The Great Gate

A Guide Book to the Preliminary Practices of Lamey Tukdrub Barchey Kunsel

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THE GREAT GATE

FOR ACCOMPLISHING SUPREME ENLIGHTENMENT

A GUIDE BOOK TO THE PRELIMINARY PRACTICES
OF LAMEY TUKDRUB BARCHEY KÜNSEL,

THE GURU’S HEART PRACTICE, DISPELLER OF ALL
OBSTACLES.
THE GREAT GATE
INTRODUCTION

NAMO GURU PADMAKARAYA.

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

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

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

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

Within the profound terma lineage itself there exist numerous kinds, such as higher and lower ones. It is said:
Eastern termas are ripened, like a fruit.
Southern termas are concentrated, like a stem.
Western termas are radiant, like a lamp.
Northern termas are unfolded, like a lotus.
Central termas are firmly planted, like a root.

There are thus five basic kinds. Among these this one belongs to the Eastern termas, the group of teachings that are ripened like a fruit.

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

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

This Lamey Tukdrub Barchey Künsel, the Guru's Heart Practice, Dispeller of All Obstacles, is the heart essence of the glorious Knower of the Three Times and the most unique among all the termas buried under the soil in the land of Tibet. It is the entire essential meaning of the wonderful vast and profound instructions condensed into one. It is the ultimate experience of all the victorious ones of the three times which has never before been proclaimed widely in the past on the surface of this earth. Like the great treasury of the universal ruler, it is totally devoid of any incompleteness in the methods for attaining the boundless supreme and common accomplishments. In order to guide the fortunate disciples quickly to liberation and the level of omniscience by means of this terma itself, there are three topics:

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

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

Namo Guru. On the tenth day of the first winter month in the year of the male Earth Monkey, the great master from Uddiyana, Padmakara, possessing the nature of the vajra body, speech, mind and wisdom of all the buddhas of the three times, was living in the auspicious and blessed place of Red Rock Dense Tamarisk Forest, the stronghold from where the wish-fulfilling holy Dharma originated. He was residing in the three-storied great Dharmachakra of Glorious Samye, in the middle room called Glowing Turquoise Face. By his radiantly smiling face and the majestic splendor of the marks and signs, his body outshone all that appears and exists. With a Brahma-like voice, his speech opened an infinite amount of doors to the Dharma. His mind, without moving from the uncompounded space of the primordially pure depth of clarity, was spontaneously accomplished in all the virtues of wisdom, compassion and power. Thus, he was residing as the main glorious and great one of the whole of existence and peace.

At this time and occasion, his pure entourage of fortunate ones was as follows. The lord of knowledge, the Dharma king Trisong Deutsen; Shri Heruka, Namkhai Nyingpo; Manjushri Heruka, Sangye Yeshe; the Hayagriva siddha, Gyalwa Chog-yang; the one with the transmission of the four rivers of Secret Mantra, Bendey Drimey Dashar; the master in magic power, the translator from Langdro, Könchok Jungney; the sovereign of all kilaya-holders in Po and Kham, Dorje Dudjom Tsal; the one whose mind was equal to the master's, Nampar Nangdzey Vairochana; the great incarnate
bodhisattvas, the prince brothers; and also I, the woman Yeshe Tsogyal who was granted to be the vajra consort. All of us prostrated and with a single voice said:

"Please listen, great master! You are the embodied mystery of the body, speech and mind of all the enlightened ones. You remain as the central figure in infinite mandalas. Without depending on other tantras, texts and instructions, we request you to grant us, in the manner of definite advice, the tantra of unimpeded wisdom which spontaneously arises in your mind's realm of great luminosity." When we thus requested, he answered with a joyful smile on his radiant face and in a voice melodious like Brahma's:

"It is indeed good that you perceive and request in this way. All of you worthy ones, headed by the king, ask whatever you desire, and I shall teach you." At that moment we felt tremendous devotion, joy and courage, and again requested:

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

Thus we asked and Guru Rinpoche answered:

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

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

"Please listen, great master! In general, it is certain that all ones' wishes are fulfilled through supplicating the guru, but since today we must make a prayer which condenses to the essence whatever may be desired, please teach us a special way of making supplication to yourself, Guru Rinpoche, in order to remove all the outer, inner and secret obstacles." Thus he requested, and Guru Rinpoche replied:

"Excellent, excellent, prince! In general, the guru who shows the path to oneself, is the activity of all the buddhas embodied in a single person. In particular, the guru, who gives the instructions in Secret Mantra is even superior to the buddhas of the three times. If one lacks devotion to him, having only mere platitude, then the root of Dharma has become rotten. Especially, the guru of all the practitioners of Dharma in the country of Tibet is essentially only I. I dwell inseparable from the mind of all the dharmaakaya buddhas, I emanate and absorb all the sambhogakaya buddhas. Through showing myself in different ways, though being of one taste with the wisdom of all the nirmanakaya buddhas, I incarnated in order to tame this world in general and Tibet, the land of the red faced ones, in particular."

