

---



# Crystal Cave


*A Compendium of Teachings*  
by  
*Masters of the Practice Lineage*

*Translated From The Tibetan By*  
*Erik Pema Kunsang*

*Edited By*  
*Ward Brisick*



RANGJUNG YESHE  
Kathmandu—Hong Kong



Published by:

Rangjung Yeshe Publications,  
Flat 2b Greenview Garden  
125 Robinson Road, Hong Kong

First edition, 1990

Copyright © 1990 Erik Hein Schmidt  
All rights reserved  
Printed in Hong Kong

Write to the address below for further copies or for  
photocopies of the Tibetan manuscripts

Rangjung Yeshe Publications,  
P.O. Box 1200, Kathmandu, Nepal

Publication Data:

*Crystal Cave, A Compendium of Teachings by  
Masters of the Practice Lineage.* Translated from  
the Tibetan by Erik Pema Kunsang (Erik Hein  
Schmidt). Edited by Ward Brisick. 1st ed.

ISBN 962-7341-10-4 (pbk.)

1. Dzogchen. 2. Mahamudra. 3. Practice Lineage. 4.  
Buddhism - Tibet. I. Title.

Cover art of Shri Singha is reproduced with  
permission from the private collection of Ven. Tulku  
Urgyen Rinpoche

Designed and produced by Ward Brisick

Photo of His Holiness Dilgo Khyentse by Mathieu  
Ricard and of Guru Rinpoche by Raphacle  
Demandre

Fresco paintings by Konchok Lhadripa  
photographed by Mani Lama

*Crystal Cave* is the fourth book in the Guhyagarbha  
Series of translations for restricted circulation. The  
other titles are *The Flight of the Garuda, Vajra  
Heart* and *The Circle of the Sun*, all from Rangjung  
Yeshe Publications.

*Please respect the command of His Holiness Dilgo Khyentse Rinpoche which states that this book may be studied only by those who have sincere trust in Dharma practice, who have received a suitable transmission of the mahamudra or dzogchen teachings containing the permission and empowerment to approach the practice of ordinary mind or trekcho and, in particular, who have received the pointing-out instruction from a qualified master.*





# Table of Contents

1

*The Treasure of the Lotus Crystal Cave  
The Direct Instructions of Shri Singha*

11

*Rimey Supplication by Dilgo Khyentse Rinpoche*

13

*The Illuminating Wisdom by Milarepa*

15

*The Single Sufficient Path by Gampopa*

17

*The Single Word of Heart Advice  
by Karmapa Rangjung Dorje*

19

*The Cloud Bank of Blessings  
by Jamyang Khyentse Wangpo*

23

*The Final Words of Senge Wangchuk*

25

*The Instruction on Stillness, Occurrence and Awareness  
in Mahamudra by Mipham Rinpoche*

27

*Key Points in Dzogchen Practice  
by A Carefree Vagrant*

37

*Spontaneous Song by Drubwang Tsonyi*

39

*Feast Song by Kunkhyen Jigmey Lingpa*

41

*Barchey Lamsel, The Supplication to Guru Rinpoche  
Clearing the Obstacles on the Path  
A Terma of Chokgyur Lingpa*

49

*The Essence of Wakefulness  
A Method in Sustaining the Nature of Awareness  
by Mipham Rinpoche*

51

*Calling the Guru From Afar  
by Shamar Konchok Yanlag*

55

*Naturally Liberating Whatever You Meet,  
Instructions To Guide You On The Profound Path  
by Khenpo Gangshar*

69

*Terma Verses from Leu Dunma by Guru Rinpoche*

71

*Mirror of Mindfulness by Nyoshul Khen Rinpoche*

73

*Confession of the Twenty-Eight Samayas  
A Terma of Chokgyur Lingpa*

77

*The Lamp that Dispels the Darkness  
by Mipham Rinpoche*

83

*Entering the City of Omniscience  
by Rigdzin Jigmey Lingpa*

87

*Realization of the Ground by Vajra Yogini*

91

*The Mirror of Essential Points  
by Nyoshul Khen Rinpoche*

101

*Spontaneous Feast Song by Dudjom Rinpoche*

105

*Cloud Banks of Nectar by Longchenpa*

109

*Song of Encouragement to Read the Seven Treasuries  
The Excellent Words of Omniscient Longchen Rabjampa  
by Paltrul Rinpoche*

119

*A Dear Treasure for Destined Disciples  
Pointing Out the Great Perfection  
by Dudjom Rinpoche*

125

*Thirty Aspirations by Phadampa Sangye*

127

*Liberation Through Hearing In the Bardo  
by Guru Rinpoche*

131

*Request for the Teacher to Remain  
as the Vajra Body, Speech and Mind  
by Terdag Lingpa*

133

*View and Meditation by Jamgon Kongtrul*

135

*Showering the Splendor of Wisdom  
by Jamyang Khyentse Wangpo*

137

*Song of the Indestructible Bindu  
by Dilgo Khyentse Rinpoche*

139

*The Ultimate Confession of Simplicity  
A Terma of Chokgyur Lingpa*

143

*The Special Teaching of Khepa Shri Gyalpo  
Three Words Striking the Vital Point  
by Paltrul Rinpoche*

161

*The Aspiration of Yeshe Tsogyal  
by Pema Ledrel Tsal*

163

*The Final Words of Gyurme Dorje*

165

*Biographical Notes*

171

*Acknowledgements*

*Crystal Cave*



# The Treasure of the Lotus Crystal Cave

## The Direct Instructions of Shri Singha

When I, Guru Padma of Uddiyana,  
Was eight years of age, my faith awakened.  
I went before Guru Shri Singha,  
Offered gifts and requested teachings.

The guru said, "Train your mind in the tripitaka."

Therefore, in the eastern direction of Vajrasana I studied the sutras. In the southern direction I studied the vinaya. In the western direction I studied abhidharma. In the northern direction I studied the paramitas. Then I went before Shri Singha, offered gifts and studied the entire tripitaka.

I asked him to please accept me. The guru replied, "Son, you must first train your mind in the teachings of secret mantra."

Thus, in the country of Uddiyana I studied the three yogas. In the country of Sahor I studied mahayoga tantra and the mind section of dzogchen. In the country of Nairanjara I studied Kilaya. In the country of Singha I studied Padma Maheshvara. In the country of Vasudhara I studied kriya. In the country of Nepal I studied Yamantaka. In the country of Merutse I studied Mamo. In Vajrasana I studied the eight heruka sadhanas. In the country of Lantsha I studied Guhyasamaja,

consisting of the four sections of father tantra and mother tantra.

Having realized all phenomena to be merely dream-like, illusory, unreal and false, I went before the guru who was expounding the Dharma to a gathering of 5,500 people which included a number of kings.

When I arrived, Guru Shri Singha said, "What do you want, novice?"

I replied, "I have studied the teachings of secret mantra extensively. Now I would like to receive teaching from you."

Guru Shri Singha said, "You are a learned man who has first, studied the pitaka and second, studied the secret mantra. Now let this gathering disperse."

He then said, "You understand that all phenomena are false, but this does not help anything. This understanding, that everything is dream-like, illusory, unreal and false should be assimilated in your being. Without taking it to heart it becomes mere platitude. This does not result in enlightenment."

I said, "If that is so, then please give me a teaching on taking it to heart."

The guru replied, "First, make a mandala offering!"

I made a mandala of one measure of gold dust and offered it to him.

Shri Singha said, "Now, remain in front of me. Keep your feet in the cross-legged position, your hands in equanimity and your backbone erect. This is the key point of body."

"Direct your eyes towards the expanse of sky. This is the key point of the nadis."

"Tighten your lower prana and suppress your upper prana. This is the key point of prana."

"Visualize from a red bindu an E in the nirmanachakra of your navel center. Visualize a white bindu from a BAM in the great bliss chakra of your crown center. This is the key point of bindu."

"Focus your mind on the BAM being melted by the blazing fire from the E, after which the white and red



bindu mingle together in the dharmachakra of your heart center. This is the key point of mind."

"Let the white and red bindu become smaller and smaller, and finally, do not keep anything in mind whatsoever. This is the key point of perfect and complete enlightenment."

I practiced in this way and some experiences arose, such as no sensation of body, no sensation of the inhalation and exhalation of breath, the feeling of being able to move unimpeded through appearances and the feeling "I cannot die." When these experiences occurred, I felt proud and related them to the guru.

The guru said, "It is extremely foolish to take pride in being touched by a master's blessings and regard that as enough. Now go to a solitary place and do not create any mental fabrications whatsoever."

I went to a solitary place and for one year tried not to create any mental fabrications whatsoever. Some experiences arose, such as the feeling that "Emptiness is appearance! Appearance is emptiness! Appearance and emptiness are indivisible! There is no duality regarding buddhas and sentient beings! There will be no evil deed committed even if I were to engage in nonvirtue! There will be no benefit even if I were to engage in the ten virtues!"

Regarding these as satisfactory, I related them to the guru.

He said, "It is foolish to be satisfied with meditation experience."

"If you think that appearance and emptiness are indivisible, you should be detached from appearances. Are you?"

"If you think that buddhas and sentient beings are indivisible, you should honor and serve sentient beings to the same degree as you would the buddhas. Do you do that?"

"If you think, 'I will have no karmic ripening even if I engage in the ten nonvirtues,' you should be able to accept the ten unvirtuous actions of others directed

towards yourself – even if you yourself are killed. Can you do that?"

"If you think, 'Even if I were to engage in the ten virtues there would be no benefit,' you should not have any sense of joy when you are benefited by others who are practicing the ten virtues -- even if your own life is saved. Do you?"

"Now, go again to a solitary place and let your body remain like a corpse, let your voice remain like that of a mute and let your mind remain like the sky."

I then went to a solitary place and practiced in that way, whereby eight experiences arose:

An experience of clarity, utterly lucid without any inside or outside, manifesting as wakefulness and emptiness without difference, whether my eyes were open or closed.

An experience of emptiness, totally open and empty with no clinging to inside or outside and with the mind not dwelling on anything whatsoever.

An experience of bliss, which was like melting butter and became totally free and exhilarating, with no thought of having a body or a mind.

A state without clinging to various sense perceptions, yet still tainted with a lack of presence of mind.

A state of wakefulness being like the sun shining in the sky.

An experience of the body being like mist, lacking both object and substance of physical action.

A feeling of recognizing neither self nor others.

A feeling that all sentient beings must be aware of the meaning of mind-essence to the same extent as myself.

Delighted with these experiences, I related them to the guru.

He said, "There are three occasions in dzogchen: the 'occasion of spontaneous presence,' the 'occasion of inconceivability' and the 'occasion of great bliss.' Of these three, your experiences are the 'occasion of spontaneous presence.' After having remained in

freshness, the inconceivability and the great bliss will manifest."

"Samsara is beguiling and the mind is gullible! Do not be attached to meditation experience but expand your mind."

"How is one supposed to expand one's mind?" I asked.

The Guru Shri Singha replied, "There is no difference between buddhas and sentient beings other than their scope of mind. What is called 'mind,' 'consciousness' or 'awareness' is of one identity. The mind of a sentient being is limited. The mind of a buddha is all-pervasive. So develop a scope of mind which is like the sky. The sky has no limit to the east, no limit to the south, no limit to the west and no limit to the north."

I then went to a solitary place and developed a scope of mind which was like space, whereby these convictions arose: a mind without any projection or dissolution of thoughts, remaining exactly as it is placed -- an utterly one-pointed wakefulness and emptiness. This is precisely what is called one-pointedness.

A complete absence of clinging to substantial things -- a total openness with mind not dwelling on anything whatsoever. This is precisely what is called simplicity.

A feeling of, "What else can there be? However I look it is the same! There is nothing to abandon or accomplish! This is precisely what is called one taste."

A feeling of, "What else is there to search for? This is it whether one meditates or not! There is nothing whatsoever to practice! There is no thing to be cultivated through meditation! This is precisely what is called nonmeditation."

I had the powerful experience of feeling that, "There cannot be anything beyond this! The two form kayas originate from dharmakaya, so these manifold manifestations of sights and sounds are like a flame and its light! There is no preceding impulse for the inhalation and exhalation of breath! Without creating

anything, manifold expressions still manifest! This is unchanging like the essence of space! Not even the slightest dualistic mind is occurring! This is exactly it!"

I had experiences of feeling vivid clarity, total purity, complete openness, all-pervasiveness -- utterly encompassing, totally free and completely diffused. The experience of clarity felt like the sun rising in the sky. The experience of emptiness felt like space. The experience of bliss felt like an ocean. I had a variety of experiences which felt like the waves on the ocean or like the clouds in the sky. When these occurred, I related them to the guru.

Guru Shri Singha said, "The natural condition of things is devoid of something to be experienced. So what are you experiencing? What is it that experiences? What are you so elated about? I myself do not experience anything. Have you achieved something superior to that?"

"Your experiences are an achievement which differs from that of the buddhas of the three times. Fixating on having an experience should be recognized as being seduced by Mara.

All your experiences are contrived and result from fabrication. They will still come and go. They will not enable you to face difficulties. They are but a blanket of good concepts. You have not untied the knot of conceptual thinking. It is like having a latent sickness within. You might be blissful at present but it will not help. Since you have not penetrated to the core, the zombie of confusion still walks around."<sup>1</sup>

"If you regard meditation experience as paramount you cannot resolve the view while submerged in concepts. If you allow yourself to become fascinated by a fraction of samadhi, thinking that there is nothing higher and regard it as the perfection of samadhi, you will not cut through the activity of conceptual

---

1. Another version of this text is found among the collection of terms revealed by Rigdzin Godem under the name Dzogchen Rangjung Rangshar. The other version differs by saying, "You have not yet captured the throne of stability so the smoldering ember of delusion will still burst forth into flames."

thinking. You will not exhaust the layers of meditation experience and the dirt of ignorance will not be purified."

"For each meditation experience there is a temporary fascination. Perceiving them to be the only truth, you have become obscured. By obscuring the reality which is utterly free from attachment and transition, the instance of attachment and transition have turned these blissful results of yours into nothing but straying."

"If you cling to clarity and regard it as the highest, you achieve the highest state in the realm of form. If you cling to the emptiness experience of nonthought and regard it as the highest, you achieve the highest state in the formless realm. If you cling to bliss and regard it as the highest, you will attain nothing but the highest state in the realm of desire. This will not result in attaining unexcelled enlightenment, the supreme siddhi of mahamudra."

"If that is so, how should I train?" I asked.

"Bring forth your original mind and then come back to see me!" he replied.

"Well, into what should I put effort?" I asked.

"All your effort should be put exactly into effortlessness!" he answered.

"How should I practice samadhi without effort?" I asked.

"Noble son, do not hold temporary experiences to be the highest. Do not cling to them. Do not watch objects and do not watch the mind. Do not do a lot of things and do not give rise to desires. Do not harbor needs and do not entertain despair. Leave your mind exactly as it is. Let your mind rest like the center of space," he said.

I then went to a solitary place and practiced exactly in this way. My previous experiences became nothing but layers of concepts and were completely extinguished. I realized natural mind, totally unobscured by any defects or virtues -- utterly free from a basis of anything to be meditated upon or anything to cause

confusion. I realized that if this natural mind were cultivated, nothing whatsoever would be produced, and if not cultivated, there would be no confusion. I realized it to be natural mind devoid of any defect, naked and vivid wakefulness. Realizing this utter openness, totally fresh, the same taste of all the phenomena of samsara and nirvana, I related this to the guru.

The guru said, "The original nature, the uncompounded dharmakaya, is exactly this pure and naked natural mind devoid of something to be cultivated or something which causes confusion. Now, do not obscure yourself with further craving! Bring the 'old craver' to the state of desirelessness!"

"By sustaining a state known as 'Never meditating and never apart, never separate from the nature of nonmeditation,' you will attain the supreme and common siddhis. Now, is there anything upsetting you?"<sup>2</sup>

"There is nothing making me upset as I have no faults or regrets concerning my samaya," I replied.

"Are you displeased?" he asked.

"I am just a little displeased," I answered.

"If you are displeased, you have hope. If you are pleased, you have fear. If you have hope and fear, you have dualistic fixation. That will hinder the nondual wisdom of great bliss, the undefiled fruition. Without thinking this is either a fault or a virtue keep to the practice of nonduality. From now on, just continue without coming back to see me!"

I then practiced in the town of Uddiyana and did not have the slightest thought of asking for teachings, of offering my experience, of virtue or nonvirtue, of

---

2. The other version here reads like this: "Now you and I will never meet again!"

I said, "I still wish to see you and ask for teachings."

"Will you be delighted to see me and unhappy if you don't?"

"I will be overjoyed if I could just meet you again!"

good or evil. I simply went wherever I went and sat however I sat. I became just like a corpse.<sup>3</sup>

Then the guru arrived and said, "Aren't you going to prostrate to me? Aren't you going to present your realization to me?"

"This is not 'not prostrating' and I do not have even a hair tip of understanding to offer you. It is now like the trace of a bird flying in the sky," I replied.

The guru said, "That realization can change, do not abandon it! Without separating from that realization go wherever you wish. Keep your conduct in accordance with the tripitaka. Keep your meditation in accordance with secret mantra. Keep your view in accordance with dzogchen. Fulfill the aims of sentient beings like a wishfulfilling jewel. Sustain numerous worthy disciples. Although you have no desires always make offerings to the gurus, yidams and dakinis. You will become one who the eight classes of gods and demons attend like a servant." Saying this, he departed.

Thereafter, I took to heart the fact that all things are dream-like and illusory and that the mind itself is beyond birth and death. I had visions of the deities of the eight heruka sadhanas, the eight classes of gods and demons became my servants and I wandered through many Indian regions benefitting beings.

Later, when (King Trisong Deutsen was) building Samye, the eight classes of gods and demons were causing obstacles. I told them, "It is not good to make obstacles, for the king's intention is as excellent as gold!"

The gods and demons retorted, "Why don't you come here yourself, master."

I then went in person to the Land of Snow and on the way I met with the messengers (of King Trisong Deutsen who were sent to invite me).

---

3. The other version reads: "Like a corpse abandoned in a charnel ground, I was free from forming any judgements about whatever perception arose."

*I, Padma of Uddiyana,  
Followed Guru Shri Singha.  
This, his final instruction,  
Liberated me, Padma.  
Though not liberated by the tripitaka or secret mantra,  
I was liberated by this secret teaching.  
May all the worthy ones also be liberated through this.  
May this final and direct instruction  
Of Guru Shri Singha  
Meet with a worthy person who possesses former  
training!*

*This is concealed in the Lotus Crystal Cave.  
I entrust it to you, Shampo,<sup>4</sup>  
In case an unworthy person comes.  
There is no instruction like this in the world.  
Samaya  
Seal Seal Seal  
Seal of entrustment  
Seal of secrecy  
Ithi*

---

4. Daklha Shampo is one of the native spirits of Tibet who pledged to guard his treasure teachings.







# Rimey Supplication

## by

# Dilgo Khyentse Rinpoche

I supplicate all the noble doctrine holders of India, Tibet, China, Shambhala and all other places who follow the precious teachings of the sutras and tantras taught by the incomparable teacher who is praised like the white lotus.

I supplicate the Nyingmapas of the secret mantra, who uphold the sutras, mantras and the three inner tantras in general, and especially the tradition of the great perfection – perfectly translated by the supreme learned and accomplished lotsawas and panditas.

I supplicate the Kagyupas, protectors of beings, who chiefly uphold the lineage of practice and blessing from the mahasiddhas Naropa and Maitripa, the cycles of the profound instructions and, especially, mahamudra.

I supplicate the glorious Sakyapas who illuminate the doctrine of teaching and practicing the heart extract of Lord Birwapa, the cycles of instruction, in general, and the path and fruit in particular.

