protectors.
- Mandala** (dkyil 'khor) Literally means 'center and surrounding,' but should be understood according to context. Usually a deity along with its surrounding environment.
- Mandala circle** (dkyil 'khor gyi 'khor lo) A gathering of deities as one mandala.
- Mandarava** (Skt.) Princess of Sahor and close disciple of Guru Rinpoche.
- Manifest dharmata** (chos nyid mngon sum) The first of the four visions in Dzogchen practice.
- Manjugosha** (Khyentse I) Same as Jamyang Khyentse Wangpo.
- Manjushri** ('jam dpal dbyangs) One of the eight main bodhisattvas. He is the personification of the perfection of transcendent knowledge.
- Manjushri Heruka** ('jam dpal khrag 'thung) Same as Yamantaka. One of the eight heruka sadhanas.
- Manjushri Kumara** ('jam dpal gzhon nu) The peaceful aspect of Manjushri.
- Manjushri Yamantaka** ('jam dpal gshin rje bshed) The wrathful aspect of Manjushri. One of the eight heruka sadhanas.
- Manjushrimitra** ('jam dpal bshes gnyen) An Indian master of the Dzogchen lineage and disciple of Garab Dorje. Same as Jampal Shenyen.
- Mantrayana** (sngags kyi theg pa) Synonym for Secret Mantra or Vajrayana.
- Mantrika** (sngags pa) A practitioner of Vajrayana.
- Maratika** The sacred place in eastern Nepal where Guru Rinpoche was blessed with immortal life by Buddha Amitayus.
- Marks and signs** (mtshan dpe) The 32 major and 80 minor marks of excellence of a buddha.
- Mawey Senge** (smra ba'i seng ge) Lion of Speech. One of the 12 manifestations of Guru Rinpoche. He is Guru Rinpoche inseparable from Manjushri.
- Means and knowledge** (thabs dang shes rab, prajna and upaya) Gen-

- erally, Buddhahood is attained by uniting the two aspects of means and knowledge, in Mahayana compassion and emptiness and in Vajrayana the stages of development and completion.
- Melong Dorje** (me long rdo rje) (1243-1303) A great Tibetan master in the Oral Lineage of the Nyingma School.
- Meru** (ri rab) The mountain in the center of the world surrounded by four continents of which the southern in our known world, Jambudvīpa.
- Mind and Space Sections** (sems sde, klong sde) The two first of the three sections of Dzogchen.
- Mind Lineage of the Victorious Ones** (rgyal ba dgongs brgyud) The first of the three lineages of the Nyingma School. Usually, it refers to the transmission from Buddha Samantabhadra to Garab Dorje of teachings beyond words and symbols.
- Mind, Sign and Hearing Lineages** (dgongs brda snyan brgyud) See 'three lineages.'
- Mipham Rinpoche** (mi pham rin po che) (1846-1912) Great Nyingma master and writer of the last century.
- Mirror-like wisdom** (me long lta bu'i ye shes) One of the five wisdoms.
- The transmutation of anger.
- Mount Sumeru** (ri yi mchog rab) See Mt. Sumeru.
- Mt. Sumeru** (ri rab) The mountain in the center of the world surrounded by the four continents.
- Mudra of equanimity** (mnyam bzhag gi phyag rgya) The hands placed in the gesture of meditation.
- Mudra of expounding the Dharma** (chos 'chad pa'i phyag rgya)
- Muney Tsenpo** Son of King Trisong Deutsen.
- Murub Tsenpo** Son of King Trisong Deutsen.
- Mutri Tsenpo** Son of King Trisong Deutsen.
- Mysteries of body, speech and mind** (sku gsung thugs kyi gsang ba) The vajra body, speech and mind.
- Nadi and prana** (rtsa rlung) The channels and energies; as one term, they refer to the exercises of Anu Yoga.
- Nagarjuna** (klu grub) An Indian master of philosophy.
- Nagi Gumpa** (na gi dgon pa) Tulku Urgyen Rinpoche's hermitage near Kathmandu.
- Namkhai Nyingpo** (nam mkha'i snying po) One of the 25 disciples of Guru Rinpoche.
- Namo Guru** (bla ma la phyag 'tshal lo) Homage to the master!
- Namo Guru Padmakaraya** (Skt.) Homage to Guru Rinpoche.
- Nampar Nangdze Vairocana** (nampar snang mdzad bai ro tsa na) The great translator and disciple of both Shri Singha and Guru Rinpoche.
- Namshelma** (gnam zhal ma) The Sky-faced One The consort of Kalden Drendsey.
- Nangsi Silnon**, (snang srid zil gnon) The name of Guru Rinpoche which means glorious subjugator of appearance and existence.
- Nangsi Silnon Tsal** (snang srid zil gnon rtsal) Guru Rinpoche.
- Natural face** (rang zhal) Same as the nature of mind.
- Natural nirmanakaya** (rang bzhin sprul sku) The pure nirmanakaya realms manifested by the buddhas of the five families, such as the realm of Sukhavati.
- New and Old Schools** (gsar rnying) The New Schools are Kagyu, Sakya and Gelug. The Old School refers to Nyingma. Although there were no new or old schools in India, these names are given to the early and later spread of the teachings in Tibet. Translations up to and including King Trisong are called the Old School of Early Translations (snga 'gyur snying ma), and later ones are known as

