The Melodic Chant that Draws Together All Fortunate Bees

An Account of the Life and Liberation of Urgyen 'Jigme Pälchen Rinpoche,
Third Incarnation of the Great Revealer of Treasure Texts,
Chogyur Dechen Shigpo Lingpa

by
Rig'dzin Namkha' Gyats'o Rinpoche

ENGLISH TRANSLATION BY
mike dickman
Contents:

- A Brief Biography of the First Incarnation
- A description of his life and liberation in subsequent lives as a propitious conclusion
- Concerning his birthplace, family and clan
- Concerning his study of the Dharma
- Concerning how he came to rely upon spiritual guides
- His meditation training
- His recognition and enthronement
- His restoration and teaching activities
- His method of keeping, maintaining and spreading the teachings in the future
- Concerning his family and Dharma lineages
- The great ritual celebration of the tenth day of the monkey month of the monkey year
- Dharma activities in Dokham between 2004 and 2005

Rinpoche's own writings and miscellaneous texts

- A Prayer : The Rain of Blessings that Swiftly Invokes Compassion
- The Sphere of Activity of the Perfect and Profound View : Crucial Instructions of the Master, the Master of Pure Awareness
- A Song of Intense and Yearning Devotion to the All–Encompassing Lord, the Master of Infinite Kindness, that Swiftly Brings On the Downpour of Blessings
- A Spontaneous Song of the Natural State of Faith and Devotion, A Celebration of the Kindly Master
• Essence of Primordial Wakefulness : The Gradated Path of Religious Practices for the Retreat–Centres
• A Prayer of Entreaty to Great Tertön Chogyur Lingpa
• The Sweet Melody Bringing Blessedness to Perfect Fruition : A Prayer Requesting the Stability of the Life of the Master
• A Prayer Requesting the Stability of the Life of the Third Incarnation of the Great Tertön Chogyur Lingpa
• A Verse Requesting that the Lifespan of the Further Incarnation of Chogyur Lingpa Last Forever
• A Long–Life Prayer for Chogyur Lingpa Rinpoche from the Symbolic Writings of Dakini Künzang Wangmo
• A Lovely Song for Establishing Deathlessness : A Prayer to Stabilise Life
• The Downpour of Blessings : A Prayer of Entreaty Invoking the Essence of the Transmission of the Enlightened Mind
Prelude

A Brief Biography of the First Incarnation

NAMO—Homage to you

Lord who is the essence and embodiment of all buddhas of the three times, sovereign lord of all buddha families and mandalas, root lama of incomparable kindness, to your immaculate feet I touch my head, bowing down and taking refuge with great devotion of body, speech and mind.

Incomparable One who holds, protects and spreads the non-sectarian teachings, regent of the second Buddha of Uddiyana, you who are one of the three Jamgön lamas of Domé¹, Dechen Shigpo Lingpa, crest jewel of the hundred revealers of hidden treasures extolled in all prophecies of the Victorious Ones, to you and to all your incarnations I pray: please bless my mind stream.

Condensing the story of the life and perfect liberation of the once called the Great Tertön, Dharma King Orgyen Chogyur Dechen Shigpo Lingpa Tr’înle Drön’dül Tsäl, unmatched throughout the three realms, famed throughout the three times as King of the Dharma and maturing and liberating all with the karmic good fortune, embodiment of the Three Jewels,

¹. the Amdo region of Kham.
Three Roots and Three Kayas, possessor of the threefold essence, first there is a description of his birth as a bodhisattva and the wonders attending his youth.

Having intentionally assumed birth in the Amdo region of Kham, even while young he surpassed ordinary beings and had awakened in excellent and perfect freedom. It’s said that he delighted in faith, and, in fact, in the treasure scroll of the *Threefold Confidence*, concerning the second buddha, the Lord of Uddiyana, the three ‘sanctuaries’ (gling pa) mentioned in his name are explained as ‘outstanding’ (mchog gyur) referring to the ground, ‘great bliss’ (bde chen) to the path and ‘yogin whose mind contemplates emptiness’ (zhig po) to the goal. Also, in the extremely secret prophetic catalogue of the Master’s own quintessential instructions it says,

NAMO GURU DEWA DAKINI HUNG—To the master, chosen deity of meditation and dakini I bow down. Please grant your blessing.

On the incredible tenth day of the month of the horse in the horse year,
I, Prince Lhase, and others—master and disciples—arranged a feast–offering before the Great Lord of Uddiyana,
and then I, the prince, bowing with devotion

---

2. A life story of Padmasambhava by Taranatha according to Indian sources included by Jamgön Kongtrül in the *Rinchen Terdzö*, Vol. KA
3. Lingpa is a title usually appended to the name of a tertön, or revealer of concealed treasures. Literally, however, it means a ‘sanctuary’ of peace and happiness for beings.
and offering a mandala of gold, made the following request:

KYE HO—Please listen!
Treasure of compassion and protection, Precious Guru,

thirty cycles hence⁴ at the end of the age of degeneration and destruction,
the power of my residual karma will take me to Dokham.
What will that period be like, when, having taken birth there,
I extract the treasures that are the very quintessence of the enlightened mind of the Master?
Who will my parents be and where, exactly, will I be born?
What will I accomplish there and who is the master I will serve?
At what period will I reveal these profound treasures?

Thus I addressed the Maha Guru,
and, in response to this request, he replied as follows:

KYE HO—Please listen!
Listen Prince Yeshe Rölpé Tsäl⁵—As to your taking birth in the future in Kham, at that time, thirty cycles hence, at the end of the age of

---

⁴ This refers to the planetary cycle of 60 years, the twelve animal signs multiplied by the five elements.
⁵ Also known as Murub Tsepo, he was the second son of King Trisong De’utsen who later reincarnated as Terchen Chogyur Lingpa
degeneration and destruction, in the month of the autumn moon of the year of the earth ox when the six species of grain have come to maturity, it is said that you will enter the womb during the blissful union of your father Wang and your mother Ts'o and that you will be born in the tiger or ox year. The place, in southern Domé, will be called ‘Secret’.

Accordingly, as prophesied here, a physical incarnation of Glorious Vajrapani and Jñanaprabha inseparable as Prince Rölpa Tsäl in the ultimate sense, appeared intentionally in relative manner for fortunate beings, assuming bodily form as the Great Incarnate Treasure Revealer. As The Ornament of Realisation says,

Because of countless prayers
he is versed in the language of the gods and others,
has ready speech streaming like a great river,
and, as regards his supreme entry into the womb,
family, race and clan,
his retinue, birth,
renunciation, Tree of Enlightenment
and skills, all of these are endowed with complete perfection.

6. Skt. Guhyā
7. Skt. Abhisamayalamkara, a text by Maitreya on abhidharma metaphysics.
Thus, in order to lead those training on the nine successive bodhisattva levels to maturity and freedom, as a king of a praiseworthy realm and so forth, in the highest cast, in the lineage of the sun, his mother and the like of excellent status and relation, dwelling in the bodhisattva realm of Tushita, he subjected the transitory world to a fivefold scrutiny, examining caste, place, time, lineal descent and the woman who was to be his mother.

Thus, just as supreme bodhisattva Togkar\(^8\) made his examination from the realm of Tushita, so, too, did he from his dwelling place in an infinity of pure lands such as the Palace of Lotus Light on the Copper–Coloured Mountain where he unceasingly teaches without differentiation. In order to come here to Tibet into this degenerate epoch, manifesting in the guise of one of the inconceivable incarnations in the body–lineage of Sangye Lingpa and so on, among the five great clans there is a family called the 'Uchudru also known as the Achag’dru, who, starting with Tishri\(^9\) Repa Karpo\(^10\), were Dharma Ministers to the lineage of devout Dharma Kings who upheld the Dharma with no decline. Emanating among them, one called Dompa, who tamed beings through miraculous display and was the unmistakable reincarnation of Dönpäl, was

---

8. Skt. śvetaketu. The name of the bodhisattva in Tushita just prior to his incarnation as Gautama Buddha.
9. A position conferred by the Chinese Emperor on outstanding Buddhist masters.
10. Tib. ras pa dbar po, one of the early masters of the Barom Ka'gyü lineage.
born in the Michang Karpo family lineage in the presence of the Great Gesar of Ling. Endowed with power and great magnificence, he was consistently victorious in all aspects of virtue and greatly praised without interruption.

Specifically, Pema Wangchug, the Master’s father, was a great tantric yogin who meditated on emptiness—a destroyer of illusion\(^{11}\)—and his mother, utilising her female form, was not much given to rushing about and fidgeting, most restrained in her needs and desires and completely refrained from disrespect, daily honoured the aged and those worthy of esteem, was skilful at practice and making offerings, and, having accumulated hundreds of millions of repetitions of the six-syllable mantra and so forth, was perfect in all noble behaviour. Her name was Ts’ering Yangts’o.

His father and mother staying with the perfect Cho’drang family at Guhya\(^{12}\) in the area of the secret province of Mé, the sacred place of Drubchen Yerpa Yeshe Tseg in southern Yerp’ug, and in the highland pastures in the presence of the sole star of Kham, the profound terma called ‘Primordial Rainbow King’, Repository of the Sky-like Treasury\(^{13}\), from the time he entered the womb until he was born, his mother had auspicious signs at the moment of conception and many special dreams.

When the requisite number of months had passed, as it says in the prophetic catalogue of Drimé Lingpa,

In the heart of the Yertö district,

---

11. Tib. ‘khrul zhig, literally ‘a destroyer of illusion’
12. Cf. note 6
13. Tib. nam mkha’’ mdzod ldan ye rgyal gnam ru
you who have the name of Ratna Padmasambhava, the one who rejoices in the supreme treasures as Dharma, appears as emanation of the enlightened mind of Padmasambhava, Lord of all Dharma.

Thus, the supreme site of the upper slopes of Zamogang in Dokham, brought to spiritual maturity as the essence of earth by means of a stupa actually erected there by Guru Padmasambhava with Prince Lhase acting as sponsor and one that was magically emanated furthermore, is a treasure—an indestructible power-spot in the midst of beautifully arrayed lands in all directions—overlooking the valleys of Yerpa like the bindu at the heart of a ‘whorl of great joy’.

The ordained practitioners of Yerchen Dzamalakha at the foot of Sang Gyäl, a family of the Nya lineage, were among those renowned as emanations of Chenrezi by the meditators during the rule of this great Dharma king for their virtuous practice of the twofold tradition and the sixteen–fold doctrine of gods and humans.

When auspicious signs of the birth of a holy being began to arise in profusion, having made offerings of Dharma and of necessities to the aged, they withdrew to an isolated place of perfect cleanliness, where, intentionally and without the least harm, at the conjunction of Venus and the lunar mansion

---

14. Tib. dga’ ’khyil, an emblem of purity resembling the triskelion.
15. The temporal and spiritual traditions established by Dalai Lama V
16. The laws established during the reign of King Srongtsan Gampo.
Revati on the 10th. day of the waxing lunar mansion of Purvasada, the 6th. month of the female earth ox year and so forth\textsuperscript{17}, he easily took birth amidst ever-creasing omens and signs of good fortune.

Just as Indra, King of the Gods, did, he took birth like a master of pure awareness or wheel-turning king as it is called, with the pure intention of a skilful healer who wishes to actively engage in the spread the Dharma, and, when dressed in robes as resplendent as Mount Kailash, it was as if he was robed in prosperity and well-being that bound all negativity.

A downpour of cleansing ambrosial rain fell, purifying all stain of mental and moral defilement, and, as a symbol of the empowerment of the five aspects of primordial awareness, a crown of rainbow light, each family separately represented by its own colour, appeared and individually empowered him as the foremost representative of Samantabhadra, Lord of all Buddha Families, and of Padmasambhava, the one who realises the goal of all buddhas and their heirs throughout space and time along with the pleasing roar of all-pervasive praise thundering of auspicious verses of solemn declaration of his enthronement.

Flowers of every kind filled all of space and the doctrine of the profound revealed treasures so infused all phenomena that those with good fortune experienced them as the magnificence manifestation of perfection and even ordinary folk saw them as auspicious omens, signs and significations.

\textsuperscript{17.} Monday, August 10th, 1829
As it says in the biography, he was not yet a realised being but, although this differs slightly from the details of the birth of a great being and so on, in the Lord's own words:

I assumed human life in the realm of the Sky Treasury,
in the dwelling of the King of Secrets I was born of my kindly mother,
in Yegyäl Shöl I gradually grew up
and in Yar'kyel the thought of Dharma arose
in me.

This mainly explains that.

As to the bestowing of the title 'Father' and even the giving of the name Norbu Ten'dzin, as it says in Ratna Lingpa's Prediction of Concealed Treasures and Texts Entitled 'The Prophecy Concerning Twenty-Five Supreme Beings',

One called Norbu will appear in southern Kham,

and, in Dorje Lingpa's Prediction of Concealed Treasures and Texts,

In the peaceful guise of a white-robed yogin,
with the name of Norbu, he is my son.

This explains the name Norbu.

In the great tertön Ratna Lingpa's Prediction of Concealed Treasures and Texts we find:
Striving to realise the aims of others by means of the enlightened attitude, such a birth as master of the hidden treasure teachings is the path of the ultimate spiritual warrior. Called a supreme treasure-revealer, a fully realised master, as regards the division into good and evil, he is intent on all that is beneficial. If one can always be his companion, what need is there to speak of a ‘path to freedom’!

Furthermore, appearing as a child and spiritually immature, as he gradually grew up, although having visions and prophetic series of teachings concerning reality as it is, he practiced them only in secret manner.

When playing as a boy, herding cattle, whenever he scattered pebbles and the dung of sheep and goats, the cows, no matter where they were, would go off into the mountains, but if he wanted to round them up, they would all assemble in the same place. Sometimes, when the cattle had difficulty crossing a river, the Master, without being seen by others, would go there himself and the cattle would quit the hither shore, and, even if the other could not be seen, would immediately set out and head for their goal in various different ways.

On a similar tack, the second subject is how, in the cries of vultures and those of various other non-human beings he heard, he perceived, implicit, the perfection of liberation, and

---

18. Rinpoche says that he manifested magic abilities.
the extraordinary description of how the perfect karmic lineage of profound treasures was first awakened in him.

At the age of thirteen he met the Lord of Uddiyana face-to-face.
Empowered with the profound treasure texts and blessed by him,
he attained accomplishment of the personal practice of Prince Lhase as his support,
and revealed mind treasures from its midst.

Furthermore, as is said in the extremely secret prophetic catalogue of Prince Lhase’s essential instructions,

Although, at the age of five I shall be in direct contact with the real
and capable of manifesting dual miracles above and below\textsuperscript{19},
at the age of seven, I shall be obscured due to defilement caused by broken tantric commitment.
Even though I discover the index to the whereabouts of my treasures when I am thirteen,
due to former negative conditions (caused by others) this will be corrupted.

Thus, in the spring of the female iron ox year, when he was thirteen years hold, he had gone to amuse himself at a place called Manika. There he met with the Precious Lord of

\footnote{\textsuperscript{19} For example, having the upper body blazing with fire while the lower body streams with water.}
Uddiyana in the form of a yogin wearing a lotus hat, red Dharma robes and blue boots and holding a khatvanga–staff who asked him what his name was.

“My name is Norbu Ten’dzin,” he said. “And that place up there is called Arya Nang—‘Inner Nobility’.”

“You will become especially eminent in this world,” the Guru replied, and, having bestowed authorisation and instructions on him on how to find the treasure storehouse himself, faded away like a rainbow.

The vision of the Master was blessed such that there arose in him an extraordinary and decisive certainty that all apparent phenomena were like a dream and an illusion.

The explanation of how he untiringly sought out Dharma masters and the instructions of spiritual masters imbued with the essence of reality one after the other is as follows:

Karmapa T’egchog Dorje, Situ Pema Nyinje Wangpo and many other such excellent great beings, abbots granted the vows and ordinations of individual liberation externally, spiritual guides encouraged the generation of the enlightened attitude internally, vajra preceptors of the Secret Mantrayana secretly brought his primordial awareness to maturity by means of empowerment, and, ultimately, the root master pointed out the abiding nature of the definitive all–encompassing perfection—the ultimate reality—as well as those things referred to as the four great spiritual supports at all times.
As Master Vasubandhu says,

Disciplined and possessed of learning and reflection, they devote themselves entirely to meditation.

Then, because of secondary causes which bring about the end of life, although this is not made explicit in Prince Lhase’s essential instructions and is found only in the treasure scrolls, although it was feared that, because of former karma and incidental conditions, the duration set for his life would be forty–two years, it appears that methods to avert it were lacking, and, furthermore, that, even if he did get beyond that age, the age of forty–four would certainly be dangerous. If he survived these, he would live till the age of seventy.

As it turns out, a means of reversing this did exist in the White Lake on the grassy plains of Tsari20 and this decreased the threat. Also, since, within cyclic existence, anything is possible and nothing impossible, he was at least able to correctly develop an auspicious link with his three main monasteries in accord with the orders of his precious guru, and, doing no different than the great masters who held the lineage of the Teachings before him, even envisioned their future creation and spread.

When he put the question during a healing ceremony, the reply was that it was extremely important to recite hundreds of millions of the VAJRA GURU mantra.

20. Tib. sngo ma rtswa ri mitsho dkar.
“After that, you should offer the monasteries various necessities and materials. Although there is no transcendence aside from the knowledge that all compounded things are impermanent, grasping at the impermanent as permanent, you carefully look after the affairs of today even if you are going to die tomorrow. Not appreciating the essence of this free and well-favoured human birth, we leave here empty-handed.

“The mind soon tires of things of small benefit, so, encourage yourself with the intention of merging your mind with virtue

“Furthermore and more particularly, if you actualise the great goal—the matchless and supreme level of a magnificent and powerful great being21 who, like the light of the sun filling all of space, with the intention to assume forms as many as there are atoms in the universe upon any given mote of dust in order to work for the benefit of others, his invisible, love–filled face becoming manifest throughout all directions—at that time, the ordinary perceptions and sensations of the fortunate trainees of this pure realm will, occasionally, attain the level of the bodhisattvas and, it is said, there will be cracking sounds and the earth will shake in six different ways, the skies ablaze with light and filled with rainbow–coloured clouds, while, toward the west, there will be various round bindus22 of swirling rainbow light of different sizes, great and small, manifesting in great number. ”

The face of the Master Shakya Seng–ge23 appeared to the pure perception of Khenchen Pema Mati upon Rinpoche’s throne

---

21. Skt. mahasattva

22. A Sanskrit word with several meanings, referring, in this case, to discs of rainbow–coloured light.

23. One of the eight manifestations of Padmasambhava
due to his uncommon merit, his enlightened body ablaze with splendour, the brilliant colour of pure and unalloyed gold, with the major mark of the ushnisha\textsuperscript{24}, his two hands in the gestures of ‘earth-touching’ and ‘subjugating Mara’ and his face turned toward the north. To the pure vision of dakini Dechen Chödrön he was the essence of the sambhogakaya of the five families, body, pure land, master and retinue, from whom she received empowerment, instruction and so forth. To his host of chief disciples he appeared in many and varied different magical forms.

In the year called Pramaduta—‘Extremely Intoxicated’—of the fifteenth sixty-year cycle, the year of the male metal horse\textsuperscript{25}, on the first day of the sixth month according to the Kalachakra system of astrology, an intercalary month in the P’uglug system\textsuperscript{26}, and the first day of the fifth month according to the general system, the supreme guide, the great Dharma King and revealer of concealed treasures, the powerful and impressive Mahaguru Vajradhara, Orgyen Chogyur Dechen Shigpo Lingpa Tr’inle Drön’dül Tsäl, departed for the pure realm of Lotus Light, the original state, ground of all that is as basic space, and dissolved the great mandala of his form body.

\textsuperscript{24} A Sanskrit word referring to the crown protrusion or tuft of bound up hair above a buddha’s head.

\textsuperscript{25} Corresponding to the 4th. year in the cycle. I have corrected the original, which has Pramada in error.

\textsuperscript{26} Created by P’uglug Lhündrub Gyamts’o.
A Virtuous Conclusion: Succinct Biographies of the Subsequent Incarnations

As regards this supreme son of the Victorious Lord of Rays of Lotus Light, this heir of Padmasambhava and so forth throughout the ten directions, manifest as an infinity of magical emanations...

On the fifteenth day of the eleventh month of the year in which the Treasure Revealing Lord, Buddha Vajradhara himself, dissolved his physical manifestation into the expanse of peace, to the pure perception of Pema Ösäl Do Ngag Lingpa, the great and supreme ruler of the entire mandala of treasure revealers and accomplished yogins in the snowy land of Tibet, observed that, countless billionfold universes of world-systems away in a westerly direction, there is a pure realm called Padma Paryavanaddha—‘The Realm Completely Enveloped in Lotuses’—an uncontrived yet spontaneously present pure realm of most distinguished and wondrous lay-out, adorned with hundreds of thousands of myriads of enlightened qualities, and there, in the centre, in a vast and inconceivable palace of perfect freedom, made of

27. Tib. pad ma’i myug gu, literally ‘Lotus Sprout’.
28. The tertön name of Jamyang Khyentse Wangpo.
29. Tib. pad ma’i yong su khebs pa’l zhung
various jewels, its structure defying all conception, arisen from the power of the bodhisattva’s prayers of aspiration, as is said,

The dharmakaya, Padma Küntu ‘Chang,  
the utterly perfect sambhogakaya, ‘Lotus–Eyed Lord’,  
and myriad supreme emanation bodhisattvas  
arise as the display of the heir of Padmasambhava30.

As described here, the three inseparable bodies of the Great Treasure Revealer, Dharma King Chogyur Dechen Lingpa, are essentially perfect as the dharmakaya of Buddha Pema’i ‘Özer from which—because of uncontrived compassion—form bodies arise from the sphere of manifest enlightenment, and it was from this that the great being, the heir of Padmasambhava, Yeshe Rölpa Tsäl31, assumed visible form.

Manifesting enlightened body, speech, mind, qualities and activities as an effortless subduer of beings, at that time and in that place he materialised so that, as the saying goes, ‘it was clearly observed that all who came in contact with him drew breath in the very heart of enlightenment’, and that both he and all others were of the spiritual lineage of those who seriously strive in body, speech and mind. All within realm became enlightened bodily emanations or set the depths of their hearts on this.

As it says in the Mahayanasutralamkara32,

30. See above, note 27.  
31. See above. The second son of King Trisong De’utsen who later reincarnated as Terchen Chogyur Lingpa.  
32. Maitreya’s ‘Ornament for the Mahayana Sutras’. 

20
Even though he is like this, because of that, precisely conforming to the condition of those under training, he, too, will remain in the world of becoming, continuously performing buddha activities of this sort.

Since the sentient beings throughout the ten directions of space are the reason he enters into enlightened activity, and since it is the nature of all superior beings to appear in bodily form to tame the spiritually advanced, he takes on a suitable form that will help train them in conformity with the time and place. Therefore, when asked about it, the omniscient master replied, “How could it be like the dying out of an empty butter lamp? How the emanations of enlightened body, speech, mind, qualities and activity arise is clarified in many treasure texts and scriptures of the higher tantras too”

And, indeed, a text by the Great Tertön says,

That which is called Samantabhadra is the emptiness mode of *samsara* and *nirvana* devoid of direction and limit. Among the attributes of emptiness is the self–manifest dimension of the perfect richness of being\textsuperscript{33} and the arising of infinite emanations.

This was found among the folios of a text by Khenpo Ratna\textsuperscript{34} considered to have been discovered later.

---

33. Tib., *longs spyod rdzogs pa'i sku* 
34. Khenpo Rinchen Dargye
As to the virtuous conclusion, this is the closing prayer requesting protection and support:

For all your children who make this prayer with respect and devotion in body, speech and mind, grant them the blessings of your enlightened body, speech and mind and, taking them under your protection, never separating from them throughout all their lifetimes, please lead them to the supreme pure land.

Thus, in order that the meaning be known, as the Guru himself says,

The potency of lac will never emerge without the addition of salt; the sprouts of enlightenment will never flourish where the tilled soil of faith is lacking.

As this indicates, we, nowadays, cannot even practice for one week like the saints of yore. Perhaps you will wonder why this is so? Dromtönpa told Jowo Je Atisha, “Though there are many of us in Tibet who meditate and do the practice, no one has developed any particularly special qualities”.

“All qualities of the Universal Vehicle, great and small, depend on your faith in the master”, Jowo Je replied. “Since the Tibetans only ever see the master as an ordinary being, how can qualities grow?” What this means is that faith and
one’s tantric commitments are the most important of all” and “in the very essence of the teachings it is said that absolute truth itself stems from naturally arisen faith. Thus, if there is faith accompanied by the commitments as an ancillary condition, even the accomplishments will close at hand”.

A Prayer for the Supreme Fulfilment of All Desires:

Pacifying all circumstances inimical to the realisation of pure and perfect enlightenment, please realise all my short term goals in full accord with the Dharma and may I smoothly and easily progress along the path of fourfold mastery of pure awareness and ultimately achieve the mind of indestructible great bliss.

And, to conclude:

Since I have subjugated the four demons of limiting mental states\(^35\) and made offerings to all the Victorious Ones, may this doorway for all who wish to be liberated just as the Master was be opened in an instant by all who have faith with the wondrous and excellent key of devotion in body, speech and mind.

As regards Königchö ‘Gyurme Tenpa’i Gyältsäi, the second in the series of incarnations of the Great Treasure Revealer

\(^{35}\) Tib. bdud bzhi, the ‘demons’ of taking the five psycho-physical aggregates (phung po lnga), the negative mental states (nyon mong), death (’chi bdag) and one’s attitude of laziness and attachment to sense pleasures (bla’i bu) as ultimate limits to experience.
Chogyur Lingpa, he assumed bodily form as the son of Näl’jor Wangpo and Kälzang Pälkyi, his father and mother, in the centre of the Derge Riwo Wangshu region in Kham during the female iron sheep year of the fifteenth sixty–year cycle³⁶.

Accepted as a disciple of the omniscient master 'Jamyang Khyentse Wangpo, he studied the ripening commentaries on the oral and revealed treasure text lineages, new and old, in their entirety, and, furthermore, investigating a multitude of profound ripening and liberating instructions and textual commentaries under a host of excellent masters, also did seven or eight years of solitary retreat both before and after in order to do the practices of familiarisation and accomplishment.

He continually supported the monastery of Tsiké Norbu Ling and its monks, creating supports for enlightened body, speech and mind, rites of great attainment, sacred dance rituals, various ritual practices for festival days and the like, thus refreshing the Teachings in many ways.

Furthermore, he also established the treaty with Chinghai, thus averting war and disputes, and reconciled differences between China and Tibet.

He served as chief secretary and representative of the throne of Riwoche for twelve years and so on, continually acting in enlightened manner and many different ways for both spiritual and temporal interests, and then, having reached the age of sixty–nine, in the year of the earth hare³⁷, he left his body

---

³⁶. 1861 CE.
³⁷. 1939 CE.
The third in the series of Chogling incarnations was born as a son to his parents Sangye Gyamts’o and Näl’jor Wangmo in the iron dragon year of the sixteenth sixty–year cycle in Chong–gye Ts’ering Jong in the valleys of Tsang.38

Entrusting himself to Khyentrül Chökyi Lodrö, Jamgön Karma Ngawang Chökyi Nyima and others, he studied and received from them the entirety of the profound Dharma of the old and new oral and treasure lineages.

He, himself, naturally possessed all the enlightened qualities of a genuine incarnation and dwelt as the natural expression of understanding and realisation, but, due to the insignificant merit of people in general, in the year of the water dragon when he was thirteen years old, the flower of his enlightened body faded.

At the mind seat of Great Treasure Revealer Chogyur Dechen Shigpo Lingpa in the snowy land of Tibet, the power spot amongst the three jewel–like sites connected with his mind–treasures, the enlightened minds of supreme throne–holder Khyentse Jamyang Chökyi Lodrö and Gyälwang Karmapa Rigpa’i Dorje had come to the definitive decision that the sublime Chogling Rig’dzin ‘Gyurme Rinpoche was the authentic incarnation of the Great Treasure Revealer.

There had recently been periods of great upheaval, but, just as when gold falls below the earth, for example, its radiance still

38 1940 CE
39 Khyentse Tülku
40 1952 CE
shines in the sky, or like mercury falling on the ground but not becoming polluted by it\(^41\), similarly, thinking intently of a ‘mind seat’, he constructed a monastery and temple as outer support for the teachings with the inner support of representations of enlightened body, speech and mind and re-established the sangha community, the root of the teachings. This was taken to signify that he was the representative of Guru Padmasambhava.

In the outer support—the five–storied temple of Zangdog Pâlri, with the temple itself as ‘container’ and the representations of body, speech and mind as ‘the contained’—the tülku maintained a continuous cycle of teaching, practice and activity, and, working with immense power for the benefit of sentient beings, naturally manifested unobstructed qualities of knowledge, kindness and capacity.