I supplicate the Riwo Gedenpas (Gelugpas) who mainly uphold the essence tradition of Manjushri – the key points of the path of sutra and mantra -- by chiefly practicing the gradual path of Palden Atisha.

I supplicate the Jetsun Jonangpas who chiefly uphold the meaning of the sutras of the last Dharma

Wheel and of the Kalachakra, who have realized the truth of the sugata-essence and possess the vajra yoga.

Impartially I supplicate all the doctrine holders, each and every one, that exist in these snowy ranges, of the Glorious Shangpa, Choyul, Shije, Nyendrup and the other cycles of profound instructions.<sup>1</sup>

By the blessings of making these supplications, may sectarianism be calmed and may impartial devotion blaze forth. May all the doctrine holders be in harmony and may all countries be peaceful. May the auspicious circumstance in which the teachings flourish for a long time be present.

From in the Rimey Lacho by His Holiness Dilgo Khyentse.

---

1. Shangpa Kagyu was brought to Tibet by Khyungpo Naljor. Choyul was propagated by Machik Labdron, Shije by Phadampa Sangye, and the Nyendrup transmission was spread by the siddha Orgyenpa.

# The Illuminating Wisdom by Milarepa

Homage to all the sacred masters.

When we talk about the characteristics of the mahamudra of illuminating wisdom we talk about three sections: ground mahamudra, path mahamudra and fruition mahamudra.

First, the ground mahamudra, – the essential nature of things, the mind of the buddhas, the mind-essence of sentient beings – does not exist like something that has color or shape or a center or edge. It is free from limitations and partiality and knows neither existence nor non-existence. It is neither confused nor liberated. It is not created through causes and not changed through conditions. It is neither altered through the wisdom of the buddhas nor spoiled through the obscurations of sentient beings. It is neither improved through realization nor worsened through confusion.

Path mahamudra is that which is to be practiced within the ground (mahamudra) and should be as follows: When settling, settle without conceptualizing. When remaining, remain without distraction. When practicing, practice without fixation. When manifesting, let it manifest as dharmata. When freed, practice it as natural freedom.

Fruition mahamudra is free from something which liberates, free from hope and fear, free from the exhaustion of concepts and phenomena, free from non-

*Crystal Cave 14*

fixation and nonclinging and free from utterance and description which is beyond concept.

Ground, path and fruition are to be practiced as one.

This instruction on the illuminating wisdom of mahamudra was composed by the yogi Milarepa.

# The Single Sufficient Path

## by

### Gampopa

Homage to all the sacred masters.

This instruction entitled Gampopa's Single Sufficient Path of Mahamudra has three parts: resolving the natural state, pointing out the mode-of-being and training in thatness as the path.

The first section has five points: Mahamudra has no cause. Mahamudra has no condition. Mahamudra has no method. Mahamudra has no path. Mahamudra has no fruition.

The second section, pointing out the mode-of-being, has five points: Mahamudra has no cause, yet faith and devotion are the cause. Mahamudra has no condition, yet a sacred master is the condition. Mahamudra has no method, yet nonfabrication is the method. Mahamudra has no path, yet undistracted mind is the path. Mahamudra has no fruition, yet freeing concepts into dharmata is the fruition.

The third section, training in thatness as the path, has four points: As a preliminary, practice the guru yoga three times during the day and three times at night with faith, devotion and respectfulness. As the main practice, settle the mind in the state of nonfabrication and embrace it with nondistraction. As a conclusion, recognize whatever occurs as being your own mind and train your awareness in that recognition. Training in the way in which experiences manifest,

exert yourself in meditation practice until concepts have been exhausted.

There are two types of experiences which occur: disharmonious and harmonious. The first one includes dullness, excitement, sickness, fear, jadedness, doubt and so forth. Since these result from practice, no matter which of these may occur, recognize them to be temporary experiences. Without trying to discard them make them the aim of your view and meditation. Thereafter, harmonious experiences will naturally occur.

The first harmonious experience is the occurrence of stillness. Based on that, the experience of the empty essence follows. Next follows the experience of attainment and finally the experience of revulsion.

Exert yourself in meditation practice. Do not regard the way in which experience and realization occur to be enough. Beyond this, it is not enough for your mind to be still -- you must practice to see its essence. It is not enough just to see its essence -- you must practice to attain realization. It is not enough just to attain realization -- you must practice to turn away from attachment. It is not enough just to turn away from attachment -- you must practice to free your conceptual mind in the dharmata and attain buddhahood in the exhaustion of phenomena and concepts.

Thus spoke Gampopa. This completes the heart essence, the Single Sufficient Path of mahamudra which was first transmitted by the great pandita Lord Naropa.



# The Single Word of Heart Advice by Karmapa Rangjung Dorje

Homage to all the sacred masters.

The mind of the buddhas of the three times, that to which all the sacred ones aspire, the widely renowned 'dharmakaya mahamudra' is precisely your own mind which thinks of this and that. All the phenomena of samsara and nirvana are within this awareness. It is the essence of the pitakas, sutras and tantras. When you put it into practice, there is nothing to be meditated upon whatsoever. Simply, awareness rests vividly awake in its natural state.

You don't need to worry or think "Is this really mahamudra?" Don't ever hope for improvement or fear degeneration. Don't chase transient concepts – just rest in this vividly awake awareness. Relax loosely and rest. Besides this, you don't need anything to meditate on.

By practicing in this way again and again, at some point you will recognize the essence of thoughts. When that happens, realization is baseless and rootless. Spontaneous liberation of all attachment and the instantaneous relinquishment of all habitual patterns follows. This is called 'buddhahood.' This is what is meant when we say, "One moment makes the difference, in one moment complete enlightenment."<sup>1</sup>

---

1. This is a famous quote from the Manjushri Nama Samgirti.

## *Crystal Cave 18*

I swear there is not a more profound final instruction from the sacred and accomplished masters other than this Single Word of Heart Advice. Please don't show this to unworthy people. If the seal of secrecy dissipates, it is impossible for you to receive the blessings.

Remember me always. There is no mistake in this. Simply, rely on the blessings.

It is my command that this text should not be taught to anyone who has not received the full instructions.

This was written by Rangjung Dorje at Yang-gon Hermitage.

Sarva mangalam





# The Cloud Bank of Blessings by Jamyang Khyentse Wangpo

*A Supplication to the Ocean of the Three Roots  
and the Dharma Protectors*

NAMO GURU DHEVA DAKINI GANEBHYAH

*Samantabhadra, Vajradhara and the five aspects of  
Immense Ocean,<sup>1</sup>  
Greatly renowned Twelve Illustrious Teachers,<sup>2</sup>  
Space-filling holders of the buddhas' mind transmission  
I supplicate you; bestow your blessings and siddhis.*

*Lord of Secrets, Garab Dorje, Manjushrimitra and Shri  
Singha,*

*Jnanasutra and twenty-one panditas,  
Mind, space and instruction masters of the symbolic  
transmission*

*I supplicate you; bestow your blessings and siddhis.*

*Three family sattvas, five noble disciples,  
King Jah and Dewa Seldzey,  
The hundred thousandfold assembly of anuyoga  
masters*

*I supplicate you; bestow your blessings and siddhis.*

---

1. The buddhas of the five families.

2. The twelve buddhas of the Good Aeon.

*Lilavajra and Buddhaguhya,  
Leykyi Wangmo and eight vidyadharas,  
Great charioteers of the tantra and sadhana sections  
I supplicate you; bestow your blessings and siddhis.*

*Vidyamantra adepts of kriya, charya and yoga,  
Ornaments and supreme ones of Jambudvipa along  
with your wondrous disciples,  
Eminent lamps who illuminate the teachings of the  
Muni  
I supplicate you; bestow your blessings and siddhis.*

*Pervading Lord of the ocean of the three roots,  
Thotreng Tsal,  
Eight supreme aspects and twelve manifestations,  
Inconceivable circle of the magical net  
I supplicate you; bestow your blessings and siddhis.*

*Vimalamitra and Khenchen Bodhisattva,  
Dharma king, father and sons, Vairochana and Tsogyal,  
Incarnated king and disciples, assembly of translators  
and panditas  
I supplicate you; bestow your blessings and siddhis.*

*So, Zur, Nub and Nyang along with the ocean of  
tertons,  
Dharma emperors of kama, terma, and pure visions,  
Learned and accomplished ones, appearing successively  
throughout the three times  
I supplicate you; bestow your blessings and siddhis.*

*Superior and noble wisdom body, embodiment of all  
refuges,  
Perceived by disciples as a supreme teacher,  
Root guru of incomparable kindness  
I supplicate you; bestow your blessings and siddhis.*

*Vajrasattva, deities of Dupa and Gyutrul,  
Nine glorious herukas, five and three families,  
Yidam deities of the six sections of tantra  
I supplicate you; bestow your blessings and siddhis.*

*Shakyamuni, supreme guide of beings in the good  
kalpa,  
Perfect buddhas, guides of the ten directions and four  
times,  
Countless ones appearing as the nirmanakaya to tame  
whoever needs to be tamed  
I supplicate you; bestow your blessings and siddhis.*

*Comprised of the truths of cessation and of the path,  
Calm, desireless and uncompounded nectar,  
Ocean of the collections of the nine gradual vehicles  
I supplicate you; bestow your blessings and siddhis.*

*Ajita, Manjushri, Vajrapani and Lokeshvara,  
Samantabhadra and so forth, Mahayana beings,  
All the noble sangha of shravakas and pratyeka  
buddhas  
I supplicate you; bestow your blessings and siddhis.*

*Dakas and dakinis of the three abodes,  
Vajra Dharma protectors, wealth gods and treasure  
lords,  
Infinite ocean-like assemblage of objects of refuge  
I supplicate you; bestow your blessings and siddhis.*

*I supplicate you, precious jewels,  
Grant your blessings, assemblage of vidyadhara gurus.  
Bestow your siddhis, peaceful and wrathful yidam  
deities,  
Dispel all obstacles, dakinis and Dharma protectors.*

*Thinking of you with intense longing from my heart  
I bow down and make offerings with one-pointed  
devotion.*

*With faith I take refuge and pledge myself as your  
servant.  
Accept me from now on and sustain me with your  
compassion.*

*Having fully purified the two veils and their tendencies  
in my being,  
Increase my life span, merit, splendor, wealth,  
experience, realization and wisdom.*

*Ripening and freeing the minds of other disciples,  
filling space,  
Bestow your blessings so we may perfect the activity of  
all the buddhas.*

*May all the sacred lamps of the Buddha's teachings,  
without bias,  
Live for hundreds of aeons turning the wheel of the  
Dharma.*

*Bestow your blessings so that the Sangha and the  
splendor of the teachings of exposition and  
practice*

*May flourish and spread in all directions.*

*May the degeneration of the dark age cease for all the  
worlds and beings  
And may happiness and dharmic wealth spontaneously  
increase.*

*Bestow your blessings so that everyone may enter the  
gate of the supreme essence vehicle  
And accomplish the state of the four kayas.*

*Although I've not achieved that state throughout my  
lives,  
May I never be separated from the mind of  
enlightenment.*

*Bestow your blessings that I may master the ocean of  
bodhisattva deeds  
And establish myself and others in welfare and  
happiness.*

*In short, from now and until supreme enlightenment,  
Objects of refuge, lords of wisdom and compassion,  
Constantly accept me and grant your blessings  
And create the auspicious circumstance in which the  
virtuous goodness of existence and peace increase.*

Emphasizing the tradition of the vajra vehicle of the early translations, this supplication was offered by Khyentse Wangpo, a joyful servant of Guru Padma.

Sarva sushriya siddhi bhavatu



# The Final Words of Senge Wangchuk

*E MA*

*I the madman Senge Wangchuk,  
Have exhausted karma-prana and expanded wisdom.  
Freed from the sphere of the five gates of ignorance  
I have entered the sphere of luminous self-awareness.*

*When the delusion of the three gates has collapsed,  
How pitiful is the whole basis of delusion.  
When the knots of confused experience are cut,  
How tiring is so-called concentration.*

*When confusion arises as wisdom  
All pure appearances are deceptive phenomena.  
When everything has dissolved into space,  
Nothing whatsoever, yet everything manifests.*

*Amazing, amazing is the kindness of the sacred one.  
Amazing, these words at the moment of passing away  
are the essential meaning  
The heart placed fresh in the palm, nothing else.  
May these final words appear at the end of this age.*



# The Instruction on Stillness, Occurrence and Awareness in Mahamudra by Mipham Rinpoche

If you can simply practice mahamudra and experience stillness, occurrence and awareness according to the vital instruction of that practice, you will ultimately perceive the truth of reality. This is because the nature of your mind has the sugata essence. Apply the key instruction concerning it.

The basis of all things is mind. After understanding the mind's secret, seek the vital point of your mind and you will become skilled in all things and realize the meaning of egolessness.

Since I am teaching according to the oral instructions of the realized ones I will leave out various logical examinations. 'Stillness' is when you look into your mind, direct yourself inward and remain devoid of any kind of thinking. 'Occurrence' is when various kinds of thoughts move. 'Awareness' is your mind being aware of either of these.

If you maintain this continuously you will come to understand this vital point: various feelings such as joy and sadness arise from your own mind and dissolve back into that mind. Understanding this, you will come to recognize that all experiences are the personal experiences of your mind.

Subsequently, by looking directly into the essence of your mind, whether it is still or thinking, you will understand that it is empty and does not possess any entity whatsoever, even though it perceives many things. This so-called 'emptiness' is not blank emptiness like space. Rather, you will come to understand that it is an 'emptiness endowed with the supreme of all aspects.' That means it does not possess any self-nature yet it has an unceasing clarity which is fully conscious and cognizant.

When realizing this secret point of mind, to experience the naturally luminous and innate mind essence -- although there is no separate watcher and something watched -- is 'recognizing awareness.' This is what is pointed out in mahamudra and dzogchen.

According to Saraha, if you can sustain it you will, "Look again and again into the primordially pure nature of space and seeing will cease." As stated in the Prajnaparamita, "Mind is devoid of mind,<sup>1</sup> the nature of mind is luminous."

There is nothing easier than this. It is essential to practice.

Composed by Mipham.

Mangalam

---

1. 'Mind is devoid of mind' means that the nature of mind is devoid of dualistic thinking.

# Key Points in Dzogchen Practice by A Carefree Vagrant

Homage to the second buddha, Samyepa Kunkhyen  
Ngagi Wangpo.<sup>1</sup>

Here, in brief, I shall explain the key points of the practice belonging to this context.<sup>2</sup>

First of all, on a comfortable seat assume the seven-fold posture of Vairochana in a relaxed and comfortable way. In particular, look with wide open eyes and without support into the sky straight before you, since the eyes are the gates for the manifestation of wisdom. As for the key point of speech, let your breathing flow naturally, not through your nose but very gently through your mouth. There is a reason for each of these points, so do not disregard them or think them unimportant.

Following this, cultivate renunciation, weariness, compassion and bodhicitta. After that, visualize your root guru above the crown of your head in his ordinary form, dress and attire. With tear-filled devotion, supplicate him so that realization of the profound path may quickly dawn within you, not just in mere words or platitudes. For the realization of dzogchen to occur

---

1. Samyepa Kunkhyen Ngagi Wangpo refers to Longchenpa. He was known as Samyepa because he lived at Samye in Central Tibet for many years. Kunkhyen means the 'omniscient one' and Ngagi Wangpo was one of his general names.

2. Belonging to the context of the great perfection (dzogchen).

in your mind you must receive the transmission of the blessings of the mind of a master who possesses the lineage. This transmission depends upon the disciple's devotion, so it is of sole importance. Without getting involved in too much chanting and forced practice, supplicate him one-pointedly. That is essential.

At the end, according to the key points of visualization for receiving the four empowerments, mingle the guru with your mind and sustain the innate essence of great bliss which is empty cognizance free from fixation.

Here, meditation doesn't mean the cultivation of the absent-minded, vacant and indifferent state of the all-ground. Also it doesn't mean the cultivation of the conscious and tranquil state of the all-ground consciousness. Similarly, meditation doesn't mean to cultivate the blank state of a nonconceptual experience or the variegated thoughts that appear as objects.

Well, what is meditation then? When your past thought has ceased, and your future thought has not yet arisen and when you are free from conceptual reckoning in the present moment, then your genuine and natural awareness, the union of being empty and cognizant, dawns as the state of mind which is like space. That itself is the great perfection transcending concepts, the cutting through of primordial purity, the open and naked exhaustion of phenomena.

This is exactly what you should recognize. To 'sustain the practice' means simply to rest in naturalness after recognizing. In any context, whether it be view, meditation or conduct, this is exactly what should be revealed in its naked state. Unless you (experience and understand) that, one teaching will tell you to be free from arising, dwelling and ceasing; another will say, "It is such and such!" With these ideas in mind you are simply naming the nameless. Within that mire of intellectual assumptions you'll never find the chance for realization.

Dharmakaya is naked and empty awareness which transcends concepts and cannot be established (as

having concrete existence), apart from a mere mental image, by means of descriptive words or by the analytical intellect. But, when the blessings of your master coincide with the power from your own meditation practice, you will cut through misconceptions, just like a small child awakening to the faculty of intelligent thought. When that has happened, it is essential not to abandon that discovery but to cultivate it continuously with diligence.

While a beginner, if you get too slack, there is the risk of slipping into nonstop delusion, so you have to be mindful constantly.

Whether there is stillness, thought occurrence or the noticing of them, it is essential to practice while looking directly into the fresh awareness of the observer.<sup>3</sup>

While meditating in this way the sign of manifest awareness is when it seems to you that you have even more thought activity and agitation and even more disturbing emotions than before. Also, an endless number of variations on the three experiences of bliss, clarity and nonthought appear. But don't have hope or fear about them. Don't try to accept or reject them, or cling to or fixate on them in any way. Rather, practice while looking directly into the awareness which experiences them. In this way they become your friends. If you cling to or fixate on those experiences, you will simply get tied up in that fixation.

If your mind gets drowsy or dull and the clarity of awareness is not manifest, you can clear it in this way: visualize the letter A or a sphere of light in your heart center and send it out through the crown of your head. While leaving your breath exhaled, imagine that it hovers in the air about the length of an arrow above you.

---

3. In this sentence there is a play on the same word 'rig' used in 'observer' (rig mkhan), in 'noticing' (rig) and in 'awareness' (rig n:)

If you get too agitated, you can steady yourself in this way: deeply relax your body and mind, lower your gaze and imagine a tiny sphere at the tip of your nose.

Sometimes, when there is a clear cloudless sky, you can sit with your back to the sun, direct your eyes to the center of space and breathe very gently, keeping your breath exhaled slightly. By doing so, in an instant, the open and naked dharmakaya of awareness and emptiness will appear from within yourself. This 'realization of the threefold sky' is a most profound instruction.

Another time, you can keep your body in the sevenfold posture, breathe naturally and keep your mind free from thought. Then lie down on your back, stretch out your arms and legs, and let your eyes face the sky. Exclaim HA! forcefully three times, sending your breath out. Then leave your mind in its natural state. By doing this a realization of nonconceptual dharmata will take place.

Furthermore, when you rest in naturalness with your body in the sevenfold posture, don't dwell on whatever is perceived, but rest in the empty quality while focusing your gaze freely and easily in total openness transcending outside, inside and middle. By doing this a realization of space-like emptiness will occur.

Again, don't dwell on the empty quality but rest in the nongrasping state of self-cognizant perception. By doing this a realization of utterly insubstantial and unfixated perception will occur.

Once again, direct your attention to the thought activity arising from the clarity of awareness and you will have the realization that it is like a wave dissolving in water, liberated with neither support nor fixation.