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

"Having said this, he placed his right and left hands upon the heads of the king and myself. Touching foreheads with Prince Lhasey, he spoke these words with the vajra-like self-utterance of the voice of dharma: [The supplication expressed here is the Barچehy Lamsel]."
[Later] on this occasion, the king and his sons again offered a golden mandala, a garment of brocade, and a vast and unsurpassed feast offering, after which they said:

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

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

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

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

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

1. THE PRELIMINARIES OF THE SESSION

In a secluded place, sit with upright body posture on a comfortable seat and let your mind relax in its natural state. By exhaling the stale breath three times imagine that all evil deeds and obscurations are purified. Think, "I will practice this profound path for the benefit of all the sentient beings pervading space." Then, above your head or in the sky before you, visualize your kind root guru, inseparable from Padma Tötreng Tsal, as the embodied essence of all objects of refuge. With immense faith and devotion recite this supplication, totally abandoning all other hopes: "Essence of all the buddhas of the three times, precious guru, think of me! Bestow blessings to ripen and free my being!" Recite this as many times as you can. At the end, imagine that the guru melts into light and dissolves down through the crown of your head. Mingle your mind with his and rest in evenness. This should definitely be practiced at the beginning of all the sessions you do.

2. THE FOR BECOMING A SUITABLE VESSEL FOR THE PATH

Having obtained the supreme freedoms and
riches, and being weary of impermanence; with intense renunciation endeavor in accepting and rejecting what concerns cause and effect.

As said, there are the general and special preliminaries.

**The General Preliminaries**

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

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

**1. The Difficulty of Finding the Freedoms and Favorable Conditions**

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

Saying that, contemplate in the following way: In the Oral Instruction Lamrim Yeshe Nyingpo, it is said:

This bodily support adorned with the perfect freedoms and riches, like the udumbara flower, is extremely hard to find.
If you skilfully take advantage of it, then this find has great value, exceeding that of a wish-fulfilling gem.

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

The five favorable conditions from oneself are:
To be a human being, born in a central land, with the senses intact,
To have an unperverted livelihood, and to have faith in the right objects.

The five favorable conditions from others are:
The buddha appeared, he taught the Dharma,
The teachings remain, they are followed,
And that there is kindness from others.

Thus have they been described. Also, Shantideva has said:
By conduct such as mine,
Even a human body will not be attained.
If a human body is not obtained,
There can be only evil deeds and no virtue.

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

Moreover, it is said that the number of hell-beings is as many as dust motes on a great field. Hungry ghosts are as many as sand grains on the banks of the river Ganges. Animals are as many as the husks left over from grain thrashing. Demigods are as many as snow flakes in a blizzard. The number of gods and human beings are no more than the dust motes which rest upon a finger nail. In general, the bodily support in the higher realms is rare, but rarer yet is the free and well-favored human body. The essence of this support is
comprised of the eight freedoms which are the opposite of the eight unfree states. The five favorable conditions which arise from oneself are like an excellent figure. The five favorable conditions which arise from others are like the difference made by sunlight illuminating this figure. These are the special qualities, the ten favorable conditions.

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

One should form the thought: "If I do not practice a true teaching for attaining the unexcelled and permanent happiness now that I have obtained such a great advantage, it will be hard to find such freedom in the future. If I am reborn in one of the lower realms, there will be no thought of Dharma. Being ignorant of what should be adopted and given up, I will fall into the endless lower realms. I will therefore exert myself from this moment." Thinking thus, contemplate again and again through embracing the practice with the Threefold Excellence: the preparation of arousing bodhichitta, the main part free of concepts, and the conclusion of dedication. This should definitely be taken to heart.

2. The impermanence of life.

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

Say that. In the Letter of Dispelling Sorrow it says:
On this earth or even in the higher realms
Have you ever seen or heard about
Someone once born who would not die,
Or do you ever have any doubt about it?
Also, lord Nagarjuna has said:
Since this life has many dangers
And is even more transient than a bubble blown by the wind,
What a wonder that we have the chance to live on
Between the inhalation and exhalation of a breath or a sleep.

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

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

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

Consequently, if you do not assimilate a genuine thought of impermanence your being, you will in the end become nothing other than a Dharma demon, no matter how many Dharma teachings you appear to have received and practiced. As Phadampa said: “Of the Tibetan Dharma practitioners there does not seem to be even a single one who thinks he is going to die. Still, I do not see a single one who will be left behind without dying. By their delight in wearing golden garments and gathering wealth one thinks, I wonder if that food and wealth is to bribe the Lord of Death? By the way they are piling it up one thinks, I wonder if that is to bribe themselves out of the hells? How funny to see these Tibetan practitioners, ha ha! The least learned is the most proud. The best meditator hoards food and wealth. The one staying in solitude has most the distractions. The one who renounced his homeland has no sense of shame. These people delight in evil deeds. The fault lies in not acknowledging that oneself shall die even when seeing the death of another person.” As he thus said, cultivating the thought of impermanence therefore opens the door to the preliminaries for everyone who practices the Dharma. For this reason, you should exert yourself, by all means following in the foot steps of the holy forefathers by contemplating and practicing in this way until a genuine feeling of impermanence has truly taken birth in you mind.

