A Pleasure Grove
Where Satisfaction Arises
for the Intelligent

A STRUCTURAL COMMENTARY ON THE MEANING
OF THE VAJRA LINES, THE ROOT TEXT OF THE
PRECIOUS TEACHINGS OF THE PATH WITH THE RESULT

Jamgön Ameshap Ngawang Kunga Sönam
TRANSLATED & EDITED BY Cyrus Stearns
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A Pleasure Grove Where Satisfaction Arises for the Intelligent

A structural commentary on the meaning of the Vajra Lines, the root text of the Precious Teaching of the Path with the Result, by which absolutely all the commentaries will be easily understood

Jamgön Ameshap Ngawang Kunga Sönam
Translated and edited by Cyrus Stearns

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Translators Introduction

Jamgon Ameshap Ngawang Kunga Sönam (1597-1659) was born into the Düchö branch of the ancient Khön family of Sakya. He became the twenty-eighth throne holder of Sakya in 1620 and continued as the leader of the Sakya tradition for the remaining thirty-nine years of his life. Jamgon Ameshap was a great master of many esoteric Buddhist traditions, and often taught the Path with the Result, or Lamdré. He was also an extremely prolific author particularly known for his many exceptional historical works, and wrote extensively about the practices of various tantric cycles, especially those of the Hevajra and Lamdré teachings. The short work translated here was written when Jamgon Ameshap was only twenty-seven years old, and is a detailed structural outline of the great Indian adept Virūpa’s Vajra Lines, the root text of the Lamdré system.

The Tibetan text of A Pleasure Grove Where Satisfaction Arises for the Intelligent: A structural commentary on the meaning of the Vajra Lines, the root text of the Precious Teaching of the Path with the Result, by which absolutely all the commentaries will be easily understood (Gsung ngag rin po che lam 'bras bu dang bcas pa'i rtsa ba rdo rje tsbig rkang gi don 'grel khog phub rnam 'grel ma lus pa bde lag tu rtogs par byed pa blo gsal yid bde 'byung ba'i dga' tshal) is available in two editions. The present translation is based on the text preserved in the Sa-skya Lam-'bras Literature Series, vol. 24 ya, 53-73 (Dehra Dun: Sakya Centre, 1983). The page numbers in brackets in the translation are from this edition. A second example of the same work is found in The Collected Works of A mes zhabs Ngag dbang kun dga’ bsod nams, vol. 22 za, 51-68 (Kathmandu: Sa skya rgyal yongs gsung rab slob
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gnyer khang, 2000). The Tibetan texts contain some printing or scribal mistakes, the most significant of which are discussed in the endnotes to the translation.

Jamyön Ameshap occasionally provides a complete quotation from Virupa's *Vajra Lines*, but more often simply mentions the first few words at the beginning of a passage and the last few at the end. Assuming that the English reader will not have memorized the *Vajra Lines*, I have filled in the missing words or lines. These quotations from Virupa's cryptic text are frequently marked in the translation with small subscript numbers that specify the page where explanations of the meaning of the words or phrases are found in my translation of Lama Dampa Sönam Gyaltsen's *Treasury of Esoteric Instructions*. Jamgon Ameshap's topical outline of the *Vajra Lines* is sometimes quite different than what Lama Dampa uses in his commentary. As in Lama Dampa's work, some problems were also encountered in the later portions of Ameshap's outline, where many numbers are omitted in the Tibetan texts. To assist the reader, I have tried to fill in the missing numbers throughout this translation, as I did in the *Treasury of Esoteric Instructions*. In most cases, I think this is helpful, but some problems remain. Specifically, at six points in the outline of the third major section of the *Vajra Lines* (C. The transcendent path of turning the wheels), the lines concerning the result are mentioned in a different order than when they are first listed in the text, so that the numbers at those points in the outline are out of sequence.

I have found Jamgon Ameshap's *Pleasure Grove for the Intelligent* to be a very helpful guide to the various commentaries on the *Vajra Lines*. This booklet is thus being published as a companion to the translation of Lama Dampa's *Treasury of Esoteric Instructions* with the hope that it will be of some use to students of the Path with the Result. My translation of the *Vajra Lines* (with some revisions here) was previously included in *Taking the Result as the Path: Core Teachings of the Sakya Lamdre Tradition* (© Institute of Tibetan Classics, 2006. Reprinted with permission from Wisdom Publications). I am very grateful to Eric Colombe of the Tsadra Foundation for generously supporting the translation and publication of this booklet. My thanks also go to Sidney Piburn, Jeffrey Cox, Steven Rhodes, and Gopa & Ted2.
A Pleasure Grove Where Satisfaction Arises for the Intelligent

A structural commentary on the meaning of the Vajra Lines, the root text of the Precious Teaching of the Path with the Result, by which absolutely all the commentaries will be easily understood

Jamgön Ameshap Ngawang Kunga Sönam
JAMGÖN AMESHAP NGAWANG KUNGA SÖNAM

I prostrate with devotion at the feet of the excellent masters.

After bowing with devotion
to the Lord of Yogins
and my venerable lords and masters,
I will explain this *Pleasure Grove for the Intelligent*,
a structural commentary
on the meaning of the *Vajra Lines*.

Ḍākas and ḍākinīs, please allow me to begin!