These instructions are profound methods which cause experience to take place directly. In this way you give rise to certainty within yourself.

In short, the meditation of innate awareness that I mentioned before, the realization of primordial purity in which phenomena are exhausted, the transcendence



of good and evil, faults and virtues, the absence of attaining and clearing away, change and alteration, the wisdom beyond dualistic concepts, the final point of realization, whether it be madhyamaka, mahamudra or dzogchen, is itself present at all times, and that is exactly what you should recognize.

While doing so, don't concentrate with deliberate effort and don't get dissipated through distraction. Sustain the yoga of unfabricated naturalness like the steady flow of a river. This is the essence of practice.

Whatever takes place at this point, whether it be the six types of cognition,<sup>4</sup> thoughts relating to the five poisons, or fluctuations in temporary experiences, it manifests as a display of the expression of awareness-bodhicitta. They are all equal in appearing, they are equally empty, they are equally real and also equally false. All of them are nothing but the magical display of awareness, so don't get involved in negating or approving, accepting or rejecting, clinging to or fixating on them as something to be discarded or as a remedy. Rather, relax openly and free from fixation into the fresh state of awareness of 'that which experiences.' In this way it is essential to train the strength of your realization through naturally liberating whatever arises.

Here, the term shamatha is given to the aspect of stillness, and vipashyana to the aspect of directly realizing wide open awareness and emptiness. They are named in that way but in fact they are indivisible.

By realizing that the essence of awareness is empty you are free from the extreme of eternalism, and by seeing that the nature is cognizant you are liberated from the extreme of nihilism.

By avoiding the hope of cultivating the experiences of bliss, clarity and nonthought, you are liberated from the states of the three realms.

By destroying the fixation of remedy, no defilement or error will remain in your nature.

---

4. The five sense cognitions and mental cognition.

Don't expect to attain enlightenment in the future within the mire of mind-made assumptions. Rather, take as your path the three kayas that are naturally present in yourself at this very moment. That itself is the special quality of the great perfection.

For the practitioner who realizes this, the sun of happiness will shine from within, no matter where he stays.

Obstacles and side-tracks all result from hope and fear and from clinging to and fixating on things as real. Therefore, it is essential to avoid fixating on anything whatsoever.

Whatever you experience, whether it be sickness in your body, pain in your mind, a "real" disturbing emotion, clinging and fixation, accepting or rejecting, then identify it and supplicate your master and receive his blessings. Minutely examine and track down -- not just as a rough understanding -- the mind that accepts or rejects. From where did it arise, where does it remain and to where does it go?

By doing this you will find that it doesn't exist as anything whatsoever and doesn't remain anywhere either. Thus, you cannot possibly avoid experiencing a wakefulness which transcends the notions of perceiver and perceived and cannot be indicated in words. That is dharmakaya -- naked and aware emptiness. When this experience takes place, sustain the state of 'exactly that' and all your obstacles and side-tracks will be naturally liberated.

Devotion to the master is the king of all enhancement practices so give up regarding him as an ordinary human being. It is essential never to separate yourself from the devotion of seeing him as a buddha in person.

Moreover, if you alternate between meditation on impermanence, compassion, development stage, and completion stage with and without attributes, each practice will enhance the other. This will be most effective.

At the end of your sessions never forget to make dedication. In the breaks never forget the practice of regarding all phenomena as magical apparitions.

At night, practice the yoga of sleep. When about to fall asleep supplicate so that you can experience the sleeping state as luminosity. After that, mingle the master with your mind, sustaining the fresh state of awareness. While doing so, go to sleep without being interrupted by any other thoughts.

There are further points to understand. Unless you resolve the view you won't be able to destroy the bonds that cling to the perceiver and the perceived and think them real. It is essential, during the meditation state, to resolve that all phenomena are nonexistent, pervasive, spontaneously present, and 'oneness.'<sup>5</sup>

Unless you sustain continuity in meditation you won't arrive at the vital point. Simply assuming that (the view) is such and such is not enough. It is essential to maintain meditation constantly with diligence.

Unless you differentiate (between good and bad) conduct, there is the risk that you will stray into total negativity, thinking that both good and evil are empty. The key point is to change whatever you do during postmeditation into a virtuous action by maintaining the feeling that everything is like a magical apparition and having firm confidence in the belief that the law of karma is infallible.

If you separate means and knowledge you will always remain in bondage. It is essential to embark on the 'highway that delights the victorious ones,' the unity of emptiness and compassion, and of the two accumulations of merit and wisdom.

These are extremely important key points, so keep them in mind in this way:

*Unless the feeling of impermanence and weariness  
arise in my mind,*

*The business of appearing to practice in this life*

---

5. These are the famous four samayas of trekcho practice.

*Will never provide a chance to genuinely accomplish  
the sacred Dharma.*

*May real renunciation dawn within me.*

*Unless I train in compassion and the excellent  
bodhicitta,*

*In the darkness of clinging to selfish aims  
There will never be a chance to illuminate the  
excellent path of Mahayana.*

*May I train in true and eminent bodhicitta.*

*I commit acts which seem to benefit others,  
Although I have not reached the state of a noble being.  
These acts, in fact, don't help others and cause me to  
fetter myself.*

*Without fooling myself with distractions and bustle,  
May I practice diligently in secluded places.*

*Means and knowledge separated are like a man with a  
broken leg*

*Who lacks the power to journey the paths and bhumis  
to omniscience.*

*While uniting emptiness and compassion, development  
and completion, and the two accumulations,  
May I embark on the unmistakable path.*

*Without receiving the blessings of a master endowed  
with the lineage,*

*I won't realize the natural state by pushing my  
practice.*

*Through an auspicious coincidence of perfect  
devotion,*

*May I obtain the supreme empowerment transmitting  
the lineage of realization.*

*The great perfection beyond concepts; luminous self-  
awareness,*

*Is the spontaneous presence of kayas and wisdoms  
from the beginning.*

*Through the instruction of freely resting in the innate  
mode,*

*May I attain stability in the level of exhaustion.*

*When once the time arrives to bring benefit to beings,  
May I don the armor of never tiring of helping others.  
May I alone liberate my infinite mothers  
From the river of samsaric existence.*

This upadesha for the benefit of beginners was given to a friend with the name Kamali, by the yogi Yanpa Lodey (Carefree Vagrant).

Completed for the time being!  
Ithi!



# Spontaneous Song by Drubwang Tsonyi

*Don't wander, don't wander, place mindfulness on guard.*

*Along the road of distraction, Mara lies in ambush.*

*Mara is this mind, clinging to like and dislike.*

*So look into the essence of this magic, free from dualistic fixation.*

*Realize your mind is unfabricated primordial purity.*

*There is no buddha elsewhere, look into your natural face.*

*There is nothing else to search for, rest in your natural face.*

*Nonmeditation is spontaneous perfection, so capture your royal seat.*

These lines were spoken orally by Drubwang Tsonyi Rinpoche whose kindness is incomparable.





# Feast Song

by

## Kunkhyen Jigmey Lingpa

*On the wishfulfilling tree of karma linked with good wishes*

*The youthful peacock of East India has arrived.  
Turn your tail parasol to face the sacred teachings  
So we youngsters can also step onto the path of freedom.*

*In the Queen of Spring's chariot of merit  
The melodious voice of the cuckoo bird from the  
jungle of South Bhutan has arrived.  
With a song sweeter than the flute of celestial maidens  
We receive the auspicious omen of a joyful summer season.*

*Vajra brothers and companions, assembled here with  
harmonious karma and wishes,  
Our teacher is present and has arrived at the gathering  
of Dharma.  
During this feast of drinking the nectar of ripening and  
liberation,  
I have the special task of singing a joyful song.*

*Amidst this gathering of unchanging great bliss,  
We behold the countenance of the yidam and guru  
even without meditation.  
So let us request the siddhi of attaining the rainbow  
body of dharmakaya,  
Through the vehicle of luminous clarity, the heart  
essence of the mother dakinis.*



Barchey Lamsel  
The Supplication  
to Guru Rinpoche  
Clearing the Obstacles  
on the Path  
A Terma of  
Chokgyur Lingpa

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*Dharmakaya Amitabha, I supplicate you.*

*Sambhogakaya Great Compassionate One, I supplicate  
you,*

*Nirmanakaya Padmakara, I supplicate you.*

*My guru, wonderful nirmanakaya,*

*In the land of India, you were born, you studied and  
contemplated.*

*Journeying in person to Tibet, you tamed the demonic  
forces.*

*Residing in the land of Uddiyana, you acted for the  
welfare of beings.*

*Through your kindness, bestow your blessings upon  
me.*

*Through your affection, guide myself and others on  
the path.*

*Through your realization, grant me the siddhis.*

*Through your powers, dispel the obstacles of myself  
and others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.  
Respectfully I bow down and take refuge in you.  
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When seeing the wonder of bodily forms,  
You make the sword mudra with your right hand.  
With your left, you make the summoning mudra.  
With gaping mouth, bare fangs, and upward gaze,  
Gyalwey Dzungzin, Lord of Beings,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.  
With your realization, grant me the siddhis.  
With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.  
Clear the inner obstacles internally.  
Clear the secret obstacles spontaneously.  
Respectfully I bow down and take refuge in you.  
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When receiving the precious and sacred teachings  
Your radiant body is endowed with a luminous  
complexion.  
Your right hand holds the scriptures of the tripitaka.  
Your left holds a volume of Kilaya.  
You comprehend all the profound teachings.  
Pandita of Yanglesho,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.  
With your realization, grant me the siddhis.  
With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.  
Clear the inner obstacles internally.  
Clear the secret obstacles spontaneously.  
Respectfully I bow down and take refuge in you.  
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

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

*When establishing the doctrine of the Victorious One,  
You performed sadhana in the forest of the Slate  
Mountain.  
Throwing your recitation dagger into the sky's  
expanse,  
You caught it and rolled with your vajra mudra.  
Rolling, you threw it into to the sandalwood forest,  
The fire blazed and the lake dried up.  
Instantly you burned away all the places of the  
tirthikas  
And reduced the black yakshas to dust.*

*Matchless Slayer of Demons,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.*

*With your realization, grant me the siddhis.  
With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When you subjugate the rakshas,  
Young boy in nirmanakaya attire,  
Wondrous form of goodness with magnificent color,  
With even teeth and beautiful golden hair,  
In the manner of a sixteen year old youth,  
You wear various kinds of jewel ornaments.  
With your right hand you hold the bell-metal dagger,  
Subjugating the maras and rakshas.  
With your left you hold the teak dagger,  
Protecting your devoted disciples.*

*Around the neck you wear the iron dagger,  
Indivisible from the yidam deity.*

*Nondual nirmanakaya, Ornament of Jambudvipa,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.*

*With your realization, grant me the siddhis.*

*With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

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

*When becoming the sun of Tibet,  
Glorious guide of devoted beings,  
You manifested in different forms to tame beings  
according to their needs.  
At the Khala pass in Tsang,  
You bound Dralha Genyen under oath.  
At the district of Tsawey Tsasho,  
The twenty-one Haughty Deva Genyens  
You bound under oath.  
At Jamtrin of Mangyul,  
You bestowed siddhis on the Four Monks.  
Supreme Eminent Vidyadhara,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.  
With your realization, grant me the siddhis.  
With your powers, dispel the obstacles of myself and  
others.  
Clear the outer obstacles externally.  
Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.  
Respectfully I bow down and take refuge in you.  
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*At the glorious plain of Palmotang,  
You bound the twelve Tenma goddesses under oath.  
At the Khala pass of Central Tibet,  
You bound Fleshless White Glacier under oath.  
At Damsho Lhabu Nyingdrung,  
You bound Thangla Yarshu under oath.  
At the very summit of Hepori,  
You bound all the devas and rakshas under oath.  
Of all these great devas and demons,  
Some offered the core of their life-force,  
Some undertook guarding the teachings  
And some pledged to be servants.  
Mighty one with powers and miracles,  
With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.*

*With your realization, grant me the siddhis.  
With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.  
Clear the inner obstacles internally.  
Clear the secret obstacles spontaneously.  
Respectfully I bow down and take refuge in you.  
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*When establishing the doctrine of the sacred Dharma,  
Like a banner of victory,  
Samye, without being erected, was spontaneously  
accomplished  
And you fulfilled the wishes of the king.  
You were endowed with the names of three great  
beings.*

*One was Padmakara,  
One was Padmasambhava,  
And one was Lake-born Vajra.  
Your secret name was Dorje Drakpo Tsal.*



*With your kindness, bestow your blessings upon me.  
With your affection, guide myself and others on the  
path.*

*With your realization, grant me the siddhis.*

*With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*At Samye Chimphu, when practicing sadhana*

*You repelled negative conditions and bestowed the  
siddhis.*

*You established the king and ministers on the path of  
liberation*

*And caused the Bon doctrine, negativity in manifest  
form, to wane.*

*You showed the precious and immaculate dharmakaya  
And placed the destined ones in buddhahood.*

*With your kindness, bestow your blessings upon me.*

*With your affection, guide myself and others on the  
path.*

*With your realization, grant me the siddhis.*

*With your powers, dispel the obstacles of myself and  
others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*Having left for the land of Urgyen,*

*You now subdue the rakshas.*

*Your great qualities surpass any human being.*

*Your actions are wonderful and amazing.*

*Mighty one with powers and miracles,*

*With your kindness, bestow your blessings upon me.*

*With your affection, guide myself and others on the path.*

*With your realization, grant me the siddhis.*

*With your powers, dispel the obstacles of myself and others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*Possessing the body, speech and mind, you are the glorious guide of beings.*

*Having discarded all obscurations, you perceive the three realms vividly.*

*Having achieved the supreme siddhi, sublime body of great bliss,*

*You surely dispel the obstacles to attaining enlightenment.*

*With your kindness, bestow your blessings upon me.*

*With your affection, guide myself and others on the path.*

*With your realization, grant me the siddhis.*

*With your powers, dispel the obstacles of myself and others.*

*Clear the outer obstacles externally.*

*Clear the inner obstacles internally.*

*Clear the secret obstacles spontaneously.*

*Respectfully I bow down and take refuge in you.*

*OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG*

*OM AH HUNG VAJRA GURU PADMA THOTRENG TSAL VAJRA  
SAMAYA JAH SIDDHI PHALA HUNG AH*

This supplication is the blessed words spoken by Padmasambhava before departing from Tibet. It was revealed by Terchen Chokgyur Lingpa as part of the Guru Sadhana called Barchey Kunsel.

# The Essence of Wakefulness

## by

### Mipham Rinpoche

*A Method in Sustaining the Nature of Awareness*

Homage to the glorious Primordial Protector.

When sustaining the nature of awareness, the three stages of recognizing, training and attaining stability will gradually occur.

First of all, scrutinize the naked and natural face of awareness by means of your master's oral instructions until you see it free from assumptions.

Having resolved it with certainty, it is essential that you simply sustain the nature of just that.

It is not enough just to recognize it, you must perfect the training in the following way:

You may already have recognized the face of awareness, but unless you rest in just that, conceptual thinking will interrupt it and it will be difficult for awareness to appear nakedly.

So, at that point it is essential to rest without accepting or rejecting your thoughts and to continue by repeatedly resting in the state of unfabricated awareness.

When you have practiced this again and again the force of your thought waves weakens while the face of your awareness grows sharper and it becomes easier to sustain.

That is the time when you should abide in the meditation state as much as you can and be mindful of remembering the face of awareness during postmeditation. As you grow used to this the strength of your awareness is trained further.

At first, when a thought occurs you need not apply a remedy to stop it. By leaving it to itself it is, at some point, naturally freed – just as the knot on a snake becomes untied by itself.

When you become more adept, the occurrence of a thought will cause slight turmoil but immediately vanish in itself – just like a drawing on the surface of water.

When you train in just that, you gain experience that transcends benefit and harm, at which point thought occurrences cause no problem whatsoever. Thus, you will be free from hope or fear about whether or not thoughts do occur – just like a thief entering an uninhabited house.

By practicing further you perfect the training so that, finally, your conceptual thinking and the all-ground along with its moving force dissolve into unfabricated dharmakaya. That is the attainment of the natural abode of awareness.

Just as you cannot find any ordinary stones on an island of gold even if you search for them, all that appears and exists will be experienced as the realm of dharmakaya. Attaining stability is when everything has become all-encompassing purity.

In the same way, just as conceptual thinking gradually falls under the power of awareness during the daytime, at night you do not need to apply some other instruction, but should simply understand how the recognition of dreams and the luminosities of the shallow and deep sleep correspond.

Until you attain stability, by all means continue with undistracted diligence like the steady flow of a river.

This was taught by Mipham. May virtuous goodness increase.

Calling the Guru  
from Afar  
by  
Shamar Konchok Yanlag

*Kyema!*

*Father jetsun, precious guru,  
Although you are inseparable from all the buddhas,  
Out of compassion for me, your devoted son,  
You temporarily assumed the form of a supreme  
bodhisattva*

*And let yourself consciously take a rebirth  
Universally renowned as the glorious Karmapa.*

*Although your blessings are not feeble,  
Our being is completely captured by intense kleshas.  
By the power of fully indulging in black actions  
When the five degenerations are rampant, all sentient  
beings in this age*

*Are but falling into the abyss of the evil states below.  
Father Karmapa, accept us with your compassion.*

*All our previous actions have been futile.  
The dharma we have practiced is mingled with the  
eight dharmas.*

*I don't recount having practiced a single genuine path.  
Now I have no other hope than you.*

*Father Karmapa, accept us with your compassion.*

*Chased from behind by the henchmen of Lord Yama  
And led along by the approach of years, months and  
days,  
Our time in between is taken up by temporary acts and  
distractions.*

*There is the danger of not noticing this and being  
deceived.*

*Father Karmapa, accept us with your compassion.*

*When young, our faculties are keen but our minds are  
childish.*

*When adults, we get carried away with business.*

*Now, when I am old and decrepit*

*I plan to practice genuinely, but it is too late.*

*Father Karmapa, accept us with your compassion.*

*I wish to remain but I am powerless to do so.*

*I want to take along my possessions but I cannot.*

*I wish to be accompanied by my friends but*

*I must journey to the next world alone.*

*Father Karmapa, accept us with your compassion.*

*Whatever will happen on the dangerous pathway of  
the bardo*

*By the impelling force of this life's tendencies,*

*Just as the dream one had last night,*

*It will be difficult to have any freedom of choice.*

*Father Karmapa, accept us with your compassion.*

*In general, samsaric things are futile.*

*In particular, this impermanent body is futile.*

*Just as a rainbow appearing in the sky,*

*We hold it to be real but it will still vanish.*

*Father Karmapa, accept us with your compassion.*

*Feeling no devotion towards the buddhas above*

*And only a slight compassion for sentient beings  
below,*

*I may wear the saffron colored robes but only on the  
surface.*

*Although my head is shaven it is quite pointless.*

*Father Karmapa, accept us with your compassion.*

*I have heard many teachings but they didn't hit the vital point.*

*I can expound many things but my being is not tamed. Although I live in mountain solitudes I crave for the city.*

*I assume the yogic gaze but my experience is feeble. Father Karmapa, accept us with your compassion.*

*I see the tiniest faults in other people  
But fail to notice myself, rotten to the core.  
Again and again I deceive others.*

*Isn't this just purchasing my own misery!  
Father Karmapa, accept us with your compassion.*

*Instead of looking within to see  
If I could benefit from the  
Buddha's teachings*

*I study and contemplate them for the sake of profit  
and fame.*

*Will this take me along the path of liberation?  
Father Karmapa, accept us with your compassion.*

*Through my Dharmic pretense I accomplish only what  
is worldly.*

*In addition, I partake in other people's offerings.  
Time and time again I squander away my life.  
What will I do when my breath expires?*

*Father Karmapa, accept us with your compassion.*

*Now, because of this I have deep-felt sadness.  
And I supplicate all the buddhas above.*

*In general, all the sentient beings of this dark age  
and myself in particular, this Dharma-pretender,  
Father Karmapa, accept us with your compassion.*

*Since I, your son, have no other hope,  
Since you are the one who knows the joys and sorrows  
of this renunciant,*

*In the great bliss palace of undefiled space  
May I be of one taste, inseparable from you protector.*

This was composed by Shamar Konchok Yenlag in the Silchen Cave at glorious Tsaritra [Kailash].