- the New Schools of Later Translations (phyi 'gyur gсар ma). Lochen Rinchen Sangpo (lo chen rin chen bzang po) is regarded as the first translator of the New Mantra School.
- Ngamlök** (rngam log) A tantra of Mahayoga.
- Ngayab Lingpa** (nga yab gling pa) Same as Guru Rinpoche.
- Ngondsok Gyalpo** (mngon rdzogs rgyal po) A wrathful manifestation of Samantabhadra.
- Nihilism** (chad lta) Literally, 'the view of discontinuance.' The extreme view of nothingness: no rebirth or karmic effects, and the nonexistence of a mind after death.
- Nine Lineages** (brgyud pa dgu) See 'three lineages' and the 'six lineages.'
- Nine peaceful expressions** (zhi ba'i nyams dgu) The nine qualities of the body, speech and mind of a peaceful deity.
- Nirmanakaya** (sprul pa'i sku) The third of the three kayas. The aspect of enlightenment that tames and can be perceived by ordinary beings.
- Nirmanakaya of Uddiyana** (o rgyan sprul pa'i sku) Same as Guru Rinpoche.
- Nirmanakaya Padmakara** (sprul sku pad ma 'byung gnas) Same as Guru Rinpoche.
- Nirvana** (mya ngan las 'das pa) The lesser nirvana refers to the liberation from cyclic existence attained by a Hinayana practitioner. When referring to a buddha, 'nirvana' is the great nondwelling state of enlightenment which falls neither into the extreme of samsaric existence nor into the passive state of cessation attained by an arhant.
- Noble and ordinary beings** (phags pa dang so so skye bo) The noble or 'exalted' beings are those who have attained the path of seeing, the third of the five paths.
- Noble and supreme tamer of beings** ('phags mchog 'gro 'dul) Same as Avalokiteshvara.
- Noble beings** (skyes mchog) Refers to great masters, bodhisattvas or arhants, who have attained the path of seeing.
- Noble Land** ('phags yul) The land of India.
- Noble ones** ('phags pa) See noble beings.
- Norbu Trako** (nor bu phra bkod) A Dzogchen tantra.
- Nupchen Sangye** (bsnubs chen sangs rgyas) One of the 25 disciples of Guru Rinpoche.
- Nyingma School** (rnying ma) The teachings brought to Tibet and translated chiefly during the reign of King Trisong Deutsen and in the following period up to Rinchen Sangpo.
- Objects of accumulation** (tshogs yul) Same as Field of Accumulation.
- Objects of refuge** (skyabs yul) The Three Jewels, three roots and three kayas.
- Obscuration** (sgrib pa) The two veils of disturbing emotions and dualistic perception that cover one's buddha nature.
- Offering cloud of Samantabhadra** (kun bzang mchod sprin) An infinite amount of imagined offerings as performed by the bodhisattva Samantabhadra.
- Offering mandala** (mchod pa'i man dal) The mandala plate held in one's hand during the offerings.
- Old and New Schools** (rnying ma, gсар ma) See New and Old Schools.
- Old School of the Early Translations** (snga 'gyur rnying ma) The Nyingma School.
- Om svasti** (Skt.) An expression of auspiciousness.
- Omniscience** (rnam mkhyen, thams cad mkhyen pa) Same as complete enlightenment or buddhahood.
- Oral Instruction Lamrim Yeshe Nyingpo** (zhal gdams lam rim ye

- shes snying po) The Wisdom Essence, a most precious, concise and profound teaching by Guru Rinpoche which condenses the entire path. Praised by Jamyang Khyentse Wangpo as being more valuable than thirty yak loads of scriptures. Together with a commentary by Jamgon Kongtrul, it comprises the last volume in both the Rinchen Terdzö and the Chokling Tersar.
- Ogyen** (o rgyan) Same as Guru Rinpoche.
- Ogyen Chokgyur Dechen Lingpa** (o rgyan mchog gyur bde chen gling pa) See Chokgyur Lingpa.
- Ogyen Chokgyur Lingpa** (o rgyan mchog gyur gling pa) See Chokgyur Lingpa.
- Ogyen Drodul Chokgyur Dechen Shikpo Lingpa** (o rgyan 'gro 'dul mchog gyur bde chen zhig po gling pa) The full name of Chokgyur Lingpa.
- Ogyen Padmakara** (o rgyan pad ma ka ra) Same as Guru Rinpoche.
- Ogyen Rinpoche** (o rgyan rin po che) Same as Guru Rinpoche.
- Ogyen Thotrenge Tsal** (o rgyan thod phreng rtsal) The secret name of Guru Rinpoche.
- Ogyen Tsewang Chokdrup** (o rgyan tshe dbang mchog grub) The name of Tulku Ugyen Rinpoche.
- Ornament of Jambudvîpa** ('dzam gling gi rgyan) Same as 'Dzamling Gyenchok.'
- Outer and inner tantra sections** (phyi nang gi rgyud sde) The three outer are Kriya, Upa and Yoga. The three inner are Maha, Anu and Ati.
- Outer obstacles** (phyi'i bar chad) Sickness etc..
- Outer, inner and secret mandalas** (phyi nang gsang gsum gyi man dal).
- Outer, inner and secret obstacles.** See explanation of Barchey Kunsel above.
- Padma** (pad ma) Same as Guru Rinpoche.
- Padma Do-ngak Lingpa** (pad ma mdo sngags gling pa) The tertön name of Jamyang Khyentse Wangpo.
- Padma Osel Do-ngak Lingpa** (pad ma 'od gsal mdo sngags gling pa) The tertön name of Jamyang Khyentse Wangpo.
- Padma Gargyi Wangpo** (pad gar gyi dbang po) The name of Jamgon Kongtrul the first.
- Padma Garwang Lodro Thaye** (pad ma gar dbang blo gros mtha' yas) The name of Jamgon Kongtrul the first.
- Padma Tennyi Yungdrung Lingpa** (pad ma bstan gnyis g.yung drung gling pa) The tertön name of Jamgon Kongtrul Lodro Thaye.
- Padma Thongdrol** (pad ma mthong grol) The crown that liberates when seen worn by Guru Rinpoche.
- Padma Thotrenge Tsal** (padma thod phreng rtsal) The secret name of Guru Rinpoche.
- Padma Vajra** (pad ma badz ra) See Dechen Gyalpo.
- Padmajala** (pad ma drva ba) The name of the pure land of Guru Rinpoche.
- Padmakara** (padma 'byung gnas) 'Lotus-born.' Same as Guru Rinpoche.
- Padmakara Thotrenge tsal** (pad ma ka ra thod phreng rtsal) Same as Guru Rinpoche.
- Padmasambhava** (pad ma 'byung gnas) 'Originated from a Lotus.' Same as Guru Rinpoche.
- Pandita** (mkhas pa) A learned master. Scholar, professor in Buddhist philosophy.
- Pandita of Yanglesho** (yang le shod kyi pan di ta) One of the 12 manifestations.
- Particular samayas** (khyad par gyi dam tshig).
- Path of the two stages** (rim gnyis kyi lam) The two stages of development and completion which are