Here the explanation of this root text of the *Vajra Lines* has three parts:

I. A statement of purpose when beginning the composition of the treatise
II. The meaning of the treatise to be composed
III. The conclusion at the end of the composition

I. *A statement of purpose*

This has two topics:

A. The homage [§ §]
B. The promise to explain

A. *The homage*

This is presented by:

After bowing at the lotus beneath the feet of the excellent master, . . .
B. The promise to explain
This is presented by:

... I will write a brief explanation of the Path with the Result.\(^{33}\)

II. The meaning of the treatise
This has three sections:
A. The presentation of the path of saṃsāra and nirvāṇa in common
B. The presentation of the mundane path of bringing the wheels into sync
C. The presentation of the transcendent path of turning the wheels

A. The presentation of the path of saṃsāra and nirvāṇa in common
This has seven topics:
1. The path presented as the three appearances
2. The path presented as the three continua
3. The path presented as the four authentic qualities
4. The path presented as the six oral instructions
5. The path presented as the four oral transmissions
6. The path presented as the five dependently arisen connections
7. The path presented as specific protections against obstacles on the path for a yogin who is over inclined toward method or wisdom [56]

1. The path presented as the three appearances
This has three topics:
   a. Impure appearance
   b. Experiential appearance
   c. Pure appearance

   a. Impure appearance
This has three topics:
   1) The support
   2) The cause
   3) The essence
1) **The support**  
This is presented by:

* A sentient being. 57

2) **The cause**  
This is presented by:

* Affictions. 57

3) **The essence of the appearance itself**  
This is presented by:

* Impure appearance. 57

b. **Experiential appearance**  
This also has three topics:

1) **The support**  
This is presented by:

* A yogin. 58

2) **The cause**  
This is presented by:

* Meditative concentration. 58

3) **The essence of the appearance itself**  
This is presented by:

* Experiential appearance. 58
c. Pure appearance
This also has three topics:
1) The support
2) The cause
3) The essence

1) The support
This is presented by:

A sugata. Ornamental wheel of inexhaustible enlightened body, speech, and mind.66

2) The cause
This is absent here and the lines in the treatise are out of order, so it is presented by bringing lines forward from the end:

...by means of the outer dependently arisen connection and the inner dependently arisen connection that is the dissolution of the four pulsations,...403

3) The essence of the appearance itself
This is presented by:

Pure appearance.66

2. The path presented as the three continua
This has three topics:

a. The causal continuum of the universal ground
b. The method continuum of the body
c. The resultant continuum of mahāmudrā

a. The causal continuum of the universal ground
This is presented by:

Since saṃsāra and nirvāṇa are complete in the causal continuum of the universal ground, it is the root continuum.72
b. The method continuum of the body
The treatise is arranged in five sections:

1) The causal initiation, which is the first topic of the method continuum [57]
2) The twenty topics of the path and so forth
3) The presentation of the group of sacred commitments
4) The propitiation if these have been damaged
5) The initiation at the time of the path, which is the main topic of the method continuum

1) The causal initiation
This is presented by:

For the method continuum of the body and so forth, there is the causal initiation with four triads, the seats and so forth, and so forth. 80

2) The twenty topics of the path and so forth
This is presented by:

Presentation by means of the four fives of the creation stage as the path and so forth. 90

3) The presentation of the group of sacred commitments
This is presented by:

Protecting the sacred commitments of meditative equipoise and so forth. 182

4) The propitiation if these have been damaged
This is presented by:

Propitiation of the vajra ḍākas and ḍākinīs and so forth. 187
With the five sensory objects and so forth, one should please and so forth. 188
5) *The initiation at the time of the path*

This is presented by:

Through meditation on the four initiations in four sessions of the path, and in dependence on the body, the obscurations to great bliss cease and enlightenment is clear, so it is the explanatory continuum.

c. *The resultant continuum of mahāmudrā*

This is presented by:

Mahāmudrā, the resultant continuum, is omniscience by means of the four resultant initiations.

3. *The path presented as the four authentic qualities*

This is presented by:

After establishing the result by means of the four authentic qualities...

4. *The path presented as the six oral instructions*

These are:

- a. Extracting the poison of meditation
- b. Resorting to the nectar
- c. Total release
- d. Extracting the poison of the view
- e. Resorting to the nectar
- f. Total release

a. *Extracting the poison of meditation*

This is presented by:

... the poison of meditation is extracted by the triad free from flaws of contradiction and so forth.
b. Resorting to the nectar
This has three topics:

1) The five nectars that produce the meditative concentration that has not arisen

2) The one nectar that enhances what has arisen [§8]

3) The one nectar that removes flaws

1) *The five nectars that produce the meditative concentration that has not arisen*

This is presented by:

Resorting to food, behavior, the vital wind, the drop, and the mudrā.215

2) *The one nectar that enhances what has arisen*

This is presented by:

The bliss of the five clear essences,...218

3) *The one nectar that removes flaws*

This is presented by:

...the five sense organs, and resorting to the nectar without parting from the experience.218

c. Total release
This has two topics:

1) Total release in the samsāra channels

2) Total release in the nirvāṇa channel

1) *Total release in the samsāra channels*

This is presented by:

Total release in the four samsāra channels219 and the cakras,220 and the others,...221
2. **Total release in the nirvāṇa channel**
   This is presented by:

   ...and by opening the channel knots at each of the first and last levels, and through ten triads in between.\textsuperscript{221}

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d. **Extracting the poison of the view**
   This is presented by:

   Extracting the poison of the view by meditating on a thought that purifies the mind, which is the path of eliminating entry.\textsuperscript{206}

---

e. **Resorting to the nectar of the view**
   This is presented by:

   Resorting to the nectar without the five types of consciousness rejecting the five objects.\textsuperscript{210}

---

f. **Total release of the view**
   This is presented by:

   Because pure phenomena arise as empty from the beginning, totally release them.\textsuperscript{211}

---

5. **The path presented as the four oral transmissions**
   This is presented by:

   The oral transmission of secret mantra and four others are unbroken.\textsuperscript{223}

---

6. **The path presented as the five dependently arisen connections**
   This has seven topics:
   a. The ground that aligns the dependently arisen connections
   b. The limits of the dependently arisen connections
c. The dependently arisen connections themselves

d. Which it is from among the four paths

e. Which it is from among the four authentic qualities

f. The meaning indicated and actualized by those dependently arisen connections [59]

g. How many dependently arisen connections complete the path

a. *The ground that aligns the dependently arisen connections*

This is presented by:

*On the basis of an exceptional body,...*.226

b. *The limits of the dependently arisen connections*

This is presented by:

...the dependently arisen connections set the limits of an entity.226

c. *The dependently arisen connections themselves*

This is presented by:

The dependent nature, which is the dependently arisen connections.227

d. *Which it is from among the four paths*

This is presented by:

The path of great enlightenment.227

e. *Which it is from among the four authentic qualities*

This is presented by:

The authentic quality of the description of the dependently arisen connections between all phenomena.228
f. The meaning indicated and actualized by those dependently arisen connections
This is presented by:

The universal ground consciousness, the pure great enlightenment.228

g. How many dependently arisen connections complete the path
This is presented by:

The path is totally completed through five dependently arisen connections.229

7. The path presented as the thirty protections
This has three topics:

a. The eight protections against four obstacles for the yogin who is over inclined toward method
b. The eight protections against four obstacles for the yogin who is over inclined toward wisdom
c. The fourteen protections for the yogin of both method and wisdom

a. The eight protections against four obstacles for the yogin who is over inclined toward method
This is presented by:

A yogin who is over inclined toward method234 is protected from obstacles on the path by firm faith, the protection cakra, mantra recitation, mantra knots,236 phenomena as the appearances of the nature of mind, the dependent nature, which is the dependently arisen connections, and, since they are like reflected images, by not parting from the meaning of the ocean of reality.237
b. The eight protections against four obstacles for the yogin who is over inclined toward wisdom

This is presented by:

For wisdom, there are the outer maras and a change will come in regard to the two paths and the eight views and culminations of attainment.

The inner change the ten of the paths and so forth and come if the signs are not known. Protection is through knowing.

c. The fourteen protections for the yogin of both method and wisdom

This is presented by:

Protection from contamination, obscuration, and loss of the seminal drop.

B. The mundane path of bringing the wheels into sync

This has seven topics:

1. The brief presentation of the causes for the arising of meditative concentration
2. An extensive presentation in a condensed form
3. The presentation of the path free from hope and fear
4. The presentation as the four tests
5. The presentation of the applications of mindfulness as the cause
6. The presentation of the perfect renunciations as the result
7. The presentation of a final summary of them

1. The brief presentation of the causes for the arising of meditative concentration

This has seven topics:

a. The presentation of the path of accumulation with its benefits as the causes of meditative concentration
b. The presentation of the three modes of gathering the essential constituents
c. The presentation as the three modes of the mind at rest
d. The presentation in the context of conformity to scripture
e. The brief presentation of meditative concentration arisen in
dependence on it
f. A condensed presentation of it as the three warmths
g. An extensive presentation by means of the modes of guidance

a. The presentation of the path of accumulation with its benefits as the causes of meditative concentration
   This has two topics:
   1) The divisions of the path of accumulation
   2) The divisions of the interim results

1) The divisions of the path of accumulation
   This is presented by:

   From the path of accumulation . . . 272

2) The divisions of the interim results
   This is presented by:

   ...the four results separate from the body, speech, and mind of an ordinary person are achieved. 274

b. The three modes of gathering the essential constituents
   This is presented by:

   By means of the three modes of gathering the essential constituents, random events occur. 278

c. The presentation as the three modes of the mind at rest
   This is presented by:

   One is blessed by the vital winds and mind. 280
d. *The presentation in the context of conformity to scripture*

This is presented by:

If one then progresses on the path according to the thirty-seven factors conducive to the objective of enlightenment, there are four bases for the miraculous by which meditation is not lost, which are the vital action winds, and due to the masculine, feminine, and neuter vital winds and the blazing fire of the primordial awareness of direct transcendence, at the first gathering of the essential constituents the channels are opened by the harsh winter wind.

The mind rests, dreams of horses occur, and pains of the channels and vital winds.

The knot of various channels and so forth. By arresting [five of] the ten, the ground, or root, vital winds and so forth, which have seven specifics, the branch vital winds gradually cease within.

Many drops bloom, blending together with the support.

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e. *The brief presentation of meditative concentration arisen in dependence on it*

This is presented by:

Dependent on that, the mind rests within.

The five types of consciousness gather within.

The five aggregates are subdued.

The advance and retreat of primordial awareness.