# Naturally Liberating Whatever You Meet

## Instructions to Guide You on the Profound Path

by

Khenpo Gangshar

With the devotion of self-cognizance, I pay homage to Guru Vajradhara.

A worthy student is one who aspires to practice the most subtle aspects of the profound and secret vajrayana -- the essential oral instructions of all the anuttara yoga tantras or the nature of the realization of effortless ati. When accepting such a student, these three points should be taught:

The preliminary steps of mind training.

The main practice of pointing-out.

The subsequent application, combining the profound advice into key points.

The first of these is in two parts: the general preliminaries and the special preliminaries, which represent the unique qualities of this particular path.

### *The General Preliminaries*

First of all, you should practice the following steps according to the general teachings:

Taking refuge, which is the difference between this path and an incorrect path.

Arousing bodhicitta, which raises you above the inferior paths.

The meditation and recitation of Vajrasattva, which purifies misdeeds, obscurations and adverse conditions that prevent the essence of refuge and bodhicitta from dawning in your being.

The mandala offering, which is the method for gathering the accumulations – the harmonious conditions.

The guru yoga, the root of blessings and the means by which the special qualities of experience and realization quickly arise in your being.

### *The Special Preliminaries*

Next, the special preliminaries which, according to this system of teachings, are called the *analytic meditation of a pandita*.

It is an unfailing fact that happiness results from virtuous action and that suffering results from having committed unvirtuous karmic deeds. Therefore, you must first recognize what is virtuous and what is evil. In order to do this you must decide which is the primary aspect of your body, speech and mind. To decide this you must understand what your body, speech and mind are.

The 'body' is your physical body that serves as the support for benefit and for harm. The 'speech' is the making of sounds and talking. The 'mind' is that which thinks and can recollect any possible type of thing – that which feels like or dislike and every moment shows different expressions of joy and sorrow. This briefly explains the body, speech and mind.

When you commit a virtuous or evil action, you must ask yourself, "Is the body the main thing? Is the speech the primary aspect? Or is the mind most important?" Some people will reply that it is the body, some that it is the speech and some will say that the mind is the primary aspect. In any case, whoever claims that

the body or speech is most important has not really penetrated to the core with their examination.

It is the mind that is the most important. The reason is that unless your mind intends to do so, your body cannot possibly carry out any action. Nor can your voice express anything good or evil. Your mind is therefore the primary factor. As is said,

*The mind rules over everything like a king,  
The body is a servant for all good or evil deeds.*

In that way your mind is like a king and both your body and speech are its servants.

For instance, when you get angry at your enemy you must examine whether the primary factor is your mind or the enemy. Similarly, when you feel attached to a friend, examine whether your mind or the friend is the primary factor. Examining in this way, you must acknowledge that although the friend and enemy are the circumstances in which attachment and anger arise, the real cause originates in your own mind. Thus, your mind is most important.

Once you master your own mind, neither friend nor enemy will be able to benefit you or cause you harm. If you don't gain control over your mind, attachment and anger will automatically well up, wherever you go and wherever you stay. You must understand that your mind is the root of all joy and sorrow, good and evil, attachment and anger. The Great Omniscient One (Longchenpa) has said,

*When under the influence of dhatura,  
All the various experiences you have, whatever they  
may be,  
Are all, in fact, mistaken images without existence.  
Likewise, understand that under the influence of a  
confused mind  
All the mistaken experiences of the six classes of  
beings, whatever they may be,  
Are all empty images, nonexistent yet appearing.*

*Since they appear in your mind and are  
constructed by your mind,  
Exert yourself in taming this mistaken mind.*

That is how it is. But you shouldn't take your understanding from books or stories heard from others. Recognize, yourself, that appearance is mind and understand that your mind is the root of all phenomena.

In this context, you must distinguish between appearance (*nangwa*)<sup>1</sup> and the perceived object (*nang-yul*). Without doing that, it will be like the Great Omniscient One stated,

*Ignorant people claim that everything is mind.  
They are deluded about the three types of  
appearance,  
Have many shortcomings, mix things up and over-  
exaggerate.  
Meditators, give up such unwholesome ways!*

The mere presence of visible forms, sounds, and so forth, that are the objects of the six types of consciousness are called 'perceived objects.' Thoughts of attachment, anger or delusion based on the 'perceived objects' are 'appearances,' e.g., the feeling of attachment to a pleasant object, the feeling of anger towards an unpleasant one and the indifferent feeling towards something neutral. You must understand that such appearances are the functions of your own mind.

Perceived objects, such as form, sound and so forth have appeared due to mind, but they are not mind -- they are the shared appearances of sentient beings and do not possess any true existence, besides being phenomena of dependent origination.

You should now examine where this mind dwells: from the top of the hair on your head to the nails on your toes; from the outer layer of skin, the flesh in between, to the bones, five organs and six vessels within. When investigating the dwelling place of mind,

---

1. The Tibetan word 'nangwa' (*snang ba*) can be translated as either, appearance, perception, or experience.

most Chinese will claim that it abides in the head. Tibetans will say that it dwells in the heart. Neither one is sure because when you touch the top of the head the mind seems to leap there and when you touch the soles of the feet it seems to jump there. It has no fixed place. It dwells neither in outer objects nor inside the body, nor in the empty space in between. You must become certain that it has no dwelling place.

If your mind has a dwelling place, what are the outer, inner and middle aspects of this dwelling place? Is it identical with or different from the dweller?

If they are identical -- since there is increase or decrease, change and alteration in outer objects and within the body -- your mind will change in the very same way. So it is illogical to think they are identical.

If they are different, then does this different mind possess an identifiable essence or not? If it does, then it should at least have a shape and color. Since there is no shape or color it doesn't exist. However, since this 'Ever-conscious and Ever-aware King' is unceasing, it isn't nonexistent. For this reason the glorious Karmapa Rangjung Dorje proclaimed,

*It is not existent since even the victorious ones do not see it.*

*It is not nonexistent since it is the basis of samsara and nirvana.*

*This is not a contradiction, but the middle way of unity.*

*May we realize the nature of mind, free from extremes.<sup>2</sup>*

The explanation up to this point completes the preliminary teachings of the *analytical meditation of a pandita*.

---

2. Extracted from *The Aspiration of the Mahamudra of True Meaning, The Flight of the Garuda*, Rangjung Yeshe Publications, 1988.

## *The Main Part of Practice*

The second part, the steps of the teachings on the main part of the practice, the *resting meditation of a kusulu*, is presented under two points:

Pointing out the nature of body, speech and mind by means of the instruction in *resolving*.

Pointing out (dualistic) mind and awareness, one by one, by means of the instruction in *distinguishing*.

### *Resolving*

Keep your body straight, refrain from talking, open your mouth slightly, and let the breath flow naturally.

Don't pursue the past and don't invite the future. Simply rest naturally in the naked ordinary mind of the immediate present without trying to correct it or 'replace' it. If you rest like that, your mind-essence is clear and precise, awake and naked, without any concerns about thought or recollection, joy or pain. That is awareness (rigpa).

At the same time, there is no thought of, "Sights and sounds are out there!" Everything appears without obstruction. There is also no thought of, "The perceiver, the six types of consciousness, is within!" Clear and nonconceptual naked awareness is unceasing.

While in that state, your body is left to itself without fabrication, free and easy. That is the body of all the victorious ones. That is the essence of the development stage.

Your speech is free from fabrication, without efforts to track down the root of sound but simply expressing directly and openly whatever comes to mind. It is all-pervasive from the very moment of being heard, a nonarising empty resounding. That is the speech of all the victorious ones. It is the essence of all recitation.

When you rest your mind in unfabricated naturalness, no matter what thought may arise, good or evil, happy or sad, the mind-essence which is free from concerns about joy or sorrow is clear and empty, naked and awake.

This mind-essence is the nature of all sentient beings, the realization of the buddhas of the three times, the essence of the 84,000 dharma-doors and the heart of the glorious master, the supreme guide. It is the transcendent knowledge of the second set of teachings and the sugata-essence of the last turning of the Wheel of the Dharma. According to the general system of mantra it is called *continuity of ground*, the spontaneously present mandala of the innate nature. According to the anuttara tantras it is called Guhyasamaja, Chakrasamvara, Kalachakra and so forth.

As for the three inner tantras: according to mahayoga it is the great dharmakaya of the exalted inseparability of the two truths. According to anuyoga it is the basic mandala of bodhicitta of the 'son great bliss.'<sup>3</sup> According to atiyoga it is the great perfection of awareness and emptiness.

All these renowned expressions indicate the mind-essence itself, and nothing else. This point is also presented in the Gelug school, as stated by the great lord (Tsongkhapa),

*Appearance, the unfailing dependent origination,  
And emptiness, understanding beyond statements --  
As long as these two seem to be separate,  
You have still not realized the intent of  
Shakyamuni.*

*When all at once and without fluctuation  
Your conviction and your notion of an object fall  
apart,  
That is the moment of having completed the  
analysis of the view.*

The lord of Dharma, Drakpa Gyaltzen, has said,

*When you have clinging, it is not the view.*

The Dharma masters of the Sakya school regard their view of *undivided samsara and nirvana* to be non-

---

3. The offspring from the unity of space and wisdom.

fixation. Moreover, according to the matchless Kagyupa masters, glorious Rangjung Dorje proclaimed,

*Learned people accept that everything is neither  
true nor false,  
Like the reflection of the moon in water.  
This ordinary mind itself  
Is dharmadhatu, the essence of the victorious ones.*

Thus, the luminous mahamudra is also nonfixation. It is said that all the learned and accomplished masters of India and Tibet had the same realization and there is not a single master who claims that the realization of the main part of practice is anything other than nonfixation. That is the meaning you should understand yourself and what you should point out to others.

This completes the section which indicates that your body, speech and mind are the Body, Speech and Mind (of the victorious ones). It has the same meaning as in the verses by the Great Master of Uddiyana, beginning with, "Do this towards all that you see," and so forth.<sup>4</sup>

### *Distinguishing*

It is very important to distinguish the difference between mind (sem) and awareness (rigpa). The Great Omniscient One said,

*The elephants pretending to know ati nowadays  
Claim that discursive thinking is awakened mind.  
Such ignorant people, in their realm of darkness,  
Are far away from the meaning of the natural Great  
Perfection.*

If you fail to distinguish between mind and awareness you may engage in practices which confuse cause and result and thus turn away from the path in which view and conduct are united.

When experiencing the continuity of undistracted naturalness, awareness is free from a reference point,

---

4. This is a well-known quote from the Soldeb Leu Dunma, a supplication to Guru Rinpoche in seven chapters, included in the following chapter.



like space, without even an atom of joy or sorrow, hope or fear, benefit or harm, whether you meet with positive or negative conditions. The character of (dualistic) mind is evident the moment you get slightly distracted and encounter (the same) conditions and you feel joy or sorrow. Having given rise to joy or sorrow, you will accumulate karmic actions.

For example, mind (sem) is like the clouds assembling in the sky. Therefore, you must gain stability in awareness (rigpa), which is like a cloudless sky. You must be able to purify the aspect of mind that is like the clouds in the sky.

Through this you will be able to separate mind and awareness.

### *The Profound Advice*

The third part explains the profound advice on the subsequent application which is based on the oral instructions which reveal direct self-liberation.

While you remain in undistracted naturalness it is utterly impossible to accumulate karma and you have cut the stream of the further accumulation of karma. While not accumulating (new) karma, do not get the idea that there is neither good nor evil to be experienced as (past) karma ripens. That is, unless you purify all the karmic deeds you have previously accumulated through confession, purification and so forth, they will ripen without fail. The ripening of karma is still possible.

This ripening will manifest in your body or mind and nowhere else. When it ripens in your body you will fall sick. When it ripens in your mind you will feel joy or sorrow and the thoughts of the six types of disturbing emotions will arise. When that happens, it is important to possess the oral instructions on taking sickness as the path, taking joy and sorrow as the path, taking disturbing emotions as the path and so forth. But, if you simply rest in naturalness, the essence of all these applications, it will suffice.

If you feel happy when meeting with good conditions and sad when encountering negative circumstances and indulge in the feeling of happiness when happy and the feeling of sadness when sad, you will accumulate immense karma. Therefore, you must immediately recognize a thought, be it happy or sad, in any circumstances, positive or negative.

After recognition, you should rest in naturalness. Look into the one who feels happy or sad, without repressing one feeling or encouraging the other. Your clear, empty and naked mind-essence, free from any concern about joy or sorrow, freely becomes the innate state of awareness.

Furthermore, when your body falls sick, don't indulge in the illness but rest in naturalness. Look into the painful sensation itself. The pain doesn't cease when resting like that. However, you will directly realize the innate state of awareness free from any thought about where it hurts, what hurts, how it hurts, as well as the subject and object of the pain. At that moment the sickness grows less intense and becomes somewhat insubstantial.

A person who has one disturbing emotion will also possess the others. But due to the differences in people, some will have more anger, some more stinginess, some more dullness, some more desire, some more envy, and some will have a greater portion of pride. That is why there are different types of buddha families.

The disturbing emotion of anger is an agitated state of mind caused by a painful sensation based on an unpleasant object.

Stinginess is the inability to give away to others some attractive object because of retaining a tight clinging to owning it.

Dullness is like darkness and the root of all evil. It is the lack of recognizing one's essence and it obscures the nature of things.

Desire is to accept, long for and feel attached to pleasant things like sights or sounds and so forth. In

particular, carnal lust for the union of male and female is the primary attachment.

Envy is to reject and therefore disapprove of the virtues of someone who is higher or equal to oneself.

Pride is to regard others as lower and to feel superior in either religious or mundane matters.

These six disturbing emotions create the causes for the existence of the six classes of beings, such as rebirth in the hells through predominant anger. Whenever one of them arises you must recognize it immediately. When recognizing it, don't reject it, don't accept it, just rest in naturalness (looking) into that particular disturbing emotion. At that same moment it is self-liberated and is called mirror-like wisdom. This is mentioned in a song from the Second Treasury of Ratna Lingpa,

*The essence of your angry mind is clear awareness,  
Bright and empty the moment you recognize it.  
This nature is called mirror-like wisdom.  
Young maid, let's rest in the natural state.*

*The essence of your dull mind is clear self-  
awareness,  
Wide awake the moment you look into your natural  
face.*

*This vital nature is called dharmadhatu wisdom.  
Young maid, let's rest in the natural state.*

*The essence of your proud mind is the unfolding of  
self-awareness,  
Naturally empty the moment you rest, looking into  
your natural face.*

*This state is called the wisdom of equality.  
Young maid, let's rest in the natural state.*

*The essence of your lustful mind is attachment for  
sure,*

*The state of empty bliss, the moment you sustain it  
without clinging.*

*This nature is called discriminating wisdom.  
Young maid, let's rest in the natural state.*

That is how it is. But if you regard disturbing emotions as faults and reject them, they may be temporarily suppressed but not cut from their root. Consequently, at some point, the poisonous remnant will re-emerge, as is the case of the mundane dhyana states.

On the one hand, when you regard disturbing emotions as emptiness, your practice turns into 'taking emptiness as the path' and not the disturbing emotions. Thus your practice doesn't become the short path, the special quality of mantra. On the other hand, if you indulge in the disturbing emotions, thinking they are something concrete, it is like eating a poisonous plant and is the cause which binds you to samsara, just like the copulation of ordinary people.

For these reasons, just like a poisonous plant can be a medicine when eaten as a certain extract, the special quality of this teaching lies in the fact that any disturbing emotion that may arise is wisdom the moment you relax in naturalness. Look directly into it, don't deliberately reject it, regard it as a fault, indulge in it concretely or regard it as a virtue.

Beyond this, if you are interested in the system of direct instructions, such as the teachings on the *path of means*, you must learn them in detail from the oral instructions of your master.

### *Taking the Bardo State as the Path*

When you press your fingers on your ears or on your eyes, sounds naturally resound and colors and lights naturally manifest. Rest naturally for a long time and grow accustomed to the appearance of utterly empty forms that don't exist anywhere -- neither outside, inside nor in between. Since, at the time of death, there is nothing other than this, you will recognize these sounds, colors and lights as your self-display and be liberated, just like meeting a person you already know or a child leaping onto its mother's lap.

This teaching corresponds to the key point of darkness instruction among the *daylight instructions* and *darkness instructions* for practicing the manifest aspect

of the thogal of spontaneous presence. There are also the systems of practice based on the rising and setting rays at daytime and on the moonlight, electric light and lamps at night time.

### *Taking Sleep as the Path*

Without depending on mental effort, such as emanations or transformations during the dream state, sleep in a state of undistracted naturalness. During that time, you may slip into deep sleep devoid of dreams. As soon as you awake you are vividly clear in the natural state. This is called the *luminosity of deep sleep*.

It may happen that sleep doesn't occur at all. Instead, you remain awake and vividly clear or you fall asleep. But, though various dreams take place, they are forgotten the moment you wake up the next morning with nothing to remember. That is the beginning of having purified dreams.

It is said, for the person of the highest capacity and diligence, that dreams cease by being forgotten. For the intermediate person they cease by being recognized. For the person of a lesser capacity they cease through the experience of excellent dreams.

The fact that dreaming must be purified in the end is commonly agreed upon in all the sutras, tantras and treatises.

The additional points about the practice of phowa should be learned from other sources.

These teachings were merely a condensation of the basic points of the instructions.