- the means and knowledge (prajna and upaya) of Vajrayana practice.
- Paths** (lam) The five paths of accumulation, of joining, of seeing, of cultivation and of no more learning.
- Paths and bhumis** (sa lam) The five paths and the ten bodhisattva levels.
- Peaceful and wrathful ones** (zhi khro) The 42 peaceful and 58 wrathful divinities.
- Pearl Garland Tantra** (mu tig phreng ba'i rgyud) One of the Dzogchen tantras.
- Pema Jungney** (pad ma 'byung gnas) One of the 12 manifestations.
- Perfect buddhahood** (rdzogs pa'i sangs rgyas) The extinction of all faults and obscurations and the perfection of all enlightened qualities.
- Phadampa** (pha dam pa) An Indian mahasiddha who brought the Shijey (zhi byed) teachings to Tibet.
- Phenomena** (chòs, snang ba) Anything that can be experienced, thought of or known.
- Power of remorse** (sun 'byin pa'i stobs).
- Power of resolution** (dam bca' ba'i stobs).
- Power of support** (rten gyi stobs).
- Power of the applied antidote** (gnyen po kun tu spyod pa'i stobs).
- Practice lineage** (sgrub brgyud) The lineage of masters where the emphasis is on personal experience of the teachings as opposed to the scholastic lineage of expounding the scriptures (bshad brgyud).
- Practice mandala** (sgrub pa'i man dal) The mandala plate placed on the shrine during offerings.
- Practice manuals for development and completion** (bskyed rdzogs kyil las byang) Sadhana texts and liturgies of tantric practices.
- Prahevajra** (dga' rab rdo rje) The human recipient of the Dzogchen teachings. See Garab Dorje.
- Prajna** (shes rab) Knowledge or intelligence. In particular, the 'knowledge of realizing egolessness.'
- Prajnaparamita** (shes rab kyi pha rol tu phyin pa) 'Transcendent knowledge.' The Mahayana teachings on insight into emptiness, transcending the fixation of subject, object and action.
- Prana** (rlung) The 'winds' or energy-currents of the vajra body.
- Pratimoksha** (so so thar pa) Individual Liberation, the seven sets of precepts for lay and ordained persons according to the vinaya.
- Pratyekabuddha** (rang sangs rgyas) A person who has reached perfection in the second Hinayana vehicle chiefly through contemplation on the twelve links of dependent origination in reverse order.
- Precious Buddha** (sangs rgyas dkon mchog) The state of buddhahood endowed with the perfect benefit for self and others.
- Precious Dharma** (chos dkon mchog) The truth consisting of scripture and realization.
- Precious Master of Uddiyana** (o rgyan gyi slob dpon rin po che) Same as Guru Rinpoche.
- Precious Ones** (dkon mchog) Same as the Three Jewels. For further details of their qualities, see Buddha Nature by Thrangu Rinpoche, Rangjung Yeshe Publications.
- Precious Sangha** (dge 'dun dkon mchog) Noble and accomplished practitioners endowed with the virtues of knowledge and liberation.
- Preta** (yi dvags) 'Hungry ghost.' One of the six classes of sentient beings.
- Primordial Protector** (mdod ma'i mgon po) The originally enlightened one, the adi-buddha. Same as the dharmakaya buddha, Samantabhadra.
- Primordial purity** (ka dag) The basic nature of sentient beings which is

- originally untainted by defilement; beyond confusion and liberation.
- Prince brothers** (rgyal mched) The three sons of King Trisong Deutsen: Munev Tsenpo, Murub Tsenpo and Mutri Tsenpo.
- Prince Chokyi Lodro** (rgyal sras chos kyi blo gros) The second son of King Trisong Deutsen who later incarnated as Chokgyur Lingpa.
- Prince Lhasey** (lha sras) Same as Prince Chokyi Lodro.
- Prince Murub** (lha sras mu rub) The second son of King Trisong Deutsen.
- Prince Yeshe Rolpa Tsal** (lha sras rol pa rtsal) Same as Prince Chokyi Lodro.
- Profound lineage of pure visions** (zab mo dag snang gi brgyud pa) See Pure Vision.
- Profound Path** (zab lam) Here the name of a text.
- Propheesed Transmission** (bka' bab lung bstan) One of the six or nine lineages of the Nyingma School.
- Protector Amitayus Boundless Life** (mgon po tshe dpag med).
- Pure vision** (dag snang) The transmission within the pure experience of a master from another enlightened being. One of the six or nine lineages of the Nyingma School.
- Purifying the obscurations** (sgrib sbyong) The spiritual practices of clearing away what obscures the sugatagarbha, for example, the meditation and recitation of Vajrasattva according to the 'special preliminaries.'
- Raksha rosary** (rak sha phreng ba) A mala made of a certain dried fruit.
- Raksha Thotreng** (rak sha thod phreng) One of the 12 manifestations.
- Rangshar Tantra** (rang shar gyi rgyud) One of the Dzogchen tantras.
- Rasa Trulnang** (ra sa 'phrul snang) A famous temple in Lhasa built by King Songtsen Gampo.
- Ratna Shri** (Dkon mchog dpal [sgron]) The daughter of Chokgyur Lingpa.
- Recitation dagger** (bsnyen phur).
- Recitation stage** (bzlas pa'i rim pa) The part of sadhana practice which covers mantra recitation.
- Red Rock Dense Tamarisk Forest** (brag dmar 'om bus gtibs pa'i tshal) The location of the temple complex of Samye.
- Refuge** (skyabs 'gro) Placing one's confidence in the Precious Ones, the Three Jewels.
- Representations of body, speech and mind** (sku gsung thugs rten) For example: statues, scriptures and stupas.
- Rikdu Root Tantra** (rigs 'dus rtsa rgyud).
- Ripening and liberation** (smin grol) Ripening through empowerment and liberation through oral instructions.
- Ripening empowerments** (smin byed kyi dbang) The Vajrayana empowerments which ripens one's being with the capacity to realize the four kayas.
- Root and branch samayas** (rtsa ba dang yan lag gi dam tshig).
- Root and subsidiary guidance texts** (gzhung khrid dang yan lag).
- Root of siddhis** (dngos grub kyi rtsa ba) The yidam among the three roots.
- Rudra** (ru dra) The demon of ego-clinging.
- Rudra Confession** (ru dra sme bshags) A confession included in the Immaculate Confession Tantra (dri med bshags rgyud).
- Rupakaya** (gzugs kyi sku) 'Form body.' A collective term for both sambhogakaya and nirmanakaya.
- Sadhana** (sgrub thabs) 'Means of accomplishment.' Tantric liturgy and procedure for practice usually emphasizing the development stage.
- Saha World** (mi mjed kyi 'jig rten) Our known world system; the