3. CONTEMPLATING THE CAUSE AND EFFECT OF KARMA.

When, with the approach of time, the king passes away, His wealth, wife, and relatives do no accompany him. No matter from where to where beings may journey, Their karma follows them like a shadow.

You should chant those lines. In the Sutra of One Hundred Karmas it is said:
The karmas of all creatures
Are not lost even in one hundred aeons.
When gathered and the time has come,
They will be ripened into fruition.

In the same sutra is also stated:
The joys and sorrows of all creatures
Are said by Shakyamuni to be karmas.
The karmas are innumerable
And so beings act in various ways.
They wander and take birth in manifold ways.
This network of karma is immense.

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

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

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

4. CONTEMPLATING THE INHERENT FAULTS OF SAMSARA.

The three worlds blaze with the miseries of old age and death.
Consumed by the flames of death, they have no protector.
Samsaric beings are constantly deluded,
And circle around like a bee trapped in a vase.
Chant those lines. Lord Nagarjuna has said:

Although you roll the entire earth into pills the size of juniper fruits,
It will not equal the number of one's past mothers.

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

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

All of us have, since beginningless time, wandered through this samsaric world, and of all the sentient beings there is not a single one who has not been our father or mother, friend, enemy or neutral. The sutras say that it is impossible to count the number in the series of mothers of one sentient being, saying "This is the mother of such and such. Although all samsaric pleasures at present seem to be happiness, they are in fact only causes which will ripen into the effects of misery in the future. For example, a poisonous tree with beautiful flowers and excellent colors appears to have delicious fruits but if we eat them, they cause us to die of poisoning. For this reason, wherever you are born, in whichever realms of samsara, from the summit of existence down to the lowest hell, you will experience only suffering.

The three lower realms are the 'suffering upon suffering.' The three higher realms are the 'suffering of change,' and the perpetuating aggregates are not beyond being anything else than the 'all-pervasive suffering of being conditioned.' This samsara which possesses the nature of suffering comes from the cause and effect of karma and negative emotions. Even though you are reborn in one of the happy states of existence due to conditioned virtue, you will still circle around to the lower realms again.

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

THE GENERAL PRELIMINARIES

The person possessing faith and compassion:
Who wishes to attain the supreme and common siddhis in this very life,
Should ripen his being through empowerment,
and with totally pure samaya,

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

FAITH

Generally, taking refuge is that which opens the door to all the teaching and that which opens a person up for taking refuge is faith. It is therefore essential to possess firm faith when taking refuge and when receiving teachings from a master or spiritual friend.

There are three kinds of faith which are called enthusiastic, longing, and confident faith. When, due to circumstances such as entering a shrine room with many representations of body, speech, and mind of the victorious ones, or meeting with holy persons, masters and spiritual friends, or hearing about their good qualities and life examples, you feel inspired and give rise to faith, that is
called enthusiastic faith. To wish to be free from the miseries of the three lower realms of samsara, to wish to attain the happiness of the higher realms, to wish to practice when hearing the good qualities of virtue, and to wish to abandon evil actions when seeing their faults; all these are longing faith. When you know about the extraordinary qualities and blessings of the Three Precious Jewels and of the masters, spiritual friends, and holy beings, and have confidence in them from the core of your heart, possessing at all times and in all circumstances the faith of total confidence, without any other sources of hope and trust besides the thought, “Everything is up to you, unfailing Precious Ones,” that is called confident faith.

Orgyen Rinpoche has said:

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

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

Compassion

In the Sutra of Correctly Comprehending Dharmanas it is stated:

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

The learned master Asanga has said:

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

In the Ornament of the Sutras it is stated:
To precede an action with compassion,
With devotion and with patience,
And to correctly apply oneself to the virtuous,
These should be known as signs of a noble being.

For these reasons, the prime cause for the swift path depends exclusively on compassion. Exert yourself therefore in cultivating compassion. Direct your attention towards the miseries of all the sentient beings who are born as hell-beings, hungry ghosts, and so forth, and keep the attitude that they are you, yourself and that they are your parents. At the end, from the core of your heart, consider:
"All these beings of the three worlds reach as far as the space extends, and evil karma and misery reaches as far as sentient beings extend. Poor beings who experience only evil karma and misery! How good it would be if they were all freed from the karmic perceptions, sufferings and habitual patterns of each of the six realms, and if they would attain the perfectly enlightened state of permanent happiness."

Then generate boundless compassion by thinking, "Just like my parents who produced this present body and cherished me, all of my parents in lifetimes since beginningless time are also kind beings who have cherished me in that same way. All of them are bewildered by the dense darkness of ignorance; they have lost their senses. Their minds are disturbed by negative emotions; they lack the eyes of
knowledge to see what should be adopted and what should be avoided and they do not have anyone to guide them as a spiritual friend. They lack the walking stick of merit to support their backs and with their legs of method and knowledge broken, they wander through the lower realms. Due to the misery of karma they have fallen into the abyss of the lower realms of samsara. If I were to abandon all these helpless sentient beings who in this world would be more shameless and indecent? But what does it help just to say 'poor ones', I must guide them, my mothers, through various methods just like using a boat or rope to save someone who is being carried away by a river. I must establish all these beings in the totally liberated state of permanent happiness.