*From the core of realization of all the victorious ones  
and their sons,  
The root advice of the profound points of the new and  
old tantras,  
I have extracted the fresh essence of the profound oral  
instructions  
And written them down concisely in a few words.*

*It is taught that in these times when it is difficult to  
tame beings through the vehicles of effort,  
The teachings of effortless mind will appear.  
By the power of the times, if you practice these points,  
They are a teaching that is easy to apply and devoid of  
error.*

*At a time when I saw many reasons  
And was also requested by several eminent people,  
Setting aside elaborate poetry and lengthy expressions,  
This was written by Gangshar Wangpo, a khenpo from  
Shechen,  
Naturally and freely, in a way that is pleasant to hear  
and easy to understand.*

*By the virtue of this, may an infinite number of beings  
Be victorious in the battle with the demi-gods of  
platitude,  
May they shine with the majestic brilliance of the  
essence of profound meaning  
And may there be a celebration of a new golden age.  
Sarva dakalayanam bhavantu*

Terma Verses  
from Leu Dunma  
by  
Guru Rinpoche

*Do this towards all that you see:  
Outside, inside, environment and beings, all things,  
While seeing them, without grasping, remain.  
This freedom from the trap of duality<sup>1</sup>  
Is the very form of the deity, luminous and void.  
To this lama, self-liberated from desire-attachment, I  
offer prayers.  
To the Lotus-Born Guru of Orgyen, I offer prayers.*

*Do this towards all that you hear:  
All sounds, grasped as sweet or harsh,  
While hearing them, empty without judgement, remain.  
This empty sound, free of birth and death, (arising and  
ceasing),  
Is the speech of the victorious ones.  
To this empty sound, the speech of all the buddhas I  
offer prayers.  
To the Lotus-Born Guru of Orgyen, I offer prayers.*

*Do this towards all that arises in the mind:  
Whatever thoughts and emotions of the five poisons  
come,  
Do not manipulate, invite or follow them.*

---

1. Subject-object clinging.





# Confession of the Twenty - Eight Samayas A Terma of Chokgyur Lingpa

*There are numerous scriptures and tantras  
Taught by the teacher Vajrasattva.*

*But, in short, having entered the gate of the mahayoga  
of the secret mantra,*

*One should abide by the vajra samayas, the permanent  
pursuit,*

*That are not to be transgressed, and observe them  
correctly.*

*This has been stated in the tantras of the secret  
teachings.*

*But due to ignorance, laziness, recklessness and  
indolence,*

*I have transgressed the commands and dissipated the  
samayas.*

*I now openly confess with deep remorse and regret.  
Please forgive me in the state of nonconceptual  
equanimity.*

*As for the root samayas of body, speech and mind;  
Because of weak respect and devotion*

*I have gone against the mind of the vajra master.*

*Because of lacking affection and modesty*

*I have gone against the minds of my Dharma brothers  
and sisters.*

*Simply allowing them to settle in (the face of) their  
own arising  
Is the very liberation of the dharmakaya.  
To this lama, the self-liberation of awareness, I offer  
prayers.  
To the Lotus-Born Guru of Orgyen, I offer prayers.  
Thus, outwardly purify the allure of appearances.  
Inwardly, free the mind of grasping.  
And, by the very self-recognition of luminosity,  
By the compassion and blessing of all the buddhas of  
the past, present and future,  
May all beings like myself be blessed with self-  
liberation!<sup>2</sup>*

Translated by the Ven. Sogyal Rinpoche on the 12th of March 1985, the anniversary of Khyentse Wangpo, during retreat in Cornwall, UK.

---

2. Leu Dunma is a famous supplication to Padmasambhava in seven songs, sung by Guru Rinpoche himself at the request of different close disciples. It was revealed as a terma by Rigdzin Godem. His Holiness Dilgo Khyentse has said that these seven songs contain the essence of the Nyingma tradition.

# The Mirror of Essential Points by Nyoshul Khen Rinpoche

*Homage to the king of self-existing mindfulness.*

*Look here all vajra friends!*

*I am the vajra of mindfulness. When seeing me be  
mindful!*

*Look into the essence of the immovable mind!*

*I am the mirror of mindfulness clearly showing your  
mindful attention.*

*Mindfulness is the root of Dharma.*

*Mindfulness is the main part of the practice.*

*Mindfulness is the strong-hold of the mind.*

*Mindfulness is the aide to spontaneously aware  
wisdom.*

*Without mindfulness one is carried away by laziness.*

*A lack of mindfulness is the creator of all faults.*

*A lack of mindfulness doesn't accomplish any purpose.*

*A lack of mindfulness is like a heap of excrement.*

*A lack of mindfulness is to sleep in an ocean of urine.*

*A lack of mindfulness is like a heartless corpse.*

*Friends, please be mindful!*

*Through the aspiration of the jetsun guru, may all  
friends attain firm mindfulness!*

These words urging one to be mindful were composed by the stupid ox with buck teeth, the bad monk Jamyang Dorje and offered to his vajra friends. May it be virtuous!

*Having interrupted the mantras and mudras with  
laziness,*

*I have gone against the samaya of speech.*

*The four general, the eight intermediate and the secret  
samayas, etc.,*

*The secrets that I have divulged, and so forth,  
What ought to be secret and what was intrusted to  
secrecy,*

*Whatever root samayas I have transgressed,  
I now openly confess with deep remorse and regret.  
Please accept me with your compassion, all-pervading  
like the sky.*

*Let all my defects and faults be purified as I confess  
them,*

*And bestow upon me the siddhis of body, speech and  
mind.*

*As for the five samayas of 'what is not to be discarded:'  
The five wisdoms of desire, anger and stupidity,  
As well as arrogance and envy,  
Are to be enjoyed in the unexcelled secret mantra.  
They are the adornment of the supreme display of  
Samantabhadra*

*And of the nature of the five families and five wisdoms,  
from the beginning.*

*But I did not realize this.*

*Please forgive what I have discarded due to wrong  
thinking.*

*As for the five samayas of 'what is to be adopted:'  
The meat, feces, urine, semen and blood,  
Are of the nature of the five nectars, from the  
beginning.*

*They are the sadhana substance of all the buddhas of  
the three times*

*And the journey traversed by all of the countless  
victorious ones.*

*While primordially of a pure nature,  
I did, due to concepts of pure and impure and though  
lack of yogic discipline,  
Not realize them to be the dharmata state of equality,  
So please forgive me for not adopting the substance of  
samaya.*

*As for the five samayas of 'what is to be engaged in:'  
The view of realizing the absence of birth and death,  
The place, time and clear samadhi,  
Delivering all of the three realms from their abodes,  
The view of absence of meeting and parting  
throughout the three times,  
The mantra, mudra and maintaining clear samadhi,  
The uniting of the true activities of means and  
knowledge,  
Skillfully taking in the form of light rays what is not  
given,  
The food and wealth of those fettered by avarice,  
And making offerings to the noble ones for the welfare  
of beings,  
Telling lies because the view and conduct of secret  
mantra  
Are not understood by others and are hard to fathom,  
Cutting the core of the ten objects, the mantras of  
wrathful conduct.  
As these have been stated in the teachings and  
scriptures,  
Please forgive me for what I have not engaged in and  
applied in practice.*

*As for the five samayas of 'what should be known:'  
The five skandhas, the five consciousnesses and  
faculties,  
The five elements, the five sense pleasures,  
The five colors, the five medicines and so forth,  
Are of the nature of the five families and five wisdoms  
As is stated in the words of the victorious ones.*

*They should be known as the five family consorts,  
But out of feeble intelligence I did not realize that.  
Please forgive me as I have gone against the teachings  
and scriptures.*

*As for the five samayas of 'what should be practiced:'  
All that is outer and inner, the world and beings, all  
that appears and exists,  
Is primordially of the nature of the five buddhas.  
Although they don't exist apart from my own nature,  
I have a feeble power of understanding and awareness.  
Please forgive my lack of perfect realization.*

# The Lamp that Dispels the Darkness by Mipham Rinpoche

*The Instruction which Points Out the Mind  
Essence According to the Tradition of the Old  
Realized Ones*

Homage to the guru and Manjushri Jnanasattva.

*Without having to study, reflect and train  
extensively,  
But by maintaining the mind essence through the  
tradition of oral instruction,  
With minor hardship an ordinary town yogi can  
arrive at the vidyadhara level.  
This is the power of the profound path.*

When you rest your attention in naturalness without thinking of anything whatsoever and maintain constant mindfulness in that state, you may experience a vacant and blank state of mind which is neutral and indifferent. If no vipashyana of decisive knowing is present, this is exactly what the masters call 'ignorance.' It is also called 'undecided' from the point of being unable to express any means of identification, such as "It is like this!" or "This is it!" Being unable to say what you are remaining in or thinking of, this state is labelled

'ordinary indifference.' But actually, it is just an ordinary and nonspecific abiding in the state of the all-ground.

Although nonconceptual wakefulness has to be developed through this method of resting meditation, to lack the wisdom that sees your own nature is not the main part of meditation practice. This is what the *Aspiration of Samantabhadra* says:

*The vacant state of not thinking anything  
Is itself the cause of ignorance and confusion.*

Since your mind does experience this kind of vacant state with no thought or mental activity, look naturally into the one who perceives this state and who remains without thinking. When you do so, there is an awareness which is devoid of thought, free from inside and outside and totally open like the clear sky. It has no duality of 'experienced' and 'experiencer.' But once you resolve that this is your own nature and feel the conviction that "there is nothing besides this!" -- since you are unable to express exactly how it is using thought and description -- this state can appropriately be called 'beyond extremes,' 'the indescribable,' 'innate luminosity,' or 'awareness.' The reason for this is that you have gained complete confidence in the nature of your mind. The dawn of wisdom which enables you to realize your nature has cleared the darkness of the vacant state just like the interior of a house becomes visible with the break of day. This is called *The Instruction in Breaking Open The Egg Shell Of Ignorance*.

Once you realize this, you understand that such a nature, spontaneously present since the beginning, is 'not formed through causes and conditions and is changeless throughout the three times. Apart from this nature the existence of some other thing called 'mind' cannot be found -- even as much as an atom.

Although the previous vacant state is indescribable, because of being unable to say anything about it you failed to clearly resolve it. The essence of awareness is also indescribable but the doubt concerning its fact of



being indescribable has been resolved. Therefore there is a huge difference in their manner of being indescribable, similar to the difference between having eyesight and being blind. The distinction between the all-ground and dharmakaya is essentially included in this.

'Ordinary mind,' 'mental nonfabrication,' 'indescribability' and other terms, therefore, have both a correct and an incorrect aspect. So when you comprehend the crucial point of 'similar word but exalted meaning,' you attain realization of the profound Dharma.

When resting naturally in the state of mind essence, some people only try to stay clear and conscious. They then rest in a state of mind-consciousness thinking, "How clear this is!" Some people fixate on an utterly empty state as if their mind has gone totally void. Both of these cases, however, are aspects of the mind-consciousness, the attachment to an experience of dualistic fixation. When that is the case, look into the nature of this rigid continuation of fixated mindfulness, the clarity and the one perceiving clarity, the emptiness and the one perceiving emptiness. By doing so, you pull out the stake to which the mind attached to dualistic fixation is tied, leaving space for the naked and wide open natural state -- a luminous emptiness without center or edge. The very moment you resolve this natural state and it becomes an utterly pure openness, it can then be called 'the face of awareness,' the dawn of naked awareness wisdom free from the covers of fixated experience. This is called *The Instruction In Cutting Through The Web Of Existence*.

Through this spontaneous self-cognizance of your innate nature recognize the awareness that is free from the various covers of assumption and temporary experience -- just as rice is free from its husk.

Just recognizing this nature of awareness is not enough. The aspect of abidance, being acquainted with that state, must be stabilized. So it is important to sustain undistractedly the constant mindfulness of letting your mind rest in the natural state.

When maintaining the practice in this way, there is sometimes a dull and absent-minded state of not knowing anything. Sometimes there is a nonconceptual state of openness exposing the brilliance of vipashyana. Sometimes there is an experience of bliss with attachment, sometimes an experience of bliss without attachment. Sometimes there are various experiences of clarity with fixation, sometimes a stainless brilliance free from fixation. Sometimes there is an unpleasant experience of roughness, sometimes a pleasant experience of smoothness. Sometimes there is a strong turbulence of discursive thought which carries you away and scatters the meditation, sometimes a torpid state of dullness without any clarity, and so forth. These experiences, coming without any predictability or certainty, are discursive thoughts and waves of the wind of karma cultivated since beginningless time. They are like the sights of the various pleasant or precipitous places when making a long journey. Therefore, maintain the natural state without deliberately fixating on whatever arises.

While you are not really trained in this practice, the experience of turbulence occurs with a multitude of thoughts which can blaze up like a fire. Don't become discouraged at this time, but maintain unbroken practice by keeping balanced between being tight and loose. Thereby experiences such as 'attainment' and so forth will gradually occur.

At this point, generally, you will gain confidence in the difference between awareness and ignorance, all-ground and dharmakaya, consciousness and wisdom as pointed out and recognized in your own experience through the oral instructions of the guru.

When maintaining this recognition, let your consciousness rest in itself and its nature of wisdom will be present, self-existing, like water which clears when left unstirred. This instruction should be regarded as the chief point. Don't get involved in the speculation of accepting and rejecting ideas like, "Is the object of meditation consciousness or wisdom?" Nor should you

rely on theoretical book knowledge which only increases thought activity. To some extent, these involvements obscure shamatha and vipashyana.

At some point you will reach stability in the practice of shamatha and vipashyana as a natural unity in which the training of shamatha steadies the constant mindfulness of resting in the natural state and vipashyana recognizes your essence as natural cognizance. At that point the shamatha of original abidance in the natural state and the vipashyana of natural luminosity are primordially inseparable and that is the dawn of self-existing wakefulness, the realization of the great perfection. This is *The Instruction Of Abiding In Space-like Equanimity*.

The Glorious Saraha said:

*Completely abandoning the thinker and what is  
thought of,  
Remain in the manner of a carefree child.*

This was the method of resting, and

*If you apply yourself to the words of the guru and  
endeavor,*

When you have obtained the oral instruction of being introduced to the face of awareness, then,

*The coemergent will dawn without a doubt.*

Thus dawns the wisdom of self-existing awareness, the nature of your mind, which is primordially co-emergent with your mind. This nature (dharmata) of all things (dharma) is also the ultimate luminosity of the innate.

This manner of practicing 'resting in naturalness' and the 'awareness of recognizing one's natural face' or the 'essence of mind' or the 'nature of mind' is an instruction condensing a hundred vital points into one. Moreover, this is what you should sustain continuously.

The measure of progress in practice can be checked through the luminosity at night. You should under-

stand that the signs of the perfect path are a spontaneous increase in faith, compassion and intelligence. The practice is easy and with minor hardship that will be known through your own experience. It is profound and swift because if you practice with the greatest endeavor, your realization will definitely be in harmony with the realization of those who entered this and similar instructions.

The fruition to be attained by practicing the luminosity of your mind is as follows: When the discursive thoughts and the obscurations of habitual tendencies are spontaneously cleared (bud), the twofold knowledge is effortlessly unfolded (dha) and the primordial kingdom is attained. Thus, the three kayas are spontaneously accomplished.

Profound  
Secret  
Samaya

For the benefit of the town yogis who do not wish to exert themselves, especially in the general studies and reflections, yet still desire to practice the mind essence, this profound instruction in accord with the experience of all the Old Realized Ones, a practical guidance with comprehensible Dharma terms, was composed by Mipham Jampal Dorje on the auspicious twelfth day of the second month in the year of the Fire Horse, (the sixth of April, 1906). May it be virtuous.

# Entering the City of Omniscience by Rigdzin Jigmey Lingpa

*The Aspiration which Accomplishes True Speech*

I pay homage to and take refuge in the source of the ocean of accomplishments, all the gurus, the three jewels and the bodhisattvas. Please bestow your blessings.

May I in all my rebirths, life after life, obtain a precious human body complete with the eighteen freedoms and riches, and may I become the disciple of a noble and qualified master.

Taming my being by learning, reflecting and meditating, the source of all higher states and of the definite goodness, may I train in the precious teachings of the victorious one.

The root of entering the Dharma, renunciation and the four mind-changings, having spontaneously grown forth in my being, may I see the endless samsaric activities as a prison dungeon or a fiery pit.

Having found confidence in the unfailing law of karma and its result may I engage in even the smallest virtue and avoid even the smallest wrongdoing.

Without falling under the power of obstacles to attaining enlightenment such as dwelling place, companions, distractions or adverse conditions, may I be under the protection of the three jewels and train in the path of the three types of individuals.

Casting away doubt and wrong views about the kind and sacred master, who is the essence which embodies all the sugatas, as well as the wrong view of regarding him as an ordinary human being, may I perceive him as a buddha in person.

By the power of this may my three doors be ripened by the indicating four empowerments of example<sup>1</sup> and may I enter the direct path of the wondrous vajrayana.

Having taken into practice the link of supplication and devotion, may the indicated four empowerments of meaning be transmitted into my being and may my realization be equal to the sky.

Having perfected the practice of 'development mahayoga,' may I perceive the world and beings as the three mandalas and traverse the stages of the four vidyadharas just like the buddha-sons Padmakara and Vimalamitra.

Having perfected the practice of 'statement anuyoga' and having purified the thoughts of fixating on samsara and nirvana into the essence of nondual bliss and emptiness, may I attain mastery over the density arrayed realm of Akanishta.

Having perfected the practice of great perfection atiyoga and having exhausted conditioned experience in the expanse of dharmata, may I be liberated into the youthful vase body just like vidyadhara Garab Dorje.

In short, beginning with training in bodhisattva conduct, may all the actions of my three doors, whatever I

---

1. The four empowerments according to anuttara or the three inner tantras are indications -- means of pointing out the nature of appearance, clarity, bliss and awareness as being inseparable from emptiness. Through the example of the ritual implements, their meaning can dawn within one's mind as direct insight.

do, be for the benefit of my parents, all sentient beings.

At all times and in all situations, may intentions that conform with the nondharmic worldly way not arise in my mind for even an instant.

Even if a perverted intention does arise out of the strong power of my karma and habitual patterns, may it not be accomplished.

For the welfare of others may I be free from the fear of sacrificing life and limb, just like the young Siddhartha.

Having reached the state of spontaneously accomplishing the twofold welfare may I possess the strength of the ten powers and the fourfold fearlessness – the ability to stir the ocean of the three realms of samsara from its depths.

It is the promise of all the victorious ones and their sons that they will give their aid to completely fulfill such aspirations as these, free from attachment.

I bow to all the rishis who utter the truth.

OM DHARE DHARE BHANDHARE BHANDHARE SVAHA

May the power of virtue become greater.

May the force of aspiration become stronger.

May evil deeds become purified.

JAYA JAYA SIDDHI SIDDHI PHALA PHALA

A AH HA SHA SA MA

MAMA KOLING SAMANTA

Sarva Mangalam





# Realization of the Ground by Vajra Yogini

*The Instruction Manual for the Ground  
of Cutting Through*

*The Inseparability of Stillness and Occurrence  
According to the Secret Dakini Practice,  
the Mother Tantra of the Great Perfection*

NAMO GURU DEVA DAKINI

*The master endowed with samaya  
Should give a worthy disciple  
This meditation instruction on the ground of cutting  
through, the natural state,  
According to the secret practice of the Great  
Perfection.*

*The disciples should arrange feast tormas for the  
dakinis,  
Offer a red torma to the treasure lords  
And gradually perform the preliminaries for the  
instruction.  
The master should then give the following teaching:  
Place your body in the sevenfold posture of  
Vairochana.*

*The nonarising nature of your mind, this empty and luminous awareness, this primordially pure and spontaneously present essence, let it remain in the state of the fourfold resting of body and mind.*

*Don't pursue what has passed before.*

*Don't invite what hasn't occurred*

*And don't construct present cognizance.*

*(The fourfold resting is:)*

*Rest your body like a corpse in a charnel ground, without preference or fixed arrangement.*

*Rest your voice like a broken water-wheel, in a state of stillness.*

*Rest your eyes like a statue in a shrine room, without blinking, in a continuous single gaze.*

*Rest your mind like a sea free from waves, quietly in the unfabricated and spontaneously present state of the empty and luminous nature of awareness.*

*Let your mind rest, totally free from thought.*

*The earth outside, the stones, mountains, rocks, plants, trees and forests do not truly exist.*

*The body inside does not truly exist.*

*This empty and luminous mind-nature also does not truly exist.*

*Although it does not truly exist, it cognizes everything.*

*Thus, to rest in the state of empty and luminous awareness is known as 'the ground of cutting through.'*

*Now, do thoughts occur during this state of stillness?*

*Is there stillness while the thoughts occur?*

*There are thoughts during the state of stillness.*

*And there are four ways of cutting through these thoughts:*

*Like a cat waiting for a mouse*

*Look directly into the essence of the thoughts.*

*Like a Brahmin threading a needle*

*Keep awareness balanced and look into the essence of the thoughts.*

*Like a watchman in a watchtower  
Look into the thoughts, within the state of  
undistracted awareness.*

*Like an arrow flying from an archer  
Look into the thoughts, within the state of one-pointed  
awareness.*

*Now, as for mingling stillness and thinking:  
Stillness is to rest quietly in the state of empty and  
luminous mind nature.*

*From within that state a thought suddenly occurs.  
By looking directly into it, it completely disappears in  
the continuity of the nature.*

*That is called mingling stillness and thinking in the  
continuity of the mind nature.*

*May it meet with a worthy and destined person.*

*Treasure seal*

*Hidden seal*

*Concealed seal*

*Profound seal*

*Samaya*

*Seal seal seal*

*Khatham*

This is a second copy of the yellow parchment discovered by the kind Kunga Bum in the Crystal Cave of Drag Yangdzong.<sup>1</sup>

---

1. This teaching was spoken by Vajra Yogini to Yeshe Tsogyal in a dream. Having been revealed by Kunga Bum, she handed it over to Duntso Repa, himself a tertön and great yogi. This transmission, which seems to have been lost during the centuries, was revived by Terchen Chokgyur Lingpa in a recollection of his former life as Duntso Repa. The teachings on *The Secret Dakini Practice, the Mother Tantra of the Great Perfection*, is comprised of more than fifty concise instructions and is now contained in the collection of terms known as Chokling Tersar.