- 'World of Endurance.' Saha can also mean 'Undivided' because the karmas and kleshas, causes and effects, are not separately divided or differentiated.
- Samadhi** (ting nge 'dzin) 'Adhering to the continuity or evenness.' Usually translated as concentration or meditative absorption.
- Samantabhadra** (kun tu bzang po) The 'Ever-excellent One,' 1]. The primordial dharmakaya buddha. 2]. The bodhisattva Samantabhadra used as the example for the perfection of increasing an offering infinitely.
- Samantabhadra offering cloud** (kun bzang mchod sprin) An immense cloud of offering as emanated by the bodhisattva Samantabhadra.
- Samaya** (dam tshig) The sacred pledge, precepts or commitment of Vajrayana practice. Many details exists, but the samayas essentially consist of outwardly, maintaining harmonious relationship with the vajra master and one's Dharma friends and, inwardly, not straying from the continuity of the practice.
- Samaya being** (dam tshig sems dpa', dam tshig pa) The deity visualized by oneself.
- Samaya beings and wisdom beings** (dam ye, dam tshig pa dang ye shes pa) The deity visualized by oneself and the innate deity abiding in dharmadhatu.
- Samaya perverters** (dam sri) A certain malevolent spirit.
- Samayasattva** (dam tshig sems dpa') See 'samaya being.'
- Sambhogakaya** (longs spyod rdzogs pa'i sku) The 'body of perfect enjoyment.' Of the five kayas of fruition, this is the semi-manifest form of the buddhas endowed with the 'five perfections' of perfect teacher, retinue, place, teaching and time which is perceptible only to bodhisattvas on the ten bhūmis.
- Sambhogakaya attire** (longs spyod rdzogs pa'i chas) The five silken garments and the eight jewel ornaments.
- Sambhogakaya Great Compassionate One** (longs sku thugs rje chen po) Same as Avalokiteshvara.
- Sampa Lhundrup** (bsam pa lhun grub) A supplication to Guru Rinpoche as well as a terma of Chokgyur Lingpa.
- Samsara** ('khor ba) 'Cyclic existence,' 'vicious circle' or 'round' of births and deaths. The state of ordinary sentient beings fettered by ignorance and dualistic perception, karma and disturbing emotions.
- Samsara and nirvana** ('khor 'das) Pure and impure phenomena.
- Samten Gyamtso** (bsam gtan rgya mtsho) The root guru of Tulku Urgyen Rinpoche.
- Samten Gyamtso Namkha Drimey** (bsam gtan rgya mtsho nam mkha' dri med) See Samten Gyatso.
- Samye** (bsam yas) The temple built by King Trisong Deutsen and consecrated by Guru Rinpoche. It is situated in Central Tibet close to Lhasa.
- Samye Chimphu** (bsam yas chims phu) A mountain retreat situated above the temple of Samye.
- Sang-ngak Rinpoche** (gsang sngags rin po che) The brother of Samten Gyatso.
- Sangdog Palri** (zangs mdog dpal ri) The Glorious Copper-colored Mountain, the pure land of Guru Rinpoche situated on the southwestern continent of Chamara (nga g.yab).
- Sangha** (dge 'dun) The community of practitioners. When taking refuge in the Noble Sangha, it means those who have achieved the path of seeing among the five paths and therefore are liberated from samsara.
- Sangye Yeshe** (sangs rgyas ye shes) See Nupchen Sangye Yeshe.

Sanskrit (legs sbyar gyi skad) The language of ancient India.

Sarma (gsar ma) See the New Schools.

Secret empowerment (gsang ba'i dbang) The second of the four empowerments.

Secret Mantra of the great vehicle (theg pa chen po'i gsang sngags) Vajrayana when regarded as a part of Mahayana. Mantra in this context means supreme, excellent or praiseworthy.

Secret or innermost obstacles (gsang ba'i bar chad) The habitual tendency for grasping and fixation.

Seed-samadhi (rgyu'i ting nge 'dzin) The third of the three samadhis.

Self-entity (rang bzhin) An inherently existent and independent entity of the individual self or of phenomena.

Self-existing wisdom (rang byung ye shes) Basic wakefulness that is independent of intellectual constructs.

Sense bases (skye mched, ayatana) The five senses and their five objects as well as the mental faculty and mental objects.

Seven kinds of vows of the pratimoksha (so so thar pa'i ris bdun) Seven sets of vows for ordained monks and nuns as well as for lay people.

Seven noble riches ('phags pa'i nor bdun) The richness of faith, discipline, diligence, modesty, learning, generosity and intelligence.

Seven qualities of a high rebirth (mtho ris yon tan bdun) Noble family, beautiful bodily form, long life-span, no illness, good fortune, abundant wealth and great intelligence.

Seven royal possessions (rgyal srid sna bdun) The precious wheel, jewel, minister, horse, elephant, queen and general.

Seven transmissions (bka' babs bdun) Canonical lineage, reveled treasure, rediscovered treasure, mind

treasure, recollection, pure vision and hearing lineage.

Shakyamuni (sha kya thub pa) Buddha Shakyamuni, our historical buddha.

Shantarakshita (zhi ba 'tsho) The Indian pandita and abbot of Samye who ordained the first Tibetan monks.

Shantideva (zhi ba lha) A great learned and realized Indian master. The abbot of Samye who ordained the first Tibetan monks.