I have heard that, like the treasure–revealers of the past, he possessed the qualities of the symbols and meanings, but, since I’ve only heard this and am not sure, I will not write about them.

The one who upholds the fruit of the Vajrayana teachings in Tibet like a wave of great power, the regent of Guru Padmasambhava who is able to actually manifest the display of his indestructible body in accord with the good and bad karma of others, the great and accomplished yogin Drubwang Lungtog Gyältsän Pälzangpo, also known as the supreme Khenchen Achö Rinpoche, can clearly discern whether one is a great being with all characteristics or not. Khenpo Achö has

\(^{41}\) Meaning that, although there were problems with the Chinese government, he was not affected by this.
stated that Chogling Rig’dzin ‘Gyurme Rinpoche is indeed a extremely important and realised great revealer of treasure texts and has greatly praised him and shown him respect.

Chogling Rig’dzin ‘Gyurme Rinpoche has two sons and a daughter, his elder son being the further incarnation of Ts’ewang Dragpa, son of the former Chogling Rinpoche, and the second recognised as Lord of Dharma at Dzê Dorje Chö’kor Ling Monastery. He has completed the outer and inner, study, reflection etc. and is now greatly benefitting both the teachings and sentient beings.

From among the characteristic activities performed during his lifetime by Neten Chogling Pema ‘Gyurme, third in the series of incarnations of the Great Treasure Revealer Chogyur Lingpa, quite aside from his acquisition of and delighting in the enlightened qualities of knowledge, loving kindness and capacity42, during the time of great upheaval he went to India and, having maintained a great wave of blessing for the benefit of living beings for the benefit of both the Teachings and sentient beings, finally, in the year of 1972, still intent on the well-being of others, he departed.

This holy being had four sons and a daughter, the first of whom, his eldest son, Orgyen Tobgyal, the incarnate lama of Gochen Monastery, is foremost although he has quite a harsh disposition. His spontaneous wisdom bursting forth from the depths, with utmost intelligence he has undertaken extensive restoration so that both the family and Dharma lineages in both Tibet and India might develop without harm and continue paramount.

42. Tib. mkhyen brtse nas gsum
As regards the second son, the supreme 'Jamyang Khyentse Yeshe Dorje, and third son, 'Jamgön Dzigar Kongtrül Yönten Gyamts'o, they became perfectly adorned with study, reflection, meditation and so on, and, based on this, maintain and protect the teachings and beings throughout the world from east to west.

As to the fourth in the series of the Great Treasure Revealer's incarnations, from the start both Gyälwang Karmapa, Rang'jong Rigpa'i Dorje, and Dilgo Khyentse Rinpoche, Lord of Refuge and Bearer of the Vajra-Sceptre, were of one mind in their timeless awareness that, in fact, a magical emanation of the Lord Protector Kakamukha would be born among the subjects of the Great Dharma King of Bhutan, unmistakably manifesting all authentic signs of a great being, and that, at the monastic seat of the previous Lord, he would primarily manifest study, reflection and meditation, exposition, analysis and nobility, and, striving greatly for well-being and happiness for the benefit of sentient beings, surely maintain the seat of his predecessor.

As regards the inconceivable buddha activities of His Holiness Orgyen Tülku Rinpoche, a descendent of both the family and teaching lineages of Chogyur Lingpa, apart from noting down just his name, how could someone like myself find the courage to write about him? As well as ‘Precious Son of the Family’, he was also known as ‘the Major Son’. According to the profound primordial awareness of the Gyälwang Karmapa,

---

43. The crow–headed emanation of Mahakala
44. Tib. gling sras rin po che
45. Tib. gling sras che ba
Rang'jung Rigpa'i Dorje, he manifested all the signs of the great Drigung Ka'gyü master, the sublime Ontrül Chökyi Nyima Rinpoche, head of the monastery. Delighting in the acquisition of knowledge, liberating himself through understanding and others by means of compassion, and, especially, through the flawless family lineage of the revered spiritual father, setting his mind-stream on the peaceful and gentle viewpoint of pure and perfect enlightenment, filling the entire world from east to west and particularly at Ka'nying Shedrub Ling in Nepal, with a compassion that encouraged the minds of others to establish themselves in natural virtue, like his predecessor he gave the outer, inner and secrets teachings.

His Holiness, the Supreme Gyälwang Karmapa Rang'jung Rigpa'i Dorje, with his enlightened vision similarly authenticated his second son, a further incarnation of Terchen Chökyi Gyälpo, and this supreme Chogling Rinpoche, Dewa'i Dorje, who has all the unmistaken characteristics of a great being and delights in mastery over knowledge, loving kindness and capacity, teaches and propagates all revealed treasure teachings of every description—empowerment, oral transmission, explication—without obstruction. He manifests a mode of behaviour exactly like that of the great adepts, and, continually working with great power for the benefit of all sentient beings, is the crown jewel of Ka'nying Shedrub Ling.

Of his two sons (both of whom are incarnate lamas) and daughter, the elder son is the further emanation of Pagchog Rinpoche, the Supreme Lord of Refuge of Riwoche in Kham, and the second is the reincarnation of His Holiness Dilgo Khyentse, Wielder of the Vajra–Sceptre and Lord of Refuge and lives with his father in Nepal.
Both the sublime hierarch 'Jamyang Khyentse Chökyi Lodrö and the Gyälwang Karmapa Rig’i Dorje resolved in their enlightened minds on the sublime Chogling Rig’dzin ‘Gyurme Rinpoche as the new incarnation at Norbu P’ünsum, the site of the mind–treasures and ‘mind’ seat of Chogyur Dechen Shigpo Lingpa in Tibet.

E.MA—How extraordinary!—Though the breath of my intelligence is not strong enough, and sounding this clockwise–curling conch of annals and histories with its ocean of overtones and harmonics is difficult for me, how could one as childish as myself even begin to evaluate the tiniest fraction of the kindness of these glorious masters or even their most commonplace good deeds?

Since the inner, secret and ultimate meanings are the domain only of the buddhas and noble ones, nowadays, when even the penetrating vision of the most skilled finds these difficult to fathom, they are as far beyond the ‘theory’ and ‘practice’ of the foolish as an echo.

These truthful worlds for the consideration of devoted disciples,
these verses delighting the minds of both the foolish and the wise,
these wonderful tales—who can really tell them?

Ignorant and stupid as I am,
if I have contaminated these life stories of the noble ones with the distortions of error and illusion,
I confess this in the dharmaśāya—expanse of purest primordial awareness.

With intense longing that, when the accumulations of faith are complete
they extend to the farthest reaches of space, I dedicate this to the attainment of buddhahood.

This is thus a brief outline of the extensive life story of the Great Treasure Revealer Chogyur Dechen Shigpo Lingpa as well as a mere mention of the names of the great beings who constitute his lineage.

It was written by Chogling Urgyen ’Jigme Pälten.
Introduction

The uncompounded *vajra* of the sky of equality,
the infinity of absolute space⁴⁶, the luminosity of
great perfection:
all these supreme secrets you have effortlessly
realized,
lamas of the three lineages, please think of me.

Filling my mind–stream just as water fills a hoof–
print, and destroying its afflictive emotions and
torments—
I delight in the enchanting, river–like story of your
life and liberation
and, since single–pointed devotion to and
remembering
the great masters and their teachings
brings great benefit to both oneself and others,
I have excellently set forth the activities of the
Supreme Great Tertön.

Starting out with these offering verses of praise and
salutation...

The wonderful pith–instructions and life stories of the great
and sublime holders of the teaching who have attained the
exalted level, the great bodhisattvas and buddhas with the

⁴⁶ Skt. *dharmadhatu*
ocean–like conduct of Buddha Samantabhadra do, indeed, have the power to lead faithful disciples toward the path leading to liberation by either direct or indirect means.

Since this is so, here is an account of the advent of ‘those who, like the lotus are unpolluted by water, who are as unobstructed as the sun and moon and sky’ as the saying goes, who, although remaining in the worldly realm are untouched by the stains of existence, the incarnation sequence of Great Tertön Chogyur Dechen Shigpo Lingpa, chief of the ocean of treasure revealers, owner of all early transmission teachings, the regent of the Maha Guru Padmasambhava and Lord pervading all mandalas and buddha families, embodiment of all buddhas of the three times. As to its provenance, it is based on the final page of the two–volume extensive biography in the Collect Works of Chogyur Lingpa, the verso of page 305.

Should you wonder as to the arising of emanation bodies, As it says in the Mahayanasutralamkara47,

Since this is how it is, due to that, as long as there are beings who have the fortune to be trained within cyclic existence, his enlightened activities, too, will continue without interruption.

Since the sentient beings throughout the ten directions of space are the reason he enters into enlightened activity, and since it is the nature of all superior beings to appear in bodily form to tame the spiritually advanced, he takes on a suitable form that will help train them in conformity with the time and

47. ‘Ornament for the Mahayana Sutras’. See above, n. 32.
place. Therefore, when asked about it, the omniscient master replied, “How could it be like the dying out of an empty butter lamp? How the emanations of enlightened body, speech, mind, qualities and activity arise is clarified in many treasure texts and scriptures of the higher tantras too”

Thus, as regards the appearance of emanations in accord with time and place, as is said in the *Pema Ka’rang*:

> Every famed resolute and realised yogin in every valley, every monk worthy of veneration in any household, village or town, all these are my emanation to benefit beings in any form that will possibly help to train them.

Thus, as to the many great and extremely famous masters who have manifested enlightened body, speech, mind, qualities and activities according to time and place, they are, by nature, like the brilliant radiance of perfect knowledge. Nowadays, however, there is an increasing number of scurrilous beings with little learning and no understanding of it who, filled with jealousy, pride and conceit, have elevated themselves to a position of respect, their minimal learning and inability to see what’s in front of them like the example of the frog in the well.

Third, for us beings of the degenerate age, there is the one destined deity upon whom one’s flower falls whose kindness can never be expressed, he whose name is difficult to

---

48 *The Chronicle of Guru Padmasambhava*
pronounce⁴⁹ but which I shall utter here as Chogling Orgyen Jigme Pälden Rinpoche since it is meaningful to do so, recounting a few drops of his ocean–like sublime biography which are vast as an ocean. For the welfare of his disciples and of sentient beings in this degenerate age, taking care not to impute or invent anything myself, I here set down Rinpoche’s life story having tirelessly asked Rinpoche questions and here repeating to you exactly what he told me.

‘Chagme Rinpoche said: “If, when hearing of the virtue of others, one can cast away jealousy and rejoice with a delighted heart, one will obtain exactly the same positive karma as those performing the virtuous act”. Accordingly, if, whenever we see the biography of some great lord, we can cut through the rope of our own concerns and selfishness and focus intently only on the welfare of others, though there are many great and powerful enlightened deeds for the benefit of the teachings and of sentient beings, here, if we rejoice with great faith and aspiration at even a fragment of Rinpoche’s life story we shall accumulate inexpressible merit and it is thus crucially important that you read what follows with pure motivation.

---

⁴⁹. Due to overwhelming devotion. In the Tibetan tradition the names of high lamas are not generally expressed; instead, their titles are used to speak of them.
Chapter 1

Province and family lineage

Among the eighteen provinces of Kham\(^50\), the area called Yishö Lhünpo Jong (or Kham), Gyälwa Jinlab Taglung Riwoche, a pure land of the protectors free of dust and quarrel where the Buddha Shakyamuni miraculously travelled, left footprints on the rocks and blessed it, is a supreme and unique holy place. Around the year 1265, Jetsün Sangye Ōn Rinpoche went there to build a temple called Dzamling Gyenchik\(^51\). At that time, the wealthy, faithful and generous Khamritsang family of noble and excellent conduct sponsored the temple, providing excellent objects and favourable conditions. In response, Jetsün Sangye Ōn prophesied as follows: “In the future, this family will become (stable and great) like a mountain in the province of Kham,” and thus, in accord with the prophecy, courageous and skilful people of noble conduct have arisen from the lineage. Such is the story of the Khamritsang family or ‘Mountain–like Family of the of Kham’.

Rinpoche’s paternal lineage is the Droyültsang. This, too, was a courageous and skilful family like the above. The story goes that it was named Droyültsang or ‘Family of the Land of Wheat’ because it offered wheat to Je Sangye Ōn.

---

50. The Eastern part of Tibet.
51. ‘Chief Ornament of the World’.
To the east of the temple of Dzamling Gyenchig, there is a cave where Je Sangye Ön meditated called the Fortress of Dragkar Namkha. Nearby is an area called Dorekha which is at three different altitudes. Among the peaks of the higher mountains the land is spotless and immaculate, bounded by snow–clad rocky mountains, a place where eastern snow–lions with their manes of turquoise are to be seen. In the central part of the area are clay mountains covered in forest and there one can see Bengal tigers with their stripes of various colours. The lower region is made up of grassy valleys like beautiful gardens with many bright and colourful flowers. Delightful in the summer as though the heaven of Tushita had descended into the human world, it is a splendid place where all desires\(^{52}\) are fulfilled, a place of good fortune replete in the ten virtues.

What’s more, those in the higher and lower regions gain their livelihood in two different ways. In the upper part they are nomads, herders of yak and sheep. Dris\(^{53}\) and dzomos\(^{54}\) play together there and it is a place of good fortune filled with sheep. Since the people perform positive actions, they naturally enjoy the qualities of these virtues and are thus relaxed and happy. In the lower part of the country the inhabitants have houses made of earth and rock and farmlands covered in grain of the five kinds in summer. All who dwell there enjoy a life of ocean–like happiness. The men of the area are like brave warriors, the women of fascinating beauty and the yogins rapt in exquisite meditative absorption.

\(^{52}\) Literally ‘the nine desires’, nine being the number of completion.

\(^{53}\) The female yak.

\(^{54}\) The female offspring of a yak and a cow.
and it is thus a land abounding in excellence and is regarded throughout Tibet as extraordinarily sacred.

It is in a wonderful place like this that, with Droyül Dragpa Trinley of the Khamritsang family as his father and Khamriza Rinchen Pälmo as his mother, Rinpoche took birth amidst myriad marvellous and auspicious signs on the holy day of the Buddha’s descent from the god realms where he had repaid the kindness of his mother, in the Tibetan year of the fire ox, that is to say on the 22nd September, 1937. Since his parents and the entire family were Dharma practitioners, and, furthermore, there were also seven monks and lamas among the Khamritsang family at the time, Rinpoche encountered the virtuous Dharma immediately at birth. From a very early age he realized that none of the delights of cyclic existence were reliable and that the nature of samsara is to be entirely pervaded by the three types of suffering\(^55\). He had devotion to the Three Jewels and renunciation towards cyclic existence and compassion for sentient beings and thus naturally gathered all qualities of a superior individual and performed nothing but virtuous actions.

At the age of eight, he entered the door of the Dharma at the monastic centre of Ka’gyü Domsum Ling in Riwoche. There, being held in high esteem by the lamas, tülkus and abbots of the monastery, he learned to read and write, memorized the ritual texts and religious activities and studied the precepts of individual liberation, the bodhisattvas and the secret mantras, also receiving empowerments, reading transmissions and instruction. Thus, at the age of twenty–two, he had completely perfected diligence in training.

\(^{55}\) The suffering of suffering, the suffering of change and the all–pervasive suffering of karmic patterning.
In addition, at the age of fifteen, Rinpoche sponsored all one thousand three hundred monks at Ka’gyü Domsum Ling for three years. He also sponsored three years of the Pema Sangthig drubchen\textsuperscript{56} at the monastery of Sang Ngag Dün’du Ling. Thus, for a period of six years he provided prosperity for two monasteries, each of the one thousand three hundred monks, these monasteries being among the best for the training they provided, the behaviour of their monks and their material conditions.

\textsuperscript{56} A non-stop practice session, generally lasting several days and even weeks.
Chapter 2

Studying the Dharma

First, as is said in the Earth–Born Sutra:

One should listen to the Dharma with devotion and respect, not deprecating or criticizing the master, making offerings to the one who expounds the teachings and rather generating perception of him as a real buddha.

In accord with this, Rinpoche studied in presence of his lamas and spiritual friends as follows:

From the age of eight to 25, Rinpoche thus studied with his uncle, the eminent Dampa Shabdrung Yongdzin Rinpoche and with many other saintly masters, learning to read and write and perfecting the diligence of training. Learning the rituals and services of the Taglung Ka’gyü tradition by heart, he similarly perfected diligent training in the sutras and tantras and received empowerments, reading transmissions, and instruction from numerous lamas such as Dzigar Kongtrül Rinpoche and Shabdrung Setrül Rinpoche. In particular, from Dzigar Kongtrül Rinpoche, he received the ripening empowerments and liberating instructions of the Könchog
Chidü and Chogling Zabdün Phurba. At that time his uncle and other holy beings used to say that Rinpoche naturally had excellent propensities mainly for reading the scriptures and performing virtuous actions, but also for learning ‘white’ and ‘black’ Tibetan astrology, the healing sciences and the history of Buddhism and of royal lineages. As regards non-virtuous activity, Rinpoche would feel unbearable compassion whenever he saw larger or smaller animals being killed.

After completing the preliminary practices, Rinpoche maintained a constant practice of recitation of the Three Roots and Dharma Protectors and day and night performed nothing but virtuous activity. Though, outwardly, Rinpoche seemed wrathful with everyone—enemies, friends, relatives and those he did not know—in reality it is clear that he never acted contrary to his vows and religious training.

57. A terma cycle revealed by the Great Jatsön Nyingpo (1585-1656) and focused on Padmasambhava
58. A major terma revealed by Chogyur Lingpa focussing on Vajra Kilaya.
59. ‘White’ and ‘black’ here refer to almanac astrology and to the calculation of dates and predictions, past, present and future and so on, respectively.
Chapter 3

Following his spiritual masters

As Patrül Rinpoche said:

Just as it is natural for birds to gather around ponds and for bees to taste the nectar of flowers, one should always delight the lama with one’s activities and follow him without weariness. With devotion, qualities always improve.

The great and accomplished Tilopa also said:

Cutting the bounds of attachment and aversion to entourage and homeland, in the midst of the forest or mountains one shall abide in a state of non-meditation and thus obtain the Mahamudra which is beyond all acquisition.

As Gyälse T’ogme said:

By abandoning places of evil, conflicting emotions gradually decrease, states of virtue free of all distraction increase,
and certainty in the Dharma arises through distillation of pure awareness. Thus, relying on places of solitude is a practice of a bodhisattva—a child of the Victorious Ones.

And, according to the Protector Nagarjuna:

At the start, fortunate beings rely on a relative master and generate renunciation, compassion and pure perception. Since there is no better object to rely on for the accumulation of merits and purification of negative karma, it is important to always exert yourself in this.

Once you have obtained stability, you will meet with the ultimate master: Your own mind has always been the dharmakaya lama, and, if you recognize this, there is no outer lama. All that appears and exists, samsara and nirvana indivisible, everything is the master.

Between 1959 to 1962, when Rinpoche was about 25 years old, Tibet underwent major changes on both outer and inner levels. During this evil period involving very great hardships and difficulties, Rinpoche had experience visions actual experiences and dreams about many hidden phenomena of the past, present and future which the protector himself explained.
The times where so bad that for a few years he could not even open the belt of his meditation skirt to the extent that, when he once did finally open it, many lice having formed a kind of chain fell to the ground.

No matter how bad outer circumstances, the intrinsic meaning was always astounding and endowed with Dharma, and even now he can still remember these things clearly. When times where extremely bad, he had a very stable trust in the precious Dharma as the only infallible refuge, not just as simple trust, but as something that actually helped him and others to cross many treacherous paths.

At that time, Rinpoche also met His Eminence Taglung Dop’a Chökyi Gyälts‘än, a sublime being of extraordinary kindness. Starting with the preliminary practices, he received instructions on the three levels of vow—those concerning refuge in the Three Jewels which is the key to the holy Dharma and the basis of all vows, those to do with the bodhichitta, root of the path of the Great Vehicle, and those related to the main practice, the generation and completion stage—as well as black and white astrology and the sciences. He particularly received perfectly clear instruction on the graduated path of the view and meditation for the generation and completion stages according to the Könchok Chidü⁶⁰.

Presently His Eminence said, “Now, first of all, I shall introduce you to the buddha–nature you have within you and thus, at least a firefly–like realisation will arise in you”. However, since the introduction took place in the

⁶⁰. See above, p. 8.
extraordinary sacred land of Pemakö, great fruition arose in Rinpoche's practice.

Pitching a tent in the depths of the forest, Rinpoche stayed in Pemakö for about a year. This was his very first retreat at the age of 25. The weather was very hot and humid and so, while performing the approach practices of the wrathful deities, his limbs became paralysed. In this way, numerous obstacles arose and Rinpoche had to face great hardships for the sake of Dharma.

Then, in 1962, Rinpoche arrived in the holy land of India where he encountered many obstacles due to fact that the place and water were unsuitable.

Here he met with Kyabje 'Chagme Rinpoche who was leading a community of three hundred and fifty people. There, on the border of India and Tibet, they experienced great difficulties, but, since these are extremely difficult to express, mentioning just a few will suffice.

When first arriving in India, the earth and water were of an inferior quality and the temperature was uneven, so many people were ill or died and so forth and they dwelt in a state of great distress. Not knowing the language, interaction and integration were minimal and so on. The ill health and death among the group being on the increase, Rinpoche himself assumed a position of overseeing the possible welfare of both the living and the dead, thereby taking on great responsibilities.

Throughout that period, at appropriate times, he requested many initiations, verbal authorisations, explanations and the
like from Kyabje Chagme Rinpoche, and these were duly given.

Many holy beings such as His Holiness Düd'jom Rinpoche, 'Jigdräl Yeshe Dorje, great guide of the ocean of Nyingmapa teachings, took him as disciple and gave him all outer, inner and secret pith instructions, reading transmissions, and lineages of the Great Secret Adamantine Vehicle until he was completely satisfied.

In 1967, Rinpoche went to Bir where he met His Eminence Neten Chogling Pema 'Gyurme Rinpoche. His Eminence always behaved like a Mahasiddha and at times would suddenly say things concerning the past or future. On that occasion, those two holy beings were extremely delighted and merged their minds just as milk blends with water. His Eminence declared: “We are both responsible for the protection of the Chogling teachings”, and they thus experienced inexpressible harmony and pure perception as regards each other. We can see this as an example of how the enlightened mind is one in the essence of its innate nature.

Then, Rinpoche met the one whose name is particularly difficult to pronounce but who, for clarity's sake, may be referred to as The All–Encompassing Lord, Protector of the World, His Supreme Holiness the 16th Gyälwang Karmapa, Rang'jung Rigpa'i Dorje. Before actually meeting with him, Rinpoche saw the Karmapa's face, heard his voice and listened to his teachings in vision, actuality and dreams and so on, and in this way had various pure visions. When they actually did

61. An accomplished person.  
62 Skt. dharmata.
meet, Rinpoche offered his body and wealth as a mandala, and progressively received ripening empowerments, liberating instruction and supportive reading transmissions.

In 1974, Rinpoche went to Delhi and met with Jamyang Gyälts'än, son of the sublime Chogling Pema 'Gyurme, at the Ashoka hotel where Jamyang Gyälts'än told him of the difficulties caused by Chogling Pema 'Gyurme's recent passing away. Subsequently, His Holiness the Karmapa told Rinpoche, “Your most important task now is to remain in Bir as the representative of His Eminence Chogling Rinpoche until his son has grown up. This is what you have to do”.

Although His Holiness the Karmapa had given him this instruction, at that time Rinpoche had a great longing to go and visit his mother and relatives in Switzerland, so he did not accomplish His Holiness’ instructions faithfully then and only later understood the meaning of what His Holiness had said. Except for that particular occasion, from 1973 until His Holiness passed away, Rinpoche made certain he fulfilled every order the Karmapa gave him. He also received numerous profound instructions from His Holiness and, generating great perseverance, perfectly trained his mind in them.

In 1979, Rinpoche spent the first day of the Tibetan New Year in the presence of His Holiness. On that occasion, the enthronement of Nedo Ts'atrül Rinpoche, His Holiness declared in front of his four heart disciples\(^\text{63}\), “Jigme Pälデン Rinpoche is my special student as well as my benefactor”. His Holiness then gave numerous priceless instructions and said:

\(^\text{63. Shamar, Situ, Gyals'ab and Kongtrül Rinpoches.}\)
“You, my heart disciples, must not forget this in the future, but keep it in your hearts“. He then gave Rinpoche many holy supports of the body, speech and mind of the Buddha such as one of his shirts and a statue made of medicinal pills that His Holiness had made himself.

His Holiness subsequently told Rinpoche that the sublime Dilgo Khyentse Rinpoche was the lama he had had for many lifetimes, and explained to him the paramount importance of performing retreats during this final ending of the ages. In this way he gave Rinpoche many special instructions and prophecies concerning what he had foreseen as regards the future.

On a particular occasion, in 1979, while His Holiness the Karmapa was travelling to Switzerland, Rinpoche went with him for a walk in a delightful flower garden. His Holiness Karmapa pointed at a rose and said, “Just as flowers are always surrounded by bees, your Dharma centres and activities for the benefit of beings will always be endowed with great purpose. The time has now come to fulfil the promise of bodhichitta you took in a former life as a bodhisattva. You shall do this!” Showing him immeasurable affection, His Holiness the Karmapa thus gave Rinpoche numerous prophecies and instructions on how to accomplish the welfare of the Buddha’s teachings and of sentient beings.

In 1973, while Rinpoche was in the presence of the sublime Vajradhara, Dilgo Khyentse Rinpoche, he experienced an inconceivably intense devotion, no longer seeing the lama as an ordinary man but seeing that he was really the Lama he had through many lifetimes. Rinpoche also had extraordinary
experiences but has not authorised me to write these down in detail.

In brief, on that occasion, with great joy Rinpoche received the ripening empowerments, liberating instructions, and supporting reading transmissions of the secret Mantrayana from Vajradhara Dilgo Khyentse Rinpoche as follows: first, in Sikkhim, the Damngag Dzö, then, in Deradhun, India, the great Rinchen Terdzö. Furthermore in Nepal, Rinpoche carried out the threefold behaviour that pleases the master and thus received from him many profound instructions on the general sutras and tantras. At that time His Holiness told him that he was the master with whom he had had a connection over many lifetimes and through his karma, and that the practice with which he had had karmic connection over many lifetimes was particularly the preliminary practices to the Clear Light Great Perfection Longchen Nyingthig along with its main practices as follows: the path of the vase empowerment creation–stage peaceful and wrathful knowledge–holders, the path of the secret empowerment psychic airs and inner heat, the path of the empowerment of perfect insight's path of method with concealed meanings and the path of the fourth empowerment's of practices of cutting through solidity and direct crossing (tregchö and t’ögäl) together with their branches.

64. The ‘Treasury of Oral Instructions’, is a collection of 13 volumes containing the essential teachings of the Eight Practice Lineages. One of the ‘Five Treasuries’ of Jamgön Kongtrül the first.
65. ‘The Treasury of Precious Termas’, a collection of the most important revealed termas of Padmasambhava, Vimalamitra, Vairochana and their closest disciples, gathered by Jamgön Kongtrül Lodrö T’aye with the help of Jamyang Khyentse Wangpo and Chogyur Lingpa.
66. Through material offerings, service and practice.
Over the next three years, once a year for about ten days, he went to Asura Mountain in Nepal and there, once again, received empowerments, oral transmissions and instructions from Dilgo Khyentse Rinpoche. Extracting the essence of these practices, Rinpoche then practiced them in traditional three-year retreat, staying on Asura Mountain—the matchless holy site of Guru Padmasambhava’s attainment of the supreme wisdom mind of Mahamudra—as well as at many other holy sites, not just wasting time but also manifesting concrete signs of personal experience of enlightened body, speech and mind. When others saw him practicing like this, they felt great devotion, pure perception and trust. Rinpoche himself would cast off the fetters of confused dualism and appearances, and remained immersed in the experience of blissful heat in body and mind for long periods of time.

You will never find the perfect buddha
in the ten directions or the three times.
Since it is the essence of mind that is the perfect buddha,
do not look for him elsewhere.
Even if you do so, you will never find him.

Fortunate one, in the beginning rely upon the relative master
and generate renunciation, compassion, and pure perception.
In order to accumulate merit and purify obscuration, there is no better method then reliance on a master
so diligence should always be directed towards this crucial point.
Once stability is obtained, you will meet with the ultimate lama.

Your own mind has been the dharmakaya lama from the very first, so if you recognize this, there is no external master and all of samsara and nirvana, all appearance and existence, arise as his display.

Thus, at that time, Rinpoche expressed many such precious instructions.
Chapter 4

Meditation practice

In the sacred realm of Pemakö, when Rinpoche was 25 years old, from His Eminence Taglung Chökyi Gyälts'än Rinpoche he first received detailed instructions on the preliminary and central practice of Könchog Chidü according to the union of Mahamudra and Dzogchen. He then remained in retreat in that holy place for one year.