The Crystal Cave, situated one day's travel from Samye in central Tibet, may well be the same cave in which Nyang Ral Nyima Oser discovered *The Direct Instructions of Shri Singha*.



# Mirror of Mindfulness

by

## Nyoshul Khen Rinpoche

*A Letter in Praise of Emptiness  
From Jamyang Dorje to his Mother*

*I pay homage at the lotus feet of Tenpey Nyima,  
Who is inseparable from lord Longchen Rabjam  
And who perceives the natural state of emptiness  
Of the ocean-like infinity of things.*

*A letter of advice I offer to you, my noble mother  
Paldzom.*

*Listen for a while without distraction.*

*Staying here without discomfort,*

*I am at ease and free from worries*

*In a state of joyful mind.*

*Are you well yourself, my mother?*

*Here, in a country in the west,*

*There are many red and white-skinned people.*

*They have all kinds of magic and sights,*

*Like flying through the skies*

*And moving like fish in the water.*

*Having mastery over the four elements*

*They compete in displaying miracles*

*With thousands of beautiful colors.*

*There are innumerable spectacles*

*Like designs of rainbow colors.*

*But like a mere dream when examined  
They are but the mistaken perceptions of mind.*

*All activities are like the games children play.  
If started, they can never be finished.  
They are only completed once you let them be,  
Like castles made of sand.*

*But that is not the whole story.  
All the phenomena of samsara and nirvana,  
Although thought to be permanent, do not last.  
When examined, they are but empty forms  
That appear without existence.  
Although unreal they are thought to be real.  
But, like an illusion when examined, they are found to  
be unreal.*

*Look outward at the perceived objects.  
Like water in a mirage  
They are more delusive than delusion.  
Unreal, like a dream or a magical apparition,  
They resemble a rainbow or the reflection of the  
moon.*

*Look inward at your own mind!  
It seems quite exciting when not examined.  
But when examined there is nothing to it.  
Appearing without existing it is nothing but empty.  
It cannot be identified, you cannot say, "that's it,"  
Because it is evanescent and elusive like mist.*

*Look at whatever appears  
In any of the ten directions.  
No matter how it manifests,  
The thing in itself, its very nature,  
Is the sky-like nature of the mind  
Beyond the projection and the dissolution of thought  
and concept.*

*Everything has the nature of being empty.  
When the empty looks at the empty,  
Who is there to look at something empty?*

*As it is illusion looking at illusion  
And delusion watching delusion,  
What is the use of many classifications  
Such as 'empty' and 'not empty?'*

*Whatever you do is all right.  
However you rest, you are at ease  
In the effortless and sky-like nature of the mind,  
The vast expanse of awareness,  
The natural state of all things.  
This was said by Jetsun Padmasambhava  
And the great siddha Saraha.*

*All conceptual thought constructions  
Such as duality or nonduality,  
Leave them to be spontaneously dissolved in  
themselves  
Like the waves on a river.*

*The great demon of ignorant and discursive thought  
Causes one to sink into the ocean of samsara.  
But when freed from this discursive thought  
There is the indescribable state beyond conceptual  
mind.*

*Other than mere discursive thoughts  
There are not even the words 'samsara' and 'nirvana.'  
The total subsiding of discursive thought  
Is the suchness of dharmadhatu itself.*

*Not made complex by complex statements  
This unfabricated single sphere  
Is emptiness, the natural state of mind.  
Thus it was said by the Sugata.*

*The essence of whatever may appear,  
When simply left to itself,  
Is the unfabricated and uncorrupted view,  
The dharmakaya mother of emptiness.*

*All discursive thoughts are emptiness  
And the observer of emptiness is discursive thought.  
Emptiness does not destroy discursive thought  
And discursive thought does not obstruct emptiness.*

*The mind nature of fourfold emptiness  
Is the ultimate of everything.  
Profound and quiescent, free from complexity,  
An uncompounded, luminous clarity  
Beyond the mind of concepts.  
This is the depth of the mind of the victorious ones.*

*In this there is not an object to be removed  
Nor something that needs to be added.  
It is merely the natural  
Looking naturally into itself.*

*In short, when the mind has fully severed  
The fetters of clinging to something  
All the points are condensed into one.  
This is the tradition of the supreme being, Tilopa,  
And of the great pandita Naropa.*

*Such a profound and natural state as this,  
Among all the different kinds of bliss,  
Is the one known as the wisdom of great bliss.  
Among all kinds of delights  
It is the king of supreme delight.  
Among all the tantric sections of the secret mantra  
It is the supreme fourth empowerment.  
This is the ultimate pointing out instruction.*

*The view of samsara and nirvana as inseparable,  
And that of mahamudra, dzogchen, the middle path  
and others,  
Has many different titles,  
But only one essential meaning.  
This is the view of Jamgon Mipham.*

*As an aid to this king of views  
One should begin with bodhicitta  
And conclude with dedication.*

*Through skillful means, in order to cut off  
The fixation of ego, the root of samsara,  
The king of all great methods  
Is unsurpassable bodhicitta.*



*The king of perfect dedication  
Is the means of increasing the root of virtue.  
This teaching is the specialty of Shakyamuni,  
Which is not taught by other teachers.*

*More than this is not necessary  
To accomplish complete enlightenment,  
But less than this will be incomplete.  
This swift path of the three excellencies  
Called the 'heat, eye and life force'  
Is the approach of Longchen Rabjam.*

*Emptiness, the wishfulfilling jewel,  
Is unattached generosity.  
It is uncorrupted discipline.  
It is angerless patience.  
It is undeluded exertion.  
It is undistracted meditation.  
This emptiness, the essence of prajna,  
Is the meaning of the three vehicles.*

*Emptiness is the natural state of mind.  
It is the nonconceptual refuge  
And the absolute bodhicitta.  
It is the Vajrasattva who absolves evils.  
It is the mandala of perfecting accumulations.  
Emptiness is the guru yoga of dharmakaya.*

*To abide in the natural state of emptiness  
Is the 'calm abiding,' shamatha.  
To perceive it vividly clear  
Is the 'clear seeing,' vipashyana.*

*The view of the perfect development stage,  
And the wisdom of bliss and emptiness in the  
completion stage,  
The nondual great perfection,  
And the single sphere of dharmakaya  
Are all included within emptiness.*

*Emptiness purifies the karmas  
and dispels the obstructing forces.*

*Emptiness tames the demons  
And accomplishes the deities.*

*The profound and natural state of emptiness  
Dries up the ocean of passion.  
It crumbles the mountain of anger  
And illuminates the darkness of stupidity.  
It calms down the gale of jealousy,  
Defeats the illness of the kleshas  
And is a friend in sorrow.  
It destroys conceit in joy  
And conquers in the battle with samsara.  
It annihilates the four Maras,  
Turns the eight worldly dharmas into same taste  
And subdues the demon of ego-fixation.  
It turns negative conditions into allies  
And turns bad omens into good fortune.  
It causes true and complete enlightenment  
And gives birth to the buddhas of the three times.  
Emptiness is the dharmakaya mother.*

*There is no teaching higher than emptiness.  
There is no teaching swifter than emptiness.  
There is no teaching more excellent than emptiness.  
There is no teaching more profound than emptiness.*

*Emptiness is the 'knowing of one that frees all.'  
Emptiness is the supreme king of medicines.  
Emptiness is the nectar of immortality.  
Emptiness is spontaneous accomplishment beyond  
effort.  
Emptiness is enlightenment without exertion.*

*By meditating on emptiness  
One feels tremendous compassion  
Towards the beings obscured by belief in a self  
And bodhicitta arises without effort.*

*All the qualities of the path and levels  
Will appear naturally without any effort,  
And towards the law of the unfailing effect of karma  
One will feel a heartfelt conviction.*

*If one has but one moment of certainty  
In this kind of emptiness  
The tight chains of ego-fixation  
Will shatter into pieces.  
This was said by Aryadeva.*

*It is more supreme to meditate on emptiness  
Than to offer all the infinite buddhafields,  
Filled with the wealth of gods and men,  
To the sugatas and their spiritual sons.*

*If the merit of resting evenly,  
Just for an instant in this natural state,  
If it would take on concrete form  
The element of space could not contain it.*

*Shakyamuni, the peerless lord of the Munis,  
Threw his body into pyres of fire,  
Gave away his head and limbs  
And performed hundreds of other austerities  
For the sake of this profound emptiness.*

*Although one fills the world with huge mounds  
Of gold and jewels as offerings,  
This profound teaching on emptiness,  
Even when searched for, is hard to find.  
This is said in the Hundred Thousand Verses of the  
Prajnaparamita.*

*To meet this supreme teaching  
Is the splendid power of merit  
Of many aeons beyond measure.*

*In short, by means of emptiness  
One is, for the benefit of oneself,  
Liberated into the expanse of the unborn dharmakaya,  
The true and complete enlightenment  
Of the four kayas and the five wisdoms.  
Then the unobstructed display of rupakaya  
Will ceaselessly manifest to teach whoever is in need,  
Stirring the depth of samsara for the benefit of others  
Through constant, all-pervading and spontaneous  
activity.*

*In all the sutras and tantras this is said  
To be the ultimate fruition.*

*How can someone like me put into words  
All the benefits and virtues of this,  
When the Victorious One with his vajra tongue  
Cannot completely elucidate them all, even if he  
speaks for an aeon?*

*The glorious lord, the supreme teacher,  
Who gives the teachings on emptiness,  
Appears in the form of a human being  
Though his mind is truly a buddha.*

*Without deceit and hypocrisy  
Supplicate him from your very heart.  
Without needing any other method  
You will attain enlightenment in this very life.  
This is the manner of the all-embodying jewel  
Which is taught in the tantras of the great perfection.  
When you have this jewel in the palm of your hand  
Do not let it go to waste meaninglessly.*

*Learning, like the stars in the sky,  
Will never come to an end through studies.  
What is the use of all the various kinds  
Of teachings requested and received?  
What is the use of any practice  
Which is superior to that of emptiness?*

*Do not aim at many disciplinary costumes,  
Such as carrying a staff, wearing braids and animal  
skin.*

*The elephant is already in your house,  
Do not go searching for its footprints in the  
mountains.*

*Mother, meditate on the essence of mind  
As it is taught by the master, the vajra holder.*

*This is the quintessence of the essence  
Of all the eighty-four thousand teachings.*

*It is the heart substance of a billion  
Learned and accomplished ones.  
It is the ultimate practice.*

*This advice from the core of the heart  
Of the fallen monk Jamyang Dorje  
Is the purest of the purest essence  
From the bindu of my life blood.  
Therefore keep it in your heart, mother.*

*These few words of heart advice  
Were written in a beautiful countryside,  
In the palace of the spacious blue sky  
That competes with the splendor of divine realms.*

*To the devoted Chokyi Nodzom,  
My dear and loving mother,  
And to all my devoted students  
I offer this letter of advice.*

This letter to my students was composed by one who goes by the name Khenpo, the Tibetan Jamyang Dorje, in the Dordogne herbal valley of great bliss, in the country of France beyond the great ocean in the western direction. May there be virtue and auspiciousness!



# Spontaneous Feast Song

by

## Dudjom Rinpoche

A HO YE

*In the center of the Akanishta palace on the glorious  
copper colored mountain,  
The gathering of vidyadharas, dakas and dakinis  
assembles.*

*Thinking of their enticing playfulness, the one  
hundred expressions of great bliss,  
I miss my only father, Padmavajra, in the core of my  
heart.*

*Glorious subjugator of appearance and existence,<sup>1</sup>  
vividly present in the form with the major and  
minor marks,*

*The tones of your voice, the sound of the great secret,<sup>2</sup>  
resound like the melody of a sitar.*

*Your eminent mind is unconditioned luminosity, the  
nature of wisdom.*

*What can compare with the feast of beholding the  
joyful face of the guru?*

*Smiling and smiling, with glances of delight,  
How melodious are the secret words and symbolic  
songs of the dakinis.*

*Moving in flashes, the wondrous spectacle of dance,  
Again and again, one has an overwhelming desire to  
behold it.*

---

1. Another name for Guru Rinpoche.

2. A synonym for Vajrayana.

*The material eyes of this wretched young lad  
Are covered with a dense cataract – the defilement of  
dualistic thinking.*

*I have no fortune to offer you; deep is my despair!  
Padmakara, do you hear my wailing cry?*

*If you hear me, extend the golden scalpel of your  
wisdom compassion*

*And remove the dense cover, the obscuration of  
ignorance.*

*Take hold of the fingers of my hand, only father,  
And lead me to the beautiful gardens of your dwelling  
place.*

*If I lack the good fortune to be taken there right now,  
Send the vidyadharas, dakas and dakinis to console me.  
I will then gladly partake of the splendid feast of  
unconditioned great bliss,  
And gradually follow in the footsteps of the father.*

*When the body, the virtuous plain, is in the full bloom  
of youth – the triple faith,*

*The wings of united view and conduct are possessed.  
The power of pure samayas is perfected  
And the citadel of Lotus Light<sup>3</sup> does not lie far away.*

*You gathering of sacred brothers and sisters of  
harmonious karma and fortune,  
Make an aspiration, in the manner of the vidyadharas,  
With the clear resounding joyful laughter of  
experience.*

*Do not leave me, but let us go together to the  
terrestrial pure land.*

*Like the cry of the young cuckoo bird,  
This yearning song was spontaneously sung with the  
playfulness of the wheel of enjoyment.<sup>4</sup>*

*May it be a messenger invoking the mind of Guru  
Rinpoche.*

*Bestow the gentle nectar rain of your blessings this  
very moment.*

---

3. The name of the palace of Guru Rinpoche.

4. Poetical expression for the throat center.



This was uttered spontaneously in the valley of Pemako<sup>5</sup> by Jigdrel Yeshe Dorje,<sup>6</sup> a fortunate youngster of nineteen years of age, on the tenth day of the waxing moon of the first month of summer.

---

5. A province in the southern part of Tibet. The name means 'Lotus Arrayed.'

6. The name of H.H. Dudjom Rinpoche.



# Cloud Banks of Nectar

by

## Longchenpa

*A Yearning Supplication and Aspiration  
to the Three Roots*

*Victorious ones and your sons in the ten directions,  
All assemblies of noble shravakas and pratyekabuddhas,  
And everyone who practices the Dharma, I supplicate  
you respectfully.*

*Regard me with compassion and grant your blessings.*

*Gurus of the three lineages, peaceful and wrathful  
yidam deities,*

*Dakas and dakinis, buddhas and bodhisattvas,  
Dharma protectors and samaya-holders, rishis who  
have attained true speech,*

*Lovingly bestow your blessings on this supplicating  
child.*

*Kyema kyihu, a wretched one like me,  
Has been tormented by unbearable karma and the  
kleshas for so long.*

*Stretch out your hands with great love and compassion  
And guide me this very moment.*

*Although my nature is primordially enlightened,  
Because of ignorance and confusion I have wandered  
throughout existence.*

*I am desolate in this dream-like samsara.  
Please be my refuge and protect me.*

*Please rescue me and countless sentient beings  
From the endless ocean of samsara, so difficult to  
cross.*

*Take us across the sea of suffering  
In the unsurpassable boat of wisdom.*

*The manifestations of tendencies – habits for so long,  
And dualistic grasping to deluded experience, are more  
imposing than Mount Sumeru.*

*Please demolish them this very moment  
With the wisdom vajra of supreme liberation.*

*The darkness of ignorance, such a dense obscuration,  
has lasted so long,*

*It is hard to fathom and its end is impossible to see.*

*With your wisdom light rays please clear away  
This immense cover which obscures the luminous  
essence.*

*Whatever I do, it is but the cause of kleshas and  
suffering.*

*Letting my mind turn completely away*

*From the futile concerns of this world,*

*Please make me spend day and night in Dharma  
practice.*

*Incorrect thinking is like overlapping waves.*

*Various conceptualizations chase after the five sense  
objects.*

*Please pacify the eight collections, the tendencies and  
the all-ground*

*Within dharmadhatu.*

*Conceptual tendencies, the klesha-mind of the desire  
realm,*

*And habitual tendencies connected with the samsaric  
mind*

*Of the clarity of the form realm and the nonthought of  
the formless,*

*Please purify all of them.*

*Having turned away from the pursuit of solitary peace --  
The inferior attitude of practicing for the benefit of  
oneself,*

*Let me enter the path of the supreme outer, inner and  
secret teachings*

*And enable me to act vastly for the benefit of others.*

*Completely purifying karma, the kleshas and  
tendencies*

*Of all beings who are on an inferior, perverted or  
mistaken path,*

*Please help everyone, without exception, to journey  
together*

*To the liberated citadel of the wishfulfilling mind-  
essence.*

*We have remained for so long, without beginning or end*

*In the ocean of obscurations, murky with emotions,*

*With no chance for emancipation by ourselves.*

*Please liberate us with your great compassion.*

*From the strong and intense emotions, so hard to  
endure,*

*From the pain of existence with so much suffering,*

*And from the level of carelessness, dependency and  
laziness*

*Please fully liberate us this very day.*

*May we fully realize that all futile phenomena*

*Are impermanent, unstable, a magical enticement for  
the mind.*

*Please enable us to spend day and night continuously*

*With sincere renunciation and weariness.*

*Having attained awareness, super-knowledge and  
samadhi*

*In the delightful secluded phases of sacred mountain  
dwellings,*

*Please enable us to arrive, within this very lifetime,*

*At the celestial realm of great bliss, the spontaneous  
accomplishment of the two benefits.*

*Exerting ourselves in practice, alone and with  
perseverance,  
May we not drift toward the concerns of this life for an  
instant.*

*Perfecting the siddhis in the footsteps of the  
forefathers,  
May we always please our spiritual master.*

*Free from the flows of broken samayas,  
And realizing unmistakably the meaning of the view,  
meditation, action and result,  
Without wavering from the luminous state, day and  
night,  
May we accomplish the twofold benefit for self and  
others.*

*Perfecting development and completion, the purity of  
what appears and exists,  
Let the ocean of dakinis and samaya-holders gather like  
cloud banks.*

*With the twofold siddhis descending on us like rain,  
May we accomplish the four activities.*

*With pure perception and devotion arising without bias,  
With uninterrupted love and compassion,  
And with experience and realization – the virtues of  
view and meditation – blazing forth,  
May we impartially act for the welfare of beings.*

*Through this, our perfect devotion and merit,  
May all beings be fully liberated together, without  
exception,*

*And journey within this very lifetime  
To Samantabhadra's realm of spontaneously present  
great bliss.*

This supplication was made at Lharing Drag, the seat of the Self Born Padma, by Longchen Rabjam, a yogi of the supreme vehicle who has attained unshakable faith in all the holy masters and is wealthy with the richness of learning. May this be auspicious throughout all directions and times.