Sheldam Nyingjang Yishin Norbu (zhal gdams snying byang yid bzhin nor bu) The Wishfulfilling Jewel Essence Manual of Oral Instruction, the major text among the collection of treasures belonging to Lamey Thukdrub Barchey Kunsel It is the first volume in the New Delhi edition of the New Treasures of Chokgyur Lingpa (mchog gling gter gsar).

Short lineage of Terma (nye brgyud gter ma) The Dharma treasures concealed chiefly by Guru Rinpoche to be discovered in the future by a tertön, a treasure revealer.

Shravaka (nyan thos) 'Hearer' or 'listener.' The practitioners of the the First Turning of the Wheel of the Dharma on the four noble truths.

Shri Dipam (dpal sgron) The daughter of Chokgyur Lingpa.

Shri Guhyagarbha (dpal gsang ba snying po) An important Nyingma tantra.

Shri Heruka (dpal chen he ru ka) The wrathful form of Buddha Vairocana.

Shri Singha (Skt) One of the masters in the lineage of mahasandhi or Dzogchen who was a disciple of Manjushrimitra and also the root guru of Padmasambhava.

Shri Vajrasattva (dpal ldan rdo rje sems dpa').

Shrine mandala (rten gyi man dal)

The mandala plate placed on the shrine during offerings.

Siddha (grub thob) 'Accomplished one.' Someone who has attained siddhi; an accomplished master.

Siddhi rastu. "May it be accomplished!"

Siddhis (dngos grub) The supreme and common accomplishments. The supreme siddhi is the accomplishment of complete enlightenment. The common siddhis are usually eight types of miraculous powers.

Sign Lineage of the Vidyadharas (rig 'dzin brda brgyud) The second of the three lineages.

Six classes of beings ('gro ba rigs drug) Gods, demi-gods, human beings, animals, hungry ghosts, and hell beings.

Six great qualities (che ba drug) The sixfold greatness of the Early Translations: The sponsor who invited, the place of translation, the translators, the panditas, the offering gifts and the translated teachings.

Six Lineage Traditions (brgyud pa'i bka' srol drug) The buddha's mind lineage, the vidyadhara's sign lineage, the oral lineage of great masters, the dakini's entrustment lineage, the empowered aspiration lineage, the yellow parchment lineage. There are other alternative lists. See Tulku Thondrup's *Hidden Teachings of Tibet*, Wisdom Publications.

Six lineages (brgyud pa drug) See Six Lineage Traditions.

Six Ornaments and the Two Supreme Ones (rgyan drug mchog gnyis) The six ornaments are Nagarjuna, Aryadeva, Asanga, Dig-naga, Vasubhandu and Dharmakirti. The two supreme ones are Shakyaprabha and Gunaprabha.

Six sense perceptions (tshogs drug gi snang ba) The experiences of

sights, sounds, smells, tastes, textures and mental objects.

Six Syllables (yi ge drug pa) The mantra of Avalokiteshvara: Om Mani Padma Hung.

Six tantra sections (rgyud sde drug) The three outer tantras of Kriya, Upa and Yoga and the three inner tantras of Maha, Anu and Ati.

Six Vajra Lines (rdo rje tshig rkang drug) The supplication to Guru Rinpoche called Dusum Sangye.

Six worlds ('jig rten drug) The realms of the six classes of beings.

Sixteen arhants (gnas brtan bcu drug) Also known as the Sixteen Sthaviras.

Sky-faced One (gnam zhal ma) The consort of Kalden Drendsey.

Slayer of Demons (bdud kyi bshed chen) One of the 12 manifestations of Guru Rinpoche. Same as Dukyi Shechen.

So Zur Nub Nyang (so zur bsnyub nyag) Great masters in the Nyingma lineage.

Special preliminaries (thun min gyi sngon 'gro) The refuge, bodhicitta, Vajrasattva mantra, mandala offering and guru yoga. For further details see 'Torch of Certainty,' Shambhala Publications.

Spiritual life-force (thugs srog) The seed syllable usually in the heart center of the deity.

Spontaneous Fulfillment of Wishes (bsam pa lhun grub) A supplication to Guru Rinpoche.

Stages of development and completion (bskyed rdzogs kyi rim pa) The two main aspects of Vajrayana practice.

Stainless Sutra (dri ma med pa'i mdö).

Statements and realization (lung rtogs) The authoritative scriptures and the realization of the Dharma in the minds of noble beings.

Style of the Trikaya Jewel (sku gsum nor bu'i lugs) The manner of visualization in which the root guru is

- guru is regarded as the embodiment of the three kayas.
- Subsidiary empowerments** (yan lag gi dbang).
- Suchness** (de bzhin nyid) Synonym for emptiness or the 'nature of things,' dharmata, it can also be used to describe the unity of dependent origination and emptiness.
- Suchness samadhi** (de bzhin nyid kyi ting nge 'dzin) The first of the three samadhis.
- Suffering of change** ('gyur ba'i sdug bsgal) 'That which is pleasant when arising and remaining but painful when ceasing.' Mainly the suffering of the three higher realms.
- Suffering upon suffering** (sdug bsgal gyi sdug bsgal) 'That which is painful when arising and remaining but pleasant when ceasing.' Mainly the suffering of the three lower realms.
- Sugata** (bde bar gshegs pa) 'Blissfully gone.' Same as a buddha.
- Sugatagarbha** (bde gshegs snying po) Another word for buddha nature, the enlightened essence inherent in sentient beings.
- Sukha Dharma** (bde chen chos sgron) The consort of Chokgyur Lingpa.
- Sumeru** (ri rab) The mountain in the center of the four continents.
- Summit of existence** (srid pa'i rtse mo) The highest of the four formless realms.
- Support for the Accumulations** (tshogs rten) Same as the objects of refuge.
- Supreme and common siddhis** (mchog dang thun mong 'gi dngos grub) Enlightenment and mundane accomplishments.
- Supreme Mountain** (ri mchog) Same as Sumeru.
- Supreme siddhi** (mchog gi dngos grub) The state of complete enlightenment.
- Supreme siddhi of Mahamudra** (phyag rgya chen po mchog gi dngos grub) See supreme siddhi.
- Supreme vidyadhara** (rig 'dzin mchog) See vidyadhara.
- Sutra** (mdo) Discourse or teaching by the Buddha. Also refers to all the causal teachings that take the cause as whole the path.
- Sutra and Mantra** (mdo dang sngags) Sutra refers to the teachings of both Hinayana and Mahayana. Mantra refers to Vajrayana.
- Sutra of One Hundred Karmas** (mdo sde las brgya pa).
- Sutra on Blossoming in the Direction of the Great Liberation** (thar pa chen po'i phyogs tu rgyas pa'i mdo).
- Sutra on the Recollection of the Three Jewels** (dkon mchog rjes dran gyi mdo).
- Sutra Requested by Wisdom Ocean** (ye shes rgya mtsho zhus pa'i mdo).
- Sutralamkara** (mdo sde rgyan) One of the five works of Maitreya.
- Svabhavikakaya** (ngo bo nyid kyi sku) The 'essence body.' Sometimes counted as the fourth kaya, the unity of the first three.
- Tantra** (rgyud) The Vajrayana teachings given by the Buddha in his sambhogakaya form. Literally 'continuity,' tantra means the buddha nature, the 'tantra of the expressed meaning.' Generally the extraordinary tantric scriptures that are exalted above the sutras, the 'tantra of the expressing words.' Can also refer to all the resultant teachings that take the result as the path as a whole.
- Tantra and Sadhana Section** (rgyud sde dang sgrub sde) The two aspects of Mahayoga.
- Tantras, texts and instructions** (rgyud lung man ngag) Refer to the teachings of Mahayoga, Anuyoga and Ati Yoga respectively.