Similarly, following the instruction of His Holiness Dilgo Khyentse Rinpoche that he remain in retreat in a single place, starting from May 1984, Rinpoche spent three years and three months on the sacred Asura Mountain in Nepal. Beginning the approach and accomplishment practices of the Sangthig Phurba, in order to dispel obstacles to the practice, he recited 1.6 million Vajra Kilaya mantras of approach and performed fire-offering rituals. Then, as a preliminary practice to the Longchen Nyingthig, Rinpoche accomplished ten million three hundred thousand mantras of Padmasambhava. His Holiness Khyentse Rinpoche visited him in his meditation cave throughout the year while he was completing the approach practice of Sangthig Phurba and gave him inconceivably numerous empowerments and reading transmissions for the Longchen Nyingthig and Sangthig Phurba.
At that time, Tülku Urgyen Rinpoche affectionately praised Rinpoche again and again, saying, “Although I have heard about the noble panditas\(^{67}\) and realised yogins\(^{68}\) of ancient Tibet facing tremendous hardships for the sake of Dharma, those facing hardships in this way in these present times are as rare as stars in the daytime. I therefore profoundly rejoice at Rinpoche’s perseverance.”

In addition, Rinpoche remained in retreat in Switzerland, at Ts'o Pema in the holy land of India, and in the holy places of Pemakö and Samye Chimphu Dragmar Kye'utsang in Ya’malung and Drag Yelwa in Tibet. It was at Ya’malung and Drag Yelwa that Guru Padmasambhava turned the wheel of Dharma for his twenty-five main disciples for the first time and this is also the place where he attained the accomplishment of immortal life and perfection of the rainbow body.

In great holy sites such as that in which the glorious Jowo Atisha taught the *Lamp for the Path of Enlightenment*, that where the great Guru Padmasambhava stayed a full eighteen years in retreat in the caves of Ten’drel and Yelwa Dawa, in the holy cave of Yarlung Sheldrag in Uru Dranang Trashi Ling Gö’n, where Gyälwa Longchenpa was born, practiced, and was urged by Ekadzati, Rahula and Dorje Legpa to teach his great *Seven Treasures* and in other places of power such as Gangri Tökar, Rinpoche did retreats for a month or a year, thus passing over nine years in close retreat. As is said in the *General Sutra Gathering All Intentions*:

\(^{67}\) Scholarly masters and philosophers.

\(^{68}\) Skt. *siddha*
One who meditates joyfully,
is always devoted to his master
and makes offerings to him during the three times
is a faithful disciple with good qualities.

As the saying goes, ‘Practice is supreme among the three types of action that can please the master.’

Thus, all told, Rinpoche spent over nine years in retreat.

Again and again he made offerings to the sublime Dilgo Khyentse Rinpoche with his speech and mind, offering him the qualities of experience and realisation acquired while practicing in retreat. Thus, on one occasion, His Holiness was extremely pleased and, in his great kindness, gave him Padmasambhava’s hat, ‘The Lotus that Liberates on Sight’, which he had worn throughout his entire life so that it contained immense and imperishable blessings. He also presented him with a pair of bumpa–vases, three paintings of the Longchen Nyingthig, the Nyingthig root text of the Seven Treasures of Longchenpa, the fourteen–volume collected writings of ‘Jigme Lingpa and many other supports of the body, speech and mind of the Buddha.

Khyentse Rinpoche then told him that, due to his past karmic connection, it was crucial to spread the teachings and, outwardly, inwardly and secretly serve the temple of Samye Mingyur Lhüngyi Drub and accomplish, the welfare of sentient beings. He added, “You will accomplish the welfare of beings by means of the teachings of the Longchen Nyingthig. When the time comes, it is sure that everything will be accomplished!”
Similarly, on various occasions, Rinpoche received many profound instructions on the Clear Light Great Perfection from His Holiness Düd’jom Rinpoche, Jigdräl Yeshe Dorje, also receiving from him numerous cycles of teachings from the *New Treasure of Düd’jom*.

In addition, by performing the three behaviours that please the lama as regards His Eminence Orgyen Tülku Rinpoche, Rinpoche received reading transmissions and many other profound instructions from him. Having gained understanding, experience and realisation, Rinpoche repeatedly offered his realisations to His Eminence, and, extremely delighted, His Eminence presented Rinpoche with a *pandita* hat with long earflaps and many supports of the Buddha’s body, speech and mind.

On leaving his retreat on Asura, Rinpoche was enthroned by Khyentse Rinpoche.

Rinpoche also received numerous ripening empowerments, reading transmissions and liberating instructions, such as Dilgo Khyentse Rinpoche’s *ka’ bum* from His Eminence Zhade’u Trülshig Rinpoche, and also received many empowerments, transmissions and profound instructions from His Eminence Jadräl Rinpoche. In addition, on three occasions he also received the great empowerment of Kalachakra from His Holiness the 14th Gyälwa Wangpo Ten’dzin Gyats’o, protector of all sentient beings of the six classes.

---

69. Texts and practices of terma cycles revealed by both His Holiness Düd’jom Rinpoche Jigdräl Yeshe Dorje and his previous incarnation, Düd’jom Lingpa.

70. Also called a *sung’ bum*—the ‘collected works’ of a great lama.
During an audience at a Kalachakra empowerment given in Graz in Austria, Rinpoche had the opportunity to report to His Holiness how he was working to restore the Buddhist teachings in Tibet, to which His Holiness replied, “My happiness is such that I do not know anymore whether I’m dreaming or not.” Rinpoche felt that by pleasing His Holiness like this, he was accumulating merit such as it would take countless eons to accumulate in any other way. Based on this accumulated merit, he greatly enhanced the practice of Mahamudra and Great Perfection which he had received from Khyentse Rinpoche. Therefore, even filling the billion-fold universe with the seven precious substances and offering it could not suffice to repay His Holiness’ kindness.

Rinpoche also received the instructions and reading transmissions of The Way of the Bodhisattva from His Holiness, and His Holiness gave him other extremely profound and extensive empowerment and transmission in a similar way on many different occasions.

In 1995, at the Dechen monastery in the vicinity of Swayambunath, Nepal, Rinpoche received the entire ripening empowerments and supporting reading transmissions for the New Termas of Chogling from His Eminence Chogling Dewa’i Dorje Rinpoche.

And finally, he received an inconceivable number of empowerments and reading transmissions from great masters of all four Tibetan Buddhist traditions such as the great Nyingmapa master Minling Tr’ichen Rinpoche and HH Sakya Tr’izin. Here, since it would be to much for this, I shall keep it short.
The life stories, of the buddhas and bodhisattvas on the ten bhumaś\textsuperscript{71} can be categorized into outer, inner and secret: in this case, I have narrated only the outer life. Inner life stories concern dreams and experiences of visions where the faces of the deities are seen and prophecies are received, and, as the saying goes, ‘Just as anything grows in summer meadows, anything can arise in the experience of the yogi’. However, since I have not received authorisation, I shall not write anything of that sort.

As is said:

If not thoroughly meditated on,
the nature of reality will never be seen
just as hearing and seeing of water
will never quench the thirst unless one actually
drinks it.

---

\textsuperscript{71} The ten stages or levels of bodhisattva practice and realisation.
Chapter 5

Recognition and enthronement

As is said:

The lama’s words and the perfect purpose, are accomplished without effort when the time is ripe.
If one does not burn, cut and rub it, who will even know that precious gold found in the earth is of value?

If one does not polish it, make offerings to it and praise it, how would even the wish–granting jewel possibly fulfil our desires and needs?
If one does not consider him as important and enthrone him, who will know that even a great sublime being is holder of the teachings?

Previously, His Holiness Gyälwang Karmapa, Rangjung Rigpa’i Dorje, lord of all Buddha families, protector of beings in cyclic existence, and His Holiness Dilgo Khyentse Rinpoche who is Vajradhara in person, both said many times in their infallible vajra speech that it was time for Rinpoche to fulfil the
vows he had taken when he was a bodhisattva and therefore advised him on how to accomplish the benefit of the teachings for all sentient beings.

The Khatsa oracle is famous throughout Kham for his clairvoyance. In addition, he has permission from the Chinese authorities to work and receives 1,000 Yuan a month from them. Once, the Khatsa oracle had an omen in which a crystal sword marked with the syllable A and a crystal stupa appeared. “In the past, you have taken many rebirths as a bodhisattva, and in the two just preceding this present one you were an authentic tantric practitioner, just like now,” he said, continuing,

The Auspicious Queen of Long Life,
Brilliant Turquoise Lamp, is your personal protector:
Greatly benefiting the realm of sentient beings,
you will certainly bring benefit
and good to the realm of sentient beings.
You have unceasingly sought refuge in the Inner
Master and Amitayus,
in Vajradhara, Tilopa, Naropa, Marpa, Milarepa
and Gampopa
since your earliest childhood.

Furthermore, in 1998 at the temple of Samye Min’gyur Lhungyi Drub, when the second incarnation of Kyabje A’dzom Drugpa, the supreme Tubten Pema Trinle, was giving a sequence of empowerments, reading transmissions and

72. Tib., kha tsha pra pa—A renowned skryer or practitioner of divination using a mirror.
instructions on the Longchen Nyingthig and offering profound oral instructions, he said: “It is certain that whoever performs activities for the teachings and for sentient beings is actually a tülku just as the saying goes, ‘When a beggar’s son possesses qualities, the throne of Tushita has no predetermined owner’. This being so, and since tomorrow is the 10th lunar day, the day of Guru Rinpoche, I will give you a letter of recognition.”

The next day, HH A’dzom ’Drugpa Rinpoche sent Lungtog–la, foreman of the Samye monastery, with a sealed decree declaring Rinpoche an incarnation of Chogyur Lingpa accompanied by a long, white ceremonial k’atag–scarf inscribed with the words tashi deleg.

The hand–written decree was shown to the Gyälwang Karmapa, who, being always in the state of the unique enlightened mind of primordial wisdom which does not change through successive incarnations, affirmed that it was true.

The Taglung Ka’gyü school is the fortunate deity upon which Rinpoche’s flower fell

The sublime being Kyabje Ts’etrül Ten’dzin Gyats’o, throne–holder of Taglung, was performing the recognition and enthronement ceremony of the great lama Jang Radreng Rinpoche, Taglung Shabdrung Rinpoche and other high lamas and the Chinese government had also extended recognition to these incarnations. All Victorious Ones are one in the sphere of primordial awareness’ it is said, and, during this time, their minds one in the vast expanse with the enlightened intent of all buddhas, Urgyen Jigme Pälden Rinpoche was recognized
and enthroned as the undisputed reincarnation of Chogyur Lingpa, thereby simultaneously accomplishing two things, both enthronement and recognition, and the enthronement ceremony was consequently carried out in the main Taglung Ka’gyü monastery in the presence of a large assembly of tülkus, lamas, khenpos and faithful disciples from all parts of the province and the representative of the Chinese government sent to approve the recognitions.

Although this simultaneous enthronement ceremony was excellently carried out, since beings in this dark age have nothing but hesitation and wrong views, Rinpoche spoke as follows: “Whether or not I bear the name of a great lama really does not make a difference to me. However, so as not to bring shame on myself it is important that I make the reality match the name I have now received. Thus, if the assembly of deities of the Three Roots are not displeased, that will suffice and the fully endowed human body I have obtained will not have been wasted.

“It is said, for example, that our master, the Buddha, had to take five hundred pure and five hundred impure rebirths. Finally, after accumulating merit for three uncountable eons, he faced tremendous hardships for six years and then attained enlightenment at the holy site of Bodhgaya. Similarly, in the snowy land of Tibet, Jetsün Milarepa started out life by subduing enemies and protecting relatives, but in the end, having exactly followed the orders of his master and faced innumerable hardships, he managed to actually attain the unified state of Vajradhara in one single body.

“While great lamas, lords of families similar to the actual buddhas and whose names are difficult to pronounce, have, in
their *vajra* speech, given me the name of reincarnation of a great lama of the past, you should not consider it as important whether or not I possessed the qualities of the three *kayas* in my past lifetimes.

“The point is that, after His Holiness and others recognized and enthroned me as the Chogyur Lingpa, I, myself, came to have great certainty that I was, indeed, his emanation. Nevertheless, just saying I was Chogyur Lingpa in a past life brings no benefit. What I have to do is obtain confidence based on my present activities. Therefore, it is not the greatness of the name that’s important but the actual benefit I accomplish for the teachings and the sentient beings.”

“Nowadays there are, in both the East and the West, many lamas tülkus who are not in accord with the meaning of their titles. Having met them I feel it especially important to be consistent with the intention of mine.”

He then added:

Based on the merit accumulated in previous lifetimes coming to fruition, the blooming–forth of the accumulated result in this lifetime, I have presently been able to make use of the ground, path and goal. The extraordinary teachings of the profound secret mantras are unsurpassable.

As is said, ‘Sentient beings are buddhas but are obscured by fleeting defilements.
Once these defilements are removed, they truly are Buddhas.’

What this saying means is:

‘Innate absolute wisdom can only arise as the mark of having accumulated merit and purified obscurations and through the blessings of a realized master. Understand that to rely on any other means is foolish’.
Chapter 6

Restoring the teachings

It is said that,

As long as the two accumulations are not perfected,
emptiness will not be realized,
and as long as emptiness is not realized,
the fruition of union and buddhahood will never ripen.

Thus, since the chief cause for wandering in cyclic existence is ignorance and grasping at duality, it is extremely important to perfect the twofold accumulation of conceptual merit and non-conceptual primordial awareness.

Kyabje Dilgo Khyentse Rinpoche—Vajradhara in person—repeatedly told Rinpoche, “Until you reach perfection in practice, firstly it is very important for you to stay in retreat in India and Tibet, those extraordinary holy places blessed by the Victorious Ones of the past. Then, since you have a deep karmic connection from previous lives with the monastery of Samye Chö’kor Chenmo in Tibet which is like a second Vajra
Throne\textsuperscript{73}, your main task will be to restore and rebuild the monastic centre and to establish a new community of practitioners studying and practicing the teachings of scripture and realisation. Doing so would be really meaningful.”

So Rinpoche established twenty-five monks (corresponding to the 25 chief disciples of Padmasambhava) along with five retreat attendants in the recently rebuilt retreat-centre of Miyo Samten Ling which was originally constructed by the master Padmasambhava, abbot Shantarakshita and Dharma King Tr'isong De'utsen, thus providing all favourable conditions, outer, inner and secret, for the livelihood of thirty monks. Starting with the \textit{Namky'en Lamzang} preliminary practices to the Longchen Nyingthig, these monks subsequently practiced the \textit{Nangdrub Rig'dzin Zhidrag} as their main practice along with the auxiliary teachings on exercises concerning the channels and winds and the practices of cutting through solidity and direct crossing together with their branches for all of which Rinpoche gradually gave them the ripening empowerments, liberating instructions and supporting reading transmissions.

Similarly, in the temple of Samye Min'gyur Lhüngyi Drub, Rinpoche restored an almost fourteen foot (4.25m) high copper and gold statue of Guru Nangsi Zilnön\textsuperscript{74} with a lion throne and a backrest behind it, also offering a butter-lamp of copper and gold three foot (1m) high and just as wide. In addition, as support of the Buddha’s body in Miyo Samten Ling, Rinpoche

\textsuperscript{73} Dorje den—'Vajra Throne'—is the Tibetan name for Bodhgaya, the most sacred of all holy places in that it is the site of the Buddha’s attainment of enlightenment.

\textsuperscript{74} Padmasambhava as The Glorious Subjugator of all that Appears and Exists.
offered one thousand statues of Guru Padmasambhava brought from Nepal and a set of human–size statues of Padmasambhava, Shantaraksita and King Trisong De’utsen, also offering the Kan’gyur and Tengyur, as well as the complete scriptures of the Longchen Nyingthig as support of the Buddha’s speech.

He also completely rebuilt the monastery of Dranang Törong Trashi Ling in Uru, the birthplace and early residence of the Omniscient Longchenpa, and established twenty monks and nuns there as a community of practitioners.

Rinpoche also helped greatly in rebuilding the Dargye Chöling monastery at the site sacred to Orgyen Lingpa. At the temple of Yishö Riwoche, Rinpoche offered statues made of gold and copper of Vajradhara, Tilopa, Naropa, Marpa, Milarepa and Gampopa, a golden roof and roof peak and numerous supports of the Buddha’s body, speech and mind such as the volumes of the Kan’gyur and Tengyur. At Ka’gyü Domsum Ling, he established a new retreat–centre of the profound path of the Six Yogas of Naropa, also offering twenty–five good quality dance–costumes for the Zabdıün Dorje Phurba, the volumes of Buddha’s Kan’gyur and Tengyur and the Seven Treasures of Longchenpa. Rinpoche also offered ritual objects made of gold and silver as offering substances to many provinces.

In addition, to Ka’nying Rig’dzin Ling in Lhasa, he offered statues of Amitabha and his retinue, sambhogakaya Chenrezı and his retinue, Guru Rinpoche along with his retinue, and life–size statues of Karmapa Rigpa’i Dorje, Vajradhara Dilgo Khyentse, Pälchen Dorje Shönnu as well a stupa as support for the wisdom mind, all of these made of gold and copper. He
offered the volumes of the Kan'gyur and Tengyur as principal support for the Buddha’s speech along with the Nyingma Ka’ma, Chogling Tersar and the collected works of Khyentse Rimpoche and Jigme Lingpa, establishing a community of monks and nuns there and providing them with all favourable conditions for living, studying, listening to and practicing the holy Dharma. He also sponsored the restoration of the statues of Marpa, Milarepa and Dagpo Lhaje\(^75\) and of the Five Ts’eringma sisters and others in the temple of the protectors of the Karmapas on the top floor of the temple of Rasa Trülнang in Lhasa.

In Nepal, Rinpoche built a new four-storey monastery, placing in the centre a statue of Buddha Shakyamuni with a backrest behind him with the seven universal buddhas painted on it. To his right is Avalokiteshvara with the eight chief bodhisattvas painted on his backrest, and, to the left, Guru Padmasambhava with the eight great accomplished vidyadharas on his. On the right hand wall are representations of the Twelve Great Masters of the Great Perfection, the Longchen Nyingthig Refuge Tree and the lineage transmission of the 25 great disciples of Guru Padmasambhava. On the left, are the Buddhas of the Three Times and Buddha Akshobhya surrounded by the Eight Offering Goddesses, Six Ornaments and Two Supreme Ones\(^76\), and the Taglung Ka’gyü Refuge Tree with Vajradhara, Tilopa, Naropa, Marpa, Milarepa and Dagpo, the three supreme lamas of P’agdru and Riwoche, the twelve manifestations of the Chogling Tugdrup Barche Künsel, and the Five Ts’eringma sisters, guardians of the

---

75 Gampopa
76. The Six Ornaments are Nagarjuna, Aryadeva, Asanga, Dignaga, Vasubhandu and Dharmakirti. The two supreme ones are Shakyaprabha and Gunaprabha.
teaching. On the ceiling are painted mandalas of nine different deities. Rinpoche built all these supports of the body, speech, and mind of the Buddha together with a residence for the community of monks.

Then, when the outer, inner and secret restoration were almost complete, just as in the saying, ‘Where Dharma is profound, the demons, too, are profound’, a great obstacle arose. A poisonous steam of broken tantric commitment erupted, and, since the root of the Secret Mantra Vajrayana Dharma depends on such commitment, fearing the defilement of impaired commitment and since the place was very dear to him, Rinpoche, recognized the demon of ego–clinging and, even though he had something to answer, did not do so. Thinking that all conflict is without base or root and simply unpleasant, he dissolved the adverse circumstances in all directions into the unhindered luminous expanse of the Great Perfection with no point of reference.

Rinpoche also established an outer and an inner monastic college for thirty monks, three retreat attendants and two preceptors at Tsiké monastery, mind abode of Chogyur Lingpa, and did the same at his speech abode, the monastery of Runön Dragser, sponsoring a monastic college for thirty monks with three retreat–attendants and two spiritual instructors, completely rebuilding it, inside and out.

At the speech seat of Chogyur Lingpa, he established a monastic college of thirty monks with three retreat–attendants and two spiritual instructors, setting up new body and speech representation of Mañjushri inside it and offering every monk 150 yuan a month for expenses.
In short, his accomplishments in the snowy land of Tibet are as follows:

- the practice-centre of Miyo Samten Ling at the changeless and spontaneously accomplished temple of Samye
- the monasteries of Dranang Trashi Ling and Ka‘nying Rig’dzin Ling
- the seat of Lord Orgyen Lingpa above Dargye Chöling
- as a lamp on the liberation path, a monastic college specialising in the Chogyur Lingpa approach to sutra, mantra and reasoning
- as a lamp on the liberation path, a monastic college specialising in the Chogyur Lingpa approach to sutra, mantra and reasoning at Tské T’egchen Mindrö Ling
- as a lamp on the liberation path, a monastic college specialising in the Chogyur Lingpa approach to sutra, mantra and reasoning at Runön Dragser monastery
- as a lamp on the liberation path, Chogling ’Jigme School at Runön Dragser
- the Chogling ’Jigme Cooperative Schools in hamlets in the highlands of the province of Dranang Dzong
- a nunnery for followers of the Chogling tradition in the neighbourhood of Dorje Drag, and, at Riwoche Zablam in the major valley below Gönkar airport, a practice-centre for the six yogas

Though he also performed many other similar deeds to restore the declining teachings in the Land of the Snows, I shall not write about them here.
Chapter 7

Upholding his Family and Dharma Lineages

The Family Lineage

In fact, since it was not usual for great tertöns to become monks, Rinpoche needed to find an authentic and suitable spiritual consort in order to start a family and perform the union of means and wisdom. However, due to various afflictive emotions at that time, it was extremely difficult to identify one. Even so, simply by guessing, Rinpoche was able to select a woman from Ngari in Western Tibet named Pema who was of good family lineage. Free of all faults and possessing all qualities such as shunning everything that was non–virtuous, she loved to perform only virtue and was extremely generous.

On the 27th of October, 1970, as fruit of Rinpoche's union of means and wisdom with her, a noble girl, Dechen Yang'dzom, was born. This daughter, of 'noble' type, respects virtuous actions and has great love for her relatives. She has received the highest modern education and is extremely skilled.

Her first union of means and wisdom was with Nedo Sangye Tülkü Rinpoche, second son of His Eminence Nedo Karma.
Chagme. From their union came a son called Jamyang 'Özer, a good-natured person with numerous qualities. Finally, she founded a family with Jigme Wangchug, a person with whom she had a past karmic connection. Jigme Wangchug is the second son of Yabje Pagchog Ch'ana Pemo of the Langdün family from Dagpo, who is, himself, of the same family lineage as His Holiness the 13th Dalai Lama. She entered into a union of means and wisdom with him and they started a family good in every way. In addition, since she is very skilful in dealing with worldly activities and seeks to benefit the teachings of Chogyur Lingpa, many centres in both the East and West have invited her and the Tharlam Drönme Association has high hopes that she will do great things for the teachings.

Rinpoche’s second child is his elder son, Nedo Tsatrül Rinpoche. In 1974, in the middle of a wheat field amidst marvellous omens and without causing any pain to his mother, Nedo Gyats'o Rudragpa, one of the four heart-disciples of Chagme Raga Asé and the ninth incarnation of Drub'tob Chugompa—disciple of the first Karmapa Düsum Khyenpa—took rebirth amidst many wondrous signs in Deradhun, India, as Rinpoche’s son. Soon afterwards, His Holiness the Gyälwang Karmapa Rangjung Rigpa'i Dorje clearly stated that he was the reincarnation of Dok’ar Nedo Tsatrül Rinpoche. On February 29th, 1979, amidst his four main students and a retinue of tülkus, lamas, monks, nuns and students from all over the world, His Holiness Karmapa most excellently performed the enthronement ceremony. From then on until 1989, beginning with learning to read and write, Tsatrül Rinpoche made a perfect study of the Dharma at the scriptural college of Rumtek monastery. His Holiness Karmapa affectionately took care of him for many years,
giving him first the vows of the Three Jewels, those of a novice, and, finally, those of a fully ordained monk as well as a great number of empowerments, reading transmissions and instructions. Tsatrül Rinpoche also received the empowerments and reading transmissions for the *Terdzö Chenmo* from His Holiness Dilgo Khyentse Rinpoche and then again from His Eminence Kalu Rinpoche.

He did the five hundred thousand accumulations of the preliminary practices at the sacred place of Asura Mountain in Nepal and then spent one year at the monastery of Dok’ar Nedo in Tibet where he went according to invitation and after having been enthroned on a golden throne and so forth, turned the wheel of Dharma and accomplished vast benefit for sentient beings for over a year. This monastery has about 205 monks.

Rinpoche’s younger son, Jepön Döndrub Tülku, is an emanation of Mahakala Bernagchen.

He was born amidst a variety of marvellous signs on June 21st, 1976, in the western land of Switzerland. When he was three, His Holiness the 16th Karmapa, the supreme Rigpa’i Dorje, recognized him as the reincarnation of Tsurp’u Jepön Döndrup.

At the age of five, at the monastery of Rumtek, seat of the Rumtek, seat of the Glorious 16th Karmapa, Rigpa’i Dorje, where, amidst a crowd of the four heart sons of His Holiness, a community of hundreds of lamas, incarnations and khenpos as well as many people from all corners of the earth, he was enthroned in due manner and then, at his own seat, passed his teen years studying and educating himself at the seminary
there and so forth. At the same time, under the four heart sons, he studied the actual basis of the preliminary practices, and, especially, the *Rinchen Terdzö Chenmo* and other such texts with Ka'gyü Khenchen Kalu Rinpoche.

Now he accomplishes the welfare of the teachings and of sentient beings by travelling all over the world and particularly among the various centres in Indonesia, and is currently in strictest three year retreat.
Chapter 8

The Spread of his Dharma Lineage

The sublime Tülku 'Jampäl Gyats'o of Lake Jangnamts'o has brought great and widespread benefit to both the teachings and beings throughout the four regions of the north, and especially, in the upper room of the new island hermitage in Lake Namts'o, has made representations of the enlightened body, speech and mind of the scholar–abbot, yogin and king77, and of the peaceful and wrathful deities and so forth. He cares for a group of twenty monks, thus powerfully bringing great benefit to both teachings and living beings.

Since Rinpoche is invited to Lake Namts'o every year, for the benefit of living beings he gives a great wave of empowerment, verbal authorisations, explanations and the like, thus performing extensive spiritual activities.

Riwoche Shabdrung Yong'dzin Tülku, Orgyen 'Jigme Dorje Rinpoche, was reborn on October 27th, 1972, at the birthplace of Jowo Serlingpa Chökyi Dragpa in Indonesia. When he encountered Rinpoche in 1992 in the U.S.A., latent propensities were immediately awakened and they felt like a father meeting again with his son. Thenceforth, taking Rinpoche as his master, Orgyen 'Jigme Rinpoche completed the preliminary practices of the Longchen Nyingthig and

77. Tib. mkhan slobchos gsum, referring to the abbot–scholar Shantarakshita, yogic master Padmasambhava and Dharma king Trisong De'utsen.
received the ripening empowerments, liberating instructions and supporting reading transmissions of the Secret Vajra Vehicle. They also offered each other a great number of material presents. In 1996, Orgyen 'Jigme Rinpoche did a retreat on both the preliminary and main practices in a meditation cave on Asura Mountain in Nepal. During that time, Rinpoche reported to His Eminence Jadräl Rinpoche and Shamar Rinpoche that he had had visions in which he had seen Orgyen 'Jigme Rinpoche in a very special way. They both fully agreed to recognize him as the reincarnation of His Eminence Riwoche Shabdrung Yong’dzin Wangchug Chö’pel, and so, on March 22nd, 1996, in Pharling, a holy place in Nepal where Guru Rinpoche had meditated on Vajra Kilaya and attained the supreme accomplishment of Mahamudra, His Eminence Jadräl Rinpoche, together with a retinue of lamas, tülkus and students from all over the world, performed the enthronement ceremony in a very auspicious manner. On that occasion, Orgyen 'Jigme Rinpoche was seen to possess the full signs of accomplishment of a holy being. Subsequently, His Eminence Jadräl Rinpoche repeatedly bestowed empowerments, reading transmissions, teachings and material objects on him with great affection.

Together with 'Jigme Dorje Rinpoche and Tsurp’u Döndrub Tülku Rinpoche, Rinpoche then opened five different Ka’nying Rig’dzin Ling Dharma centres in Indonesia, where they expounded the Dharma, giving empowerment, reading transmissions and instruction to thousands of fortunate disciples, thus accomplishing the welfare of beings.