Song of Encouragement  
to Read  
the Seven Treasuries,  
The Excellent Words  
of Omniscient  
Longchen Rabjampa  
by  
Paltrul Rinpoche

NAMAH SARVAJNANAYA

Homage to the Omniscient One.

*Utterly at peace from the beginning, innate all-  
pervasive realm,  
Forever unmoved, wisdom space of dharmakaya,  
Possessor of the light of the perfection of the great  
power of realization,  
Omniscient master, to you I bow.*

*Listen! The nature of the most eminent virtues  
Cannot be produced by oneself without following the  
pathway of sublime beings.  
The supreme gemstone is found in the great ocean.  
How can it be discovered in an inferior place?*

*The sunlight of the wisdom of realization  
Results from the oral instructions of a master with an  
unimpaired lineage of blessings.*

*Dull-minded voidness-meditators  
Rarely reach the authentic point along a perfect path.*

*A lack of learning is a great defect in this world,  
But perverted learning is a much greater evil.  
So now, while you have the leisure to read the books  
of a learned master,  
Why not open up the eyes of learning?*

*Like a single wishfulfilling jewel,  
There is no other buddha to be found in this world  
Like the precious scriptures of the Omniscient Master.  
Who can help but feel great delight in them?*

*The ultimate summit of vehicles, the supreme vajra  
essence,<sup>1</sup>  
Is a precious treasury of the realization of a hundred  
thousand tantras,  
That contains the vast; the words that express the  
meaning, and the profound; the expressed meaning  
itself.  
Seeing it is to meet Samantabhadra in person.*

*You will comprehend the meaning of the 64 million  
tantras.  
You will understand the nature of all of existence and  
peace, samsara and nirvana.  
You will realize the special qualities of the intent of  
the profound path, the summit of vehicles.  
Therefore, persevere in reading this scripture.*

*Beyond the observance of precepts, the natural state of  
dharmakaya<sup>2</sup>  
Is the treasury of Samantabhadra's realization, beyond  
cause and effect.  
Without cutting through mental constructs by means  
of such an excellent scripture,  
Who can destroy the wicked clinging of the vehicles of  
assumption?*

---

1. The Treasury of the Supreme Vehicle - Thegchok Dzo.

2. The Treasury of The Natural State - Nelug Dzo.



*The essence of all oral instructions, concise and condensed,<sup>3</sup>*

*Fully contains the sacred Dharma in each six-lined teaching.*

*Wouldn't it be difficult to receive such an excellent path, all at once,*

*Even if you met the Victorious One in person?*

*The precious Treasury of Philosophical Views<sup>4</sup>*

*Is an exposition in which all teachings are complete within one treatise.*

*I swear such an eminent scripture has not appeared, in India or in Tibet,*

*In the past, nor will it appear in the future.*

*The Wishfulfilling Treasury of learning, reflecting and meditating on the entire body of teachings<sup>5</sup>*

*Excellentlly shows all that should be adopted or avoided.*

*Through reading it, you will comprehend the nature of all the teachings*

*And simultaneously become well-versed in one hundred scriptures.*

*The single treasury of the key points on practicing the oral instructions,*

*The intent of the summit of vehicles, complete and concise,*

*Fully contained in the meanings of eleven words,<sup>6</sup>*

*Is the only solace in cutting the root of samsara in this world.*

*In particular, the most profound and precious Treasury of Dharmadhatu<sup>7</sup>*

*Is the core of the Omniscient Master's realization.*

*It fully and directly shows wakefulness beyond accepting and rejecting –*

*The dharmakaya nature of your innate mind essence.*

---

3. The Treasury of Oral Instructions - Man-ngag Dzo.

4. The Treasury of Philosophical Schools - Drubtha Dzo.

5. The Wishfulfilling Treasury - Yishin Dzo.

6. The Treasury of the Meaning of Words - Tsigdon Dzo.

7. The Dharmadhatu Treasury - Choying Dzo.

*This text is the true dharmakaya, manifest in physical form.*

*Such an excellent text is the Buddha in person.  
It fulfills the deeds of the victorious ones in this world.  
This text shows the buddha-mind directly.  
I swear there is nothing higher, even if you met the  
Buddha!*

*Such an excellent text is a treasury of all the sacred  
Dharma,  
The ultimate meaning expressed by all the teachings.  
It shows directly the dharmakaya wisdom;  
I swear there is nothing higher even if you compare all  
the teachings.*

*Such an excellent text is the heart of the noble sangha.  
It is unsurpassed by the wisdom of realization  
Of all the noble buddha sons throughout the three  
times.  
I swear that the wisdom of noble beings is not  
superior to this.*

*This relic-vessel of dharmakaya, the complete Triple  
Gem,  
Is the unexcelled path of all the victorious ones.  
A replica of the Omniscient Master's realization –  
Whoever meets it has attained the end of rebirth.*

*Simply hearing one line of such an excellent text  
Can scatter your samsaric experience.  
Having had the chance to read it entirely,  
How will you feel if you throw it away?*

*Pay heed! The tripitaka and the teachings of the nine  
vehicles  
Are mostly intended for energetic people.  
To claim you are liberated by meditating, practicing  
and striving,  
Will not make you see the wisdom beyond acceptance  
and rejection.*

*This effortless vajra pinnacle, transcending conceptual  
mind,  
Is uncultivated buddhahood, the naked space of empty  
awareness.*

*Even a lazy person can realize the dharmakaya in this,  
When free from clinging to the idea of meditation,  
practice and effort.*

*In this world, including the gods,  
Only the omniscient dharmakaya master teaches such a  
path.*

*Among all the existing dharmakaya teachings  
This Dharmadhatu Treasury is the essence of the  
Dharma.*

*In this world, such an eminent text  
Is liberation through seeing, as well as through hearing  
and recollecting.*

*Whoever connects with it is a future buddha.  
If you realize it, you are a buddha of the present.*

*As the power of the blessing lineage is unimpaired,  
You will receive the wisdom of the true lineage  
through his entrusted intention.*

*Sealed with his entrustment to future disciples,  
It is equal to meeting the Omniscient Master is person.*

*Though you may not understand the words' exact  
meaning,*

*If you have devotion you will receive the wisdom of  
the blessing lineage.*

*The 'precious word empowerment' comes from  
reading this text.*

*It performs the empowerment of awareness-display.*

*When weary, fearful or tormented by sorrow,  
If you read this text, the wisdom of great joy arises.  
Delighted and joyful, your mind will be clear and  
bright*

*And your confused perception will immediately  
collapse.*

*If you read this text when your delight expands and  
great bliss blazes forth,  
Your clinging to joyfulness falls apart.  
All-pervasive, innate space free from distinctions like  
accepting or rejecting,  
You are taught the profound realization of the  
Omniscient Master.*

*When the striving and clinging to this life torments  
you,  
Read this text and your fixation on solid reality will fall  
apart.  
With wide open mind, whatever you do is all right.  
Free from the ties of hope and fear, your meditation is  
spontaneous.*

*It is the middle way, it is also the paramita,  
It is the Cutting as well as the Pacification of  
suffering.<sup>8</sup>*

*It is mahamudra and also dzogchen.  
Embodying all teachings, it surpasses them all.*

*If you are a son who follows the Omniscient Master,  
Never separate yourself from this excellent text.  
It is sufficient to rely on this permanent companion of  
awareness.*

*I swear there is no lasting resort superior to this.*

*For the time being, your mind will have ease and in  
the end you will achieve buddhahood.*

*Unhurt by striving, your mind's ties fall apart.  
Tempered in elation and consoling in sorrow,  
Such an excellent text will never deceive you.*

*Put it into tones, sing it as a song.*

*It is composed in verses, so read it until you chant it  
freely.*

*If you never separate yourself from it,  
Your deluded samsaric experience will go to pieces.*

---

8. 'Cutting' is the Cho practice of Machik Labdron and 'Pacification' is the Shijey system of Phadampa Sangye.

*When you receive the blessed lineage, the vital point of realization,*

*Indescribable wakefulness will dawn within you.*

*Seeing the true face of the Omniscient Dharmakaya Master,*

*Your happiness is unceasing in the state of basic bliss.*

*Besides reading this text, you need no other practice,*

*As it is the essence of meditation and sadhana, itself.*

*As long as you read this excellent text*

*The realization of dharmakaya arises spontaneously.*

*Therefore, do not harbor a lot of restless striving --*

*Just read these eminent texts with a free and easy mind.*

*Decide that nothing is more profound than the meaning they express.*

*Then rest in the state of naturalness.*

*You need not struggle and concentrate, seeking the sense of the words,*

*As in scholars' treatises, so hard to understand.*

*Just mingle your mind with the text in the state of naturalness,*

*And naked openness will occur unimpededly.*

*This is the 'pointing-out,' this is your innate wakefulness!*

*This is the instruction of the Omniscient Master!*

*It is the expressed meaning as well as the true empowerment.*

*It will also suffice as the essential practice.*

*Whether or not you comprehend the definitions and connotations,*

*Whether or not you understand the profound meaning,*

*Whether or not you discover the final and innermost intent,*

*Cut your hope and fear, and read in the state of nondistractedness.*

*Read again, read again, read while mingling it with  
your experience,  
Mingle the text with your mind and seal your mind  
with these scriptures.*

*Chant with a joyful melody in this state of unity.  
The power of devotion will blaze forth and the wisdom  
of realization will dawn.*

*Pay heed! This is the essence of the essence.  
There is no 'deepest of the deep' apart from this.  
It is a treasury of blessings, the essence teaching.  
It is the teacher in person – the buddha placed in the  
palm of your hand.*

*Even if I were to extol its virtues for aeons,  
The inspiration of my narrow mind would not be  
exhausted.*

*It is needless to mention the eloquence of other wise  
beings.*

*There is no excellent path superior to this that delights  
the noble ones.*

*Pay heed! Such a precious gemstone!  
Now while you have the fortune of leisure in which to  
read it,  
Why feel sad even if you have to remain in samsara!  
Is it not sufficient to have devotion and a wide open  
mind!*

*Dear friend, when reading this text,  
Resolve your mind on this in a free and easy state.  
Right here, relax your striving and restless mind.  
Right here, cut your striving for many other teachings.*

*What is the use of so many interesting philosophies?  
What is the use of so many profound instructions?  
What is the use of so many elaborate practices?  
What is the use of so many dry explanations?*

*This, itself, is the free meditation of simple rest!  
This, itself, is the carefree happiness of self-liberation!*

*This, itself, is the good book of 'knowing one that  
frees all!'*

*This, itself, is the instruction of 'one bridge to cross a  
hundred rivers!'*

*Don't leave this at home and search for it elsewhere!  
Don't throw away the core and gather the peels!  
Don't abandon the effortless to accomplish it through  
striving!*

*Don't cast away nonaction to busy yourself with  
activity!*

*Once you take birth in the blood-line of the  
Omniscient Master,  
This excellent text is your deserved legacy.  
This is the eminent path laid down by your forefather.  
If you want to feel at ease – this is where you do it!*

*Pay heed! Pay heed! Thanks to the three lineages!  
What good fortune to meet this excellent text!  
What a boon to be able to practice this eminent path!  
The buddha is in yourself – how true it is!*

*On this eminent path which gladdens the victorious  
ones,  
Mingle your mind with the Dharma, my dear friend!  
This is my heart advice, imprint it in the core of your  
heart!*

*If you keep it there, it will be of some use.*

*I, the careless and useless Uncle Tatter,  
Have no wish to explain mere words I haven't realized  
myself.*

*But for sure, I have gained confidence and a little  
experience*

*In the writings transmitted by the Omniscient Master.*

*Ablaze with the five poisons, I roam about in the  
servitude of distraction!*

*But even for someone like me with evil karma whose  
delusions are hard to conquer,*

*Samsaric experiences fall to pieces*

*When hearing and reading an excellent text like this.*

*Therefore, when you and someone with good fortune  
and pure samaya like yourself,  
Who are stable-minded and have but a few of the five  
poisons,  
Read this text you will surely attain the supreme  
wisdom of the blessing lineage.  
Arouse confidence again and again!*

*Whoever is touched by the blessed brilliance  
Of the Omniscient Master, a perfect buddha,  
It is true, and one can directly perceive,  
That understanding and liberation are simultaneous.  
Thus, the Omniscient Master is the ancestor of  
hundreds of siddhas.*

*The Great Lhatsun, the lord of realized ones,  
Rigdzin Jigmey Lingpa who attained spontaneous  
realization,  
And the Great Treasure Master, the king of the  
teachings,  
Obtained the blessing lineage through the writings of  
the Omniscient One.*

*Keep this in your mind, my dear friend!  
In the same way, may you have true regard  
For the eminent writings of the Omniscient One,  
receive the wisdom of the true lineage  
And attain liberation in the expanse of his realization,  
the space of suchness.*

Sarva Mangalam



# A Dear Treasure for Destined Disciples

## Pointing Out the Great Perfection

by  
Dudjom Rinpoche

*Homage to the Guru.*

Padmakara, the Great Master of Uddiyana, said:

*Do not resolve the Dharma,  
Resolve your mind.*

*Resolving your mind is to know the one which frees  
all.*

*Not resolving your mind is to know all, but lack the  
one.*

When engaging in the actual practice of the nature of mind, keep your body erect, let your breath flow naturally and with your eyes half open gaze directly into the sky before you. Think, "For the sake of all sentient beings who have been, my mothers, I will look into the natural face of self-awareness, Samantabhadra!" Wholeheartedly supplicate your root teacher, who is inseparable from Padmakara, the Lotus Master of Uddiyana. At the end, mingle your mind with his and rest in equanimity.

When resting in this way, your mind will not remain in the state of empty and cognizant awareness for long,

but will become restless, disturbed, or unsettled and will move about like a monkey. This is not the *mind essence*. It is called 'thinking.' If you indulge in it, this 'thinking' will recall, make thoughts about or plan to carry out anything! In the past, this is exactly what has thrown you into the ocean of samsara. For sure, it will throw you there again. Now, wouldn't it be better to stop this insidious, deluded thinking?

In the context of trying to stop this 'thinking,' what is meant by 'awareness?'<sup>1</sup> Awareness is utterly empty, totally open, spacious and blissful. It is never made of something with substantial attributes and it pervades all the phenomena of samsara and nirvana. From the beginning, it has been intrinsic to yourself, without any separation whatsoever, and lies beyond effort and the domain of concepts.

Well, if that is so, what happens when you recognize the natural face of self-awareness? When you recognize the natural face of self-awareness it is just like the dream of a mute person. It is impossible to separate yourself, the sustainer, from the awareness to be sustained.

When you rest nakedly and naturally in the great openness of this awareness, do not be concerned with your old arch-enemy, the 'thinking' which reflects, has myriad attributes and has never given you a moment's rest in the past. Instead, in the space of awareness, which is like a cloudless sky, the movement of thoughts has vanished, disappeared, collapsed. All the power of thinking is lost to awareness. This awareness is your intrinsic dharmakaya wisdom, naked and fresh!

Well then, who points out this awareness? What is decided upon? How does one gain confidence?

Awareness is first pointed out by your master. Thereby, you recognize your natural face, by yourself, and are introduced to your own nature. All the phenomena of samsara and nirvana, however they may appear, are none other than the expression of awareness itself. Thus, decide on one thing - *awareness!*

---

1. Here, awareness is rigpa.

Just as waves on the ocean subside again into the ocean, gain confidence in the liberation of all thoughts, whatever may arise. Confidence is beyond the object of meditation and the act of meditating. It is free from the conceptual mind that fixates on meditation.

If that's the case, you may say, "It's sufficient to not meditate!" No, that's ridiculous! Simply by recognizing awareness you haven't arrived at the state of liberation. Since beginningless lifetimes, we have been enveloped within the cocoon of deluded tendencies. Up until now, we have been spending our lives deep under the shit of this conceptual thinking.

At the time of death, you aren't certain where you will go, but you must follow your karma and undergo more suffering. Therefore, you should now practice sustaining the continuity of the awareness which you have recognized, and nothing other than that. The great omniscient master, Longchenpa, said:

*You may have recognized your nature,  
But unless you become familiar with it,  
The enemy, 'thinking,' will carry you off  
Like an infant in a battlefield.*

Generally speaking, the word 'meditation' means sustaining the continuity of awareness with natural and innate mindfulness, resting in undistracted nonfixation and growing accustomed to the innate nature.

As for 'growing accustomed,' when meditating and a thought arises, just let it arise – there is no need to regard it as your enemy. Relax in its arising. If no thought arises, don't try to make it do so – just rest in its nonarising.

When meditating, it is very easy to recognize a coarse thought as it suddenly arises, but after a few subtle thoughts have arisen you don't notice anything. This is called an 'undercurrent of thought.' This undercurrent acts as a sneak-thief during your meditation so it is essential to place mindfulness on guard. If you can keep continuity through mindfulness in all

situations -- whether you are eating, sleeping, walking, or sitting, in meditation or in post-meditation -- then that itself is sufficient.

The great master, Padmakara, said:

*Whether explained a hundred or a thousand times,  
There is only one thing to understand --  
Knowing the one that frees all,  
Sustain the natural face of self-awareness!*

Once again, if you don't meditate you won't gain certainty. If you do meditate certainty will be attained.

What kind of certainty should be attained? By meditating with strong diligence, the uptight fixation on solid duality will gradually grow more relaxed. Your constant ups and downs, hopes and fears, efforts and struggles will gradually diminish as a natural sign of having become fully acquainted. Devotion to your guru will grow stronger and you will feel confidence in his oral instruction from the very core of your heart.

At some point, the conceptual mind which solidly fixates on duality will naturally vanish. After that, gold and stone are equal, food and shit are equal, gods and demons are equal, good and evil are equal, buddha realms and hell realms are equal -- you will find it impossible to choose. But until that happens, according to the perception which fixates on duality, there is virtue and evil, there are buddhahelds and hells and there are joys and sorrows -- the effects of karma are all unfailing. This is why Padmakara, the great master, said:

*My view is higher than the sky,  
But the cause and effect of karma is finer than powder.*

Therefore, it won't do just to proclaim, "I'm a dzogchen practitioner. I'm a meditator!," while sleeping the time away reeking from the mouth with the acrid smell of wine and the pungent stench of fornication from the crotch.

Lay your foundation with pure faith, devotion and samaya, and follow the main flow of practice with

strong unwavering diligence. If you are able to meditate after completely setting aside all the pointless activities of this life, it is certain that you will capture the primordial stronghold within this very lifetime without having to depend upon a result in a following life. This is the special quality of the profound path of the Great Perfection.

This dear treasure for worthy disciples, the direct oral instructions placed in the palm of one's hand, was uttered by Jnana (Jigdrel Yeshe Dorje).<sup>2</sup>

My own guru said to me:

*I have no thought besides the guru.*

*I have nothing to chant besides supplication to him.*

*I have nothing to practice besides nonaction.*

*I simply rest in that way.*

*Now, I am in a happy state -- open, spacious, and free from reference point.*

*For accomplishing the permanent goal of one's wishes,<sup>3</sup>*

*The profound instruction of dzogchen is enough in itself.*

*This oral instruction which is easy to understand, was composed by the crazy Dudjom and given to you.*

*May it be virtuous.*

---

2. This text is one of the last writings of His Holiness.

3. "Permanent wishes," is a play on the name Samten, the person who requested these teachings.