Tantric samayas of the vidyadharas (rig 'dzin sngags kyi dam tshig) The commitments of a Vajrayana practitioner.

Tantric sections (rgyud sde) The four or six sections of tantras.

Tantrika Dorje Dudjom (sngags pa rdo rje bdud 'joms) See Dorje Dudjom.

Tathagata (de bzhin gshegs pa) 'Thus-gone.' Same as a fully enlightened buddha.

Ten bhumis (sa bcu) The ten bodhisattva levels: The Joyous, the Stainless, the Radiant, the Brilliant, the Hard to Conquer, the Realized, the Reaching Far, the Unshakable, the Good Intelligence, and the Cloud of Dharma.

Ten glorious ornaments (dpal gyi chas bcu) Ornaments worn by a wrathful buddha.

Ten riches ('byor ba bcu) The five riches from others are: a buddha appears, teaches the Dharma, the teachings remain, there are followers, and there are teachers with the kindness to teach. The five riches from oneself are: To be a human being, born in a central country, having the physical and mental faculties intact, not having a perverted livelihood, and having trust in the Three Jewels.

Tennyi Yungdrung Lingpa (bstan gnyis g.yung drung gling pa) The tertön name of Jamgon Kongtrul the first.

Terchen Chokgyur Lingpa (gter chen mchog gyur gling pa) The great treasure revealer Chokgyur Lingpa. See Orgyen Tobgyal Rinpoche's forthcoming book: *The Life and Teaching of Chokgyur Lingpa*, Rangjung Yeshe Publications.

Terma (gter ma) The transmission through concealed treasures hidden, mainly by Guru Rinpoche and Yeshe Tsogyal for the benefit of future disciples.

Terma root text Sheldam Nyingjang Yishin Norbu (gter gzhung zhal gdams snying byang yid bzhin nor bu) See Sheldam Nyingjang Yishin Norbu.

Tersey Choktrul Rinpoche (gter sras mchog sprul rin po che) A great lama and brother of Samten Gyatso.

Thalgyur (thal 'gyur) An important Dzogchen tantra.

Thirty-two major marks (mtshan gsum bcu so gnyis) The perfect marks of a buddha.

Thotreng Tsal (thod phreng rtsal) The secret name of Guru Rinpoche and also the long Guru Rinpoche mantra in the context of Trinley Nyingpo.

Three Dharma robes (chos gos gsum).

Three excellencies (dam pa gsum) The excellent beginning of bodhicitta, the excellent main part of nonconceptualization and the excellent conclusion of dedicating the merit.

Three Family Lords (rigs gsum mgon po) Avalokiteshvara, Manjushri and Vajrapani.

Three Great Tertons (gter chen gsum) Jamyang Khyentse Wangpo, Jamgon Kongtrul and Chokgyur Lingpa.

Three inner tantras (nang rgyud sde gsum) Maha, Anu, and Ati Yoga.

Three Jewels (dkon mchog gsum) The Precious Buddha, the Precious Dharma and the Precious Sangha.

Three kayas (sku gsum) Dharmakaya, sambhogakaya and nirmanakaya. The three kayas as ground are 'essence, nature, and expression,' as path they are 'bliss, clarity and nonthought,' and as fruition they are the 'three kayas of buddhahood.'

Three mysteries (gsang ba gsum) The vajra body, speech and mind.

Three poisons (dug gsum) Attachment, anger and stupidity.

Three Precious Ones (dkon mchog gsum) The Precious Buddha, Dharma and Sangha.

Three realms (kham gsum) The realms of desire, form and formlessness.

Three Roots (rtsa ba gsum) Guru, Yidam and Dakini. The Guru is the root of blessings, the Yidam of accomplishment, and the Dakini of activity.

Three samadhis (ting nge 'dzin gsum) The samadhi of suchness, of illumination and of the seed-syllable.

Three secrets (gsang ba gsum) Same as the three mysteries.

Three sections (sde gsum) The three divisions of Dzogchen: Mind Section, Space Section and Instruction Section. Also the name of an important terma of Chokgyur Lingpa.

Three sufferings (sdug bsngal gsum) The suffering upon suffering, the suffering of change, and the all-pervasive suffering of formations.

Three trainings (bslab pa gsum) The training of discipline, samadhi and discriminating knowledge.

Three transmissions of the teachings (bka'i bgyud pa gsum) Buddhas' mind transmission, vidyadharas' sign transmission and great masters' oral transmission.

Three vehicles (theg pa gsum) Hinayana, Mahayana and Vajrayana.

Three vows (sdom pa gsum) The Hinayana vows of individual liberation, the Mahayana trainings of the bodhisattva and the Vajrayana samayas of the vidyadhara.