78. Lit. ‘signs of heat’, ‘heat’ here referring to the first of the four aspects of ascertainment on the path of joining. Starting to approach the flame-like wisdom of the path of seeing because one possesses a meditative concentration in harmony with one’s discriminating knowledge.
Kyabje Jadräl Rinpoche recognized him once again as the reincarnation of Jowo Serlingpa Chökyi Dragpa.

Similarly, in Tibet, Rinpoche created a master–student relationship with Dragom Tülku Rinpoche of the 'Ba Drowa monastery by giving him the empowerments, reading transmissions and instructions on all stages of the Longchen Nyingthig, the oral lineage (the Nyengyü Shogdril), and instructions on the channels, winds and yoga practices in the sacred cave of Samye Chimp’u Dragmar. Despite being a very high lama over more or less nine hundred students, Dragom Tülku Rinpoche always adopted a humble attitude.

Other countries where Rinpoche has spread the Dharma in an extensive way are Switzerland and Nepal. In Switzerland Rinpoche has several Dharma centres, the main one being Ka'nying Rig'dzin Ling, with Riwoche Ka'nying Rig'dzin Ling the main one in Nepal.

He also founded the Miyo Samten Ling retreat–centre at the Samye Min'gyur Lhüngyi Drub temple built by Shantaraksita, Guru Padmasambhava and King Tr'isong De'utsen. Furthermore, in Uru Dranang, birthplace of Gyälwa Longchenpa, Rinpoche founded Ka'nying Rig'dzin Ling and in Samye Chimp’u and other such sacred places Rinpoche has hundreds of students.

In Lhasa he also sponsored the restoration of the statues of Marpa, Milarepa and Dagpo Lhaje\(^79\) and of the Five Ts'erimgma sisters in the temple of the protectors of the

\(^{79}\) Gampopa
Karmapas on the top floor of the temple of Rasa Trülнang and created favourable living conditions for all concerned.

Similarly, in Kham Riwoche, Rinpoche established a community of practitioners of the Profound Path of the Six Yogas of Naropa in a retreat–centre dedicated to that end. In Lhasa, at Karma Gönsar Rig’dzin Ling and many other places, Rinpoche promised to uphold, preserve and spread study of, reflection on and meditation upon the Buddha’s teachings without interruption as long as they remained.

As is clear from the speech of the Lord above, he worked tirelessly in both Dharmic and material ways to bring benefit to the teachings and sentient beings subduing the demons of self–cherishing and without the least stain of mean–minded selfishness, his motivation genuinely endowed with a loving kindness pervaded by the three perfections80. Having met with great holy beings, he did not to fall under the demon of considering them as merely human or associating with them as equals.

Rinpoche has stated very clearly, “Never separate from the pure perception and devotion that recognizes them as genuine buddhas, making offering of my three doors and of everything I could, having tasted the nectar of their speech I put their pith instructions on adopting and rejecting into practice without the least error, and first, blessed by the outer, relative master, now I am never separate from genuine experience of the internal lama, this being the chief of my qualities.

80. The perfect beginning of generating the enlightened attitude, perfect main part devoid of all conceptualisation and perfect conclusion in the dedication of merit.
Chapter 9

The great ritual celebration of the tenth day of the monkey month of the monkey year

In 2004, in the year of the monkey, accepting the enthusiastic requests of the Nyingmapa Rig’dzin community, Rinpoche came to Switzerland to celebrate the sacred 10th day of the monkey month. For sixteen days he gave the profound empowerments of *The Essential Sadhanas of the Twelve Emanations* by the Great Tertön, King of the Dharma, to many fortunate disciples from all over the world. In the mornings during the event, Rig’dzin Namkha’ Gyats’o Rinpoche and Rinpoche’s sons, Tsawa Tülku Rinpoche and Drubwang Döndrub Tülku, gave teachings on *The Words of my Perfect Master* while Rinpoche gave the empowerments of the New Treasure of Chogling in the afternoons. Thus, many people from all over the world were fully pleased with the Dharma they received.

Particularly, on the 10th day of the monkey month itself, during the Longchen Nyingthig Rig’dzin ’Düpa Feast–offering along with inconceivable clouds of offerings pleasing to the buddhas, at the time of the invitation, a huge painting of Buddha Shakyamuni representing sutra and another of Guru Rinpoche representing tantra were displayed and the invitation, request to remain, consecration and the offering of
praises were performed in front of these thangkas. This celebration was an inconceivable and inexpressible display of positive aspirations and auspicious circumstances. At that time, Rinpoche experienced a special experience of joyful warmth and his entire body felt a marvellous and inexpressible descent of blessings and the arising of an unbearable emptiness and compassion which lasted for a considerable period of time, however, since I have not received permission to write about such experiences, I shall not elaborate here.

In addition, one of Rinpoche’s students, Rig’dzin Namkha’ Gyats’o Rinpoche, made a donation of 15,000 Yuan for a Vajra Kilaya stupa being built at the Changma Ritr’ö Samten Dargye Ling monastery to preserve Rinpoche from all obstacles in accomplishing his Dharma activities.

A few days after his stay and the celebration of the great 10th day of the monkey month in Switzerland in this marvellous and auspicious way, accompanied by many disciples from various countries, Rinpoche travelled to the East. First, he went to the Boudhanath stupa, the great and sacred Buddhist site near Kathmandu as famous as thunder over the entire world. Staying at the Hyatt hotel there, he visited the three stupas that are the chief sacred places of Nepal and made prayers and abundant offerings.

In addition, while in Nepal Rinpoche bought 1,000 excellent quality bronze statues of Padmasambhava as well as human-size statues of Shantaraksita, Padmasambhava and Tr’isong De’utsen. Then, facing numerous hardships, he took them to his retreat centre of Miyo Samten Ling near the Samye
Min’gyur Lhüngyi Drub monastery in Tibet as supports of devotion.

Rinpoche then went to Lhasa, the capital of Tibet, turning the wheel of Dharma and guiding numerous students at Karma Gönasar Rig’dzin Ling. At that time, he offered golden paint for the statue of Jowo Shakyamuni in Lhasa whose fame is like the wind blowing into the ten directions. There he repeatedly made prayers of aspiration for the welfare of the teachings and of sentient beings.

In particular, on the holy day of Guru Rinpoche's anniversary while various Nyingma monasteries were practicing the Ngagyur Nyingma Mönlam Chenmo together for a week, he presented an offering of 170,000 Yuan to the temple of Samye Min’gyur Lhüngyi Drub. At that time, everybody saw a palace of rainbow light and various other signs appearing in the sky.

Similarly, in order to celebrate the great holy day of the 10th day of the monkey month in the monkey year 2004, Rinpoche went all over the world, making thousands of statues, sponsoring the printing of many Buddhist texts and making donations to numerous stupas and presenting hundreds of prayer wheels a metre high to the three holy places of Tibet (Lhasa, Samye and Tramdruk81). In addition, he turned the wheel of Dharma of the secret Vajra Vehicle for many fortunate disciples and thus accomplished the welfare of beings in an inexpressible way, limitless as the sky.

---

81. An early temple in the Yarlung valley built by Songtsän Gampo.
Chapter 10

*Dharma activities in Dokham between 2004 and 2005*

On the 26th of September 2004, for the welfare of the teachings and of sentient beings, Rinpoche travelled to Kham from his residence of Karma Gönsar Rig’dzin Ling in Lhasa. Going first to Chamdo and Riwoche, on September 18th he arrived at Doré Kha and stayed there for a week with his relatives. While there, he manifested the generosity of Dharma by giving advice to all gathered there and thus assisting many fortunate ones on the path to liberation.

On October 6th, he visited the holy monastery of Riwoche, and, with the monks and lamas present there, consecrated the temple of Trakyilma and its holy representations. He remained for three days in the personal residence of the great Tertön Chogyur Lingpa to the east of the dwelling-place of the Shabdrung, and, joining the hundreds of monks and nuns performing an accumulation of over 400,000 feast offerings of Vajrasattva at the Trakyilma temple, donated 30 Yuan to each of them every day.

At the Taglung middle monastic college in Riwoche, the noble site of his studies between the ages of eight and twenty-five,
he also offered a great butter-lamp of superior quality and 10,000 Yuan to buy offering substances, also donating 10,000 Yuan and fifty gold-coins for the gold covered stupa containing the relics of His Eminence Taglung Shabdrung, as well as for the enthronement-ceremony of His Eminence’s reincarnation. In a similar way, Rinpoche visited sacred places such as the Trakyilma temple, making offerings and giving instruction on the adoption and abandoning of positive and negative actions to the numerous fortunate beings present, thus accomplishing immense benefit for both the teachings and sentient beings.

Then, on October 10th, Rinpoche, the great Tertön Chogyur Lingpa, went to his own residence of Neten Chogyur Lingpa monastery and there guided many fortunate disciples on the path of maturation and liberation. He also offered the monastery 4,500 Yuan and filled a great butter-lamp made of copper and silver, likewise making extensive aspiration prayers for the temporary and ultimate happiness of all beings.

On the 13th of October, at the request of Tsiké Chogling Rinpoche, Rinpoche went to Tsiké Chogling monastery, the mind abode of Terchen Chogyur Lingpa in Nangchen Sharda’. There, he was welcomed by both Tsiké Chogling Rinpoche and Tülku Künzang Gyurme of Dragser monastery, the abode of Terchen Chogyur Lingpa’s enlightened activities and speech. Once having met, due to karma, aspirations and auspicious circumstances, the three lamas merged their minds as one.

On that fortunate occasion, elaborated welcoming ceremonies were arranged at three different points. First, Tsiké Chogling
Rinpoche, Tülku Rig’dzin Gyurme and his monks came to welcome Rinpoche five kilometres from the monastery. There, through spontaneous auspicious circumstances, they saluted in the manner of a lion82 and praised each other. They enjoyed a meal, and various auspicious signs appeared in the area. Second, over a hundred motorcycle-riders holding silken wind–horse banners of the five colours rising up into the sky came and welcomed him. And third, a tea–party was held and he was offered presents such as bricks of tea and fox skins.

Then, when Rinpoche saw the ‘Three Supreme Jewels’ of this monastery, his entire body felt a marvellous and inexpressible descent of blessings and he experienced the arising of an unbearable emptiness and compassion beyond expression. Later, with a line of monks playing music to welcome him, they gathered in the assembly hall and performed a mandala offering as a request to remain. The people in the hall were all able to see Rinpoche at length and to receive his blessings.

On the second day, the supreme Rig’dzin ‘Gyurme Rinpoche, fourth Tsiké Chogling, presided at a ganachakra offering according to the T’ugdrub Yizhin Norbu Sampa Lhündrubma83 and Rinpoche gave a long–life empowerment to those present. He also donated 30 Yuan to every monk and nun and 2,760 Yuan to the monastery to cover the expenses for the Sampa Lhündrubma ts’og. He also presented each of the 17 monks staying in retreat with 50 Yuan, that is 1,050 Yuan. During this visit, Rinpoche merged his mind with the noble mind of Chogling Rig’dzin ‘Gyurme Rinpoche.

82. Touching heads, forehead to forehead.
83. The Mind Practice Called The Wish–Fulfilling Gem That Realizes All Aims. A terma cycle by Chogyur Lingpa
In addition, Rinpoche made an offering of 156,000 Yuan in order to establish a scriptural college for about 35 monks. In this way he promised to cover the outer, inner, and secret expenses by giving each monk 150 Yuan a year as well as offering 30,000 Yuan a year to cover the expenses of the intensive seven–day retreat practices of the T’ugdrub Barche Künsel and the Zabdün Phurba. He also performed the consecration and purification rituals of the temple and sacred objects at the Zangdog Pälri palace that Tsiké Chogling Rinpoche had had rebuilt.

After visiting and blessing the Zangdog Pälri temple, Rinpoche went to Gyangtre Runön Dragser monastery at Ruka’i Gyangtre in the province of Sharda, site of the enlightened activities and speech of Orgyen Chogyur Dechen Lingpa. There, Rinpoche was welcomed by Tülku Künzang ’Gyurme and his retinue and all the faithful monks and lay folk came to welcome him as well in a very elaborate way, offering a mandala and praises of the qualities of His Excellency Terchen Chogyur Lingpa for about two hours. On the first day, Rinpoche received people in audience. On the second, Tülku Künzang Gyurme presided in performing a Drubchö of White Amitayus according to the Chogling Zabpa Kordün, The Seven Profound Cycles of Chogyur Lingpa. Afterwards, Rinpoche gave a long–life empowerment and the people gathered there were filled with inspiration and joy and offered very long chants and dances.

Rinpoche also offered 20,000 Yuan as a fund in order to establish a yearly drubchen of White Amitayus according to

84. Tib., sgrub chen
85. Intensive practice session.
The Seven Profound Cycles of Chogling and of The Mind Practice Dispelling all Obstacles and promised sponsor these drubchens from then on each year. In addition, he donated 50 Yuan to each monk and 130,000 Yuan for the rebuilding of the scriptural college. Finally, Rinpoche promised to offer 150 Yuan to each monk every month. Thus he accomplished vast enlightened activities for the welfare of the teachings and sentient beings, assisting numerous disciples on the path of maturation and liberation.

Rinpoche then went to Gyüga Kyegu Do in Nangchen. He arrived at the sacred place owned by the great local deity Dzagyül ’Panchug, in the very monastery of Dza Tr’ama Lama, ’Jigme Gyälwa’i Nyugu called Dzagyül Göṅ, P’üntsog Norbu’i Ling. There, surrounded by a large retinue, Khentrül Chöchog Rinpoche, holder of the teachings of this monastery, and Dza Pältrül Namkha ’Jigme’s daughter, Dzogchenma Künzang Wangmo, came to welcome Rinpoche. Khentrül Chöchok Rinpoche had come for the first time to perform the opening of the great Nyingma Prayer Festival which he now organizes annually.

At that time, hundreds of monks and householders from Tr’omdza Gongma were waiting with auspicious white scarves throughout the surroundings of Dzogchen Pältrül Do’bum Chenmo. With lighted incense and performing smoke offerings, they guided and invited him to take his seat in the Trashi Ye’kyil tent. At that time, the holders of all schools of the Early Transmission Tradition in the northern part of

86. Both are Termas of Chogyur Lingpa.
87. Root Lama of Dza Pältrül Rinpoche.
88. A tent adorned with the auspicious symbol of a conch shell coiling toward the right.
Dzachuk’a gathered and thousands of monks and lay people received audience, blessings, and protection cords from the lamas and tülkus present there.

In that way, ignoring all hardships, Rinpoche gave vast and profound teachings on the union of sutra and tantra to many thousands of monks and lay people during the five days of the great Nyingma Prayer Festival. In addition, in his inexpressible kindness, he donated 20 Yuan to each monk and nun of this ocean–like gathering and over 20,000 Yuan to the organisation of the Festival.

Headed by Khentrül Chöchok Rinpoche, the ocean–like retinue of lamas and monks offered Rinpoche mandalas of support of body, speech and mind so that his life would be infinite. They offered a hat of Padmasambhava’s that liberates on sight, the volumes of the great Kan’gyur of the Victorious One, silken brocades, carpets, tea, butter and cheese in an offering so abundant that it hid the sun. With long auspicious scarves and leading him with incense, for a long time they performed prayers of aspiration for auspicious circumstances and for the Early Transmission teachings.

Afterwards, acceding to the request of Kyabje Khenchen Pema Wangyäl Rinpoche—crown jewel of all Nyingmapas of Dokham—Rinpoche went to the Dzatö Gemang monastery where all the lamas and monks welcomed him extensively. He entered the temple, took his seat on the throne and the ocean–like gathering of monks and nuns presided over by the supreme Kyabje Yizhin Norbu Khenchen Pema Wangyäl Rinpoche performed a mandala offering as a supplication to remain. On that occasion, Rinpoche gave profound and priceless teachings, thus establishing a Dharma connection
with all of them. In addition, he also presented them with 16,000 Yuan for the preservation of the Gemang monastery teachings. At the request of Khenchen Pema Wangyäl Rinpoche also went to a hermitage in the area which is the source of the golden rosary of the successive abbots of the monastery. There, Rinpoche kindly created a Dharma connection with all who were in retreat there.

Then, by stages, Rinpoche went down to the land known as Bat’ur near Dokham Dorje P’enpo on the right-hand bank of the downstream Dalung, home of the Bat’ur Khenpo, T'ubten Chö’pel, accepting the invitation of the monks and lay people of Changma Ritrö Samten Dargye Ling who welcomed him with extensive ceremony. He created a Dharma connection with all the lamas and monks residing there and donated 7,000 Yuan for the restoration of the teachings and then also went to Dzagyäl Gön, Pints’og Norbu’i Ling and performed a Rig’dzin Düpa Feast–offering with the ocean–like gathering of lamas and tülkus present. Thus ended the ceremonies that Rinpoche performed in the province of Dokham in a manner so abundant that it resembled the waxing of the moon.

On October 25th, Rinpoche arrived back in Lhasa, capital of the Snowy Land of Tibet, and returned to his residence, Karma Gönsar ka’nying Rig’dzin Ling where he worked intensely for the welfare of numerous fortunate disciples.

Once again, on the 7th of November, Rinpoche—the sole refuge and supreme protector of beings—went to the sublime holy place of Samye Min’gyur Lhüngyi Drub. There, as the ripening of the wishes and hopes of the monks in retreat, Rinpoche, in
his immeasurable kindness, gave instruction on the Unsurpassable Primordial Wisdom\(^{89}\) for three days.

On November 12\(^{th}\) he went to visit Tset'ang Tr'adrug monastery. He offered a profound and extensive feast–offering of the Longchen Nyingthig Rig'dzin Düpa in the presence of the statue Guru Ngan'drama\(^{90}\) and made a donation to the entire assembly of monks, thus creating extremely auspicious circumstances. Similarly, on November 28\(^{th}\) during the month of Rahulabhadra\(^{91}\) he saved the lives of 100,000 fish and thus did inconceivable good.

The 19\(^{th}\) of November, 2004, was the final day of the three year, three month retreat of the monks at Miyo Samten Ling, the retreat–centre established by Rinpoche in his great kindness near Samye monastery. That morning at 11.30, Rinpoche went to the retreat houses to offer them auspicious white scarves as a ‘good morning’ and gave each of them a long–eared pandita hat of superior quality, also performing especially extensive prayers of supplication to mark the occasion.

Rinpoche and the twenty five monk retreatants then went to circumambulate the temple at Samye monastery. The lamas and monks of the monastery welcomed them with incense and various musical instruments and invited them into the temple where extensive ceremonies were then performed. The twenty five monks released their retreat by performing a Rig'dzin Düpa Feast–offering offering and Khandro'i Gegyang chöd practice together.

---

89. a guide to Dzogchen practice by Jigme Lingpa.
90. A statue of Guru Padmasambhava that he, himself, said looked like him.
91. A month when the effects of positive and negative actions are multiplied.
Then, on the 21st, at the request of the monks and villagers of Uru Dranang, Rinpoche went to the monastery of Dranang Trashi Rig’dzin Ling where he gave audience and blessings to the people. On the following day he went to the residence of Yabje Orgyen Ling and consecrated and blessed the protectors’ temples that had recently been rebuilt. Rinpoche also offered 11,000 Yuan for the rebuilding of the monastery itself. He then went back to Dranang Trashi Rig’dzin Ling and gave the empowerment of the Dragpo Sumdril to numerous people thus blessing the whole area so that all would perform virtuous actions. Moreover, Rinpoche committed himself to sponsoring the monastery of Yabje Orgyen Ling in the future, also declaring to both Rig’dzin Ling and Yabje Orgyen Ling that he would always support them, in good times or in bad, whatever occurred thenceforth.

Rinpoche then returned to Karma Gönsar Rig’dzin Ling in Lhasa, and, on the 15th of December, offered serchu⁹² to the Jowo Shakyamuni and five other statues in Lhasa. He made vast prayers of aspiration for world peace and, particularly, that the authentic masters and teachings of Buddhism increase without decline.

On January 9th, 2005, Rinpoche went to Tsurpu monastery in Tölung⁹³. Khenpo Loyag requested him to sponsor the publication of the ten volumes of the 16th Karmapa, Rangjung Rigpa’i Dorje’s writings. Since the day the request was made was a Vajra Kilaya day⁹⁴, Rinpoche considered this a most

---

⁹². A mixture of liquid gold and water.
⁹³. Seat of the Karmapa in central Tibet.
⁹⁴. A day for practicing the repelling practice of Vajra Kilaya.
positive and auspicious circumstance and accepted. Similarly, Khenpo Pema Gyältsän, abbot of the Nyingma monastic college at Riwoche, made a donation for the printing of the writings of Drung Jampa Gonpo. Finally, Rinpoche offered 3,500 Yuan to the temple of Dranang Rig’dzin Ling for the purchase of a hundred bags of cement for further construction. On February 7th, 2005, Rinpoche left Karma Gönser in Lhasa and went to Chengdu where he stayed for two days. Following that, he went to Hong-Kong and there spent the Tibetan New Year period for the year 2132, year of the female wooden bird. On the first day of the new year, Rinpoche, in his great kindness, gave a Vajra Kilaya empowerment to a large number of students and took pleasure in the celebration and auspicious wishes of the season. Then, on the second day, he gave the empowerment for The Dispeller of All Obstacles, on the third, the Pema Khan’dro empowerment, and, on the fourth, performed the Pema Khan’dro fire puja. Rinpoche thus remained in Hong-Kong for fourteen days, turning the wheel of the teachings of sutra and tantra for numerous fortunate disciples.

On February 14th, the president of Rig’dzin Ling Centre in Surabaya, Indonesia, came to Hong-Kong and offered Rinpoche an invitation to their centre which he accepted. For the occasion, they made extraordinary preparations—an airplane, cars and a hotel—in a most satisfactory manner and displayed a large, red canvas banner bearing the words ‘Welcome home, Chogyur Lingpa’. In addition, to the sound of various musical instruments they requested him to be seated upon a throne adorned with silken victory banners and an umbrella, and he did so, thus blessing the people. During his entire stay in Indonesia, in his great kindness, Rinpoche gave ripening empowerments, liberating instructions, and
supporting reading transmissions to thousands of fortunate students. In addition, numerous people, who had never previously heard the Dharma were able to receive refuge vows and the vows of the enlightened attitude. In brief, if we were to try to show Rinpoche’s kindness in material form, it would not fit into this world.

On June 12th, 2005, in accord with the request of myself, his student, Rig’dzin Namkha’ Gyats’o Rinpoche of the Rig’dzin Community Centre Sangchen T’egchog Ling, Rinpoche came to Switzerland for the final day of their Tr’öma Nagmo95 Drubchö.

On his arrival, the lama and students of T’egchog Ling invited him into the temple with incense and music and requested him to be seated on the throne. They then performed a homage to the Sixteen Arhats and a vast mandala offering, entreatting him to live forever. After lunch, in his great kindness, Rinpoche gave the fortunate students present there an elaborate long-life empowerment based on the Glorious Rig’dzin Maha Guru. His kindness was thus inexpressible.

A brief account of Rinpoche’s activities in 2005:

In the European country of Switzerland, from the 5th to the 15th of July, 2005, he received ten days of teachings on The Way of the Bodhisattva from His Holiness the Dalai Lama. During this time, he also received the Rig’dzin Dungdrub empowerment from the terma of Rig’dzin Gödem, the Avalokiteshvara empowerment of Nyang Nyima ‘Özer and the long-life

95. A cycle, by Düd’jom Lingpa, of chöd, or ‘cutting off’.
empowerment of White Tara of Gelongma Pälmo and was also able to have a private audience with His Holiness.

Rinpoche then went to Nepal where he sponsored the whitewashing of the three main stupas of the country and performed very special prayers. He spent fifteen days at the monastery of Tenpa'i Gyältsän Rinpoche giving the empowerment, oral transmission and instruction on Vajra Kilaya and thus accomplishing vast benefit for sentient beings.

At the end of August, he went to the Snowy Land of Tibet, arriving at Karma Gönsar in Lhasa on August 30th. On the 2nd of September he went to Nagchuk’a, staying two days at Kyegudo with Tsiké Chogyur Lingpa and Runön Dragser Tülku Rinpoche.

On September 4th, invited to the great Prayer Festival for the second time, he went to Pünts’og Norbu Ling, a monastery of the Longchen Nyingthig tradition in Dzagyäl, and far-reaching prayers for the happiness of the world were performed. After spending five days at the great Ngarje Domsum Prayer Festival, he offered 83,010 Yuan and prayed again and again to dispel sickness, famine and quarrels in that place so that they would ultimately attain buddhahood. During that time, Rinpoche also went to visit the nearby Tsukgyen Dza Sershül monastery of the Yellow Hat Tradition. Meeting with Tsukgyen Dza Sershül Tr’itrül Rinpoche, a follower of the non-sectarian movement, Rinpoche invited him to also attend the prayer festival and to come to Ngarje. Although Dza Sershül Triwa Rinpoche did not have the time to go on that occasion, he promised he would attend in future and made an offering of 5,500 Yuan.
When the prayer festival was over, Rinpoche left and went to Kyegudo. On the 10th of October, 2005, he visited the monasteries of Khanön, Runön and Dragser in the border provinces of Tibet. Many people came from Shoda' to receive and accompany him to the monastery. When he entered, the abbot recited a long and elaborated mandala offering for him and offered him the mandala base. Delighted, he then remained in the room put at his disposal. The following day he gave public Vajra Kilaya and T’ugdrub Barche Künsel empowerments. He also sponsored one day for the recitation of 100,000 Sampa Lhündrubma and offered 30 Yuan to each monk for the occasion. The previous year, he had made an offering of 130,000 Yuan in order to establish a monastic college and 20,000 for the practice of two drubchens. That year he offered 35,000 Yuan for the monastic college and 15,000 for drubchen, also offering 15,000 Yuan for the elementary school.

On October 14th, 2005, Rinpoche was invited to go to Dok’ar Nedo Ts’atrül Monastery. Receiving a most profound and elaborate welcome, he gave a Vajra Kilaya empowerment and made them an offering of 10,000 Yuan. The next day he spent between Yühru and Mani Ke’go. Subsequently, in the company of Tsiké Chogyur Lingpa Rinpoche, on the 15th of October he arrived at Yachen Orgyen Samten Ling. There they met Drubwang Lungtog Gyälts’än Pälzangpo, His Eminence Khenchen Achö Rinpoche.

Giving unsurpassable, profound and secret instructions on the luminosity of Great Perfection and a direct introduction to ultimate reality, and, during the empowerment of the display of pure awareness, Khenpo Achö also caused the mandalas of the deities of the mandala of the vajra body to appear such that Rinpoche actually could actually see them. On this fortunate
occasion Rinpoche made an offering of the three supporting mandalas, 3,600 Yuan and $1,000US as a support for his enlightened activities.

The following day, Rinpoche asked for a divination as to where his mother had been reborn. Remaining in meditative absorption an instant, Khenpo Achö replied: “She is in the pure realms of the dakinis”.

On the day after that, Rinpoche and Tsiké Chogyur Lingpa Rinpoche had another audience with His Eminence Khenpo Achö Rinpoche during which they felt great delight, and expressed great affection and praise for each other, Khenchen Rinpoche firmly placing his palms together and raising them to the top of his head in great respect and devotion.

Then Rinpoche said, “This morning, very early, I wrote a poem in praise of Khenchen–la as follows:

EMAHO—How marvellous!
Pânchen Vimala, embodiment of all Victorious Ones,
Longchen Rab’jam, delightful body of primordial wisdom,
Lungtog Gyälts’ân, single essence embodying them,
until we attain the primordial state of omniscience,
please bless us so that our ordinary minds and your enlightened one merge inseparably.
Free us from the snare of conceptual views,
and bless us so that they are brought to exhaustion
in the innate nature—unobstructed and primordially
pure naked presence.
Thus he offered this poem, spontaneously written as it arose in his mind. Extremely delighted, placing these words again and again on top of his head (as a sign of veneration), they continually touched foreheads and Khenpo Achö declared that they were words of terma. He asked Rinpoche to give him its oral transmission and Rinpoche complied, also giving the transmission of the Thirty-fold Prayer of Aspiration.

Then Khenchen respectfully said:

> From the expanse of dharmakaya comes the Protector Changeless Light;  
The Supreme and Noble Treasure of Compassion is the manifest display of the space of sambhogakaya;  
Guru Padmasambhava is said to be the essence that embodies them—  
in the future, we three, the Kela Choglings, will be liberated together in the expanse of the dharmakaya.

Then they touched their heads together, and, in a state of unbearable devotion, Rinpoche offered Khenpo Achö a mandala of all the jewellery he had with him such as his Rolex watch costing $7,000US and his two rings with vajra and bell made of four tolas of gold and adorned with diamonds, adding to this an offering of 1,200 Yuan. Khenpo Achö graciously accepted it all, in return giving Rinpoche his old watch which he has kept as a support of devotion.