---

f. *A condensed presentation of it as the three warmths*

This is presented by:

The three triads of visual appearances, dreams, and experiences by which meditation is not lost, like those that are preceded by thought appear as the entire three worlds [61]
g. An extensive presentation by means of the three modes of guidance

This has three topics:

1) Guidance on the path by the vital winds
2) Guidance on the path by the essential constituent nectars
3) Guidance on the path by the channel syllables

1) Guidance on the path by the vital winds

This has four topics:

a) The experiences of arresting the five vital winds in their own locations
b) The experiences of the increased force of the four elements
c) The experiences of the four elements arrested in equilibrium
d) The experiences of the sixteen elements arrested in equilibrium

a) The experiences of arresting the five vital winds in their own locations

This is presented by:

If earth dissolves into water, there is mirage.\textsuperscript{298}
If water dissolves into fire, there is smoke.\textsuperscript{299}
If fire dissolves into wind, there are fireflies.\textsuperscript{299}
If wind dissolves into consciousness, there are blazing lamps.\textsuperscript{299}
If consciousness dissolves into luminosity, it is like the cloudless sky.\textsuperscript{299}

b) The experiences of the increased force of the four elements

This is presented by:

If earth, water, fire, and wind gather together with the vital winds and mind, the three worlds appear as though on fire everywhere.\textsuperscript{300}
The vital wind of water, and the hairs and body are cold.\textsuperscript{301}
With the vital wind of wind, there is gathering and diffusion, one flies, and birds appear.\textsuperscript{302}
It is also presented later by:

Together with space, the hairs and body are blissful.\textsuperscript{301}

c) The experiences of the four elements arrested in equilibrium
This is presented by:

The vital winds of the four elements circulate together, and various goddesses offer dances.\textsuperscript{302}

d) The experiences of the sixteen elements arrested in equilibrium
This is presented by:

Due to the vital winds of the four elements, there is a variety, and smells and tastes.\textsuperscript{303}

2) Guidance on the path by the essential constituent nectars
This has three topics:

a) The experiences of the five nectars arrested in equilibrium
b) The experiences of the increased force of the nectars
c) The experiences of the expanded drops

a) The experiences of the five nectars arrested in equilibrium
This is presented by:

The five nectars, the enlightened bodies of the tathāgatas, and so forth.\textsuperscript{304}\textsuperscript{[62]}

b) The experiences of the increased force of the nectars
This is presented by:

Frankincense and the sun. Camphor and the moon.\textsuperscript{304}
c) The experiences of the expanded drops
This is presented by:

Tiny drops in the tiny channels. And stars.\textsuperscript{305}

3) Guidance on the path by the channel syllables
This has three topics:
   a) Guidance on the path by the ordinary syllables
      This is presented by:

      In the channel strictures and so forth. Tree trunks and so forth.\textsuperscript{305}
      The five such as passion and hatred.\textsuperscript{306}
      The channels of terror, grief, and ghosts.\textsuperscript{306}
      In the channels of tears. Yawns and tears.\textsuperscript{307}

   b) Guidance on the path by the fourteen syllables of the bhaga
      This is presented by:

      If the vital winds and mind gather together in the syllables of the six realms that first formed at the navel, there are the dances of the six realms, the mantras, being guided there, dreams, and similar experiences, which appear as the entire three worlds.\textsuperscript{307}

   c) Guidance on the path by the inconceivable syllables
      This is presented by:

      From \textit{om}, the meditative concentrations of meditation and so forth.\textsuperscript{314}
      If perfectly dissolved in the \textit{āh}, the space of the mother, the three worlds are space.\textsuperscript{315}
If dissolved in the mansion of the great mother Prajñā-pāramitā and so forth, the dharmakāya is experienced and there is freedom from subject and object.\textsuperscript{316}

From hūṃ there is lucidity, buoyancy, and naturally arisen primordial awareness. A very immaculate sky.\textsuperscript{316}

At the middle gathering of the essential constituents, the channels are opened by a vital wind of reduced harshness.\textsuperscript{317}

Pain of the drops, and stable visual appearances.\textsuperscript{317}

2. \textit{An extensive presentation in a condensed form}

This is presented by:

In brief, in the rakṣa and so forth, rākṣasa demons and so forth.\textsuperscript{319}

The sound of the one with a bell.\textsuperscript{320}

As with the pristine divine eye, one thinks that everything below the peak of existence appears in the experiences of meditative concentration.\textsuperscript{319}

The unexplainable is illustrated\textsuperscript{320} and is secret on the five and the ten.\textsuperscript{322}

3. \textit{The presentation of the path free from hope and fear}

This is presented by:

For the outer dependently arisen connections by which meditation is not lost, there are the three triads of the reversal of the vital winds and so forth,\textsuperscript{323} and since the inner five dākinīs and five enlightened bodies of the tathāgatas enact the dependently arisen connections for great enlightenment,\textsuperscript{324} it is understood that the attainments come from oneself, and that understanding clears away thoughts of hope and effort.\textsuperscript{325}

By understanding the māras and wrong turns as one’s own path and dependently arisen connections, faults are upheld as qualities, and the warmths arisen either in sequence or not in sequence are allowed natural expression.\textsuperscript{326}
4. The presentation as the four tests
This is presented by:

Since the devaputra māras come on the path of one who is over inclined toward wisdom, protection is by means of the four tests.\textsuperscript{238}

5. The presentation of the applications of mindfulness as the cause
This is presented by:

As for the four applications of mindfulness by which meditation is not lost, when objects cease,\textsuperscript{329} oneself is the chosen deity, the necessity of the signs is reflected upon, and,\textsuperscript{331} because meditative concentration is in equilibrium,\ldots\textsuperscript{332}

6. The presentation of the perfect renunciations as the result
This is presented by:

\ldots at the final gathering of the essential constituents, the channels are opened by a vital wind without harshness.\textsuperscript{333} [63]