Three worlds ('jig rten gsum) The three spheres of gods, humans and nagas.

Three Yogas of Continual Practice (khyer so gsum gyi rnal 'byor) Perceiving appearances as deities and pure lands, sounds as mantra and thoughts as wisdom.

Threefold Excellence (dam pa gsum)

The excellent beginning of bodhicitta, the excellent main part of nonconceptualization and the excellent conclusion of dedication. Also called the three excellencies.

Threefold faith (dad pa gsum) Admiring, yearning and trusting faith.

Tilopa (Skt.) Indian mahasiddha, the guru of Naropa, father of the Kagyu lineage.

Ting Od Barma (mthing 'od 'bar ma) The consort of Raksha Thotreng.

Traktung Pawo (khrag 'thung dpa' bo) The name of Do Khyentse Yeshe Dorje.

Translator from Langdro (lang gro lo tsa ba) One of the 25 disciples of Guru Rinpoche.

Transmission of the four rivers of Secret Mantra (gsang sngags chu bo bzhi'i bka' babs) Tantra, vajra master, life and awareness.

Treasure lords (gter bdag) The guardians of the terma teachings.

Treasure revealer (gter ston) The master who reveals a terma teaching.

Trikaya Guru (sku gsum bla ma) Literally, the master of the three bodies; the master who is the embodiment of dharmakaya, sambhogakaya and nirmanakaya. In the context Lamey Thukdrub Barchey Kunsel, it can also refer to the gurus of the three kayas, i.e. Amitabha as the dharmakaya, Avalokiteshvara as the sambhogakaya and Padmakara as the nirmanakaya.

Trinley Drodul Tsai (phrin las 'gro 'dul rtsal) Another name of Chokgyur Lingpa

Trinley Nyingpo (phrin las snying po) The Essence Practice. The short version of the guru sadhana of Barchey Kunsel.

Tripitaka (sde snod gsum) The three collections of teachings; vinaya, sutra and abhidharma.

Trisong Deutsen (khri srong de'u btsan) (790-844) The king of Tibet who invited Guru Rinpoche.

True meaning (nges don) The definitive meaning as opposed to the expedient or relative meaning.

Truly high (mngon mtho) The three higher realms of humans, demigods and gods.

Tsa-lung (rtsa rlung) Nadi and prana, the channels and energies.

Tsangsar Ngaktrin Lama (gtsang gsar ngag phrin bla ma) Son of Chokgyur Lingpa's daughter and root guru of Tulku Ugyen Rinpoche, also known as Samten Gyamtso.

Tsewang Chokdrup Palbar (tshe dbang mchog grub dpal 'bar) The name of Tulku Ugyen Rinpoche.

Tsewang Drakpa (tshe dbang grags pa) Son of Chokgyur Lingpa.

Tsewang Norbu (tshe dbang nor bu) Son of Chokgyur Lingpa.

Tsogyal (mtsho rgyal) Khandro Yeshe Tsogyal, the close disciple of Guru Rinpoche who compiled the major part of his teachings.

Tulku (sprul sku) Literally, 'apparitional body.' Can refer to an incarnated bodhisattva who works for the welfare of sentient beings, or to the nirmanakaya manifested by a buddha.

Tulku Ugyen Rinpoche (sprul sku u rgyan rin po che) A contemporary master of the Kagyu and Nyingma lineages, who lives at Nagi Gompa in Nepal.

Tulku Ugyen Tsewang Chokdrup Rinpoche (sprul sku u rgyan tshe dbang mchog grub rin po che) The long name of Tulku Ugyen Rinpoche.

Twelve main aspects (gtso bo bcu gnyis) They are also called 'the twelve manifestations' (rnam 'phrul bcu gnyis) They are twelve different forms of Guru Rinpoche as a 'magical net' of emanations to tame beings according to their needs. Inner cycle: 1. rgyal ba'i

gdung 'dzin: east. 2. smra ba'i seng ge south: 3. skyes mchog tshul bzang: west. 4. bdud kyi gshed chen: north. Outer cycle: 5. 'dzam gling rgyan mchog: east. 6. padma 'byung gnas: south. 7. khyad par 'phags pa'i rig 'dzin: west. 8. rdzu 'phrul mthu chen: north. Intermediate directions: 9. rig 'dzin rdo rje drag rtsal: south-east. 10. skal ldan 'dren mdzad: south west. 11. raksha thod phreng: north west. 12. bde chen rgyal po: north east

Twelve manifestations (rnam 'phrul bcu gnyis) See Twelve main aspects.

Twelve qualities (yan lag bcu gnyis) The 12 aspects of the Excellent Speech of the Buddha.

Twenty-one Adepts (mkhas pa nyer geig) Masters of the Mind Section and Space Section of Dzogchen

Two accumulations (tshogs gnyis) The accumulation of merit and of wisdom.

Two kayas (sku gnyis) Dharmakaya realized for the benefit of self and rupakaya manifested for the welfare of others.

Two profound stages (zab mo'i rim pa gnyis) The development stage and completion stage.

Two stages (rim gnyis) The development stage and completion stage.

Two supreme shravakas (nyan thos mchog gnyis) Shariputra and Maudgalaputra Two close disciples of Buddha Shakyamuni.

Uddiyana (u rgyan, o rgyan) The country to the north-west of ancient India where Guru Rinpoche was born on a lotus flower.

Udumvara (Skt.) 'Especially eminent' or 'supremely exalted.' This flower is said to appear and bloom only accompanying the appearance of a fully enlightened buddha.

Unexcelled enlightenment (bla na med pa'i byang chub) Complete and perfect buddhahood.

Unified level of Vajradhara (zung 'jug rdo rje 'chang gi go 'phang) Synonymous to the state of complete enlightenment. The unity of kaya and wisdom in which kaya (sku) is emptiness endowed with all the supreme aspects and wisdom (ye shes) is the mind of unchanging great bliss.

Universal ruler ('khor lo sgyur ba'i rgyal po)

Upa (gnyis ka) The second of the three outer tantras.

Upachamara (Skt.) One of the eight subcontinents.

Urgyen Tsewang Chokdrup (u rgyan tshe dbang mchog grub) The name of Tulku Urgyen Rinpoche.