Then, His Eminence Khenpo Achö showed him a special prayer and the realisation of the intent of primordial awareness, which is the inner meaning arose like the sun in the sky. Similarly he offered him the experience of the enlightened mind of primordially pure great perfection and
the primordial awareness that is spontaneously accomplished ‘direct crossing’ (t’ögäl) and gave him profound advice. Following this, he prayed, “May your mind be inseparable from the enlightened mind of Primordial Wisdom” and many other such positive things. Then, like the sky dissolving into the sky, they parted.

On the 20th of November, 2005, Rinpoche went with the supreme Terchen Rinpoche to Dön Tsiké T’egchen Mindröl Ling, the mind abode of Chogyur Lingpa. The next day they visited Drakar where the Great Tertön had discovered the Sampa Lhündrubma and also visited all the places Rinpoche was planning to rebuild, blessing them and also blessing the site where the monastic college was to be constructed.

With Chogyur Lingpa presiding, they performed a Vajra Kilaya feast-offering and expelling practice. On that occasion, Rinpoche conferred the empowerments of Vajra Kilaya and Dzambhala, also blessing the crowd and giving teachings. These ceremonies lasted three days.

In addition he gave 100 Yuan to every lama and tülku and 30 Yuan to each of the 340 monks present. He also gave 10,000 Yuan and $1,000US for a drubchen of the T’ugdrub Barche Künsel, and, furthermore, presented them with a bronze statue of Guru Rinpoche, a Swiss watch and 30,000 Yuan for the rebuilding of his house.

Later, as he was leaving, Dungse Rinpoche and many others accompanied him as far as Chamdo.

Rinpoche returned to Karma Gön in Lhasa on the 22nd of September and celebrated his 70th birthday, which falls on the
same day as the commemoration of Buddha Shakyamuni’s journey to the god realms to repay his mother’s kindness, with a feast-offering. He assembled a hundred fortunate students in Lhasa and gave a long-life empowerment, and, in the evening, freed approximately 100,000 frogs and fishes.

On September 24th, 2005, he went to Samye monastery and gave teachings to the retreatants from the retreat centre of Miyo Samten Ling, performing a Rig’dzin ’Düpa feast–offering in front of the statue of Guru Ngan’drama⁶.

In the assembly hall of Ka’nying Rig’dzin Ling monastery in Dranang, he built a statue of Buddha Shakyamuni with his eight closest disciples painted on the backrest. To the left of this is a statue of Guru Rinpoche with the Eight Vidyadharas around him, and, to the left of Guru Rinpoche is the Great Mother, Yumka Dechen Gyälmo. To the Buddha’s right is the Great and Glorious Vajrakumara.

In the protectors’ shrine room he made statues of Ekadzati, Gönpo Maning, Rahula, Dorje Legpa, the Goddess of the Charnel Ground and Ts’eringma.

Rinpoche also created a project to paint a fresco right up the walls of the lamas of the Dzogchen lineage from Samantabhadra in union with his consort on down, with, to the right, the refuge–field of the Longchen Nyingthig and the twenty five chief disciples of Guru Rinpoche, and, to the left, Vajradhara, Tilopa, Naropa, Marpa, Milarepa and Dagpo Lhaje, the Karmapa Rangjung Rigpa’i Dorje and the three

⁶ See above, note 74
supreme vessels of knowledge and understanding\textsuperscript{97} as well as the thirteen pith instructions of the \textit{Chogling Sampa Lhündrubma} and the twelve manifestations of the \textit{T’ugdrub Barche Künsel}. Inside, behind the door to the right, are the assembled Chogling wealth deities, and, to the left, the Dharma protectors. Outside, to the right and left, are paintings of the Four Door Guardians.

In addition to all this, Rinpoche also sponsored the expenses of the special monthly ceremonies as well as food for all the monks and then offered 25,000 Yuan for various projects to be realized at the sacred place of Orgyen Lingpa. In addition, Rinpoche was invited to Dingpoche Monastery where he was offered a mandala and ceremonies for his long–life and the reversal of the anger of the dakinis. While there, he gave a teaching and offered them 3,400 Yuan.

Again, starting on the 15\textsuperscript{th} day of the 10\textsuperscript{th} month of the Tibetan calendar, he gave the monks at the retreat centre of Miyo Samten Ling an elaborate six–day empowerment of the \textit{Eight Sadhana} sections of Mahayoga. They then performed an expelling practice of the \textit{Dragpo Pälchen ’Düpa} for seven days along with those who had previously completed three years in the retreat–centre. He then went to the top of Samye Min’gyur Lhüngyi Druppa temple and stabilised, cleansed and blessed it from the roof down and then returned to Karma Gönsar in Lhasa.

On January 3\textsuperscript{rd}, 2006, in a small village of seventy three families thirteen kilometers from Dranang Dzong, he built a new school called Chogling ’Jigme Humanitarian School. In his speech, he

\textsuperscript{97} Khyentse, Kongtrül and Chogyur Lingpa
said: “In general, building a school seems a good way to complete the accumulation of conceptual merit, but I’m not sure whether what I’m doing is really pure Dharma or not. It is by relying on the complexity of external relative truth that the teachings will continue and survive, and I consider it very important that the holders of the teaching make every effort to train in the scriptures and realization and to improve their study, reflection and meditation, their teaching, debate and writing. They should make such efforts without regard for their illusory body or wealth. As the saying goes: ‘Merely hearing of or seeing water will not quench the thirst unless one actually drinks it. So, too, if the paths and stages are not meditated upon correctly, one will never realize the innate nature’. Furthermore, simply praying that the teachings of scripture and realization will spread will never accomplish it. Without giving freely of body and wealth, how can one have the power to spread the teachings of sutra and tantra?”

At the request of Rinpoche’s faithful disciples, I (Nankha’ Rinpoche) undertook the responsibility of continuously writing down all his future activities.

Thus, what has been gathered here is the first part of a brief introduction of Rinpoche’s activities. What is set down here is solely what I have heard or seen and therefore there is no confusion in what is expressed. Furthermore, I have repeatedly asked Rinpoche numerous and detailed questions. Here then, subject to the three forms of investigation and in order to make it easy to understand, I composed this in simple and common language.

A Concluding Prayer

Though distinct from them, kindly friend of all sentient beings, Maha Guru,
emanation who has perfectly accomplished the twofold goal and perfected the two accumulations, may the downpour of your limitless and inexhaustible blessings stream from the dense, canopy-like clouds of your compassion.

Just as a mother's face is sometimes smiling, sometimes angry, my experiences and thoughts are sometimes happy and sometimes sad. If we destroy and scatter the great fortress of the three modes of syllogistic reasoning, the knot of the eight extremes is naturally loosened.

In the expanse of sheer radiance, empty, devoid of centre or limit, free of grasping, the essence of the mind dissolves in one taste into these sublime life stories which cannot even be expressed from my own experience. May I attain the good fortune to engage, day and night, in such activities myself.

If your mind is happy and calm and you recognise your own pure awareness as the master himself, the basis of all desire for greatness is burnt up as in a fire. If you understand that thoughts and appearances are free of all root and devoid of a base, the sun of delight will rise from the depths of your heart.
Chogyur Lingpa, most supreme of beings, 
devotion irresistibly arises on hearing the story of 
your life. 
Anyone with the good fortune and karmic 
propensity 
will certainly rejoice at these elaborate festivities 
with the three kinds of devotion.

Closely following the path of truth with the purest 
of intentions 
throughout the composition of this life story, 
putting aside all conceptual elaboration while 
writing it, 
I have written only what the glorious lama has 
said.

By the merit of my writing this down, 
by the power of the truth of purity of the three spheres beyond all 
conception 
may my mothers, the infinite sentient beings of the three realms, 
all swiftly attain the state of the all–encompassing lama.

Thus, this Melodic Chant that Draws Together All Fortunate 
Bees, the life story of Orgyen ‘Jigme Pälden Rinpoche, 
Third Incarnation of Terchen Chogyur Dechen Lingpa, 
was written down by the least of his students, 
one who bears the name of tülku, 
Rig’dzin Namkha’ Gyats’o Rinpoche.
A Prayer

The Rain of Blessings that Swiftly Invokes Compassion

EMAHO—How marvellous!
Protector Changeless Light, essence and very being of the dhammakaya,
sovereign lord of the sambhogakaya, Sublime and Noble Compassionate Lord,
Lotus–Born Guru, you who are the twofold embodiment of primordial awareness,
Bodhisattva Prince, Murub Tsänpo,
Sangye Lingpa and Dechen Shigpo Lingpa,
you who embody and unite their essence, Great Treasure–Finder, Chogyur Lingpa,
grant me your blessing, empowerment and all accomplishments, I pray.

Essence of the actual manifold appearance of reality as such,
your various emanations taming whoever may be tamed by skilful means,
in actual fact you remain in the inherent nature of the essence
of those who have gone to bliss,
the dharmakaya beyond all extremes and non-dual from the very first,
your inherent nature is the perfection of the utterly pure sambhogakaya
and your unceasing compassion perfectly pervades all of samsara and nirvana.
Bestow on me the great vajra blessing of the enlightened body, speech and mind
of Chogyur Lingpa, embodiment of the three kayas
and dispel all outer, inner and secret obstacles back into space.

You who rule over the ocean-like circle of enlightened yogin saints, holders of the teachings,
heart-sons of the second buddha, the Lord of Uddiyana,
to the Lord Chogyur Lingpa,
quintessential embodiment of all inconceivable exploits,
protector of the teachings and of beings, I pray:
grant me your blessings that, having properly received the many empowerments, reading transmissions and oral explanations
in the presence of the many learned and accomplished masters of India and Tibet,
I bring to perfection the practice of retreat
in especially exalted places of practice in India, Nepal and Tibet
and may I particularly perfect the secret instructions on Mahamudra and Dzogchen
received directly from my master, Lord of the Family,
my mind dwelling inseparable from the lama and of a single taste.

Primordial Lord, utterly pure, liberated from the very outset and inherently perfect,
to you I pray from a state that is beyond all attachment to non-duality.
Primordial protector, my glorious Lord Lama,
in the natural state that is the transmission of the primordial awareness of the mind-to-mind lineage
having instantaneously attained the realization of dharmakaya
free from the very first,
may I attain liberation in the expanse of the single sphere of reality (thiglé nyagchig).

Precious master, ultimate reality beyond all change or cessation,
when the signs of the ‘youthful vase body’ come to dwell in my heart of hearts,
may I attain perfect stability in primordial wakefulness, the creative manifestation of pure presence and awareness.
Grant me your blessings that enlightened mind and my ordinary mind merge as one.

The enlightened intention of the limitless dharmakaya illumining one and all,
I pray that I may teach the supreme path of utter purity
to many waves of fortunate students.
During the degeneration of the teachings of abbot Shantarakshita, the great master Padmasambhava and Dharma king Tr’isong De’utsen, father and son,
perfect and complete them in all their aspects, outer, inner and secret—
light up the dark gloom of the declining teachings
of study and realization in the general and specific doctrine of the Victorious Ones.
May all those who, having seen, heard or thought of me, have developed devotion
experience joy, happiness and wealth
and even those who slander, beat and strike us or loudly
proclaim our faults
come to possess the good fortune of the path to enlightenment.
In short, as long as space exists,
may I serve as a great and unceasing wave of benefit for
beings,
and may I place all sentient beings without exception upon the
level of primordial omniscience.

Thus, since, accompanying his request with a mandala of gold, that
holy being, holder of the non–sectarian teachings of the Victorious One and who dwells only in pure perception, the sublime Rig’dzin
Namkha’ Gyats’o Rinpoche, further incarnation of Rig’dzin Trag-ngag Lingpa, claimed that such a thing was necessary, merely so as
not to reject the intention behind his request, although someone like
myself is just an ordinary fellow and totally unworthy of such a
request, making a prayer to Great Tertön Chogyur Lingpa and,
coincidentally, because of the prophecies by many great and holy
beings, since, as the saying goes, ‘For those with faith,
Padmasambhava is right on their doorstep’, setting down whatever
arose in his mind as the continuous display of reality as such, this
was composed on the fifteenth day of the Month of Miracles in the
(Male) Year of the (Wood) Monkey, the 2131st. year of the Tibetan
calendar98, by Chogyur Lingpa Abhaya Shriman99, one who in these
latter days bears the title of ‘lama’.

May it be meaningful.

98. 2004 CE
The Sphere of Activity of the Perfect and Profound View
Crucial Instructions of the Guru, Master of Pure Awareness

Humbly bowing my head to the immaculate feet of my master of unparalleled kindness, the lord pervading all families, essence of all buddhas of the three times, and making prostration in great devotion, I take refuge in you—please grant me your blessings.

Fundamental sameness, the indestructible vajra of uncompounded space, the utter lucidity of great perfection’s ultimate space beyond all limit or extreme, having realised the ultimate significance of the sublime secret beyond all striving, the masters of the three lineages\(^\text{100}\) grant all that is auspicious.

---

100. The mind lineage of the Buddhas, symbolic lineage of the masters of pure awareness and oral lineage of mundane individuals.
Though the masters of the three kayas have created limitless vehicles
to train those susceptible to guidance according to
their own, individual dispositions and capacities,
I have composed this in order to directly show the
quintessential meaning of all tantras, transmissions and secret instructions
as clearly as the star that adorns the morning sky.

Free of stain by the poison of the eight worldly concerns and my own welfare,
I request the ocean of oath-bound protectors, dakinis and masters of pure awareness in general
and the masters of the vows and undertakings of the Secret Mantra Tantras in particular,
for the welfare of others please grant me your permission.

Thus, having perfectly accomplished the foundation practices
of your particular school, Nyingma or Sarma, you will still surely need to do the main practices.

KYE HO—Please listen, all you nobly-born beings
with a karmic link to me.

This precious human body of freedom and good fortune so hard to find
is as impermanent as the flame of a butter lamp in the wind,
and, since actions and their results are ineluctable,
you definitely have to follow after virtue and non-virtue
and meditate again and again on the shortcomings of samsara.

You have met with a fully qualified master so hard to encounter,
come across the Holy Dharma so hard to find
and attained the freedom so difficult to get.
What a terrible pity if you were to waste these favourable circumstances presently available to you
in meaninglessness!

Strictly rein in this mind-set of longing for what is afar
and throughout the rest of your life, rouse your mind toward Dharma and diligently put it into practice.

The appearances of this life are merely a temporary dream:
if you’re preparing to stay here forever, you are deceived by Mara.
Understanding what this means, be careful in body and mind.

The path travelled by all buddhas throughout the three times—
if you have it, that’s wonderful; if not, too bad.
Understand that the unerring seed of the attainment of buddhahood
is the supreme enlightened attitude
If you want to realise the ultimate primordial awareness, co-emergent with being itself, you will need to complete the twofold accumulation, purify the twofold veil and receive the blessings of your master.

Your own mind is creator of both samsara and nirvana.
If you understand this, it's buddhahood; if not, it's samsara.

All samsaric activity is inherently mistaken, a non-existent appearance, like the false reflection of a moon in water.
Appearance yet empty, empty yet appearing, the unity of appearance and emptiness, path of the Great Middle Way (mahamadhyamika), realise the actual nature of mind beyond all limiting concept.

Body, speech and mind are the actors accomplishing all virtuous and unvirtuous deeds. Of these, it's mind that leads while body and speech follow. However much one analyzes and investigates, it all comes down to ones mind.

Carefully examine the arising, abiding and disappearance of mind: first where it comes from, then where it stays and finally where it goes to, where it leaves by and which direction it takes,
through which part of the body and into what cardinal or intermediate direction.

Closely examine this till your whole body is trembling. You have to be certain in your own mind.

What is its form? What shape is it? What colour? Where does it come from? Where does it go? How is it born? How does it end? Transcending all extremes of existing or not existing, cut it off at the root.

If you don’t become certain in your own mind, even if you say everything is empty, since there is no certainty from the top down, it is a basis of error. Understand it to be mere appearance arising in dependence.

If you don’t find anything called ‘mind’, and think that mind doesn’t exist, look into what doesn’t find—what is it that is conscious of such ‘non-existence’?

What is referred to as ‘mind’ like this, thus falls apart beyond all description, conception or expression. If it existed, all the Victorious Ones would have spoken of it— you have to be decided and thoroughly certain from the very bottom of your heart.
If you don't put a stop to the discursive thoughts of ignorance, it will be extremely difficult for you to perceive the essence of ultimate truth.

On the skilful path of halting the discursive thought-processes you should cultivate calm abiding with or without a support.

First, your breath one with a white syllable \( \text{A}^{101} \) meditate on its in and out movement from the tip of your nose to about an arrow-length in front of it for the space of one session.

You should also settle the body correctly in the sevenfold posture of Vairochana: the establishing of propitious bodily circumstances will cause realisation to dawn.

Train in the \( \text{A} \)-syllable meditation with and without a fixed frame of reference and bind mind and breath in a single-pointed meditation of calm abiding.

Leaving the mind as it naturally is and relaxing from within, suddenly—loudly and forcefully—utter \( PHAT \) and then just relax, letting go into the thought-free state of thunderstruck and limpid clarity that arises. As soon as a thought arises

101. The Tibetan syllable ा
again, cut it with *PHAT*. If this does not suffice, uttering it again and again, short and loud, even though maintaining the natural primordial awareness devoid of all mental elaboration, examine whether there is any change in this state and whether or not it actually is primordial and timeless awareness.

Thus, whether cutting or not, what now follows is the concentration of the joyful laughter of the wrathful deities: As before, when established in even-minded meditative equipoise without fixation, whatever coarse thoughts of happiness or sorrow arise, utter *HA HA* short and loud. When they are pacified, remain in that state.

From time to time, when you have exhaled with the *HA–sound*, hold the breath out, keeping the trunk empty and stainless pure. As you expel the distressed mind, the disturbed airs and all unbalanced elements in this way, experience of the self–arisen primordial awareness of absolute truth will start to dawn.

If even this doesn’t pacify it, next follows a concentration on the joy in quarrelling of the antigods. Taking yourself to some high place such as a mountain top or the like, relax your body and mind as before. First gently roll the head and body. Then, forcefully churning the lower belly, focus your attention on the red *RAM–syllable*\(^\text{102}\) in your navel–centre. Hold the breath within. External appearances, which take their support on the breath, come to a halt of themselves and, as you become aware of their total lack of any nature whatsoever, an experience of

\[\text{102. The Tibetan syllable }  \text{�性} .\]
emptiness devoid of all thought is born in your mental continuum.

For the best kind of practitioner, just the A–syllable by itself will be enough, but if this does not suffice, there is also a concentration on the syllable RAM to burn up all habitual predisposition. Visualising an extremely fine red RAM–syllable at the point between the eyebrows for longer and longer periods of time, ordinary thought processes are directly perceived as simultaneous calm abiding and peerless insight. Either approach is suitable.

Alternatively, there is the concentration where discursive thoughts are dispersed by the syllable HUNG\textsuperscript{103}. Relaxing body and mind as before, visualise a blue HUNG–syllable on the tip of your nose and concentrated your mind on this. When the HUNG moves away, breathing in once but remaining a little empty, then sound it gently, reciting the sound HUNG a little in a relaxed way, chanting it slightly, like a song, syllable HUNG and utterance itself inseparable.

As it moves back and forth seven or eight times, uninterruptedly by ordinary, discursive thought, it is purified as you try to send it further and further off yet still watch it, and there will then come a point where the HUNG–syllable you’re using as meditation support disappears into a non–referential state of knowing and the air with which you’re gently reciting the sound of HUNG ceases. When this indefinable experience of stunned yet lucid clarity arises in this way, not just once but many times, this is genuine accomplishment of the state of

\textsuperscript{103}The Tibetan syllable $\dddot{\text{i}}$. 

*Formatted: English (United States)*
calm abiding and peerless insight based on an objective support.

Lay folk, ordinary men and women who do not know the seed–syllables, should train by focussing their attention on a stone or a small pebble or piece of wood, or, alternatively, by meditating on their master as the union of all objects of refuge, either in front of them or on the crown of their heads. Basing their experience on skilful means in this way, attaining stability in calm abiding and peerless insight, maintaining a mindful awareness of the lama at all times whether staying or going, eating or drinking, they will mostly forget at first, but, with regular training, will come by stages to a stable attentiveness.

By that time, when the distractions of slipping under the influence of good and bad thoughts or of occasionally drifting off into a dull blank state arise, you will look directly at them and not become involved in discursive thought. Keeping your mind on the master with faith and devotion, if you raise your eyes slightly, they will be dispelled.

As to protracted practice like this, when you can maintain this for upwards of three or four minutes without losing track of it, it becomes extremely important that you practice rushen or engage in the practices related to the pointing out of the nature of mind. In this regard, so that neither meditation nor post–meditation states become bound up by attachment to and solidification of discursive thought–movement, when sinking, scattering, dispersion and dull blankness arise, practice as your master has explained. With the onset of the waxing and waning of the various experiences of bliss, clarity and non–thought, when holding to the path of skilful means of the
profound secret instructions, if you don’t know how to rid yourself of extremely subtle mistakes, sidetracks, pitfalls and the like yourself, it is extremely important that you practice in accord with the four yogas of the profound secret instructions or with the five paths of the teachings of the paramitas or transcendent perfections.

When this has become long-lasting and stable through familiarisation, it is crucial to establish direct introduction to the intrinsic awareness.

At the outset it is introduction to the view that is important. Without it, you will not have a sufficient cause for maintaining the state of meditation. What is referred to as ‘introduction to the view’ is having the primordial awareness that is in you like a buried treasure pointed out to you and coming to recognize this and is not something that is purposefully recreated through effort and exertion. Briefly put, what is referred to as ‘the view’ is to rest in the perfectly relaxed mind. Extremely lucid awareness, it is totally without an essence. Utterly relaxed, it does not slip into ordinariness. Like a mute tasting something sweet, it just is and is beyond all claims of ‘this is it’.

Then, as to the practice of meditation or familiarisation, whatever thoughts or appearances of the six collections\(^\text{104}\) manifest, if you understand that their inherent nature is that of ultimate reality, since they are nothing but the state of the dharmakaya itself, there is thus no need for individual suppression and taming of each thought as it appears. This is

\(^{104}\) The diverse experiences of sights, sounds, smells, tastes, textures and of mental objects.
what is referred to as ‘knowing the one thing that liberates all’. It’s also the exact meaning of the saying

Neither cultivating nor rejecting,
never become separate from the true sense of ‘non–meditation’.

All the same, once you’ve abandoned company and distraction, since you always need to bring mindfulness to bear so that your awareness doesn’t slip into the ordinary state during either meditation or post–meditation, though you may be more or less sure of your mind when meditating, if you cannot maintain this while mingling with the path of action in the post–meditation state, there is a great danger of your falling into ordinary awareness as the direct consequence of the arising of a single discursive thought. In short, what is called ‘meditation’ is the recognition of one’s own nature without either distraction or meditation in the formerly pointed out continuum of ‘the view’. It does not reside in some contrived and faulty fancy imbued with a sense of ‘I’. Maintaining the continuity of this experience is what is called ‘meditation’.

Undeceived by discursive thought of the three times,
an uncontrived primordial simplicity whose essence is perfect clarity,
utter lucidity, mind clearly perceiving itself, inexpressible, inconceivable, indescribable, the great path of all buddhas,
a natural and self–aware cognisance, lucid and open—
If you turn inward and examine the characteristics of that mind, since it does not go beyond stillness, movement and awareness, you have to identify and become acquainted with these, and this is done as follows: The state of mind in which no thought arises and where the mind rests in itself is called ‘stillness’. If one examines the term used, ‘stillness’, it is emptiness devoid of definable entity. Based on just that sustained and unwavering state of even-minded contemplation, because of the external objects, the sights, sounds and so forth that you see and hear, suddenly, virtuous, unvirtuous and unspecified discursive thoughts come into being, and this is what is called ‘movement’. If, because you don’t recognise them for what they are, you do not abandon these from the very first and you become lost in the flood of conceptions arising in the wake of just one thought you will fall into error, whereas, if you look directly at the first thought that arises, whatever it may be, it becomes incapable of action, dissolves into emptiness like a rainbow dissolving in midair and you find yourself in the previous meditative mood of stillness, and, habituating yourself to the true essence, discursive thought subsides of itself and vanishes and this is cutting through the chain of illusion.

To understand how to sustain this, even if you look upon the moving as a fault and try to halt it, it does not stop. The movement of discursive thought needs no external antidote. Merely maintaining the continuity of inherent awareness and recognising the essence of the various appearances of joy and distress that arise from and dissolve back into the mind, once you have understood the crucial point that all of samsara and
nirvana are mind-made, unspoiled by concepts throughout the three times, mind naturally comes to rest. Looking into the very nature of the person experiencing the essence of uncontrived awareness–emptiness, accustom yourself to this, and, using the crucial instructions of not straying into ordinary-minded drowsiness when in stillness or being carried off by erroneous thoughts when in the state of movement, distinguish and eliminate the accomplishment or rejection of ‘good’ and ‘evil’ in both stillness and movement. Directly seeing the ultimate sense of sheer emptiness where there is nothing at all is ‘pure awareness’ (rig pa).

Once you’ve achieved the actual mode of enlightened essence—‘ordinary mind’—like this, and this is sustained throughout both the mediation and post-meditation states, the experience of single-pointed concentration awakens in your mind. Firstly, although the ultimate nature of mind has been characterized by the threefold term ‘stillness, movement and awareness’ in order to facilitate its recognition, what is required is to understand that, since it is in no wise different from the ‘one mind’, it is beyond the duality of stillness and movement, and then not to stray from the ultimate mode of being, awareness–emptiness.

Maintain attentive mindfulness and recognition from the very start.
When unwavering mindfulness is sustained at all times, there is nothing further to eliminate.

Perfectly examine the true; when you have full cognisance of it, that is complete liberation.
Perfect insight arises as perception of the actual essence of pure awareness.
Then differentiate the moving, the unmoving and awareness as such.

Identifying the essence of that which is unmoving when it is unmoving, and recognising the essence of what it is that moves when it moves, continue in the inherent liberation of whatever arises, beyond all duality of stillness and movement.

Pure awareness dawns—immaculate as space and as vast—and in this you should maintain freedom from all acceptance and rejection and all attachment to hope and fear.
Whatever thoughts of ‘good’ or ‘bad’ and all hopes or fears that arise, like waves in the ocean, have no individual existence and are, in fact, not different one from the other.

The essence of the ground is overshadowed by fleeting distortions. Do not cut off the subsequent display of awareness that is the definable entity. The emptiness of the essence of discursive thought is the dharmakaya, not grasping at that is the clarity of the sambhogakaya,
and the unobstructed nirmanakaya pervades all of samsara and nirvana.
The radiance of pure awareness as the three kayas is the all–encompassing perfection of dzogchen.

With neither outside, inside nor in between, an experience which is like the clear and cloudless sky,
a profound meditative concentration of happiness and radiant clarity arises beyond all mental contrivance.

All distressed states of mind, karma and karmic traces,
arising without exception as the miraculous expression of the creative display of the dynamic energy of being,
this is the very essence of establishing yourself in the state of uncontrived recognition.

Whichever of the six collections, form, sound, sight or hearing arise,
they are all the expanse of the clear distinction of natural lucidity.
Resolve them in the expanse of primordially free impartiality.

Furthermore, as you pray to the lordly master, the raw and ultimate essence of the mind is revealed like the burnished surface of a silver mirror.

As Ratnanatha says: ‘All enlightened qualities of both samsara and nirvana definitely stem from respect and devotion to the
sublime master. This has been stated by the supreme masters of the past.

And Ratnakara declares: ‘These diverse characteristics in direct response to unborn mind are the three poisons at the time of the ground, bliss, clarity and non-thought at the time of the path, and, at the time of fruition, dawn as the emergence of the three kayas’.

When you recognise your own nature, knowing birth to be the miraculous manifestation of the nirmanakaya guru, death as the ultimate dharmakaya guru of perfect lucidity and the intermediate state as the sambhogakaya guru and your mistakenness to be without fixed basis, mindfulness of the spiritual master dawns again in the heart-centre.

Nowadays, when there is no confidence in the mode of liberation, and, because of this utterly inappropriate attitude where intense attachment arises as regards desirable objects along with an equally intense hatred for things we do not want, it is extremely important that you do not slip into unwholesome attitudes of joy when enjoying wealth, possessions and so forth and unhappy depression when these are absent.

Since, now, the important thing is to recognise the ground of error, whatever happens, be it bad luck, illness, suffering or whatever the case may be, at that time it’s crucial that you recognise the primordial wakefulness of the ground of liberation which is entry into the creative energy of pure awareness.
The state of recognition is utterly without trace. If, at that time, discursive thought is not purified into traceless inherent liberation, since the stream of the delusory activities of mind is not interrupted simply by recognising discursive thought, along with such recognition, it is imperative that, establishing yourself in the state of the previously identified and realised primordial awareness of directly perceiving your own nature, you purify discursive thought till it leaves no trace.