Since the drops gather within the six sensory bases, the six subsequent mindfulnesses are perfectly understood.\textsuperscript{334}

Some nirmāṇakāyas are seen.\textsuperscript{334}

As for the four perfect renunciations by which meditation is not lost, the awareness that occurs following the three initiations from the nirmāṇakāya is reflected upon, and the channel of a two-decade lotus lady who is pleasant and so forth is sought.\textsuperscript{335}

Because the essence a is at the tip of the central channel and the mind is entered by the refined slowly-circulating vital wind and so forth, body, speech, and mind assume the vajra position.\textsuperscript{337}

Since the vital winds are suppressed by the drops, the sound of a drum and so forth are not heard because the māra of contentment and so forth have been vanquished.\textsuperscript{338}
The path of the inner buddhas. 339
Gone to the peak of existence. 340
The forbearance of emptiness, difficult to bear in relation to birthless phenomena. 340
The mind lapses into a nonconceptual state in the central channel. When the mind moves, there is forbearance. 340
Since the phenomena of saṃsāra have been transcended and the phenomena of the path of nirvāṇa are utterly complete, it is sublime among phenomena. 341

7. The presentation of a final summary of them
This is presented by:

In that way, there are the flawed and flawless experiences, and after the vital winds and mind have gathered together up into the external-shape a, what occur on the paths are the essence, the nature, and the characteristic. 343

C. The transcendent path of turning the wheels

1. The first culmination of attainment during the six levels of the vase initiation
This has two topics:
   a. The classification of the first level of the path of seeing
   b. The classification of the five levels of the path of meditation ²

a. The classification of the first level of the path of seeing
This has four topics:
   1) The presentation of the causes
   2) The presentation of the signs
   3) The presentation of the result
   4) The presentation of a final summary
1) The presentation of the causes
This consists of both the immediate causes and the eventual causes. For the eventual causes, there are both the initiation and the path. For the immediate causes, there are both the outer dependently arisen connections and the inner dependently arisen connections. The outer dependently arisen connections are presented by:

On the transcendent path,\textsuperscript{352} by means of the path of the outer and inner dependently arisen connections, . . . \textsuperscript{353}

The inner dependently arisen connections are presented by:

As the signs of reality, the seven branches of enlightenment, which are the four precious channel mansions and the three principals of the body maṇḍala, are seen.\textsuperscript{353} The advance and retreat of thoughts.\textsuperscript{3}

The initiation and path of the eventual causes are presented by:

. . . the vase initiation that purifies the body is perfected.\textsuperscript{352}

3) The presentation of the result\textsuperscript{4}
This is presented by:

. . . the naturally spontaneous nirmāṇakāya is achieved.\textsuperscript{354}[64]

2) The presentation of the signs
This has three topics:
   a) The signs of reality that arise in the mind
   b) The inner sign that arises in the vital wind
   c) The outer sign that arises in the drops

a) The signs of reality that arise in the mind
This has four topics:
   (1) The seven sets of a hundred qualities
(2) In particular, the classification of the first level as the path of seeing

(3) The presentation of other special qualities

(4) The presentation of which of the sixteen untainted joys these are

(1) The seven sets of a hundred qualities
This is presented by:

The ability to shake a hundred vast domains of the nirmāṇa-kāya, listen, make a hundred gifts, spread forth a hundred lights, pass down a hundred explanations, and be absorbed in a hundred different meditative concentrations. \(\text{355}\)

It is also presented later by:

Various miracles occur instantaneously because the inner vast domain is seen. \(\text{355}\)

The outer are not seen without seeing the inner. \(\text{356}\)

(2) In particular, the classification of the first level as the path of seeing
This is presented by:

If the channels of the six realms, and in particular the support of human beings, are seen, there is joy and anxiety, \(\text{356}\) and shame and disgust. \(\text{357}\)

(3) The presentation of other special qualities
This is presented by:

The indivisibility of samsāra and nirvāṇa, which was presented before by the master at the time of the cause, is realized at about that point. \(\text{357}\)

Compassion is born. Tears fall. \(\text{358}\)

The various minds of others are known. One is amused on seeing the various sensory objects. \(\text{358}\)
(4) The presentation of which of the sixteen untainted joys these are
This is presented by:

At about that point, the linga becomes firm.\textsuperscript{358}
As the seminal drop rests at the tip of the vajra, the place of connateness, likewise the body is crazed with bliss, and one swoons.\textsuperscript{358}
 Oneself and others are not recognized.\textsuperscript{359}

b) The inner sign that arises in the vital wind
This is presented by:

The inner sign is the cessation of the vital wind by one finger-width.\textsuperscript{359}

c) The outer sign that arises in the drops
This is presented by:

The outer sign is the drops stable in half the genital area.\textsuperscript{359}

4) A final summary
This is presented by:

The first level of the path of seeing.\textsuperscript{360}

b. The classification of the five levels of the path of meditation
This has four topics:
1) The presentation of the causes [65]
2) The presentation of the signs
3) The presentation of the result
4) The presentation of a final summary

3) The presentation of the result
This was presented in the treatise before.
1) The presentation of the causes
The outer dependently arisen connections of the immediate cause are presented by:

Again the four fourfold initiations from the nirmāṇakāya.360

The initiation and path of the eventual causes were presented in the treatise before.