Since I lack the ability to do that, I will seek the path of the profound and sacred Dharma in the presence of a qualified master, and having attained buddhahood, I will place all sentient beings in permanent happiness! It is essential to assimilate an overwhelming compassion into your being, a compassion which is more than mere words.

**EMPOWERMENT**

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

One who is ignorant and extremely proud,  
Who is deluded and pursues words,  
Without understanding the meaning of the secret mantra,  
Who hurts the heart of others, uses boastful words,  
And has entered a perverted path.  
One who has not had a vision of the mandala of empowerment,  
And distorts the samayas,
Who does not respond to questions,  
And has little learning and great arrogance;  
Such a master if not examined, is a demon for the disciple.

The great Master of Uddiyana has said:  
Not to examine the master is like drinking poison.  
Not to examine the disciple is like jumping into an abyss.

You should therefore carefully and correctly examine to see that  
he is endowed with the prescribed virtues. The characteristics of the  
master whom one should follow are stated in *Ati Köpa*:

To be learned and free from bustle,  
To have reached fullness in the meaning of dharmata,  
And to be without ignorance in the desired teachings;  
These are the characteristics of the secret mantra guru.

It is stated in the *Brilliant Expanse*:

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

The same text also says:

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

In general, you should follow someone who is learned in all the  
sections of the Vajrayana tantras and who can distinguish the
different philosophical views. One whose being has been ripened by an uninterrupted stream of empowerment and who is free from making conflicts between the samayas accepted in the empowerment and the vows. One whose being is peaceful and gentle due to having few negative emotions and thoughts. One who has comprehended the entire tantric meaning of ground, path and fruition in the secret mantra Vajrayana. One who has had a vision of the yidam deity and perfected the signs of recitation practice. One who has freed his own being through realization of the natural state and who is able to ripen the minds of others through his great compassion. One who has abandoned worldly activities due to having given up the attachment to this life and who is focused on the Dharma with the exertion of accepting future lives. One whose heart is weary through seeing the misery of samsara and who encourages others similarly. One who is skilled in the methods of cherishing disciples by means of taming beings according to their needs, and who possesses the blessings of the lineage because of fulfilling his guru’s command.

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

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

In the *Brilliant Expanse* it states:

If the innermost essence of this yana,
Is poured into those who are unsuitable vessels,
The vessel will break, the essence will spill, and they will fall into hell.
It is inappropriate to accept those who are not qualified and it causes the oath-holding dakinis to punish them. Then there will be no accomplishment but only distorted understanding.

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

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

In the same text it states:

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

As was thus described:

To take great delight in and be deeply interested in the master and his oral instructions.
To possess the enthusiastic, longing and confident faith, the complete cause for receiving the blessing which is perfect faith.
To have established the resolve of a fortitude which does not give in to postponement and laziness when accomplishing the unexcelled.
To be able to realize easily the profound meaning of the natural state.
To have little attachment to the joys and riches of samsaric life such as food and clothing.
To possess the gate for receiving the blessings due to highly revering the master and the supreme deity.
To be able to engage in the profound practices by having resolved doubts and uncertainties about the path of the secret mantra.
To be free from ordinary distractions such as passion, aggression and delusion.
To be without violations of the root and branch samayas.
To be tireless and exuberant in the practice of the profound path.
Never to violate the master's word.
A disciple who possess these characteristics should be accepted as someone suitable to receive teaching.

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

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

As is mentioned in the Rangshar:

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

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

Without obtaining the empowerment which ripens one's being one may not enter through the gate of the secret mantra. As is stated in the Mahamudra Bindu:

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

As it says in the Shri Guhyagarbha:
Without pleasing the master
And without having obtained the four empowerments,
All those who listen and compose
Will attain no results and will be destroyed.

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

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

According to the Early Translation School there are the ‘four
circular empowerments’ and according to the Later Translation
Schools the blessing of Vajra Yogini. Having been ripened, the
wisdoms of these empowerments are planted in one's being and one is able to engage in their practice.

**SAMAYA**

In the *Kūndū* it is stated:

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

In a sutra it says:

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

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

Following this, the so-called samaya
Is taught to be one’s own view.

The samaya is the source of all one needs just like a wish-fulfilling gem and it is like the life-force of all virtuous faculties. One who violates his samaya is like a broken vessel; there is no way that the contents can remain inside. All his practice of the mantra path will be wasted. Since the samaya is like the earth, the basis for the qualities, it is the indispensable foundation for accomplishing the Dharma kingdom of all the great beings. It should therefore be held dearly by everyone. Here I have merely stated this in brief whereas the details you can look for in other tantras and scriptures.