Do not dislike discursive thoughts. Whatever thoughts arise manifest as companions of the primordial wakefulness that is the purified creative energy of awareness.

To illustrate: For ordinary folk, once they slip under the power of the approval and disapproval, acceptance and rejection related to the dualistic misinterpretation, they accumulate karma. For yogins, these are liberated as soon as they arise. They possess the various secrets of liberation: First, as the thought is recognised for what it is, liberation is like the meeting of old friends. Then, when the thought frees itself, it's like a snake untying its knots. Finally, as the thought is liberated beyond all benefit or harm, this is like a thief entering an empty house and so on.

When the true nature of thought is realised, it is emptiness. Even when thoughts arise, they never go beyond being emptiness, and since they are emptiness, their arising is always unobstructed openness.

As regards thoughts not causing emptiness to cease or change, it is sufficient to maintain constant recognition of the nature of mind. Furthermore, whatever appearances arise within the mind, it is forever untainted by these thought–patterns.
Not seizing even onto happiness, in a continual and unwavering state of ‘ordinary mind’ beyond all subtle apprehension concerning suffering, recognising your own mind and the enlightened mind of the lama as one and inseparable, generate continuous faith and devotion and make prayers of entreaty and supplication.

At all times, whether coming and going, remaining in one place, eating or sleeping, in a state directly perceiving the inherent nature of your own mind that never separates from fresh and mindful awareness, you need to continue along the path of practice. As the saying goes, ‘Isn’t knowing meditation yet having no recognition of liberation just like the gods of the meditative states?’ So this perfect technique of freeing discursive thoughts so that they naturally liberate themselves without leaving a trace is correct practice of the distinctive feature of the great perfection that is the inherent nature of reality (rang bzhin rdzogs pa chen po).

I have noted down these secret instructions on natural liberation in which all afflictive states and thoughts arise as the dharmakaya, mistaken notions are purified into primordial awareness, unfavourable situations arise as friends, negative emotions and states are brought onto the path and samsara is not rejected in accord with the oral teachings of my spiritual master, lord of the family, with purest intention, arranging it in stages for the benefit of fortunate beginners. However, although all that has been said above is the traditional way of explaining it, thinking of the epoch and of those who are receptive to training, by means of enlightened activities which are like a vast and undeceiving wave of compassion the buddhas and bodhisattvas, expert in skilful means, manifest as
the avenue of approach and the good fortune of each and every being of these dark times of spiritual degeneration, so, with certainty of this and a longing and irreversible trust, perfectly adopting the four kinds of faith, take up this path.

Fourth, the complete rooting out of experiences and understanding has two sections, general and particular.

As to the first of these, it is recognising whether there are defects. In the Concise Practice of the Religious Vagabond it says:

EMAHO—How extraordinary!
Everything in the phenomenal world
remains within mind as such, the essence of the
dharmakaya.
When those of highest intelligence realise this, the
fruit is attained,
whereas for those of middling comprehension do understand it, it is unstable and waxes and wanes
a great deal,
while for those of least intelligence do not understand it as it is at all, it manifests only in stages.

What this means is that when beginners adopt the customary practice of stable–concentration in a meditation–hut in the wilderness or the mountains, placing their bodies relaxed in the Seven Postures of Vairochana, let them expel the foul air from their bodies and rectify the supreme attitude of bodhichitta. As is said, ‘Please bless me so that, along with the most essential thing, which is an unwavering faith and devotion in the master from the very depths of my heart, I may cultivate the mahamudra of the natural state for the
benefit of all sentient beings and that the unerring view swiftly arises in my mental continuum’.

Calling to the master from the very core of your being, not just mouthing the words but so that it actually transforms your experience and perception, establish yourself in that uncontrived and natural knowledge, a certainty beyond all words of where thoughts come from, where they stay when present and where they go to when they disappear. For those of greatest capacity, those who are on the path of immediate attainment from the very first, the clarity of peaceful abiding or the relaxed freedom of united peaceful abiding and peerless insight arises. For middling practitioners who can skip stages on the path it is similar to this or indefinite and unpredictable. Depending on the power of their practice, for the least gifted ones who practice by stages, if the instructions are not given in order, since they don’t know how to classify and differentiate the various experiences and understandings, they will thus have difficulty in recognising the nature of reality.

The sinful activities of the beings of this degenerate age
stirring up the karma of sickness, war and famine,
cause world-weariness in whoever thinks of them,
one self and others.

Concentration on what is beneficial is the holy Dharma;
single-pointedly apply its heart-essence.

Training yourself in the perfect liberation of the accomplished yogins of yore,
betake yourself to a pleasant place of retreat,
and avoid the multiplication of distractions and proliferating discursive thoughts.

In a pleasant, well-constructed meditation-hut on a lofty mountain-top, pleased to take wild foul and beasts as your companions, and remaining healthy by ascetically sustaining yourself on herbs and leaves earnestly apply yourself to the practice of austerity.

Distractions of attachment and repulsion dissolve there, and all contention and dissatisfaction are pacified. Dwell alone in unfamiliar places without seeking to acquaint yourself with them and with profound meditative concentration your only companion and friend.

All prominence is merely anxiety, all wealth the frenzied toil of accumulation and storing up, and accumulated learning and qualities the source of a retinue of deceivers.

The carefree renunciate knows no suffering. If there is something, great! Be happy enough that your belly is full. When there's nothing, call to mind fortitude and diligence.
Inherent liberation is carefree, relaxed, and has no aims or goals; take command of the kingdom of the ultimate nature of reality.

The appearances of this life are an illusory dream and one's endless ‘accomplishments’ like ripples on water. Tossing them away, rest loosely and you will naturally come to master the kingdom of eternal bliss.

Your own mind is the primordial royal throne of the dharmakaya. Please accept this simple and easy to implement technique. Freed from birth and death and the perilous passage of the intermediate state, is this not happiness in this life and the next?

All by yourself, watch this drama that is your own mind: as you train in and get to know it, confidence will arise. Though ‘experiences’ and ‘realisations’ might seem brighter than a rainbow–coloured painting, if you abandon them in the quiet state beyond all hope and fear, this is penetrating the sky of the all–encompassing perfection.

Good or bad, whatever happens,
free of anxiety just let go in the carefree view of reality as such.
May you enter into that vast state where there is scope for all and everything.

Though my own experience and realisation are not like this,
my mouth repeats what my ears have had the good fortune to hear,
clearly setting it forth exactly as I heard it,
and, for the benefit of others not concealing or hiding anything at all.

If, with the overwhelming love of the enlightened attitude
for the crude and horn-like\textsuperscript{105} beings of the dregs of time,
I have wrongly revealed anything that is secret,
may the prophesied holders of the Doctrine and the dakinis grant me their approval.

To conclude:

KYE HO—Please listen!
In this extremely degenerate epoch of evil
where the mind-streams of all living beings are in the grasp of demons,
the encompassing darkness of their evil thoughts of hypocrisy, pretension and deceit thickens,
the white lotus of their virtuous intention cannot reconcile itself with the mud,

\textsuperscript{105}. That is to say, obdurate and insensitive.
and, since they don’t protect themselves from the results of their actions, the straightedge of their upright behaviour is broken.

The poison wind of the machinations of the barbaric border tribes rages, and, rejoicing in the power of all things evil, evildoers belittle and cast down the slightest sign of mental virtue.

A HO—How sad this is! Tears stream unaffectedly from my heart. In these evil times of the spread of the five degenerations\(^{106}\), even if, in my own estimation, I think I’m quite something, having tasted a little of the quintessential nectar of the direct transmission of Mangala Shri\(^{107}\),

\(^{106}\) (i) Degeneration of views due to the decline of virtue in renunciants meaning their wrong views, (ii) degeneration of the disturbing emotions due to a decline of the virtue of house-holders meaning their coarse–minded natures where coarseness refers to strong and enduring disturbing emotions, (iii) degeneration of the time manifest in the decline in enjoyment meaning the decline of the Age of Strife, (iv) degeneration of lifespan manifest as the decline of sustaining life–force meaning a decrease in lifespan until it finally reaches a duration of ten years, and (v) the degeneration of sentient beings meaning degeneration of the body manifesting as inferior bodily–form and less significant size, the degeneration of merit manifesting as a decline of power and splendour, and the degeneration of mind manifesting in a diminution of intellectual sharpness, power of recollection and diligence.

\(^{107}\) His Holiness Dilgo Khyentse Rinpoche, Trashi Päljor (Mangala Shrībhuti in Sanskrit).
Lord of the Four States of Becoming\textsuperscript{108} and embodiment of the Three Rare and Sublime Jewels, I have written this for my own information and thinking to benefit those few who have a similar destiny.

Though I have not brought great skill in listening, reflection and meditation to perfection, I have met with the kindly Lord of the Dharma, the very Buddha in person. Merely by not forsaking his precious instructions and having put them into practice, though young, I may boast of a measure of self-assurance.

As I was practicing with rapt devotion on the Union with the Lama in the treasury cave of Gangri Togkar, the sacred site where supreme omniscient lord Drimé Ōzer\textsuperscript{109} established himself in the primordially liberated state of Buddha Samantabhadra, in a sort of daydream I received authorisation to write this sort of thing down. No matter how vivid it is, though, how can one have confidence in a dream?

\textsuperscript{108} (i) From entry into the womb until the time of birth, which is known as birth; (ii) from the time of death until the arising of the intermediate state, called death; (iii) from the dawning of the intermediate state to entry into the womb, which is called the intermediate state; and (iv) from birth until death, referred to as the foregoing existence.

\textsuperscript{109} One of several pen names of Longchen Rabjampa.
So this record of the view, meditation and conduct is not something directed to those who are already wise and realised, but was composed in the belief that it might be useful for those of limited intelligence like myself.

If there is any root of merit in it, I dedicate this to threefold total purity\textsuperscript{110}, confessing its many errors into the expanse of primordial purity, and may all beings simultaneously attain the level of master of pure awareness.

Thus, on the 10th. day of the 5th. month of the Tibetan year 2128, this was written by Orgyen 'Jigme Pälden, that worthless drifter from Dokham, while he was earnestly and single-pointedly practicing in the many supreme and extraordinary places of pilgrimage and training amidst the snows of his home region, and may all those fortunate ones with the appropriate karmic connection quickly come to meet with the master face-to-face.

\textsuperscript{110} The total purity of subject, object and their interaction.
A Song of Intense and Yearning Devotion to the All–Encompassing Lord, the Master of Infinite Kindness, that Swiftly Brings On the Downpour of Blessings

EMAHO—How wonderful!

Envoy of the three secrets\(^{111}\) of the Great Guru, The Lakeborn Lord, only father, master of infinite kindness, Khyentse ’Özer\(^{112}\), lord protector, from the invisible realm, with your vision of primordial awareness, please look upon the sentient beings of this degenerate age, like me, who are so difficult to tame.

---

111. The three indestructible realities which are the enlightened body, speech and mind.

112. Light Rays of Knowledge and Love, one of the names of Kyabje Dilgo Khyentse Rinpoche.
Caring for us, dispel our longings—Sole refuge, please watch over us.
Though I and others have encountered the moonlike mandala of your beautiful face, we have become separated form your festival of the nectar of vast and profound Dharma.
Thinking of us as we wander the plains like orphans, please quickly and clearly send us the heralds of your blessings.

Bereft of a guide to point out to us the liberation path of what to adopt and what to avoid, if we can't call out to you for help, to whom should we call? Who can express the pain when father and son are torn apart?

Kindly lord, please always give us your blessing.
Your manifest aspect clearly appearing in actuality, vision or dream, again and again take us under your care and grant us empowerment.

From our very hearts we recall all your incomparable kindness.
Though I have had the good fortune of meeting with the Buddha, face–to–face, nevertheless, day and night I still call to you with great faith and devotion.
Grant me the mind–to–mind empowerment of the creative power of pure awareness113.

---

113. Tib. rig pa’i rtsal dbang
Thinking of those sentient beings trained by Guru Padmasambhava and Vimalamitra, kindly lord of the Dharma, their enlightenment was not from any material cause.

Please always bless me, Rabsäl Dawa\textsuperscript{114}, that I never become separate from you.

Watch over me, kindly master whose thoughtful concern is without end.

Turn your attention to me. Never separating from the vast expanse of primordial awareness, please protect me.

As to myself, my outer aspect is that of a saffron–robed holder of the ethics and discipline of individual liberation\textsuperscript{115}, but actually, internally, I am just an old householder plagued with negative emotions and secretly an inferior being who—because, by the kindliness of the master, the all–pervading lord—has encountered the ultimate secret, met with the master of primordial wakefulness face–to–face and untied the knot of anxiety as regards searching for the goal elsewhere or at some later date.

Treasury of infinite knowledge, loving–kindness and ability inseparable from all Victorious Ones, ‘Gyurme T’egchog Tenpa’i Gyälts’ân\textsuperscript{116}, I think of you.

Vividly recalling you, when I think of your kindness, having filled the entire three–thousandfold universe with jewels and offered it all at once,

\textsuperscript{114.} Another of Kyabje Dilgo Khyentse Rinpoche’s names, Radiant Moon.
\textsuperscript{115.} The pratimoksha discipline of the pious listeners.
\textsuperscript{116.} Unwavering Victory Banner of the Doctrine of the Supreme Vehicle, another of the names of Kyabje Dilgo Khyentse Rinpoche.
the spiritual master of unrepayable kindness is found in the centre of the heart.

Out of a state of sorrow neither body nor mind can bear, as I think of your wondrous deeds, joy and sorrow merge. All deluded thoughts of grasping at true existence come to rest in the absolute space of ultimate reality, and, with the perfectly relaxed authentic view beyond all acceptance and rejection, I discover the ultimate master in the depths of my heart. Happiness and sorrow are liberated in a single taste in the expanse of the dharmakaya.

Essence of the dharmakaya’s ground and basis of all and everything, the spiritual horizon where phenomena dissolve, perfection brought to completion, the manifest radiance of awareness, sovereign lord of the sambhogakaya mandala, kindly master—the three kayas inseparable—please watch over me.

Thus, once, when I was in retreat at Asura Mountain, the practice-place of Guru Padmasambhava, recalling the kindness of my master, the all-pervading lord, having made a prayer to the protector deities in a state of profound and unbearable sadness for inspiration to write down whatever I thought, during my 61st year, the year of obstacles, great causal factors showing I had achieved this arose, so, on the 10th. day of the 5th. month of the Tibetan year 2124\textsuperscript{117}, during a feast-offering to The Assembly of All masters of Pure Awareness\textsuperscript{118}, the wanderer, Orgyen ’jigme Pälden, monk in name

\textsuperscript{117} Since there were two 5th. months in that year, this was either on the 11th. of June or 1éth. of July, 1997.

\textsuperscript{118} Tib., rig ’dzin ’dus pa.
only, wrote this. May it serve as a cause for meeting with the ultimate master, face–to–face.
EMAHO—How wonderful!

The essence, ultimate space unchanging and beyond all conceptual elaboration from the very first, only father, my master, I remember you from the depths of my heart—grant me your blessing so that ignorance dawns as clear light.

Since whatever appears out of the ever-mutating display of the dharmakaya stems solely from the kindness of the master, the only father, the dharmakaya lama of definitive meaning is discovered in the depths of the heart. Grant me your blessings so that ignorance dawns as clear light.

The brilliant sun of the non-fixating and uncontrived freshness of inherent awareness rises, unobscured, above the horizon.
Not turning my back on or disobeying the benevolent counsel of the sole father, my kindly master, happy whatever comes to pass, a yogin practitioner of dzogchen, a crevice between the high rocky crags the citadel of unobscured substanceless translucence, the outer realm of earth, stones, cliffs and mountains the miraculous apparitions of my own awareness, A LA LA—how happy I am!—A child of Guru Padmasambhava! With everyone I encounter my brothers and sisters in tantric commitment, I am happy wherever I go.

Having met with the dharmakaya, the all–encompassing purity of appearance and existence, the state of the oneness of ultimate space and pure awareness, of my own power may I attain the primordial ground of being beyond all mental elaboration, bringing to perfection the immeasurable purity of enthusiasm that is the primordial wakefulness of bliss–emptiness.

Manifest expression of pure and total presence, ultimate space and awareness in union, from within a state of watchfulness in all activities whether moving about or keeping still, based on an unobstructed cognisance and luminosity free of attachment to awareness–emptiness, whatever arises in terms of appearance and experience is the ever–mutating display of reality as such.

Without either meditation or distraction, emptiness devoid of all hope or fear, grasping or rejection,
is of one taste with the skylke expanse of compassion's bliss–emptiness.
Though called ‘samsara and nirvana—the world of appearances and possibilities’, it is the manifest power of awareness–emptiness.
A LA LA HO—How wonderful!—The world of appearance and possibility has no existence yet appears clearly and we are saddened and wearied by the unreal and illusory deception that is cyclic existence.

Though possessed by all buddhas, this is experienced by only a few fortunate individuals.
The real nature of the gleaming, tears of helplessness that stream forth is emptiness and compassion, an all–encompassing bliss.

When the fleeting impurities of unrealised sentient beings are cleared away, there are the manifest energy of bliss–emptiness that arises from the continuum of the pure dharmakaya, the unobstructed awareness–emptiness of the sambhogakaya, the truth of what is experienced as ‘self’, and the enlightened body, speech and mind of the nirmanakaya pervading all of samsara and nirvana.

May supreme practitioners, free of all trace of eternalism, nihilism, centre and circumference, attain self–liberation on the level of perfect realisation of the exhaustion of phenomena into their ultimate nature.

Thus, while I was in retreat in the Cave of Auspicious Connection at Drag Yerpa, the practice–place of Jowo Atisha and ‘Dromtönpa, in an hallucinatory dream I was requested by certain vajra brothers and
sisters to write a spontaneous song of the natural state celebrating
the kindly root master and so, with this as cause, I, the Buddhist
layman, Orgyen ’Jigme Pälden, set this down on the 16th. day of the
8th. month in the Tibetan year 2121119.
The scribe was my student ’Jigme Rangdröl, and may virtue flourish
in perfect profusion.

119. September 21st., 1994
Essence of Primordial Wakefulness
The Gradated Path of Religious Practices for the Retreat–Centres

Homage to Glorious Buddha Samantabhadra.

The inherent nature of whatever exists, utterly pure, vast and beyond all partiality, is the primordially present and natural enlightened mind which never comes into being nor ceases and is beyond all mental elaboration. Timeless time beyond the three times endowed with all sublime qualities, the unchanging and unconditioned primal cause, endowed with six special qualities\(^\ref{120}\), you are the selflessness of both samsara and nirvana—To that primordial lord I bow down.

---

120. This refers to the primordial Buddha, Samantabhadra. (i) His insight is far above the basis of confusion from the very start, (ii) his inherent essence is radiant, (iii) his characteristics are clearly distinguished, (iv) he is liberated into the sphere of wisdom, (v) his fruition is not dependent on external conditions and (vi) it directly resolves as the nature of inconceivable suchness. These six qualities are known as the great stage of primordial liberation.
With heartfelt devotion to the manifest display of the primordial ground of all that exists, dance of the moon in water, your bodies of light appearing as the enlightened bodily form of the magical web of illusory creation, Second Buddha, Glorious Lotus–Born Lord, chief among all two–legged beings, the King of the Shakyas, Lion Among Men, and all his offspring, the Two Chariots and so forth, the Six Ornaments and Two Supreme Ones, and Shantaraksita, Single Eye of the World, the Venerable Dharma King Tr’isong De’utsen who was Manjughosha in person, Ga’rab Dorje, Heroic Lord of Secrets, master of the supreme vehicle, you who grant the instantaneous empowerment of the royal vase, Vimalamitra, lord of the actual transmission of the three yogas, and Yeshe Ts’ogyal, Vairochana and so on, the twenty–five disciples, treasure–keepers of the fivefold expanse who open the door to the vast and profound, those who have passed beyond the ten times ten boundaries, along with those who have mastered deity and mandala and come into possession of extraordinary hundred–thousandfold virtue and goodness,

121. Nagarjuna and Asanga,
122. Nagarjuna, Aryadeva, Asanga, Dignaga, Vasubhandu and Dharmakirti,
123. Shakyaprabha and Gunaprabha,
124. Maha, Anu and Ati,
125. Tib. klong lnga,
126. Tib. bcu phrag bcu yi pha mthar.
to you I pray—never forgetting the mighty resolve of the bodhisattva heroes of the three families, please protect and preserve it.

Starting out with these verses of homage, what concerns us here from the point of view of the transmission-lineage with six special characteristics, is the teachings concerning entry into the great perfection as the inherent nature of reality, the victorious pinnacle of all vehicles with the power to unify the entire infinity of the religious precepts of sutra and mantra. These begin with the general preliminaries and continue up through the various stages of the outer, inner, secret and extremely secret techniques of the Primordial Lord.

Seeking to condense these into a single method with twofold thrust, based on the theory and practice of the teaching reforms in terms of both scripture and realisation at the time of

---

127. Mañjushri, Avalokita and Vajrapani, respectively embodying enlightened ‘knowledge’, ‘loving kindness’ and ‘capacity’.

128. The mind transmission of the Victorious Ones, symbolic transmission of the masters of pure awareness, oral transmission of ordinary individuals, mind–mandate transmission of the dakinis, transmission by the bestowal of empowerment and the verbal transmission of the yellow scrolls. Cf. also note 63 above.

129. *Sutra* refers to the teachings of both Hinayana and Mahayana, and *mantra* to the Vajrayana. *Sutra* makes the cause its path whereas *mantra* takes the result as its path.

130. The four recognitions that turn the mind to the Dharma: (i) that a human birth endowed with leisure and all necessary requirements is extremely difficult to come by, (ii) that all phenomena are subject to impermanence and change culminating in death and disappearance, (iii) that *samsara* is pervaded by suffering and sorrow throughout all its realms, and that (iv) *karma*—the cause and effect of all one’s thoughts and actions—is ineluctable and ripens only on oneself.
the later spread of the doctrine in its homeland, the teachings as practiced in Nepal and Tibet also underwent a reorganization.

Here, then, is how to engage in the stages of the practice–path of religious activity in their outer, inner, secret and extremely secret aspects for the retreat–centres of Miyo Samten Ling to the west of the temple hall at the eternal and spontaneously arisen Monastery of Samye of the three traditions, as well as for Dranang Ka'nying Rig’dzin Ling at the birthplace of Gyälwa Longchenpa, Yabje Urgyen Lingpa's Dargye Chöling, Tsike Mindröl Ling, seat of the enlightened mind of Terchen Chogyur Lingpa facing Riwoche monastery in Dokham and Runön Dragser, seat of his enlightened speech and site of one of the ‘demon capturing and expelling temples’ protecting the four borders131. Having again established the teachings of theory and practice at these sites and so forth, wishing to establish a brief yet perfect support for the path of those persevering at practice in retreat, here is an unmistaken transcript of the oral teachings of the root master of infinite kindness.

Firstly, the desirable qualities necessary in those newly entering into the practice community: As to their bodies, these should be free of all illness, and they should have to hand everything that is necessary for their bodies and minds to practice and accomplish the Holy Dharma.

There is still, however, an age–limit, and it is best if they are no younger than twenty–one years old. They should also have

131. One of a series of geomantic temples erected by Dharma King Songtsän Gampo for the protection of Tibet.
some experience of the practice of retreat, or, at the very least, have spent five or six years in a monastery and know monastic discipline. They will also necessarily have fully have mastered preparation and recitation\textsuperscript{132}.

You should not go into retreat simply because you are not economically self-sufficient or have great obstacles supporting yourself but should base yourself on a single-pointed and heartfelt attitude of wishing to practice the Dharma. Nor should your goal be to use the title ‘practice master’\textsuperscript{133} just to profit in this life—your ultimate aim should certainly be that of reaching the stage of perfect and fully accomplished buddhahood.

First, as a causal support for primordial union, you will need to prepare a practice \textit{torma} for the Three Roots and so on—all the gurus, yidams, dakinis and Dharma protectors—made of gold, silver, copper, brass, wood or dough, whichever is available. More especially, there should be images of the Three Roots as practice-support, carved or painted, whichever is suitable, their forms in accord with their spiritual families. Alternatively, there should be a correctly proportioned and authentic \textit{p‘urpa} for intensive retreat on the phases of familiarisation and accomplishment. This is extremely important.

Second, as a support for enlightened speech, there should be volumes of the syllables of the scriptures, the five root texts of

\textsuperscript{132} That is to say, to have properly learned the preparation of the various ritual supports necessary during retreat and to have expertise in the reading and recitation of text from memory.

\textsuperscript{133} Someone who has completed the three year retreat.
the Longchen Nyingthig\textsuperscript{134}, the \textit{Seven Treasures of Longchenpa, Künzang Lama’i Shelung}\textsuperscript{135} and various practice manuals and volumes of commentary. Third, as a support for enlightened mind, either a stupa or the assembled substances of commitment of the lineage, free of all stain of lapses in tantric commitment and ritually established. Fourthly, as a support of enlightened qualities, an authentic skull–cup with one or three divisions. Fifth, a bumpa vase with its appropriate contents, amrit–nectar and rakta, a damaru–drum and bell, the articles necessary for the ‘cutting through’ (\textit{gcod}) and all that is necessary for offering and \textit{puja} as support for enlightened activity.

For a fortunate beginner, when place of retreat and a perfect intention come together as the basis and there is the auspicious coincidence of blessings and joyfully not seeking to break the retreat, it is said that one should not reject this but generate great enthusiasm.

Thus, of the seven activities of a powerful yogin, the first, which is said to be like the activity of a bee, means, in fact, that if you accumulate the foundation practices—\textit{The Perfect Path to Omniscience} or any other foundation practices that serve as the cause for accomplishment—and perfectly train in creation and dissolution according to the \textit{Künzang Lama’i Shelung} in the presence of a master complete in all qualities, this is especially good.

\textsuperscript{134} Tib. \textit{klong chen snying thig}, ‘Heart–Essence of the Great Expanse’.
\textsuperscript{135} Tib. \textit{kun bzang bla ma’i zhal lung}, translated (by the Padmakara Translation Group) as ‘The Words of My Perfect Master’.
Particularly, when identifying the unmoving, moving and aware nature of mind and so on, what is meant by the term ‘retreat’ is that it is indeed extremely important that one remain in seclusion of all three, body, speech and mind. Furthermore, if your body is in retreat but your mind is roaming the external world, you should make every effort to bring body and mind in line. ‘Body in the meditation box and mind in the body is perfect retreat’.

As explained above, since it is extremely important to have experience in the non–separation of body and mind before you enter retreat, you should know how to do this. Once in retreat, it will not do to be distracted by the outside world because of necessities or a multitude of mistaken and dualistic notions which should have been dealt with before.

At the start there are the preparatory practices to prevent obstacles arising in the retreat, and you should accomplish the various practices for dispelling them along with the corresponding formulas. It’s also very important to do a thirty–day familiarization practice136 of Vajrakilaya along with its ritual of burnt offering.

Furthermore, when the retreat begins on the auspicious day of the waxing crescent moon, after the auspicious time of three in the afternoon and in order to bring the deities under your power, start by sweeping out the retreat chamber below and decorating it appropriately. Beneath the meditation–seat draw a swastika with white sand and arrange blades of kusha grass with their tips facing forward. Position the meditation box carefully above this.

136. Tib. bsnyen bsgrub, ‘practice of approach’
Having correctly set up a gyält’o\textsuperscript{137} in a cairn of stones, sprinkled it with consecrated water and summoned all spirits obstructive to the transmission, either you, yourself, or the retreat attendant, whichever is suitable, should make offerings of all sensual delights at the foot of it, inviting them, making offerings to them and requesting them to take up residence there along with prayers for auspiciousness and good fortune. Recite whichever auspicious prayers seem appropriate in order to prevent obstacles to the retreat arising.

Then, once you have put a stop to all coming and going, if you catch a glimpse of others, this will harm your retreat, and if they see you, it will destroy it.

In the evening, be sure to make the ‘assembly of offerings’\textsuperscript{138} and be cautious about ordinary food and wealth until such time as you have entered into the meditations and visualisation described below.

In order to purify all stains from breaking your tantric vows, continuously remove confusion by means of deities such as Vajrasattva, Metseg and the like.

Each room should contain drinking water.

The next day, for the first—early morning—session, starting from 4:00a.m., you should meditate for an hour and a half on

\textsuperscript{137} Tib. rgyal tho, the ‘king’s list–post’, is a warning to obstructive spirits and other such intrusions.

\textsuperscript{138} Skt. ganapuja, Tib. tshogs mchod.
the ‘four thoughts that turn the mind’\textsuperscript{139} contained in the preparatory practices. It’s unquestionably extremely important that you train your mind–stream in these four thoughts.

Then do the remainder of the text of the preliminaries along with a ‘water torma’\textsuperscript{140} offering and ‘offering of fragrant smoke’\textsuperscript{141}, finishing at 7:30 and then have breakfast.