2) The presentation of the signs
This has three topics:
   a) The signs of reality that arise in the mind
   b) The inner sign that arises in the vital wind
   c) The outer sign that arises in the drops

a) The signs of reality that arise in the mind
This is presented by:

From the second level of the path of meditation, there is the ability to shake, and so forth, a thousand vast domains of the nirmāṇakāya, and so forth.361

The qualities and so forth increase.361
Advance and retreat, and so forth, cease.362

b) The inner sign that arises in the vital wind

The inner sign is the cessation of the vital wind by six finger-widths.362

c) The outer sign that arises in the drops
This is presented by:

The outer sign is the drops stable in the genital area, navel, and heart.362

Some sambhogakāyas are seen.6 363
4) A final summary
This is presented by:

The sixth level of the path of meditation.363

2. The four levels7 of the secret initiation
This also has four topics:
   a. The presentation of the causes
   b. The presentation of the signs
   c. The presentation of the result
   d. The presentation of a final summary

a. The causes
This consists of both the eventual causes and the immediate causes. For the eventual causes, there are both the initiation and the path. The initiation is presented by:

The secret initiation that purifies the voice is perfected.364

The path is presented by:

Through the path of the stages of self-blessing,...364

For the immediate causes, there are both the outer dependently arisen connections and the inner dependently arisen connections. [66] The outer dependently arisen connections are presented by:

Again the four fourfold initiations from the sambhogakāya.365

The inner dependently arisen connections are presented by:

The seeds of the six realms are seen in the bhaga mañḍala. Control is gained over the six seeds.366
c. *The presentation of the result*

This is presented by:

\[\ldots\text{the naturally spontaneous sambhogakāya is achieved.}\]

b. *The presentation of the signs*

This has three topics:

1) The signs of reality that arise in the mind
2) The inner sign that arises in the vital wind
3) The outer sign that arises in the drops

1) *The signs of reality that arise in the mind*

This is presented by:

The signs of reality are the five powers, gaining control of the vital winds of the five clear essences, the five abilities, and being unimpeded in the gazes.

And also by:

One teaches Dharma in the languages of sentient beings, and is unimpeded in regard to the general and individual characteristics of phenomena.

After seeing at the navel the eight bases of the syllables, and the vowels such as \(a\) and the consonant-syllables such as \(ka\), one is unimpeded in the twelve branches of scripture, such as the Dharma of the sūtras.

The five nectars and the ability to enjoy the six tastes.

Those that become the melody of Brahmā are clarified by six, such as “The \(a\) [is the most sublime of all] phonemes.”

Above the seventh level, the mudrās of the four cakras. The ability to shake, and so forth, a hundred million vast domains of the sambhogakāya, and so forth.
2) The inner sign that arises in the vital wind
This is presented by:

The inner sign is the cessation of the vital wind by ten finger-widths.\textsuperscript{373}

3) The outer sign that arises in the drops
This is presented by:

The outer sign is the drops stable in the throat and the point between the eyebrows.\textsuperscript{373}

d. A final summary
This is presented by:

The tenth level of the path of meditation.\textsuperscript{374}

3. The two levels of the third initiation
This also has four topics:
   a. The presentation of the causes
   b. The presentation of the signs
   c. The presentation of the result
   d. The presentation of a final summary

a. The causes
This consists of both the eventual causes and the immediate causes. For the eventual causes, there are both the initiation and the path. The initiation is presented by:

The initiation of primordial awareness dependent on an embodiment of wisdom is perfected.\textsuperscript{375} [67]
The path is presented by:

Through the path of the maṇḍalacakra method, which purifies the mind, . . .

For the immediate causes, there are both the outer and the inner. The outer dependently arisen connections are presented by:

Again the four fourfold initiations from the dharmakāya.

The inner dependently arisen connections are presented by:

After the maṇḍala of the root enlightenment mind has been seen, the signs are displayed.

c. The result
This is presented by:

...the naturally spontaneous dharmakāya is achieved.

b. The presentation of the signs
This has three topics:

1) The signs of reality that arise in the mind
2) The inner sign that arises in the vital wind
3) The outer sign that arises in the drops

1) The signs of reality that arise in the mind
This is presented by:

The signs of reality, the five forces, are due to the five vital winds of the enlightenment mind and the clear quintessence of the clear essences that they have moved.

After the initiations of the three kāyas, the five types of primordial awareness, and so forth, have been received, if the
five nectars are seen gathering in any channels, the buddhas are seen acting for the benefit of others. 381

If the drops are seen gathering in the emanation cakra and that of great bliss, the buddhas are seen residing in profundity in the realm of Akaniṣṭha. 381

If the five nectars and the five vital winds are seen gathering in the emanation cakra at the navel, the five families of the sambhogakāya are seen residing in the mother’s bhaga and proclaiming the secret to fortunate bodhisattvas. 381

If the clear quintessence of the clear essences of the mudrā is seen, there is unimpeded paranormal ability. 382

If the clear essences are drawn into the channel syllables, there is unimpeded magical ability. 382

If they are transferred precisely there again, previous locations are recalled. 383

2) The inner sign that arises in the vital wind
This is presented by:

The inner sign is the cessation of the vital wind by twelve finger-widths. 383

3) The outer sign that arises in the drops
This is presented by:

The outer sign is the drops stable in the entire crown of the head. 384

d. A final summary
This is presented by:

The twelfth level of the path of meditation. 384
4. The half level of the fourth initiation
This has two topics:
   a. The brief presentation in the context of two results
   b. The extensive explanation in the context of one result

a. The brief presentation in the context of two results
This has four topics:
   1) The presentation of the causes
   2) The presentation of the signs
   3) The presentation of the result
   4) The presentation of a final summary