SECOND: THE FIVE SPECIFIC PRACTICES

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

TAKING REFUGE, THE ROOT OF THE PATH OF LIBERATION

From among these five it is said:

Taking refuge is the root of the path,
And arousing the two types of bodhichitta is the essence of the path.
The ultimate part of the path is Vajrayana.
Taking refuge is the root of all the paths. Due to the effects of virtuous actions such as the discipline of abandoning the ten nonvirtues, we may for some time be born in places of the happy life forms. If, however, we do not achieve the state of liberation where all misery is cast away, we will continue to wander endlessly in samsara and experience only a variety of sufferings. Indeed, we can be likened to a person on an island of cannibals, in a poisonous lake, or surrounded by a burning forest. If we were someone who had gained independence and had no need to seek protection from anyone, then that would be sufficient. But this is not the case. Since beginningless lifetimes, we are suppressed by the deep darkness of ignorance, pierced by the weapons of karmas and disturbing emotions and punished with old age, sickness and degeneration. Finally, we are helplessly taken to the courtroom of the Lord of Death and sentenced to the three lower realms. The only ones who are able to protect us are the guru and the Three Jewels, no others. The Great Master has said:

Samsaric masters, no matter how excellent or many, are deceptive.
The three precious objects of refuge are without deception.
The mahasiddha Melong Dorje has said:
Entrust always your mind, heart, and chest
To the incomparable Precious Ones,
And without fail, you will accomplish all your wishes.

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

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

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

Having envisioned this, imagine then as follows:

Upon the slightly elevated central branch is a wide and lofty jeweled throne supported by eight gigantic lions. On this there is a seat of a lotus, sun and moon disc. Here sits the sovereign, the embodied essence of all the buddhas of the three times, my kind root guru who is a treasury of incomparable compassion. He is in the form of the Great Master of Uddiyana, Padmakara Tötreng tsal, the Glorious Subjugator of Appearance and Existence. His body is white in color with a hue of red and he has an expression of peacefully smiling wrath. He has one face and two arms. His right hand holds a five-pronged golden vajra, raised in the sky before him. In the left hand he holds, in the gesture of equanimity, the kapala with the vase of potent elixir adorned with a wishfulfilling gem and filled with the nectar of immortality. With his right leg bent and left leg extended he is seated in the reveling royal posture. He wears on his body the secret white dress, the big blue gown, the upper red garment and the three Dharma robes, and finally the maroon brocade cloak; one on top of the other. On his head is the lotus crown which liberates by
sight marked with a golden vajra and ornamented with a peacock’s feather at the top and with silken streamers and mirrors. In the crook of his left arm he embraces his consort concealed in the form of a khatvanga. The khatvanga has three points, three heads one above the other, a vase, a crossed vajra, silken streamers, and bangles of tiny bells. His bodily form is seated in a sphere of dense masses of rainbow-colored lights.

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

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

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

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

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

The Dharma king Trisong Deutsen is in royal robes. He has a lotus flower with a sword and book upon it in his right hand and with his left hand, in the gesture of equanimity, holds a wheel. Prince Muney Tsenpo holds his right hand in the gesture of supreme generosity and in his left hand he holds a white lotus flower. Prince Chökyi Lodrö Murub Tsenpo holds a lotus with his hands in the wheel of Dharma gesture, upon which is a sword and a book. Prince Mutri Tsenpo holds in his hands a lotus upon which is a vajra and a bell. All three princes wear the royal garments. The great treasure revealer and king of Dharma, Chokgyur Lingpa, wears the attire of a tantrika, the lotus crown, and a brocade cloak. His right hand holds the stem of a lotus flower upon which there is a sword and a book, and his left hand holds the life vase in the gesture of equanimity. The omniscient Padma Do-ngak Lingpa is in monk robes, and wears the pandita hat. His right hand holds a vajra and life vase in the gesture of supreme generosity and the left hand, in equanimity, holds a white lotus upon which there is a sword and a book. The incomparable Padma Tennyi Yungdrung Lingpa wears the unfixed garments to tame beings through upholding nonsectarian teachings and his two hands hold a vajra and a bell. All of these are to be visualized as a market gathering to the left, right, and everywhere in between surrounding the supreme chief figure Nangsi Silnön Tsäl.

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

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

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

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

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

All these figures are the wisdom display of the wheel ornamented with the inexhaustible Body, Speech, Mind, Qualities, and Activities of the Precious Master of Uddiyana. These are the manifestations of the magical net of creations to tame whoever needs to be tamed.

In the presence of this resplendent mandala of the all-
encompassing three roots and victorious ones, for those who are taking refuge you should imagine that:

"Your present father is to your right and your mother is to your left. In front of you are your enemies and behind you are your friends. In the surrounding area envision all the sentient beings of the three realms and six worlds, as numerous as dust motes on an enormous field, without any partiality concerning your friends, enemies or neutral beings. Led by yourself, with respectful bodies you all kneel down and join your palms. With respectful speech you proclaim in a droning tone the lines of taking refuge. With respectful mind you form this thought, "Whatever happens such as being praised or dishonored, whether times are joyful or miserable, whether I have excellence, disaster or sickness, I place my trust in no other than you, the three jewels and precious objects of refuge! Whatever happens is up to you! In whatever you do, please now consider myself and all sentient beings equal to the limits of the sky!" With the complete trust of thinking that, resolve to regard the guru as your guide, the yidam and buddhas as your teachers, the Dharma as your path, and the sangha, dakinis, and Dharma protectors as your companions on the path. Keeping this attitude and with strong devotion and longing, recite once the Sutra on the Recollection of the Three Jewels. After that imagine, "In the presence of all the objects of refuge present in the sky before me, I and all sentient beings take refuge with collective action of body, speech, and mind!" and say:

NAMO

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

Count this up to a number such as one hundred, one thousand, or ten thousand in each session and continue practicing it in sessions until you have reached one hundred thousand times of taking refuge.
Accumulate the fixed and the additional, thirty thousand and continuously make the taking of refuge your main practice.