Then, starting at 9:30 a.m., settle down for the second morning session and continue till 12:30.

Briefly, the practice of approach and accomplishment entails intense concentration on the stages of purification, perfection and ripening\textsuperscript{142} throughout.

Take a break till 2:30 p.m., passing the time reading commentarial literature and the like.

At 2:30 the first of the afternoon sessions begins, and you should do the approach and familiarization of Vajrakilaya for two hours, bringing this to completion with the offering practice to the protectors of the Dharma.

As of 5:30, perform the burnt offering\textsuperscript{143} and then have dinner.

\textsuperscript{139} On the preciousness and rarity of a free and well–resourced human life, impermanence, the fact that all realms within samsara are infused with suffering and the ineluctability of karma.

\textsuperscript{140} Tib. \textit{chab gtor}

\textsuperscript{141} Tib. \textit{ri bo bsang mchod}

\textsuperscript{142} Specific stages of the development stage as explained in the inner tantras.

\textsuperscript{143} Tib. \textit{gsur}
From 7:30 to 10:30, as before, do a brief generation–stage practice of Vajrakilaya, and then, having made the offering of the body\textsuperscript{144} and prayers of dedication, do the prayer for embracing sleep as the clear light.

Recite

To the glorious ultimate lama, essence of the Victorious Ones of the three times, I make this prayer:
grant me empowerment and blessings.
Please grant me your blessings so that extraordinary knowledge of the profound path arises in my being,
please grant your blessings so that I realise the view of the natural state, pure from the very first,
please grant your blessing so that I perfect the primordial awareness of the spontaneously realised four visions\textsuperscript{145},

and so on, over and over again, like a great wave, powerfully transforming dull–mindedness into the clear light.

Up to this point is the practice–schedule for the entire thirty days.

The schedule for the main part of the preparatory practices is also in four sessions as above. The main section, too, is practiced in strict isolation, without fault and leaving behind

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{144} Tib. las sbyin
\item \textsuperscript{145} Revelation of reality as such, increasing experience, maturation of insight and exhaustion into suchness.
\end{enumerate}
\end{footnotesize}
all sense of self. The beginning and ending of the retreat may be relaxed, but the middle section should be very strict.

Start the early morning session at 4:00a.m. by expelling the foul airs by all means, and then, after going to the toilet and so on, and having completed the blessing of the speech, the lineage prayer and the transformation of perception, meditate on the four thoughts that turn the mind for about thirty minutes and come to certainty concerning each of them.

Then it’s extremely important to do prostrations while taking refuge and to impress the real meaning of refuge on your mind.

Offering the water torma, finish the early morning session at seven thirty, then do the Riwo Sangchö offering of fragrant smoke and have your breakfast or morning tea.

During the second morning session from 9:30 to 12:30 and the first afternoon session from 2:30 on, as before, concentrate on practice of your chosen meditation–deity and so on, ending at 5:30 with the sur burnt–offering, and then, as of 7:30, begin the second session, practicing as above by adding the body–offering and prayers of dedication, and, bringing your certainty as to the ultimate meaning to perfect maturity, powerfully transform mental dullness into the clear light.

In this manner practice prostration and the taking of refuge for two months and fifteen days, the ‘hundred–syllable mantra’ for two months and twenty days, and the mandala for two months and fifteen days.
Furthermore, it is extremely important that you recite the generation of the enlightened attitude while performing the prostrations and recitation of the refuge.

Of the two sorts of enlightened attitude, as explained in the precepts concerning the relative bodhichitta, there is an enlightened mind of aspiration and the fully engaged enlightened mind entailing the four limitless attitudes\(^{146}\) and culminating in training on the path of the six transcendent perfections\(^{147}\). Taking the objects of refuge as witness, correctly recite the lines, ‘HOH—Since appearances in all their forms are exactly like the moon in water, etc.’, while meditating upon their meaning. It is said that it is only through the enlightened attitudes of aspiration and full engagement that you attain the goal.

“The most important thing is train your mind in the idea that you yourself and all others are equal, and then that they are your superiors, then, more especially, performing the visualisation of taking on suffering and giving back good\(^{148}\) as your breath moves in and out, the union of calm abiding and supreme discernment which attains perfect certainty in twofold selflessness is meditation on the nature of the ultimate

---

146. The attitude wishing that all beings without exception be free of sorrow and its causes, meet only with happiness and its causes, never lose track of this sorrowless happiness and generate a boundless equanimity beyond all preference or dislike for what is considered dear or alien, these corresponding to the virtues of infinite compassion, loving kindness, joy in the good fortune of others and equanimity.
147. The transcendent perfections of generosity, ethical conduct, patience, energetic application, undistracted meditative absorption and perfect insight.
148. Tib. bde sdug gtong len.
bodhicitta and so on, and transcends all idea of ultimate existence.” So said the Vajra–Wielding Lord of Refuge

During the meditation and recitation of Vajrasattva, the primary deity, the essential points of the fourfold (or fivefold) power of full application of the antidote, purification by means of the descending nectar and the sending forth and gathering back of light rays and so on, do not suppose that it's simply a question of reaching the required number of recitations of the hundred–syllable mantra: what’s really important is that, internally, you have clear signs that the fleeting obscurations are genuinely cleansed away and purified.

Let me now explain the mandala offering—Combining all the various methods of the (twofold) accumulation, it is an easy practice to do and an extremely effective one. Concerning it, as the sutra says,

Until the excellent twofold accumulation is brought to perfection, it will be impossible to realise the extraordinary state of emptiness. Even with emptiness realised, since, until such time as you have actually attained the level of pure and perfect buddhahood you will still need to progress and advance along the path, the accumulations will continue to be necessary.

Tilopa says:

149. Tib. skyabs rje rdo rje ’chang, a reference to His Holiness Dilgo Khyentse Rinpoche.

150. Of merit and wisdom.
My son, until you understand that these appearances arising in dependence on one another are actually unborn, never become separate from the chariot–wheels of the twofold accumulation, Naropa.

Jowo Je (Atisha) said, “There is nothing to beat the practice of mandala which gathers the accumulations at the mere stretching out of the hand”.

Furthermore,

Absolute and innate primordial awareness can only come as the mark of having accumulated merit and purified obscurations and through the blessings of a realised master.
Understand that to rely on any other means is foolish.

Since one has to establish oneself primarily on the teachings, recognising the external practice of union with the master as vitally important, you take him as your sole focus and in mindful and continuous recognition that all movements of mind are nothing but him, unify yourself with him.

Reciting the SIDDHI mantra\textsuperscript{151} one hundred thousand at a time, and, supplementing it to thirteen hundred thousand, complete the inner practice within four months.

\textsuperscript{151} The mantra of Guru Padmasambhava.
At that time, from within the state where the practice of faith and devotion as regards the master and seeing him with pure perception is like your very life-force, your own mind attentively aware of the essence of the master and your ordinary mind and his enlightened mind completely undifferentiated and inseparable, remain in imperturbable non-distraction.

Since, in general, all accomplishment in the Secret Mantrayana stems from the master, as is said, ‘The enlightened body, speech and mind of the Vajra Preceptor are completely one with the Victorious Ones, bodhisattvas, meditation deities, dakinis and protectors of the Dharma throughout the ten directions’.

_The Oral Instructions of Mañjushri_ says

Any sentient being who, in the future, attains the state of wielder of the _vajra_—sceptre\(^{152}\), attains me, and it is I who appear in that person's bodily form.

One who receives this as a Dharma offering from another practitioner and rejoices in it will thereby purify his or her own mind of all karmic stain.

So it is.

---

152. Tib. _rdo rje ’chang ba_
For this reason, since the innately arising and ultimate view of the fundamental reality of the inconceivable absolute nature beyond all example or verbal expression can only be introduced through the personal instruction of the master and the transference of blessing from the ultimate lineage, any other form of introduction is utterly futile. As is said,

All words of the master that remain in your heart, are like finding a treasure in the palm of your hand.

Nagarjuna says:

Beginners, basing themselves on the relative master, will give rise to renunciation, compassion and pure perception. There is no better support for accumulation or purification. Let them advance by continually applying themselves to this crucial point.

Once they have attained stability, this is the actual reality, the ultimate master. One's own mind has always been the master, the dharmakaya. If you recognise this, there is no other master anywhere else—the inseparability of samsara and nirvana is, itself, the master,
So, once you have been introduced to the main practice, the transference\textsuperscript{153} inserted here should manifest signs within ten days.

You will need to receive the ripening empowerments, liberating explications and supportive reading transmissions from a vajra preceptor who himself has genuine experiential understanding of the nature of mind.

If you don't plant a seed in the ground, the fruit itself will never ripen. Though there is such a thing as the buddha–nature, if the mental continuum is not ripened with empowerment, there's no way it will ever be perceived. If the buddha–nature remains unseen, the fruit—buddhahood—will never be attained.

Mahasiddha Tilopa says:

Having cut all through attachment and hatred as regards the environment that surrounds you, remain alone in forest hermitages and mountain caves, in a state beyond all (contrived) meditation and realise the Mahamudra that is beyond all sense of attainment.

And Asanga, Son of the Victorious Ones\textsuperscript{154}, said,

\textsuperscript{153} Tib. 'pho ba
By trying to dodge calamities, you are gradually obscured by negative states of mind.
Remaining undistracted, your spiritual practice and virtuous activities naturally increase, and, with the essence of pure awareness, you gain confidence in the teachings.
Keeping to isolated retreated is the practice of the bodhisattva, offspring of the Victorious Ones.

The entire teaching of the Great Perfection depends on the viewpoint of the tantras, transmissions and secret pith-instructions.

In the Mahayoga Tantra the Dharma taught is mainly the creation–phase, which is the outer practice. The inner practice is the Assembly of All Masters of Pure Awareness\textsuperscript{155}, the secret practice The Great Compassionate Lord Naturally Liberating All Suffering\textsuperscript{156} and the extremely secret guru yoga called The Secret Essential Sphere\textsuperscript{157}, the meditation deities which are the great and glorious herukas of the Eight Great Sadhanas and the ferocious and blazing Takhyung 'Barwa, the outer and inner dakini Queen of Great Bliss\textsuperscript{158} and so on, all generally having to do with the creation phase and the outer, indicative empowerment called ‘the vase empowerment’.

\textsuperscript{154} Tib. rgyal sras thogs med, Gyälsé 'Togmé, ‘the unimpeded bodhisattva’, also known as rgyal sras dngul chu thogs med bzang po (1295-1369), this master of the Sakya tradition is famous for his text The Thirty–Seven Practices of a Bodhisattva from which this quote is taken.
\textsuperscript{155} Tib. rig ’dzin ’dus pa
\textsuperscript{156} Tib. thugs rje chen po sdog bsngal rang grol
\textsuperscript{157} Tib. bla sgrub thig le’i rgya can
\textsuperscript{158} Tib. bde chen rgyal mo
Since the psycho–physical energies practices\textsuperscript{159}, inner heat\textsuperscript{160} and yogic exercises\textsuperscript{161}, the hidden sense of the path of the empowerment of penetrating insight and primordial awareness\textsuperscript{162}, the path of skilful means and so forth all have stages, when the appropriate time comes, the inner practice Assembly of All Masters of Pure Awareness\textsuperscript{163} is best and The Secret Instructions of the Masters of Pure Awareness Conferring Great Happiness and Good Fortune which grant definite personal experience are extremely important.

Then, for the actual approach and familiarisation practice, in the later part of the afternoon on the auspicious day of the waxing crescent moon, at the time of the empowerment, having offered a preliminary \textit{torma} and the white \textit{torma} to the obstructive spirits, sprinkled the boundary cairn and established the protective circle as above, at the start of the session, having concluded the verses invoking all the masters who have received it, really bring their meaning to mind and reflect on it. Then do the main section of the text. That night, during the practices of the evening session, do the assembly of offering\textsuperscript{164}.

At this time of familiarisation, even if you do not do the offering assembly apart from on the 10th. day of the waxing moon, at full moon and on the 10th. day of the waning moon, this is said to be acceptable.

\textsuperscript{159} Tib. \textit{rlung} \\
\textsuperscript{160} Tib. \textit{gtum mo} \\
\textsuperscript{161} Tib. \textit{'khrul 'khor} \\
\textsuperscript{162} Tib. \textit{she ra} \textit{ye she kyi dbang} \\
\textsuperscript{163} Tib. \textit{rig 'dzin 'dus pa} \\
\textsuperscript{164} Tib. \textit{tshogs}
At this point, for the cycles of the ‘Vidyadhara Guru’\textsuperscript{165} and ‘Queen of Great Bliss’\textsuperscript{166}, for the first, as regards the peaceful and wrathful masters of pure awareness, for the peaceful there are the outer guru yoga, the inner Assembly of All Masters of Pure Awareness, the secret Great Compassionate Lord Naturally Liberating All Suffering and the extremely secret guru yoga called The Secret Essential Sphere, and, for the wrathful (which has two aspects, blue and red), first the great and glorious herukas of the Eight Great Sadhanas and, second, Takhyung Barwa. For the Queen of Great Bliss the root practice is the Glorious Garland of Great Bliss\textsuperscript{167} and the secret one the Lion-Headed Dakini\textsuperscript{168}.

Since it is generally only the outer practice of the Vidyadhara Guru that is done, if you have the power to practice this vigorously, you will be able to attain the supreme accomplishment in this lifetime, and, since those individuals with firm faith and unbroken tantric engagements who have a strong habit of practicing the approach and familiarisation will be able to go to the Copper-Coloured Mountain, Zangdog Palri, the pure land of the Vidyadhara Guru, as is said in the prophetic sealed teachings of the Embodiment of Realisation\textsuperscript{169}:

In the south is an emanation-body called Prabha who guides living beings with the profound teachings of the ‘Innermost Essence’. It is certain that all who encounter him will attain liberation in the pure realm of the vidyadhras.

\textsuperscript{165} Tib. bla ma rig ’dzin
\textsuperscript{166} Tib. yum ka bde chen rgyal mo
\textsuperscript{167} Tib. bde chen dpal phreng
\textsuperscript{168} Tib. seng ge’i gdong can
\textsuperscript{169} Tib. dgongs ’dus
It is because of what is meant here that this is possible.

To the sole and unique expanse of the primordial wisdom of all Victorious Ones, to the manifold guises which are, in fact, the ultimate nature itself, to the one who compassionately manifests in emanation bodies, and, with skilful means, appears to each and every being in the way that will most readily train them, I bow down and offer praise.

In accord with this saying, no matter what forms arise, since, in essence they are all the enlightened intent of the Vidyadhara Guru and should be realised as such, having first been introduced to the pure awareness of sheer luminosity\textsuperscript{170} and recognised that your own awareness and the enlightened mind of the Guru are inseparable, as you meditate in even–minded concentration on this, training in suchness arising as the mandala of the deity, the essential aspects of the path of the unity of the stages of creation and completion is the existence of ‘the extraordinary’.

This being so, when performing the approach and familiarisation, since this is the great crossroads of purification, perfection and ripening, the corrective measures for clinging to ordinary perception are vivid clarity, perfect mindfulness, firm confidence, and, as regards these three, you

\textsuperscript{170} Tib. ‘od gzal rig pa
will need to meditate on them until all three aspects of objective perception\textsuperscript{171} are perfectly accomplished.

Once you have recognised the inseparability of the enlightened mind of the master and your own mind, this is the extraordinary causal factor of suddenly being able to guide the mastery of primordial awareness.

In order to practice this profound yoga, you need intense faith in the teachings and the lineage of its masters. Once you have threefold confidence\textsuperscript{172} the essential point is complete in all its detail.

Taking control from the outset of the retreat, as above, abandon all roaming and moving about and, from 4:00 a.m. on, first do the preparatory practices once then, in the same way, follow on with the \textit{Assembly of All Masters of Pure Awareness} in due order, ending the session at 7:30.

After doing the water torma offering and offering of fragrant smoke, take breakfast.

At 9:30, in the second morning session, on the basis of the lineage prayers and the real transformation of your perception, begin the familiarisation practice of the \textit{Assembly of All Masters of Pure Awareness}, ending the session at 12:30.

Then, staring at 2:30, do the first of the afternoon sessions, and, after the long-life practice, offerings and praises and

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{171} The form of the deity appearing (i) as a perceptual object, (ii) in the sensory perception of someone else (iii) and as a mental object.
\item \textsuperscript{172} Trusting confidence, longing confidence and absolute certainty.
\end{itemize}
\end{footnotesize}
summoning of the life-force from the Assembly of All Masters of Pure Awareness familiarisation practice, recite whichever meditation–deity practice you are doing along with the complete series of prayers of aspiration and entreaty. Ending the session at 5:30, also do the burnt-offering or sur.

In between sessions attend to the experiences mentioned in the recitation manuals.

In the second afternoon session from 7:30 on, once again practice the familiarisation practice of the Assembly of All Masters of Pure Awareness until 10:30 and then, having completed the offering of the body, dissolution and reappearance, do prayers of dedication and aspiration thoroughly permeated with perfect loving kindness as well as reciting prayers of understanding everything as sheer radiance, over and over again.

I would request that you do

- the Assembly of All Masters of Pure Awareness for two months and fifteen days
- similarly, the secret practice, Naturally Liberating All Suffering, for two months and fifteen days
- wrathful guru Takhyung 'Barwa for forty-five days
- the three activities of the familiarisation practice of the deep blue wrathful guru, the heart-practice Embodiment of All Great and Glorious Ones\(^\text{173}\) for ninety days

\(^\text{173}\) Tib. thugs sgrub dpal chen ’dus pa
• The Glorious Subjugator, Yama, Lord of Death\textsuperscript{174} for forty–five days
• Hayagriva, Playful Dance of the Three Realms\textsuperscript{175} for forty–five days
• Vishuddha, the Unified Equality of All Buddhas\textsuperscript{176} for forty–five days
• Kilaya, the Glorious Subjugator of the Hosts of Mara\textsuperscript{177} for forty–five days
• Yumka, Queen of Great Bliss\textsuperscript{178} seventy–five days
• and the Activity Feast of Tara for twenty–one days

each one of which will create a link satisfying your every wish.

Tenthly, when doing the complete familiarisation practice of the extremely secret guru yoga called The Secret Essential Sphere\textsuperscript{179} for a month and twenty days, it is extremely important to embrace all practice of familiarisation and approach with the three excellences\textsuperscript{180}.

To prevent obstacles to realisation and so that blessings swiftly enter, following the profound prayers to the various lineages, in order to purify your experience of appearances as ordinary, clearly visualise yourself as Buddha Vajradhara in union with

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{174} Tib. gshin rje ’chi bdag zil gnon
\item \textsuperscript{175} Tib. rta mgrin khams gsun rol pa
\item \textsuperscript{176} Tib. yang dag sangs rgyas mnyam sbyor
\item \textsuperscript{177} Tib. phur pa bdud dpung zil gnon
\item \textsuperscript{178} Tib. yum ka bde chen rgyal mo
\item \textsuperscript{179} Tib. yang gsang bla sgrub thig le rgya chen
\item \textsuperscript{180} The excellent beginning which is the enlightened attitude, the excellent middle section which is beyond all conceptualization, and the excellent conclusion, the dedication.
\end{itemize}
\end{footnotesize}
his consort. Since, in order to purify attachment to illusory phenomena, you have to fully experience bringing everything onto the path of the inseparability of penetrating insight and skilful means and really actualise the primordial awareness which is the great dharmakaya that is the fruit (of the accumulation of wisdom), you should make the embracing gesture of the inseparability of appearance and emptiness accompanied by the blessing mantras of vajra—sceptre and bell.

The rest is as in the recitation manual.

You will certainly also need to know the appropriate fire–offerings to insert into the approach practice of each of them, and it is said that you will also finally require the pacifying, increasing, magnetising and wrathful fire–offerings in order to complete and multiply the practice of familiarisation.

Concentrating on the practice of the Assembly of All Masters of Pure Awareness, you will need to know how to put the meditations of each deity described in the meditation manual into practice.

Throughout the retreat, beginning, middle and end, outer, inner and secret, it is of great importance that you correctly establish what activities to adopt and those you should reject. As long as your outer and inner tantric commitments are not in harmony, no blessings will come from food and wealth and nor should you indulge in them. Nor should you permit dogs, cats and the like into the retreat hut.

Thus, as The Wish–Granting Gem, the principal teaching of the oral lineage of the secret Anuyoga precepts concerning the completion–phase, says, “Since there are the paths of the
psycho-physical ‘airs’, the ‘inner fire’, yoga posture and the empowerment of timeless awareness and penetrating insight, the skilful means path of secret meaning and so on, the longest (practice) is said to take a hundred and five days, the middling seventy-five and the shortest twenty-one’.

Cutting yourself off from the external, in the first morning session, as soon as you have finished reading through the preliminaries, practice the ‘airs’, ‘inner fire’ and yoga postures, one immediately following on the other, without the least attachment. In this regard, if you can’t keep purity of perception, you should at least know how to deal with body and speech.

Then, in the breaks, when the higher practice of accomplishing has been fully established, you will need to do the lower practices181 of ‘liberating’ antagonistic and obstructive spirits, the ‘close approach’ practice for the oath-bound protectors, and, at the same time, the reversing practices connected with either the wrathful blue guru of the Embodiment of All Great and Glorious Ones or Vajrakilaya, whichever is suitable, for nine or seven days, as well as the unobstructed subjugating activity of direct intervention. It is also good if the various retreat centres do them in community, and, as this is concerned, the activities of pacifying, enriching, magnetising and destruction should be performed in an unobstructed manner. There are important reasons for this..

How are the outer, inner and secret practices of the main section to be performed? According to the stages of guidance

181. Tib. smad las.
found in *The All–Surpassing Realisation*\(^{182}\), the practice is as follows: In order to teach the ultimate quintessence of the six million, four hundred thousand verses of the Great Perfection tantras, profound enlightened intention of the category of esoteric instructions, the profound explication called *The All–Surpassing Realisation*\(^{183}\), the ultimate and raw inconceivable meaning of the dharmadhatus, first of all the master who teaches it should be fully qualified and, especially, experienced in cutting through resistance to primordial purity\(^{184}\) and direct realization of spontaneous presence\(^{185}\), his mind like refined gold and completely untouched by the stain of broken tantric commitment, and, with such qualities, also necessarily trained in the various stages of the explanatory texts.

**NAMO MAHAGURU GYANAKARAYE**\(^{186}\) — To the Great Master ‘Source of All Wisdom’ I bow down.

This is the mind–training chapter from *The Esoteric Instructions on All–Surpassing Realisation*\(^{187}\).

First do the external practice of distinguishing samsara from nirvana\(^{188}\) for a period of seven days.

---

182. Tib. rdzogs chen khrid yig ye shes bla ma, a guide to Dzogchen practice by Jigme Lingpa.
183. Tib. ye shes bla ma
184. Tib. ka dag khregs chod
185. Tib. lhun grub thod rgyal
186. Transcribed as JÑANAKARAYE, but generally pronounced as indicated here.
187. Tib. khrid yig ye shes bla ma
188. Tib. ’khor ’das ru shan
Second is the internal practice of rushān, reciting OM AH HUNG seven hundred thousand times and more.

Do the practice of purifying the body for seven days, the purification of speech sealing outer experiences and the inner psycho–physical aggregates\(^{189}\) for a period of three days each, the creative potential for outer appearances and for inner psycho–physical aggregates for a period of three days each, and the purification of sealing and of creative potential for half a session each.

You will then need to train for twelve days in the following: Three days for ‘softening’\(^{190}\), three for entering the path, three for the arising, persistence and dissolution of mental contents, three for resting in the natural state, sustaining fresh and peerless insight.

Then, for the trio of shravakas, bodhisattvas and tr’ōvos\(^{191}\), a day each.

For the main practice, at the start of the session do the preliminary practices called The Excellent Path to Omnisce and immediately enter the session–proper by reciting The Purification of the Pure Realms of the Three Bodies, The Prayer to be Reborn in the Copper–Coloured Mountain and The Ocean of Accomplishments one after the other. Each session should end with The Prayer of the Ground, Path and Goal.

\(^{189}\) Skt. skandha

\(^{190}\) Tib. mnyen btsal

\(^{191}\) Tib. nyan thos byang sens khro bo gsum—pious listeners, bodhisattvas and wrathful ones.
When practicing the principal section, do so in accordance with the familiarisation practice of the extremely secret guru yoga.

During the breaks it's extremely important that you study each chapter of The Precious Treasury of the Basic Space of Phenomena in turn, without skipping any.

Once you have realised the fundamental awareness, the great and primordially pure essence calmly abiding like a mother by means of cutting through, and then, using the final leap into primordial being to familiarise yourself with and realise the infinitely vast manifestation-aspect of the ground of being—the manifest appearance of the potency of awareness for example—having recognised that, in the intermediate state, the essence and its natural expression are no different in nature than the sun and its rays, each instantly knowable for what they individually are just as a child resembles its mother, then, since the intermediate state has no inherent nature of its own, this is buddhahood.

What this means is that, starting with The Oral Lineage Wish—Granting Gem and The All—Surpassing Realisation, you receive the direct outer, inner and secret oral instruction of the master. Through body, speech and mind and an understanding, experience and realisation based on signs, meaning and symbols, the disciple puts this into practice, thinking how, thanks to of the kindness of those who have

---

192. Tib. chos dbying rin po che'i mdzod  
193. Tib. khregs chod  
194. Tib thod rgal  
195. Tib. snyan brgyud yid bzhiin nor bu  
196. See above, n.180.
attained the ship of the Great Perfection transmission–lineage headed by the Guru in union with his consort, it is now possible to do so. Rejoicing in his or her good fortune, with great joy and enthusiasm, based in the continuum of the inseparability of meditator and object meditated on, seer and what is seen and all concepts concerning them, he or she establishes the basis for purity of perception and devotion in full confidence. Inseparable from the union of emptiness and compassion, the fire of perseverance blazes up. As is said,

Even though they have penetrating insight, power and strength, for those with no perseverance, none of these will protect them.

Thus, not letting a single day or a night go by, practice the outer, inner and secret aspects of the preliminaries until a definite conclusion is reached and never imagine that they are just ‘beginners’ Dharma’.

Having obtained the support of the four stages of cutting through resistance to primordial purity197, essentialising the practice of direct realization of spontaneous presence along with all its branches, exert yourself in the skilful means that will lead to the attainment of the position of a holder of the enlightened state of indestructible reality in a single lifetime. In this regard, as it says in the tantras,

If cutting through resistance to primordial purity does not actually cut through,

197. These are the stages of (i) abiding, (ii) non–wavering, (iii) sameness and (iv) spontaneous presence.
direct realization of spontaneous presence will simply become a cause for deluded grasping at forms.

Until such time as you are no longer defiled by the energy that arises from the deluded appearances of dualistic grasping, realising the essential meaning of the radiance of awareness, the essence of suchness, just as it is, the deepest implication of the inseparable primordial purity and spontaneous presence of the three kayas and continuously recognising the great and non–dual primordial awareness, whether during or following the session in the post–mediation state, remain in invincible non–meditation free of all distraction and beyond any idea of hope or need.

As it says in The Instructions for Mountain Retreat\textsuperscript{198} by Rig’dzin Jigme Lingpa:

Food should be neither too much nor too little and clothing kept down to just one cotton shawl. Son, you should not utter a single word through the opening, and not even the retreat–assistant saying the slightest thing. Having given rise to complete revulsion for samsara and to the firm conviction that the hour of death is uncertain, give everything else the name and seal of ‘retreat’. Before your door put up a notice that you are in retreat.

Abandon your continuous discursive thinking.

\textsuperscript{198.} Tib. \textit{ri chos zhal gdams}
When you hear something outside you immediately look, when someone speaks you listen. If you meet someone at the door of your cave and start chatting, asking and conversing without end, you will lose yourself to the objects of the six senses and the virtue of your retreat will slip away. When your attention strays to outer objects, realisation is lost to the outside, hindrances enter in, and, adrift in such bad habits you will simply waste your months and years in retreat.

For the mind habituated to obstacles, counting up the years and months of retreat is just so much dust. Where the stream of consciousness becomes ever stronger and it’s not transformed, your retreat has dissolved into the ordinary and this is surely a cause for shame.

As you practice with tenacity, it is fine if you fall ill or if you die, fine if you cultivate creation and completion, fine whatever you do. The ineffable essence of your mind is not obscured by ordinary intellect. Without cultivation or distraction, without bias or doubt, resting without the slightest distraction in causeless meditation, do not lose track of present awareness beyond all contrived change or establishment.

So, as in the life-stories of previous holders of the lineage of transmission, turning your back on the land of your birth and earnestly applying yourself throughout your remaining days, take up residence at the foot of a cliff, needing only animals for
companions and abandoning all need for food, clothing and
distracting conversation in accord with the four ultimate goals
of Lord Atisha’s Ka’dampas—to set the depths of one’s heart
upon the Dharma, to set one’s goal as a Dharma practitioner
upon the status of a beggar, to live out one’s beggar’s life until
one dies, and to die alone in some isolated spot—if you throw
in your lot with that of all other practitioners, it is said, no
demonic force will ever be able to harm or interrupt you.