1) The causes
This consists of both the eventual causes and the immediate causes. For the eventual causes, there are both the initiation and the path. [68] The initiation is presented by:

   The fourth, the initiation of body, speech, and mind, is perfected.385

The path is presented by:

   Through the path of the vajra waves,...385

The immediate causes consist of both the outer and the inner. The outer dependently arisen connections are presented by:

   Again the four fourfold initiations.386
   Through the ultimate path,...386

The inner dependently arisen connections are presented by:

   ...the ultimate are purified by the ultimate dependently arisen connection.386
And also by:

... the path that totally purifies existence. 385

3) The result
This is presented by:

... there is the sublime attainment of mahāmudrā, the child of the female embodiment of pure awareness. 388

And also by:

The naturally spontaneous svābhavikakāya is achieved. 388

2) The presentation of the signs
This has three topics:

a) The signs of reality that arise in the mind
b) The inner sign that arises in the vital wind
c) The outer sign that arises in the drops

a) The signs of reality that arise in the mind
This is presented by:

The signs of reality. 389
As for the noble path of eight branches, two results are achieved at the point of the purification of the eight types of consciousness. 389
This great earth is joyful, elated, and delighted. It shakes in six ways. 389
Sounds resound in Māra's places. 390
The three worlds are seen in the place of the mudrā. 390
Ḍākas and ḍākinīs gather from afar. 392
The eight qualities of the power and wealth of harima and so forth arise. 390
b) *The inner sign that arises in the vital wind*
This is presented by:

The inner sign is the entry of the vital winds of life and exertion into the central channel.\(^{393}\)

c) *The outer sign that arises in the drops*
This is presented by:

The outer sign is the drops stable in half the cranial dome.\(^{393}\)

4) *A final summary*
This is presented by:

The twelfth-and-a-half level.\(^{393}\)

b. *The extensive explanation in the context of one result*
This has four topics:

1) The presentation of the causes
2) The presentation of the signs
3) The presentation of the result
4) The presentation of a final summary

1) *The causes*
This consists of both the eventual causes and the immediate causes. [69]
The initiation and path of the eventual causes, and the [inner] dependently arisen connections of the immediate causes, were presented in the treatise before. The outer dependently arisen connections of the immediate causes are presented by:

The fourth, the initiation of mind, is perfected.\(^{394}\)
3) **The result**

This is presented by:

The naturally spontaneous, utterly pure svābhavikakāya is achieved. The result is perfected.

2) **The signs**

This has three topics:

a) The signs of reality that arise in the mind
b) The inner sign that arises in the vital wind
c) The outer sign that arises in the drops

a) **The signs of reality that arise in the mind**

This is presented by:

The sign of reality is the attainment of a single result. The city of the young, the basic space of phenomena, is pierced by the piercer, the enlightenment mind.

As the result, there is the ability to shake, and so forth, ten trillion vast domains of the sambhogakāya, and so forth.

At the point of gaining the thirteenth level, a female on the tenth level, and so forth, is mentally summoned.

The master is the gathered quintessence of the sugatas of the three times.

From the chosen deity and the master indivisible in the bhaga, the attainments are received, and due to the dependently arisen connection, there is the path that totally purifies existence.

And also by:

The sign of reality, the result, is the ability to shake, and so forth, absolutely all the vast domains of the sambhogakāya, and so forth.
b) The inner sign
This is presented by:

The inner sign is the cessation of the vital winds of life and exertion in the central channel.\textsuperscript{398}

c) The outer sign
This is presented by:

The outer sign is the drops stable in the entire cranial dome.\textsuperscript{399}

4) A final summary
This is presented by:

Since the flawed and flawless meditation experiences have been distinguished by means of the outer dependently arisen connection and the inner dependently arisen connection that is the dissolution of the four pulsations, it is the thirteenth level.\textsuperscript{403} Omniscience.\textsuperscript{404}

A condensed presentation of the treatise
This is presented by:

On the thirteenth level of a vajra holder, the dependently arisen connections appear as aligned. At the point of buddhahood, there is buddhahood with one's circle, in a single group.\textsuperscript{404}

The Vajrayāna of secret mantra is the causal, path, and resultant initiations. Although conceptually imagined, the nonconceptual is realized. The appearance of primordial awareness is like that.\textsuperscript{405}

Those complete the outline of the extensive path, from among the three (extensive, medium, and condensed). [70] The medium is not included in the
treatise and should be learned elsewhere. The condensed is presented by:

… the essence, the nature, and the characteristic.343

Those complete the presentation as the three (extensive, medium, and condensed) paths.

_The presentation as the profound, medium, and inferior paths_

This has three topics: the superior, which is the profound path of the guruyoga; the medium, which is the path of the sacred commitments and vows; and the inferior, which is analytic cessation on the basis of the body, the path of the five dependently arisen connections.

The first is presented by:

_The profound path of the master._407

The second is presented by:

_Sacred commitment._407

The third is presented by:

_Analytic cessation on the basis of the body._407

_III. The conclusion at the end of the composition_

This is presented by:

_The oral instructions, together with the esoteric instructions, of the Path with the Result are complete._411

_Samāptam iti_411

Up to this point, absolutely all the structural commentary on the meaning of the root text of the _Vajra Lines_ has been presented.
Here I would say:

This *Pleasure Grove for the Intelligent*, a structural commentary on the meaning of the commentaries on the root text of the *Vajra Lines*, was composed by the Buddhist layman, the mantra holder of Sakya known as Ngawang Kunga Sönam.