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

At all times and in all circumstances, never depart from being mindful, careful and alert. Never separating yourself from the visualization of the objects of refuge, in all paths of action such as walking and sitting, entrust your mind to the three jewels with total faith.

The things to abandon:

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

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

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

The things to adopt:

Having taken refuge in the Buddha, one should not step on even the tiniest part of a broken image but give it immense respect and
Having taken refuge in the Dharma, one should not step on even the tiniest part of scripture but regard it as the actual Dharma of statements and realization.

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

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

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

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

This is also mentioned in the Condensed Prajnaparamita:

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

Furthermore it is stated in the *Sun Disc Sutra*:
The sentient being who takes refuge in the Buddha
Can not be killed by ten million devils.
Although he may violate his discipline and have a
troubled mind,
He will definitely go beyond transmigration.

As described in these and in other places, taking refuge has
immeasurable benefits. You should therefore earnestly apply yourself
to this practice of taking refuge, the foundation of all the teachings.

**GENERATING BODHICHITTA**

This chapter has three parts:
A. Arousing the bodhichitta of aspiration.
B. Gathering the accumulations.
C. Training the mind in the bodhichitta of application.

**A. AROUSING THE BODHICHITTA OF ASPIRATION**

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

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

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

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

Whatever number you count to daily, such as ten thousand, accumulate in the end definitely one hundred thousand as well as the extra thirty thousand.

B. Gathering the accumulations

For gathering the accumulations and resolving on the cause, the arousing the supreme bodhichitta of application, there are two parts, preparation and main practice.

Preparation:

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

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

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

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

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

4. Happily and without envy rejoice in the roots of virtue of all the noble ones, the hearers, solitary realizers, buddhas and bodhisattvas, and in all the meritorious actions performed by ordinary beings.

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

6. Supplicate them for the sake of all beings not to let their form bodies pass into nirvana for many hundred thousand millions of aeons.

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

**OM AH HUNG HRIH**
I prostrate to Vidyadhara Padmakara
And to all the objects of refuge in the ten directions.
I present you with a Samantabhadra offering cloud
Of actual and mentally created offerings filling the sky.
I confess transgressing and violating the Pratimoksha,
The bodhisattva trainings, and the tantric samayas of the
vidyadharas.
I rejoice in all the noble and ordinary beings
Who engage in the conduct of the sons of the victorious ones.
Please turn the appropriate wheels of Dharma
To benefit the misery of the infinite beings.
Without passing away, remain for the sake of beings
Throughout the countless millions of aeons.
I dedicate all the virtues gathered in three times
So that all beings may attain the essence of enlightenment.

Accumulate daily a suitable number such as one hundred, one thousand, or ten thousand. Cultivate the meaning until you finally reach the number of one hundred thousand prostrations.

**Main Practice**

Second, the mind training in the bodhicitta of application, the four immeasurables.
At the end, generate towards all these beings in the three realms, the attitudes of:
The compassion of desiring them to be free from the cause of suffering.
The loving kindness of desiring them to possess happiness and the cause of happiness.
The sympathetic joy of desiring them not to be separated from the
true happiness, which is devoid of misery.

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

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

By this merit may all beings possess happiness,
Freed from suffering, may it ripen upon myself.
May they not be separated from the happiness devoid of misery,
And may they abide in impartiality, the equal nature of all things.

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

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

**Vajrasattva**

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

As is said:

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

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

Form this thought, "That which hinders, obstructs, and harms our attainment of the precious state of the unexcelled and truly perfected enlightenment are our evil deeds and obscurations. Therefore they must be purified. The supreme method for purifying them is the meditation and recitation of Vajrasattva. I will make this my daily practice!" Let your body and mind then rest in naturalness.

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

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

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

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

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

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

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

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

Thus Vajrasattva relieves and absolves you with his vajra speech, and instructs you by saying, "Henceforth do not engage in such actions even at the cost of your life." He then melts into light and dissolves inseparably into yourself. Imagine then that you, yourself, become the unity of appearance and emptiness in the form of Vajrasattva of Great Bliss. At the end, dissolve the elaborations of the deity and mantra into the innate state of luminosity. Rest in equanimity looking into the natural face of the real Vajrasattva, the aware emptiness in which all the conceptions of something to be purified and something that purifies primordially do not possess any inherent existence. This is the unexcelled way of purifying obscurations by means of the ultimate completion stage. As the conclusion to the practice dedicate the merit.

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

If you are lacking in this concentration,
You will have no result even if you recite for aeons,
Just like a boulder submerged in the ocean.
(Will never get wet inside.)

The benefits are described in the *Immaculate Confession Tantra*:

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

THE MANDALA OFFERING TO PERFECT THE ACCUMULATIONS, THE POSITIVE CONDITIONS

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

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

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

Moreover, it is stated in a tantra:
If you offer the entire three-thousand-fold universe
Adorned with the desirable qualities,
To all the realms of the enlightened ones,
You shall perfect the wisdom of the buddhas.