In brief, when you are bring phenomena to complete purity
only a fully qualified spiritual master is of use. Not even
parents who give you honest advice can help you, and there’s
nothing for it but self-control—only you can cut the rope that
binds you. You have be like a deer who’s escaped the net.

Not allowing the vows taken at the time of retreat and practice
to be cut is similar to planting a stake—You need persistence.
Not just slipping back into ordinary-mindedness when
meeting with conditions of happiness and sorrow, good and
bad, you have to be as unshakeable as the love of a new
mother. In addition to your being gentle and calm in all
circumstances, your body is on the meditation seat, your mind
within your body and never separate from the true form of
emptiness and compassion, mindful, alert and vigilant at all
times as regards all that can be known.

As long as you are defiled by discursive thoughts
of the three times,
good thoughts, bad thoughts and those that are
ethically neutral,
if you don’t fall into any extreme
there’s no one to differentiate between arising and
liberation.
If awareness does not stray toward your own side, over here, nothing more is needed.

Though you meet with a hundred scholarly saints and a thousand accomplished yogins, though you come across an infinity of secret instructions, there is no further need for purification or the establishing of conclusions.

Where the session and pause between sessions are one and continuous there is no separation between meditation and post–meditation. Indivisible and of one taste — how extraordinary!

Since, aside from study of explanatory texts in the pauses between sessions, it is extremely inappropriate to engage in careless amusement and meaningless and empty chatter, laughing, fooling about and so on, it’s crucial never again to get involved in such activities.

Furthermore, so as not to become dependent on the meaningless, it is also forbidden to continually wander about freely inside the retreat centre and so forth. You should clearly understand that the activities of the monastic community and the specific activities of the body, speech and mind of those in retreat are significantly different. As is said, the activities of a retreatant are necessarily like those of someone who is ill. If, as is said, surpassing their due ration of food or wanting to sleep on the sly, a group of retreatants living together do not keep the rules, how can this be conceived of as a respectable model
of the non-sectarian teachings, a veritable ‘second diamond throne’, a retreat-centre of the Secret Mantra Vajrayana?—In what way is this ‘monastic discipline’?

Carefully respect everything told you by the retreat leaders. Similarly, their tours of inspection and of the meditation-cells are also according to rule. It is essential that a watch be kept over what sort of activity is and is not sanctioned both in and out of session. Furthermore, you should immediately respond to assembly horns, the gong and such like. Correctly maintaining counts and set times, understand that being aware of what is and is not permitted is of extreme importance.

Finally, there are also the stages for closing the retreat at the end of three years, three months and three days199.

Taking what is explained in the recitation manuals of the Assembly of All Masters of Pure Awareness and other such texts, one is advised to relax it little by little, firstly calling on masters, holy sites and meditation supports filled with great blessings and so on, but keeping away from ordinary worldly people and worse (e.g. those with broken commitments and so forth).

As for the Mahayana sangha,
they dwell in the positive,
dwell in the upright,
are deserving of salutation and homage,

199. Rinpoche, himself, added an oral note here: ‘Phyogs gsun actually refers to the three series of fifteen days from new moon to full moon, full moon back to new moon and a further fifteen to full moon again, but nowadays everyone calls this three years and three months.’
are worthy of being greeted with joined palms...

As stated here, it is absolutely necessary that, when others see them, they be encouraged to considered them with heartfelt faith and devotion.

Externally, his mode of conduct resplendent in self–discipline, internally, his mental stream moistened by the enlightened attitude, secretly, his realisation ablaze with the experience of bliss–emptiness, he is the hero who acts for his own and others' benefit as one and the same.

Perfect master adorned with the three levels of precepts\textsuperscript{200}, accomplished guide—master of all scriptural traditions of sutra and tantra without exception—all–pervading, those beyond training being especially noble and extraordinary.

Throughout all my births and lifetimes aside from you, you hosts of the Three Roots, the dakinis and the Dharma protectors, I have no other refuge or place to repose my hopes.

---

\textsuperscript{200} Tib. \textit{sdom gsun}, the precepts, vows, and tantric engagements pertaining, in order, to the pratimoksha, bodhisattva and mantra teachings.
Look upon me with compassion, and, with the vast power of your timeless awareness, grant me your blessings and supreme accomplishment, dispel all obstacles and bring me to the perfection of practice.

Perfectly liberated from the tether of mentally contrived ‘view’, grant me your blessings that I may arrive at the exhaustion of phenomena into absolute suchness, the naked and transparent primordial purity of unmediated awareness.

Grant your blessings that I perfectly realise the goal, within the vast heart of the youthful vase body finally reaching the stronghold of self-cognisant awareness without the least change or transition.

Now a few words in conclusion:

Always maintain your training by means of the peerless and glorious master, the white radiance of the eternal and all-encompassing spontaneously accomplished enlightened activity born of the ocean of the two wondrous accumulations which dispels the dark gloom of ignorance throughout samsara and nirvana and bestows the glory of great bliss.
Following from the stages of the outer, inner and secret preliminary practices
of the quintessence of the vast and profound Great Perfection,
this is the ladder to liberation, the downpour of blessing of the entire intention of all tantras
without exception
and the essential point of all pith-instruction,
the sovereign wish-granting gem fulfilling the hopes of all who seek liberation.

From the unbroken succession of masters of pure awareness,
a golden garland of lineal-transmission, a veritable nectar-ocean of secret instruction,
it is the very speech of the lordly lama who has correctly experienced it,
the ultimate distillation of unmistaken quintessential practice.

Nevertheless, because of the enormous power of karma and the negative mental states, study and reflection are of the lowest order,
and, because of our ignorance, I and those like me have great difficulty in realising.

We have met with the King of Dharma, the Buddha in person.
Let us not nonchalantly look down on these instructions but put them into practice.

Though this handbook on view, meditation and action
will be of no use to scholars and realised masters whose knowledge is complete, I pray that it is of benefit for unintelligent persons like myself.

However, because of not understanding the profound sense of the main text we have not performed the outer, inner and secret sections by stages. Before the Three Roots and the ocean of masters of pure awareness, I confess all lack of understanding, misunderstanding and understanding that is either partial or biased.

Starting with this, and just as the Victorious Ones of the three times have always done, in order to bring to perfection excellent conduct, I dedicate all merit I have accumulated throughout the three times to the infinity of sentient beings extending to the farthest reaches of space.

You supreme protectors of living beings who have accepted the responsibility of the teachings, supreme holders of the doctrine filling the three realms in their entirety, starting from today and until such time as I reach enlightenment, may even I never be separate from the sublime master, the matchless lord,
and, expounding and propagating the treasury of the holders of the sacred teachings, the glorious protectors of beings, may I act so as to powerfully bring about the well–being of all that lives.

Just as Mañjuvira\(^ {201} \) did, having perfectly established all beings on the essential level through whatever merit I have accumulated throughout the three times, may I manifest the primordially pure original and natural state.

Thus, wishing to benefit those of noble family who have entered the door of the teachings of mahamudra and maha ati, and especially, primarily, to clarify the practice for those of my fortunate students who have adopted and are engaged in cultivating The Heart–Essence of the Great Expanse, I was planning to write something like this when I was requested to do so by a few friends.

Then, recently, while I was giving the empowerment and scriptural transmission of The Heart–Essence of the Great Expanse to the retreatants in the Sanctuary of Unwavering Mediation Temple at Samye, though my own knowledge and education is minimal, not only have I continuously been blessed by the kindliness of many holy masters, but the lord whose name is actually so difficult to pronounce, and who, if I were to give him some trumped–up title, I would call the Lord of All Mandalas, He Who is Identical with the Lord Vajradhara, my kindly and holy root lama, Dilgo Khyentse, Wielder of the Vajra–Sceptre’s unerring speech ordered me, ‘Compose this, right now!’

---

\(^ {201} \) Tib. ‘jam dpal dpa’ bo, Mañjushri in his aspect as heroic bodhisattva.
So, on the 15th. day of the 4th. month of the 2130th. year of the Tibetan calendar, Chogling ‘Jigme Pälden, that lazy one with pretensions toward the Dharma whose name at this ending of time is similar to that of the great tertön Chogyur Dechen Lingpa’s, wrote this at Karma Gönsar Rig’dzin Ling to the east of the Miraculous Temple in Lhasa in the land of the Snows with the prayer that fortunate beings who have entered the path of the Secret Mantrayana might perfect their meditation and practice.

May it be a cause for just that.

---
202. June 14th., 2003
A Prayer of Entreaty to Great Tertön Chogyur Lingpa

Lord of all mandalas, Lake-born Wielder of the Vajra, appearing in the bodily form of a supreme master of pure awareness, Great Tertön Lord, sole refuge for the many beings of the Land of the Snows, at the feet of Chogyur Lingpa I pray.

This was spoken by Khyentse Wangpo.
OM SOTI SIDDHI—May all that is auspicious come to perfect completion.

Padmasambhava, you who attained the rainbow body, the enlightened bodily form of great transformation, master of the treasury of compassion, you who hold the white lotus in your hand\(^{203}\), and especially you host of holders of the pure awareness of immortality, please grant a vast downpour if the elixir of indestructible life.

Prince Lhasé Murub Tsänpo, supreme heart-son of the Lord of Uddiyana, the sole refuge of beings in the dregs of time,

\(^{203}\) Skt. Padmapani, one of the names of the bodhisattva Avalokiteshvara.
you who have willingly accepted to take birth in *samsara*,
to Chogyur Dechen Lingpa I make this prayer.

Illusory dance of primordial awareness and of the three mysteries\(^{204}\),
great perfection of the very mind–essence of *Uddiyana*\(^{205}\) 
Padmasambhava, 
fearless\(^{206}\) in your pervasion of the three planes\(^{207}\) of the realm of the Light of Dharma, 
I request that the life of the *glorious*\(^{208}\) master be stable and firm.

While never stirring from the non–arising dharmadhatu, 
through various skilful means you are the basis of benefit and well–being for both the teachings and beings. 
*Auspicious Lord of Speech*\(^{209}\), *master of the teachings*\(^{210}\), *glorious and excellent*\(^{211}\), 
may the lifespan of your enlightened bodily form be as stable and firm as the indestructible essence of *vajra*.

At this time of the fierce arising of the poison wind of the five degenerations,
now, as the vows and aspirations of the bodhisattva start to vanish, to prevent them from disappearing completely, marshalling the indestructible forces of the sublime altruistic intention of bringing benefit to others, please turn the wheel of the vast and profound Dharma.

By the power of the single-pointed and devoted prayers to the blessings of the ocean-like Three Jewels and the infallible link between the observably manifest and ultimate reality made by myself and others, may the lotus feet of the glorious master be firmly established forever.

The retinue of devoted students perfectly training, may the surface of the earth be covered with perfect activity of greatest goodness, and, when all goals have been fulfilled exactly as wished, may auspicious omens of good fortune arise.

Thus, on the occasion of the consecration upon the golden throne of the supreme Chogyur Lingpa, Orgyen 'Jigme Pälden Rinpoche, on the day of the enthronement, the 10th day of the 6th. month of the water horse year, 17th. of the Tibetan Sexagenary Cycle, as an addendum, these auspicious verses of long life were written at the Diamond Seat of the upper plains of Taglung by the throne-holder and protector, Taglung Tsetrül Rinpoche Tenʼdzin Gyamtsʼo, and may they serve as a cause for all that is auspicious to arise in all directions.
A Prayer Requesting the Stability of the Life of the Third Incarnation of the Great Tertön Chogyur Lingpa

OM SOTI—May it be auspicious.

To Padmasambhava of Uddiyana\textsuperscript{213}, deathless Amitayus, Vijaya, kindly Sita Tara\textsuperscript{214} Tanglong Gyälpo and the five orders of long-life deities I address this prayer: may the life of supreme incarnation Chogyur Lingpa be stable and firm.

To Vajrakumara and his consort Triptachakra, to Vajravarahi, the five Ts'erimga sisters, the Mänmo and to all Dharma protectors who watch over and guard the forces of the good, I pray:

\textsuperscript{213.} Tib. Orgyen. As before, the words singled–out in italics in what follows are translations of the names of Orgyen Pälden 'Jigme Rinpoche, highlighted in the same manner as mentioned above.  

214. The trio Buddha Amitayus, Ushnishavijaya and White Tara are often represented together in Tibetan literature and painting as 'the three deities of long life'.

187
may the life of the supreme incarnation be stable and firm.
By the blessings of the truth of my prayer
may the life-force of Chogyur Lingpa, this emanation of
enlightened qualities
upon a golden throne supported by fearless lions,
be more solid and indestructible than a diamond crag.

Primordial essence, like the sun and the moon
untouched by the least cloud of sin or stain,
may the lifespan of the enlightened bodily form of Orgyen
Chogyur Dechen Lingpa
be more enduring than the vastness and purity of the ocean.

May all obstacles, negative circumstances and malicious
hindrances
to the enlightened activities that bring about the enlightened
incarnation of the glorious master never arise
and may he continue to strive for such supreme blessing.
May the truth of my prayer be realised in all its perfection.

*This prayer for the stability of the life-force of the third incarnation
of Neten Chogling was written by the 4th. Tsike Chogling, Rig 'dzin
'Gyurme of Lhasa, on the 4th. day of the 11th. month of the wood monkey year, the 2131st year of the Tibetan calendar.*

---

215. Tib. 'jigme.
216. Tib. Pālden.
217. December 16th., 2004
A Verse Requesting that the Lifespan of the Further Incarnation of Chogyur Lingpa Last Forever

The miraculous manifestation of the Victorious Ones of the Three Kayas, is the emanation body of Dharma King Urgyen 'Jigme Pälden. May the transmission of essential meaning and ultimate intention enter our hearts and may the illusion of birth, death and intermediate state be purified.

Thus this prayer that Orgyen 'Jigme Pälden, further incarnation of Chogyur Lingpa, remain and dwell here forever as supreme protector of the Doctrine and of beings was composed by writing down whatever came to mind by Drubwang Lungtögyal ‘än, master of accomplishment, also known as the illustrious Khenchen Achö, at the request of Rinpoche’s disciples in India and Tibet. May it be meaningful.

---

218. Amitabha as the dharma-kaya, Avalokiteshvara as the sambhogakaya and Guru Padmasambhava as the nirmanakaya, as remarked by Khenpo Achö on meeting with Chogling 'Jigme Pälden Rinpoche in 2006.
A Long–Life Prayer for Chogyur Lingpa Rinpoche from the Symbolic Writings of Dakini Künzang Wangmo

To you, Amitayus, essence of primordial wakefulness as individual discrimination, and to Padmasambhava, deathless lord protector, master of pure awareness, esteemed rishis and deities of longevity, I pray.

May the lotus feet of ocean–like Dharma King ’Jigme Pälden, mind–emanation of the Lord of Uddiyana and incarnation of Chogyur Lingpa, stand firm and unmoving within the indestructible nature of all and everything, and may the brilliant white radiance of his buddha activities completely fill the three planes219, continually dispelling the darkness of the negative thoughts and actions of the beings of the three realms220, those he trains, so that the aims of all beings come to spontaneous fulfilment.

219. Celestial, terrestrial and subterranean.
220. The desire realm, realm of form and the formless realm.
Thus, in response to a request from the entire student body of the lord’s Hong Kong Dharma centre, may this prayer from the heart of Künzang Wangmo, also known as ’Drön’dül Chöying Wangmo, the least offshoot of the family lineage of Düd’jom Lingpa, be realised exactly as expressed.
A Lovely Song for Establishing Deathlessness
A Prayer to Stabilise Life

OM SOTI—May it be auspicious.

Lake–Born Wielder of the Vajra, master of the pure awareness of deathlessness, wisdom dakinis with power over life and you host of beings who establish the true words of the Sage, now, today, bestow the great and wondrous blessing of the empowerment of long life.

Marvellous aspiration taking perfect birth from a stainless lotus, miraculous emanation of Chogyur Lingpa, mind emanation of the Lord of Uddiyana, ’Jigme Pälden by name, please let the life of this great being who benefits all he meets be stable and firm.

Perfectly filled with a vast lake of the nectar of power over life and death,
his enlightened body an excellent vase brimming over with youthfulness
and streaming with the ambrosia of his enlightened activity to dispel the longings of those with good fortune,
please let the life of this being
whose waves of blessing satisfy all that could be desired be stable and firm.

The great wave of his enlightened intent all-pervading as the light of the sun and moon,
his great Dharma system radiant as the thousand-spoked wheel
and the hub of its practice including all within the compass of its benefit just like space,
please let the life of this constant companion be stable and firm.

With uncontrived renunciation and enlightened intent,
utterly eschewing the least thought of harming others and casting it far from his heart,
he who has actually realised the real face of the ultimate nature:
please let the life of this yogin of the vast expanse of space be stable and firm.

Holder of the treasury of the tantras, transmissions and secret instructions of both the transmitted precept and concealed treasure traditions of the early translation school,
he has brought to perfection and fully extracted the quintessence of the oral teachings.
May the life of this genuinely wise guide who leads those who can be trained to the isle of freedom
with an ocean of teachings of sutra and tantra be stable and firm.
Drawing the great darkness of this age of degeneration to a close,
with the great and radiant wave of hundreds of thousands of
tall–encompassing enlightened activities,
please let the life of this holy being which is like a wondrous
and glorious festival of peerless benefit
utterly pervading the three planes be stable and firm.

His peerless aspiration the ornament of the divine forest of
meditative concentration,
the king of wish–granting trees bringing benefit to all,
matchless ship’s captain,
may the life of the great treasure revealer Chogyur Lingpa,
guide of all beings in the six realms, be stable and firm.

By the unwavering power of the truth my own and others’
firm faith and tantric commitment,
the force of the truth of the Three Sublime Jewels, Three Roots,
three kayas
and the unfailing ultimate nature in all phenomena.
I pray that the life of the glorious master endure forever.

May his lifespan be as firm as the invincible essence of vajra
and his deeds never diminish but shine like the sun and
moon.
Having stirred the ocean of those who can be tamed in all
realms of being to the very depths,
may his enlightened activities spontaneously realising the
twofold goal blaze forth in all their glory.

221. Celestial, terrestrial and subterranean.
Thus this long-life prayer for the glorious master entitled A Lovely Song for Establishing Deathlessness was spoken from his heart for the benefit of the pupils of the Lord protector by Rig’dzin Namka’ Gyamts’o Rinpoche who is referred to as an incarnation, during the afternoon session on a Thursday after lunch, the 8th. day of the 12th. Horpa month of the year of the water sheep, the 2130th. of the Tibetan calendar.

The Downpour of Blessings
A Prayer of Entreaty Invoking the Essence of the Transmission of the Enlightened Mind

EMAHO—How extraordinary!

Venerable Lord, Guru Rinpoche,
you are indeed the very embodiment
of the compassion and blessings of all buddhas.
Sole protector of all sentient beings,
heart and soul, to you I offer my body, wealth,
heart and mind, my very being without the least reticence.
From now until I attain the state of enlightenment,
in happiness and sorrow, good and bad, high estate or low,
Great Protector, Lotus–Born Lord, please care for me. Heed me! Think of me!
Within unfabricated pure awareness, vividly clear,
OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

Recite this as much as is appropriate and then, in the breaks,…
NAMO—Homage to you
Essence of all tathāgatas throughout time and space, Great Lord Padmasambhava, one with and inseparable from my root master of infinite kindness, please turn your face to me and look at me. Of your knowledge, loving-kindness and capacity, please bear witness to the realisation of my prayer exactly as expressed.

Putting behind me the inescapable dark fortress of samsara with its continually shifting confusion, let me seize the throne of fearlessness in unfamiliar places of hermitage, and, with all outer, inner and secret obstacles arising as favourable and supportive circumstances, having established myself in the activities of the dakinis and Dharma protectors, may all my goals be spontaneously attained without the least obstruction.

May the veils of the foolish actions of my body, speech and mind born of my beginningless ignorance and momentary confusion throughout all of my lifetimes and of my deluded and dualistic grasping at subject and object along with all latent predisposition toward them be utterly purified and cleansed in this very session.

All doings of my three avenues of action223 arising as a cloud of pleasing offerings to the kindly root master and the host of deities of the Three Roots, all appearances, sounds and awareness genuinely assuming the nature of deity, mantra and dharma-kaya, purifying concepts stemming from the five poisons into the expanse that is the five kayas that essentialise

---

223. Body, speech and mind.
primordial awareness and having brought the four visions to the level of perfect conclusion, may I attain liberation in the stronghold of the primordially pure and spontaneously realised enlightened intent.

In general, may the precious teachings of the Victorious Ones spread and endure throughout all of space and time, the intentions and aspiration of the great and saintly holders of the doctrine be spontaneously realised, the enlightened activity of these great beings fill the entire Saha world with its brilliant radiance, and, throughout this vast realm, all harm from the four elements, all earthquakes, fires, hurricanes, floods and so forth, and all epidemics, warfare and the like be utterly pacified without remainder so that all beings enjoy the glorious wealth of happiness and peace that stems from mutual kindliness and love.

Henceforth freeing myself, once and for all, from all harm toward sentient beings, my fathers and mothers, just as a mother does, may whatever I do with my three doors ripen for the benefit of all beings, and, by sharing in the lot of our mutually related parents and children, like the wish-granting jewel may I be a refuge and protection for all beings lacking shelter and safe haven and a source of both benefit and happiness to them and attain the power and capacity to establish them firmly on the path to liberation.

224. Nirmanakaya, sambhogakaya, dharmakaya, swabhavikakaya and jñanadharmakaya.

225. Revelation of suchness, increase in experience, maturation of insight, and the exhaustion of all phenomena into suchness.

226. Tib. mijé shing, ‘The Field of Forbearance’, the name for this world.
Until the ocean of samsara is completely emptied, without the least regret or irritation may I spontaneously and effortlessly perform whatever skilful means are necessary to train those receptive to being trained, and, like the three royal princes—the bodhisattva lords of the three families—Padmasambhava, ‘King of the Victorious Ones’, along with his consort, Vimalamitra, Jetsün Mila and so on, work for the well-being of living beings.

In brief, at all times and in all circumstances, even if confused mental impressions and negative mundane activity arise because of hidden propensities despite my study, reflection and meditation, since their reality is never established, may I attain the power to stir up samsara from the depths by means of the ten powers227 and four fearlessnesses228.

More especially, having taken birth as the chief student in the delightful Dharma festival of the great secret of the Great Lord

227. The ten powers of a buddha are (1) Knowing what is possible and what is not possible, (2) knowing the results of actions, (3) knowing the aspirations of men, (4) knowing the elements, (5) knowing the higher and lower powers of men, (6) knowing the path that leads everywhere, (7) knowing the origin of kleshas, which leads to meditation, liberation, samadhi, and equanimity, (8) knowing previous lives, (9) the knowledge of transference and death, (10) knowing that the defilements are exhausted. Those developed by bodhisattvas are (1) reflection, (2) superior reflection, (3) acquisition (4) discriminative awareness, (5) aspiration, (6) vehicle or (7) conduct (8) transformation, (9) enlightenment (bodhichitta) and (10) turning the doctrinal wheel.

228. (i) Fearlessness in the knowledge of all things, (ii) fearlessness in knowing all the cessations of corruption, (iii) fearlessness according to the definitive prophetic declarations that these things which are intermittently cut off on the path do not change into something else and (iv) the fearlessness that the path through which all excellent attributes are to be obtained, transformed and established, is just what it is.
of Uddiyana, supreme chief of the ocean of masters of pure awareness, granting confidence to an infinity of beings as their supreme guide in the Citadel of Lotus Light, scattering the clouds of the activities and negative mental set of ignorant and dualistic fixation on the difference between samsara and nirvana may I attain the capacity for liberation into the all–encompassing purity of appearance and existence.

By the power of the truth of the blessings of the ocean of masters of pure awareness of the Three Roots, my own accumulation of merit throughout the three times and the unfailing cause and result that pervade phenomenal reality, may the outcome of my prayer be swiftly realised just as formulated.

OM HRIH PEMA NIRTISHORI HUNG OM DHARE DHARE
  BHENDHARE BHENDHARE SOHA

    May virtue increase in power,
    the force of my aspiration grow stronger
    and all negative activity swiftly be purified.

MAMAKOLING SAMANTA

Thus, while once in three year retreat at the Asura Cave, the sacred site of accomplishment of Guru Padmasambhava, with firm and trusting faith in the unfailing master and Three Rare and Sublime jewels above and considering the total confusion of sentient beings trapped in samsara below with overwhelming compassion, it occurred to me that this was an opportunity to do something for the benefit of others and lead them toward the limitless goal.

With confidence in the power of dedication and aspiration as expressed in the profound Secret Mantra combined with a complete
cutting-through serving as a clear cause for a prayer of dedication of this nature that would perfectly purify the roots of virtue, Chogling 'Jigme Palden formulated this aspiration on the 10th. day of the first month of the year 2135 in the Tibetan calendar229.

MANGALAM DZAYANTU—May its blessings be utterly victorious!

May the blessing of the manifestation of the continuous ocean of the great incarnate treasure revealer, Chogyur Dechen Lingpa, Tamer of Beings, and of his teachings pervade all of space and time—an ever-increasing benefit of spiritual and temporal happiness and well-being.

—HUNG—

May there be auspicious blessings during like the illumined era of the golden age of the coming of the thousand buddhas of the aeon of good fortune to the pure realm of the Primordial Lord, ocean of all five buddha families, manifest dimension of the spontaneous perfection of the five bodies.

May there be auspicious blessings like the vast spread of the doctrine concerned with establishing the enlightened intention urgently requested from Uddiyana, indestructible centre of the thousand million-fold universe and source of the lightning-swift teachings, by Tr’isong De’utsen, King of the Land of the Snowy Peaks.

229. There are several calendar systems used in Tibetan dating, and this year corresponds to the occidental calendar year 1990.
May there be auspicious blessings of the teachings of the Victorious One continuing forever
at Bodhgaya, heart and centre of our world–system,
the doctrine of sutra and mantra spreading throughout the Land of the Snows
and the three Dharma centres established by the abbot, the siddha
and the Dharma King230.

SAMAYA—Commitment

GYA GYA GYA—
Thrice–sealed

Not contradicting the words and sense
of the inscribed letters of the dakini of mystical learning
arisen from the blessing and power of the continuum of ground, path
and goal
that is the mind transmission of the Victorious Ones
and symbolic transmission of the masters of pure awareness,
this treasure is unerring in its realisation of accomplishments.
It is the special teaching of myself, Padmasambhava,
and may the self–produced indestructible state gloriously arise.

GUHYA—It is secret

DHA TIM—The sign dissolves

230. The abbot, siddha and Dharma King are Shantaraksita, Guru Padmasambhava and Chögyü Tr'isong De'utsen, and the centres of Dharma study and practice they established were at Lhasa, Samye and Tr'adrugs.
Translator's Postscript

I would like to thank Rinpoche himself for aid and direction throughout, Khenpo 'Jigme Sonam Tobgyal of Lhündrub Chöling, California for invaluable aid on the first chapter, and especially Pälden Dorje (Markus Lodermeier) for his careful read–through and tightening up of the text once I had finished. Without his precious help it would never have reached the degree of completeness it now has and I am infinitely grateful to him.

Any remaining errors are entirely my own, and, for these, I ask Rinpoche's forgiveness as also the indulgence of the host of peaceful and wrathful deities, dakinis and protectors.

May this text serve as an inspiration for generations of practitioners to come and may any merit there might be in my having translated it bring a little more peace, light and loving kindness into this our benighted world.

As the Noble Nagarjuna put it,

By this merit may all beings
bring to perfection their accumulations of merit
and primordial awareness,
and, having done so, attain the two noble
dimensions of enlightenment
that stem from such accumulation.

The 25th. (or 'dakini') day of the 8th. month of the year of the male earth rat231, Marlborough, ENGLAND.

---

To be added to the printed text

- The Buddha along with his retinue (Shariputra and Maudgalyayana)
- The Second Buddha, Padmasambhava, and his retinue (Mandarava and Yeshe Ts'ogyäl)
- Gyälwang Karmapa, Rangjung Rigpa'i Dorje
- His Holiness Khyentse Rinpoche Dorje 'Chang
- Terchen Chogyur Dechen Lingpa
- Rinpoche with Khenchen Lungtog Tenpa'i Gyälts'än
- Rinpoche with Tülku Dechen Dorje
- Chogling Orgyen 'Jigme Pälden Rinpoche
- Chogling Orgyen 'Jigme Pälden Rinpoche
- At the end please place an image of Vajrakilaya and images of Pälgon Maning, Ekadzati, Rahula, Vajrasadhu and the Five Ts'er'ing Sisters

All of these are to be separated from one another by a blank page of semi-opaque crystal paper covering them.