Uttara-Kuru (Skt.) One of the four continents.

Uttara-mantrina (Skt.) One of the eight subcontinents.

Vairocana (nam par snang mdzad) The great translator at the time of King Trisong Deutsen.

Vajra (rdo rje) Literally, 'diamond,' 'king of stones.' As an adjective it means indestructible, invincible, firm etc. There is the ultimate vajra of emptiness, the conventional vajra of material substance with attributes, and the apparent symbolic or labelled vajra of the name.

Vajra Arrayed Palace of Guhyamantra (gsang sngags rdo rje bkod pa'i pho brang) The residence of Chokgyur Lingpa.

Vajra consort (rdo rje'i gzungs ma) A spiritual attendant in Vajrayana practice.

Vajra Guru mantra (badz ra gu ru sngags) Om Ah Hung Vajra Guru Padma Siddhi Hung.

Vajra Kumara (rdo rje gzhon nu) Same as Vajra Kilaya/ Dorje Phurba.

Vajra master (rdo rje slob dpon) A tantric master who is adept in the rituals and meaning of vajrayana. The master from whom one receives tantric teachings.

Vajra Verse Supplication (rdo rje tshig gi gsol 'debs) Same as Dusum Sangye.

Vajra-holder of Uddiyana (o rgyan rdo rje 'chang) Same as Guru Rinpoche.

Vajradhara (rdo rje 'chang) The dharmakaya buddha of the Sarma School. Can also refer to one's personal teacher of Vajrayana.

Vajradhara of Uddiyana (o rgyan rdo rje 'chang) One of the names of Guru Rinpoche.

Vajradhatu mandala (rdo rje dbyings kyil dkyil 'khor) An important sadhana of Mahayoga.

Vajrapani (phyag na rdo rje) One of the eight great bodhisattvas.

Vajrasattva (rdo rje sems dpa') A sambhogakaya buddha who embodies all the five families. He is also a major source of purification practices.

Vajrasattva of Great Bliss (rdor sems bde ba chen po) Another name for Vajrasattva.

Vajratopa (rdo rje snyem[s] ma) The consort of Vajrasattva.

Vajrayana (rdo rje theg pa) The 'vajra vehicle.' The practices of taking the result as the path. Same as 'Secret Mantra.'

Varahi (phag mo) Vajra Varahi/ Dorje Phagmo. An important female yidam/ dakini.

Vase empowerment (bum pa'i dbang) The first of the four empowerments.

Vehicle (theg pa) The practice of a set of teachings which 'carries' one to the level of fruition.

Victorious One (rgyal ba) Same as Buddha Shakyamuni.

Victorious ones and their sons (rgyal ba sras bcas) Same as buddhas and bodhisattvas.

Videha (Skt.) One of the eight subcontinents.

Vidyadhara (rig 'dzin) 'Knowledge-holder,' holder [dhara] or bearer of knowledge [vidya] mantra. A master on one of the four stages on

- the tantric path of Mahayoga, the four vidyadhara levels: 'fully matured,' 'life-mastery,' 'great seal,' and 'spontaneously accomplished'; (rnam smin, tshe dbang, phyag chen, lhun grub).
- Vidyadhara Padmakara** (rig 'dzin pad ma 'byung gnas) Same as Guru Rinpoche.
- Vima** (Skt.) Short for Vimalamitra.
- Vimalamitra** (dri med bshes gnyen) A Dzogchen master who was invited to Tibet by King Trisong Deutsen. One of the three main forefathers of the Dzogchen teachings, especially Nyingthig, in Tibet.
- Vinaya** ('dul ba) 'Discipline.' One of the three parts of the Tripitaka.
- Vowels and consonants** (dbyangs gsal, ali kali) The Sanskrit alphabet of 16 vowels and 30 consonants.
- Wangchok Dorje** (dbang mchog rdo rje) A son of Chokgyur Lingpa.
- Wealth gods** (nor lha).
- White princess** (lha leam dkar mo) Same as Mandarava.
- Wisdom being** (ye shes sems dpa', ye shes pa) The real deity abiding in dharmadhatu.
- Wisdom of equality** (mnyam nyid ye shes) One of the five wisdoms. The transmutation of pride.
- Wisdom-knowledge empowerment** (shes rab ye shes kyi dbang) The third of the four empowerments.
- Wishgranting cow** ('dod 'jo'i ba).
- Wishfulfilling gem** (yid bzhin nor bu).
- Wishfulfilling tree** (dpag bsam gyi shing).
- Written Lineage of Yellow Parchment** (shog ser tshig brgyud) One of the six or nine lineages of the Nyingma School. The teachings written down on yellow parchment and concealed as terma for later discovery and
- Yama (gshin rje) The Lord of Death.
- Yana** (theg pa) The 'carrying,' 'vehicle.' A set of teachings which enable one to journey towards re-
- birth in the higher realms, liberation from samsara or complete buddhahood.
- Yangdag Heruka** (yang dag he ru ka/ Vishuddhe Heruka) One of the Eight Sadhana Teachings. The wrathful deity of vajra mind.
- Yeshe Rolpa Tsal** (ye shes rol pa rtsal) The second son of King Trisong Deutsen who later incarnated as Terchen Chokgyur Lingpa.
- Yeshe Tsogyal** (ye shes mtsho rgyal) The close female disciple of Guru Rinpoche and compiler of his teachings.
- Yidam** (yi dam) A personal deity and the root of accomplishment among the three roots.
- Yoga** (rnal 'byor) The third of the three outer tantras: Kriya, Upa and Yoga.
- Yogin** (rnal 'byor pa) Tantric practitioner.
- Yudra Nyingpo** One of the 25 disciples of Guru Rinpoche. He was also one of the main lineage holders of the translator Vairocana.



Dedication



*Through the virtue of translating and publishing the common
entrance door,
The preliminaries and the wonderful profound instructions,
Among the outer and inner teachings
For practicing the Guru Sadhana, Dzogchen and Great
Compassionate One
Of the great king of treasure revealers, Chokgyur Lingpa,
May all beings attain complete enlightenment.*

This was written as a verse of good wishes by the one who holds
the incarnation name of Tsikey Chokling.

May it be virtuous.