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

The Dharma Practices of Padma Garwang describes the time of offering
the mandala.

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

Having visualized the shrine mandala, the material of the practice
mandala plate should be at best of gold or silver, second best is
copper or bell metal, or as a last resort an object with a smooth surface
such as a flat stone or wooden plate will also be sufficient. The heaps
to be placed thereon should at best be precious stones such as
turquoise, coral, sapphire, and pearl. Next best are medicinal fruits
such as the yellow, beleric, and emblic myrobalan. Third best are
grains such as barley, rice, wheat, or legumes. As a last resort one can
use stones, pebbles or sand, as the support for one's visualization. In
any case, polish the surface of the mandala plate thoroughly and begin by placing five heaps upon the practice mandala. The visualization of the Support for the Accumulations is similar to the visualization for taking refuge the only difference being that you need not imagine the wishfulfilling tree.

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

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

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

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

According to our own treasure text, next make the offering by
saying, "OM AHIHUNG, I and all the infinite beings" and so forth. Finally
"OM AHIHUNG, the three realms, worlds and beings, splendor and riches
and so forth. Say these lines and make the offering, imagining the
bodies, enjoyments, and the ocean of virtues of yourself and all the
infinite sentient beings, in the abundant forms of the Supreme
Mountain, the four continents, and the riches of gods and humans.
This is the outer relative mandala offering of substantial things. The
inner mandala offering of the vajra body is to transform your body:
the aggregates, elements, sense bases, sense organs, and the interior,
and offer them as offering articles. All these mandala offerings are
nothing but your own mental projections. In fact, they do not possess
any self-nature in their own respect. Recognizing this is the secret
mandala of awakened mind.

With the visualization of offering these three mandalas together
count to the number of one hundred thousand as well as the
additions, of the longer or the condensed of the verses mentioned above. At the end of the session, dissolve the field of accumulation into yourself and maintain the recognition of your mind nature.

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

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

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

In particular, apply the key points of the essence of all the paths, 

The guru yoga of devotion: 

This has three parts:

A. Externally, to practice in the manner of supplication.

B. Internally, to practice in the manner of recitation.

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

**A. Externally, to practice in the manner of supplication**
In this context, the power of experience and realization, and the root of all the accomplishments on the path of Vajrayana depends exclusively on the blessings of the sacred guru. The practice of guru yoga is therefore taught in all the tantric scriptures. It is stated that it is superior to all the practices of development and completion. In a tantra it is said:

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

In the *Hevajra Tantra* it says:

> The coemergent which is neither expressed by others nor to be found anywhere else, will be known by the timely and skillful teaching of the guru and through one's own merit.

Nagarjuna has said:

> When someone is falling from the summit of the King of Mountains, he will still fall though he thinks 'I will not fall'.

> When someone has obtained beneficial teachings through the kindness of the guru, he will still be liberated even though he thinks 'I will not be freed'.

In the songs of the Great Chetsün it is stated:

> When someone feels devotion towards the master, certainly experience and blessings will arise.

In the *Ati Kopa* it is said:

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

Drikung Kyobpa has said:
If the sun of devotion does not shine
On the snow mountain of the guru's four kayas,
The rivers of blessings will not flow.
Be therefore diligent in devotion.

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

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

Moreover, at this time we lack the fortune of meeting the buddhas
of the past and of tasting the nectar of their words: There is nothing
present of what they did or taught. Even the Buddha himself, did not
appear without the support of a master. As is said in the Profound Path:

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

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

"In the sky before me, amidst an ocean of offering clouds..."

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

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

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

On his body, he wears in layers, the secret white dress, the blue gown, the three yellow and red Dharma robes, and the majestic brown brocade cloak. In the crook of his left arm, he holds his consort Mandarava concealed in the form of a three-pointed khatvanga.

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

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

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

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

To the right side of Padmakara, upon a lion throne, is the Dharma king Lungten Dorje. He is surrounded by the vidyadhara masters of Lung Anu Yoga such as the Three Family Lords, sons of the victorious ones, and the herukas of the five families with their consorts. To the left side, upon a lion throne, lotus, and moon, are Buddhaguhya and the acharya Lilavajra. They are surrounded by the vidyādhara siddhas of Development Mahayoga such as the Eight Vidyadhara Masters, and all the great charioteers of the Tantra and Sadhana Section.

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

To the right side of the form of Nangsi Silnön is the acharya Vimalamitra and to his left side is Bodhisattva Shantarakshita. Around them are seated the Dharma king Trisong Deutsen, Namkhai Nyingpo, Sangye Yeshe, Gyalwa Chog-yang, Drimey Dashar, Langdro Lotsawa, Dorje Dudjom, Vairochana, prince Yeshe Rolpa Tsal, Yeshe Tsogyal, and the king’s subject disciples, the translators and panditas. They are again surrounded by a gathering of siddhas who throughout the three times have appeared, are present, or are to appear. This is called the detailed, elaborated version.
In the medium version, you visualize merely the Eight Indian Vidyadharas, Prahevajra, Shri Singha, King Jah, the Five Excellent Beings, and the Eight Tibetan Vidyadharas.