If one first requests the esoteric instructions from a master possessing the transmission, then carefully studies this structural commentary, and finally looks at the eleven commentaries, one will understand the entire meaning of the Precious Teaching. [71]

By the virtue of composing this, may I gain in all lifetimes a free and endowed body beautified with the four maṇḍalas, and by the meditations of the four initiations, may I perfect the levels and paths and quickly gain the result of the four kāyas.

May I actualize the mindfulnesses, the perfect renunciations, the bases for the miraculous, the powers, the forces, the seven branches of enlightenment, and the eight branches of the noble path, and quickly gain the citadel endowed with the ten powers.¹²

May I perfect the vision of the seven branches of enlightenment,
the meditation of the eight branches
of the noble path,
and the direct transcendence
of the nine meditative absorptions,
and quickly gain the citadel
of powerful Vajradhara!

Known as *A Pleasure Grove Where Satisfaction Arises for the Intelligent:* A structural commentary on the meaning of the Vajra Lines, the root text of the Precious Teaching of the Path with the Result, by which absolutely all the commentaries will be easily understood, this was composed by a Buddhist layman of Sakya, Ngawang Kunga Sönam Drakpa Gyaltsen Palsangpo, a yogin of the sublime vehicle who has been graced by many exceptional mentors acting in accordance with the Dharma, such as Jamyang Sönam Wangpo, who was the Dharma king of the three realms; the mantra holder Drakpa Lodrö, who was a son of the conquerors and a hidden yogin; the great conqueror from Mü, Sangye Gyaltsen, who was great Vajradhara, the sixth lord of the families of an ocean of mandalas; and the nirmāṇakāya with the name Kunga, the Chen Nga Rinpoché. After becoming familiar over a long time with the eleven commentaries composed by the venerable lord of great kindness, the honorable Kunga Nyingpo, and the works of his followers that are like an ocean, I composed this in the Great Divine Palace of the Upholders of Pure Awareness at glorious Sakya, on a day of the waxing moon in Kārtika in a Water Female Pig year [1623], when I have reached the age of twenty-seven. The scribe Tashi Döndrub of Shaptö recorded it with great faith and devotion.

By the virtue of having done this, may we, master and disciple, achieve all the goals of this life and the next according to our wishes, and become able to lead absolutely all sentient beings to the pure lands!

I would again say:

In this way, if the entire practice of the *Vajra Lines* is condensed,
it may be condensed into both
the three appearances and the three continua.

Taking the three appearances
as the ground of the path,
the practice is understood
by means of the three continua.

Moreover, if practiced
upon a single cushion,
it is done like this:

The entire true mode of existence
of the knowable is included in the mind
of oneself the yogin. [73]

From the nature of mind,
beyond conceptual elaboration,
clearly cultivate the meditative concentrations
of creation and completion.

When the meditative concentrations
of warmth have arisen,
by enhancement with the conduct
and in conjunction with the immediate causes,
one will carefully progress
through the levels and paths,
and the citadel of the sublime will be gained.

This was also spoken spontaneously.

_Maṅgalam_
Notes

1. This Sanskrit evocation means “Homage to the master Sangye Gyaltsen.” Miichen Sangye Gyaltsen (Mus chen Sangs rgyas rgyal mtshan, 1542–1618) was one of Jamgön Ameshap’s most important teachers.

2. The word sa (level) has been omitted in the first of these two headings, and the second heading mistakenly has the words sa drug gi (of the six levels), instead of sa lnga’i (of the five levels), which is correctly given later in the text at the beginning of the actual topic.

3. This last sentence is not actually mentioned in the text, but should be included here. The words brtags bstan pa seem to have been mistakenly inserted instead, and have not been translated.

4. At six points in this section on the transcendent path of turning the wheels the result is initially listed as the third of four topics, but is then actually discussed first or second in sequence.

5. This sentence is not actually mentioned in the text, but should be included here.

6. This line is not mentioned in the text, but should be included here.

7. The text mistakenly has dbang (initiation), instead of the correct sa (level).

8. The text says “sambhogakāya,” but this should be understood to mean “dharmakāya” and applies to the previous third initiation. This point is explained in the commentaries.

9. The text does not actually mention the last phrase, “there is the path that totally purifies existence,” but it should be included here.

10. The text says “sambhogakāya,” but this should be understood to mean “svābhavikakāya.” This point is explained in the commentaries.

11. That is, Sachen Kunga Nyingpo’s eleven commentaries on the Vajra Lines.

12. All these topics, which are only mentioned by name in the Vajra Lines, are explained in detail in Lama Dampa’s Treasury of Esoteric Instructions.

13. Jamyang Sönam Wangpo (‘Jam dbyangs bsod nams dbang po, 1559–1621) was Jamgön Ameshap’s paternal uncle, the twenty-fifth throne holder of Sakya (1584–89).

14. The mantra holder Drakpa Lodrö (Sngags ’chang Grags pa blo gros, 1563–1617) was Jamgön Ameshap’s father and the twenty-sixth throne holder of Sakya (1589–1617).

15. See note 1.

16. Chen Nga Kunga Döndrub (Spyan snga Kun dga’ don grub) was one of Jamgön Ameshap’s main teachers.

17. The great Sachen Kunga Nyingpo (Sa chen Kun dga’ snying po, 1092–1158), third throne holder of Sakya.
Mahākāla Pañjaranātha