In the condensed version, there is the tradition for teaching that the main figure alone is sufficient. Even in the condensed version, however the chief figure has, above his head and surrounding him, an inconceivable ocean of vidyadharas and siddhis from India and Tibet. Together with the Three Great Tertöns, he is seated as being actually present in person.

To visualize all this is the outer form of practice, 'visualizing in the manner of a great gathering'. To visualize the three kayas of the dharmakaya Amitabha, the sambhogakaya Great Compassionate One, and the nirmanakaya Padmakara, one above the other, together with the Three Great Tertöns, as being actually present in person, is the inner form of practice, 'visualizing in the manner of tiers'.

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

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

'No matter what happens to myself or any of the infinite sentient beings, whether it may be joyful or sorrowful, good or bad, high or low, in whatever you do, Precious Master of Uddiyana, please think
of me! Besides you, the root guru, I have no other refuge or hope, protector or helper. Please bless my being by clearing away the obstacles on the path to enlightenment. "Increase the virtue of the paths and levels, and ultimately bless me to become inseparable from the three secrets of the supreme vidyadhara guru."

Maintain this thought and make supplications with intense trust and devotion, placing your complete reliance on him.

Moreover, according to the vajra speech of Padmakara:

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

Also he said:

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

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

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

**INTERNALLY, TO PRACTICE IN THE MANNER OF RECITATION ALONG WITH RECEIVING THE**
THE GREAT GATE

EMPOWERMENTS

Having supplicated in this way, rainbow lights and circles in the form of bodies, syllables, and attributes appear from the three centers of each of the figures in the divine assembly. They are countless like specks of dust in a sunbeam and they dissolve into yourself. Imagine that you thereby obtain all the empowerments, blessings, and accomplishments. Endeavor then in reciting the Vajra Guru mantra as your sole supplication-invocation. Do exactly four hundred thousand for each syllable. At times, chant the long or short supplication, whichever is more suitable.

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

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

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

Then, blue rays of light stream forth from the azure colored HUNG in the heart center of the guru and dissolve into your heart center. This purifies mental karmas such as wrong views and other
obscurations of mind. You obtain the wisdom-knowledge empowerment and you are empowered to practice the phonya path. Imagine that the good fortune to accomplish the fruition, dhammakaya, is established in your being.

Then, multicolored rays of light stream forth from the letter \( \text{fRI} \) in the guru's navel center and dissolve into your navel center. This purifies the combined obscurations of your three doors. You obtain the fourth empowerment and you are empowered to practice the path of the Great Perfection. Imagine that the good fortune to accomplish the fruition, the state of svabhavikakaya, is established in your being. Meditate in this way and receive the empowerments.

THE PRACTICE OF THE TRUE GURU YOGA OF SIMPLICITY, IN THE MANNER OF THE ACTION-APPLICATION

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

Within basic awareness as essence, nature, and compassion,
Is the mandala of all the victorious ones, it is taught.
The three kayas are a natural possession.
In the Norbu Trako it is said:
The perfect buddha is your awareness itself.
Its essence remains unchanged throughout the three times.
Its nature is always without obstruction.
Its compassion is constantly self-manifest.

In the *Talgyur* it is said:
The naturally abiding wisdom
Is inseparable in the manner of three.

It is stated in the *Pearl Garland Tantra*:
Within the primordial purity of the very beginning,
There is not even the word 'delusion.
How can there then be the word 'nondelusion'?
Confusion is therefore primordially pure.

As was stated in these ways, having resolved the ground through the view, you should rest evenly for as long as you can in the state free from all kinds of complex extremes.

Here you can engage in the main practice, i.e. the extensive, medium, or condensed practice manuals for development and completion. Or, if you at this point enter into the activities of your daily life, you should chant the verses for dedication, aspiration, and auspiciousness, beginning with,

"110. The virtue of practicing the secret mantra of the great vehicle, ...
"
CONCLUDING PRACTICES

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

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

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

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

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

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

Ir. general, even at the time of practicing the main part, the preliminaries are never to be cast away. Especially, when practicing development and completion it is essential to practice without interruption the receiving of the four empowerments by means of the guru yoga at the beginning of each session. In short, by perfecting just this path of the preliminaries with pure devotion and samaya, you will without depending upon the main part of practice, be assured to go the Glorious Mountain of Chamara. In that pure realm it is certain that you will reach the supreme vidyadhara level swifter than the course of the sun and moon, through the path of the four vidyadharas.
Exemplified by the merit of writing this lucid and concise guide book
To the sections of accomplishing supreme enlightenment through the preliminaries
Of the profound instruction 'Dispeller of All Obstacles'
Which is exalted among the one hundred million Guru Practices,
May all the virtue accumulated throughout the three times
Cause myself and the entire ocean of sentient beings filling the sky
To be accepted until enlightenment
By the Dharma King of Uddiyana, the union of the three kayas.

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

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"Treating the representations of Body, Speech and Mind with respect and veneration creates a tremendous amount of merit. Please don't place Dharma texts where people walk and sit."

—Chökyi Nyima Rinpoche—