# Thirty Aspirations

by

## Phadampa Sangye

- May the blessings of a master endowed with the lineage enter the minds of myself and all others.*
- May we reach the vital point of truly recognizing the mind nature.*
- May realization of this mind nature, as it is, grow forth in our being.*
- May we be confirmed with fearlessness and the ten powers.*
- May superficiality wane and interdependence manifest.*
- May we have the ability to establish all beings on the path of ripening and liberation.*
- May we have the power to traverse the paths and bhūmis in a single sitting.*
- May we see the truth of dharmata with the eye of knowledge.*
- May virtues grow like leaves and petals.*
- May fruition ripen like the wishfulfilling tree.*
- May our devotion be firm like Mount Sumeru.*
- May we have certainty free from doubt.*
- May our karmic potential waken and our aspirations be pure.*
- May we have an armour free from mundane defilements.*
- May our practice be free from obstacles and may we persist in bearing hardships.*
- May our channels, winds and essences be pliable.*
- May we always have pure intentions.*
- May our bodhicitta not degenerate.*

- May we experience the view and meditation of the Mahayana teachings.*
- May our dualistic mind be naturally liberated.*
- May we be born in a special family line.*
- May we be accepted by a master endowed with the lineage.*
- May we train our minds in the three kinds of knowledge.*
- May we receive the blessings of empowerment.*
- May we attain vajra-like bliss.*
- May we attain mastery over consciousness, the channels and winds.*
- May our body attain the rupakaya.*
- May we directly experience dharmakaya.*
- May we bring to perfection the welfare of others through the activity of the nirmanakaya.*



# Liberation Through Hearing in the Bardo

by  
Guru Rinpoche

*Verses on the Bardo  
from the Six Wonderful Methods  
for Enlightenment Without Cultivation*

Here I shall explain the profound meaning of liberation through hearing for the one who has reached the time of death. Among the three kinds of bardos, the first is the time of the bardo of dying.

*Fortunate one of noble family, listen one-pointedly with mindfulness and no distraction. Whatever appears in this world is the dream-like deception of Mara. Everything impermanent is subject to death. Noble one, abandon suffering!*

*The experiences of whiteness, redness and blackness are all the magical display of your mind. These appearances are nothing other than yourself. Don't be afraid or shocked.*

*Now it seems that you are losing consciousness. Outer appearances resemble the sky at dawn. Inner experience resembles a butter lamp in a vase. Remain one-pointedly in the clarity of non-thought. This luminosity of death is buddha mind*

*itself. Rest naturally without fabricating or distorting anything. Noble one, in this way you will be liberated into dharmakaya.*

Give this advice in a pleasant and clear manner. Those of the highest capacity will be liberated through this. Now comes the second bardo of dharmata.

*Fortunate one of noble family, listen with undistracted, one-pointed mindfulness. Earlier, you did not recognize awareness. For the next seven days, all experiences will arise as rainbows, lights, rays, spheres and as the bodies of deities. All are the magical display of the means and knowledge of the five buddhas. Do not be afraid or terrified by the brilliant colors and lights. Resolve that they are your own expressions.*

*Together with these lights dull colored lights will also appear and attract your mind. Do not be attached to them. They are the self-display of the five poisons, the pathways of samsara. Your experience will arise as pure and impure paths, so do not miss the right path to be chosen.*

*From the heart centers of the male and female buddhas of the five families, shafts of light reach your eyes. This is the great, direct path of Vajrasattva. Quietly abide in awareness and pray, "Look upon me with compassion!" Supplicate with intense yearning. Without accepting or rejecting, without sending away or holding on to anything, maintain the state in which the appearances of deities are inseparable from yourself. At that time, as one deity dissolves into another, you will be liberated into sambhogakaya.*

*Listen fortunate one! If you are not liberated now, know that time does not change though phenomena does. Everywhere in the four cardinal and four intermediate directions, above and below, amidst a roaring mass of flames and rainbow colors is the Great and Glorious Heruka. His*

*assembly of deities and terrifying attendants rain down sharp weapons, HUNG, PHAT and laughter. This fiery spectacle of immense variety makes the one billion world systems tremble.*

*Without being afraid or terrified, recognize everything as the display of your awareness. Be firm in this and rest while mingling inseparably with the natural state. Having entered the path, you will be liberated.*

In this way, those of the middle capacity are liberated. Thirdly, during the bardo of becoming, say to the dead person:

*Listen, child of noble family. Maintain mindfulness and do not be distracted. Your body is now comprised of prana and mind. Around it the appearances of the bardo of becoming arise. Knowing you are dead, you long to be alive. You are caught by the fierce servants of the Lord of the Dead. Frightening sounds and steep defiles appear along with many definite and indefinite signs. All this is the manifestation of your mind, which is ultimately empty like the sky. Space cannot be harmed by space. Therefore, develop unconditioned confidence.*

*This consecrated substance, burnt and offered, is an inexhaustible feast, the food of undefiled liberation through hearing. Partake of it, and without attachment to being alive turn with longing to your yidam and master.*

*To the west of here is the Blissful Realm where Lord Amitabha dwells. Whoever recalls his name will be born there. You, too, while recalling his name, should make prayers. Generate devotion, thinking, "Care for me, Lokeshvara and Guru Rinpoche!" Free of doubt, move with a spontaneous vajra leap. In that buddhfield, within the hollow*

*of a lotus bud, you will be swiftly and miraculously born. Therefore, noble one, with delight and joy give rise to devotion.*

Those of the lowest capacity are liberated like this. If not, now comes the way of liberation once one has passed through to rebirth.

*Listen, child of noble family. Since you have not closed the door to the womb, when you see a log, a hollow space, a dark place, a forest or a palace, abandon desire and clinging.*

*Make up your mind to be born on the earth and specifically in Tibet<sup>1</sup> in the presence of your teacher.*

*Visualize your future parents, from a religious family, as Guru Rinpoche and his consort. Abandon desire or anger, and with faith enter the state of composure. Having become a vessel for the profound Dharma, you will swiftly attain wisdom."*

Through these gradual instructions, no matter how low one's capacity may be, one will certainly be liberated within seven rebirths.

Draw the session to a close with the dedication and aspiration prayers and rest in the natural state of the pure nature of all phenomena.

A deeply profound instruction such as this does not require cultivation, but liberates through hearing.

This teaching was extracted from a text in Vol. 1 of the *Chokling Tersar*, called *Sheldam Nyingjang*, *The Essence Manual of Oral Instructions*.

---

1. This was 100 years ago. Today the aspiration must be aimed at any place where the Vajrayana teachings are available.

Request for the Teacher  
to Remain as the Vajra Body,  
Speech and Mind  
by  
Terdag Lingpa

*Your indestructible vajra body of great bliss, visible and yet empty,  
Fully adorned with the youthfulness of the major and minor marks,  
Is the marvelous embodiment of the victorious ones, the nirmanakaya to teach beings.  
May your life be firm as the unchanging vajra body.*

*Your unobstructed vajra speech, audible and yet empty,  
Voice of the profound and secret teachings, endowed with sixty qualities,  
Is the sambhogakaya manifest in accordance with the inclination of beings.  
May your life be firm as the unceasing vajra speech.*

*Your vajra mind beyond arising, dwelling and ceasing, cognizant and yet empty,  
Profound and luminous wakefulness, the sphere from which all dharmas originate,  
Is the all-pervasive lord, the dharmakaya essence of the victorious ones.  
May your life be firm as the unmistakable vajra mind.*

*Sun of buddha activity in the all-pervading sky,  
Radiating welfare and happiness beyond rising and  
setting,  
Eminent sustainer who makes the lotus garden of the  
teachings and beings bloom,  
May you shine for one hundred aeons.*

Composed by Terdag Lingpa Gyurmey Dorje.

# View and Meditation by Jamgon Kongtrul

NAMO GURU

*View and meditation can be explained in many ways  
But sustaining the essence of your mind includes them  
all.*

*Your mind won't be found elsewhere,  
It is just your present thought.*

*Don't chase after that thought.  
Just look into its essence.*

*There is no duality -- no observer, nothing observed.*

*It is empty -- not a concrete substance.*

*It is cognizant -- aware by itself.*

*These two are not separate, but a unity.*

*Nothing whatsoever yet everything is experienced.*

*Simply recognize this!*

*With constant mindfulness sustain this recognition.*

*Cultivate nothing but this.*

*Let it remain naturally.*

*Don't spoil it by tampering and worrying about being  
right or wrong.*

*The ultimate luminosity of dharmakaya is this  
unfabricated, ordinary mind.*

*There are many Dharma words in mahamudra and  
dzogchen*

*But the root of practice is included herein.*

*If you search elsewhere for something better,  
A "buddha" superior to this,  
You are chained by hope and fear – so give it up!*

*Devotion and gathering the accumulations are the  
most important methods for completely realizing  
this teaching.*

*Always concentrate on devotion  
To the guru, the Lord of Uddiyana,  
And apply your body, speech and mind to what is  
virtuous.*

*Mangalam*



# Showering the Splendor of Wisdom by Jamyang Khyentse Wangpo

*A Vajra Supplication Through which One Becomes  
Inseparable from the Three Vajras of the Glorious  
Guru*

**A HO**

*Amidst the mansion of the wheel of great bliss above  
my head*

*Dwells the glorious guru of vajra body.*

*I supplicate you within the state of appearance and  
emptiness indivisible.*

*Bestow your blessings that bodily appearance may be  
purified into nirmanakaya.*

*Amidst the lotus of the wheel of enjoyment in my  
throat*

*Dwells the glorious guru of vajra speech.*

*I supplicate you within the state of sound and  
emptiness indivisible.*

*Bestow your blessings that prana mantra may be  
perfected into sambhogakaya.*

*Amidst the lotus of the wheel of Dharma in my heart*

*Dwells the glorious guru of vajra mind.*

*I supplicate you within the state of awareness and  
emptiness indivisible.*

*Bestow your blessings that thoughts may be ripened  
into dharmakaya.*

*Amidst the wisdom expanse of perfect pure perception  
Dwells the gracious guru, embodiment of all refuge.  
I supplicate you with my mind in one-pointed  
devotion.*

*Bestow your blessings that throughout the three times  
we may never be separate.*

*Perfect discipline is the field of good qualities.  
Renunciation and the two bodhicittas are the essence  
of the sacred Dharma.*

*Completion of learning and reflection is the entrance  
to practice.*

*One-pointed meditation on the profound nature is  
meaningful action.*

*Appearance and existence arising as the deities' body is  
the display of wisdom.*

*Nadi and prana dissolving in the central channel is the  
swift path of the great secret.*

*Primordial purity beyond thought and description is  
the ultimate natural state.*

*Spontaneous presence is the special short path, the  
practice of the four visions.*

*By the light of the good fortune of one-pointedly  
stringing them onto my stream of being.<sup>1</sup>*

*The darkness of mistaken perceiver and perceived  
dissolves into dharmadhatu.*

*The marvel of enjoying the rainbow vajra body of the  
great transference*

*I offer to you as my aspiration to accomplish it within  
this very life.*

This was composed by Khyentse Wangpo to delight the novice Tendzin Palkar who appeared in the blood line of Melong Dorje, the crown ornament of a million siddha masters.

---

1. There is a play on the word 'stream-of-being' (rgyud, tantra) which also means 'cord' or 'continuum'; the unchanging buddha nature.

Song of the  
Indestructible Bindu  
by  
Dilgo Khyentse Rinpoche

*A Ho*

*Lord who pervades existence and peace, self-existing  
original buddha,  
Source of inexhaustible luminosity, kayas and qualities,  
Teacher with the wisdom body that embraces all of  
dharmadhatu,  
Dharmakaya guru Dorje Thukchok Tsal, think of me!*

*Displaying ocean-like manifestations of infinite  
mandalas*

*You perform the inconceivable magic of emanating  
and absorbing.*

*Arising as the circle of unchanging bliss and emptiness,  
Sambhogakaya guru Padma Wangchen Tsal, think of  
me!*

*As the activity of all the victorious ones and their sons  
without exception*

*You reveal the major and minor marks of a glorious  
master of eminence*

*To fulfill the virtuous wishes of the teaching and  
beings without partiality.*

*Nirmanakaya guru Khyentse Oser, think of me!*

*Kindest guru of incomparable and matchless  
benevolence,*

*Remain constantly seated as my crown ornament.*

*Let the illuminating daylight of the profound blessings  
of the mind transmission*

*Quickly enter my heart, conferring the empowerment  
of wisdom!*

*May my mind be tamed with faith and compassion,  
renunciation and bodhicitta*

*By the path of the four empowerments, perfecting  
development and completion.*

*And by being established in the ultimate royal palace  
of the primordial dharmakaya,*

*Bestow your blessings that my mind may be mingled  
with yours!*

Responding to the request of the diligent practitioner Neudong Bentsang Lama, this was written by Mangala Shribhuti, a mere image of a master. May it be virtuous and meaningful.

Mangalam.

# The Ultimate Confession of Simplicity

## A Terma of Chokgyur Lingpa

AH

*Dharmadhatu itself is devoid of fabrications.  
How mistaken we are to regard it as duality like good  
and bad!*

*How deluded to attribute characteristics to things!  
I confess this in the expanse of great bliss free from  
fabrications.*

*Samantabhadra is devoid of being good and bad.  
How tiring to regard him as duality like good and bad!  
How pitiful it is to hold him as pure or impure.  
I confess this in the expanse free from good and bad.*

*Bodhicitta is devoid of birth and death.  
How tiring to regard it as being now and later!  
How deluded to hold it as being born or dying!  
I confess this in the expanse of unchanging  
immortality.*

*The great sphere is devoid of sides and corners.  
How tiring to regard it as having form and substance!  
How deluded to hold it as the duality of sides and  
corners!  
I confess this in the ever-circular great sphere.*

*The state is nothing but unchanging throughout the  
three times,  
How tiring to regard it as having beginning and end!  
How deluded to hold it as the duality of  
transformation and change!  
I confess this in the unchanging great sphere.*

*The self-existing wisdom is not to be sought for.  
How tiring to regard it as the duality of cause and  
effect!  
How deluded to hold the duality of effort and  
attainment!  
I confess this in the self-existing expanse of  
effortlessness.*

*Awareness wisdom is devoid of permanence and  
interruption.  
How tiring to regard it as the duality of permanence  
and interruption!  
How deluded to view it as existence or nonexistence!  
I confess this in the wisdom space free from  
permanence and interruption.*

*The pure dharmadhatu is devoid of center and edge.  
How tiring to project or dissolve partiality to center or  
edge!  
How deluded to hold it as having center or edge!  
I confess this in the pure dharmadhatu free from  
center or edge.*

*The celestial palace is devoid of outside and inside.  
How tiring to regard it as having outside and inside!  
How deluded to hold it as the duality of being wide or  
narrow!  
I confess this in the space free from being wide or  
narrow, outside or inside.*

*The space of the mother is devoid of high and low.  
How tiring to regard it as the duality of above and  
below!  
How deluded to hold the duality of high and low!  
I confess this in the bhaga free from being wide and  
narrow.*

*Dharmakaya is devoid of divisions.*

*How tiring to regard it as objects and mind!*

*How deluded to hold the duality of world and beings!*

*I confess this in the space of nondual wisdom.*

*Whatever is done or experienced is nothing but the  
display of the father.*

*How tiring to regard it as individual thoughts!*

*How deluded to misapprehend it with names!*

*I confess this in the space free from fixating on the  
display.*

*Awareness wisdom has not arisen from within.*

*How sad is this ignorant and deluded mind!*

*It perceives the formless phenomena as concrete and  
having attributes.*

*I openly confess this in the natural space of wisdom.*

*When not realizing the nature of nonarising,*

*How miserable is the mind of the mistaken individual!*

*It apprehends the nonarising phenomena as ego and  
self.*

*I openly confess this in the nonarising space of great  
bliss.*

*When the nature of dharmata is not cognized in the  
mind,*

*One does not understand that appearance and  
existence are illusory*

*And gives rise to attachment to material things and  
wealth.*

*I confess this in the unattached dharmata of  
nonarising.*

*Not understanding that samsara is devoid of a self-  
nature,*

*One apprehends concrete and attributed phenomena  
as being permanent,*

*And fixates on attributes out of unvirtuous karma.*

*I openly confess this in the space of faultless  
enlightenment.*

*When not realizing the equal nature as being equality,  
One apprehends friends and deluded companions to  
be permanent.*

*How mistaken is this mind of an ignorant person.  
I openly confess this in the space of the nature of  
equality.*

*When not facing the true nature of dharmata,  
One abandons the true nature and endeavors in  
unvirtuous actions.*

*Discarding the Buddha's words, one is deceived by  
mundane distractions.*

*I openly confess this in the dharmata space of great  
bliss.*

*When awareness wisdom is not liberated in itself,  
One abandons the self-cognizant nature and endeavors  
in distracted actions.*

*How pitiful is such a meaningless sentient being!  
I openly confess this in the space free from  
approaching or keeping distance.*

*Wisdom deities and protectors possessing the samaya,  
If this yogin who practices the samayas correctly  
Happens to have the delusion of not realizing the  
view,*

*I openly confess it with deep remorse and regret.*



# The Special Teaching of Khepa Shri Gyalpo

## Three Words Striking the Vital Point by Pastrul Rinpoche

*Homage to the guru.*

*The view is Longchen Rabjam (Infinite Great Expanse).  
The meditation is Khyentse Oser (Light Rays of  
Knowledge and Love).*

*The action is Gyalwey Nyugu (Son of the Victorious  
Ones).*

*For the one who practices in this way,  
There is no doubt about enlightenment in one lifetime.  
But even if not, there is still happiness – a la la.*

*The view, Longchen Rabjam, is as follows:  
To hit the vital point with the three lines,  
First, let your mind rest loosely.*

*Without projecting, without concentrating – without  
thoughts.*

*While relaxed and remaining evenly in that state  
Suddenly exclaim a mind-shattering PHAT.*

*Forceful, short and sharp -- emaho!  
Nothing whatsoever – totally blank.*

*A blankness which is utterly open.*

*A total openness which is indescribable.*

*Recognize this as the dharmakaya awareness.  
To recognize your nature; that is the first vital point.*

*After this, whether you are thinking or still,  
Whether you are angry or attached, happy or sad,  
At all times and on all occasions  
Acknowledge the recognized dharmakaya  
And let the child luminosity unite with the already  
known mother.*

*Rest in the state of inexpressible awareness.  
Destroy again and again stillness, bliss, clarity and  
thinking.*

*Let the syllable of knowledge and means suddenly  
strike down.*

*No difference between meditation and post-meditation.  
No division between sessions and breaks.*

*Rest continuously in the undivided state.*

*However, as long as you have not attained stability,  
It is essential to practice giving up distractions.*

*Divide your meditation into sessions.*

*At all times and in all situations*

*Maintain the single continuity of dharmakaya.*

*Resolve that there is nothing other than this.*

*To decide on one thing; that is the second vital point.*

*At this time, your likes and dislikes, joys and sorrows  
And all your passing thoughts without exception  
Leave no trace in the state of recognition.*

*By recognizing dharmakaya in what is liberated,  
As in the analogy of drawing on water,  
There is unceasing self-occurring self-liberation.*

*Whatever occurs is fresh food for the empty awareness.*

*Whatever is thought is an expression of the  
dharmakaya king,*

*Traceless and naturally free – a la la.*

*The way thoughts occur is the same as before,  
But the way they are freed is the most special key  
point.*

*Without this, meditation is but the path of confusion.*

*Possessing it is the uncultivated state of dharmakaya.  
To gain confidence in liberation; that is the third vital  
point.*

*This view endowed with three vital points,  
And the meditation of combined knowledge and  
compassion,*

*Is aided by the general action of the sons of the  
victorious ones.*

*Even if the victorious ones of the three times were to  
confer together,*

*They would have no oral instruction superior to this.*

*The dharmakaya treasure revealer of awareness-display  
Discovered this as a treasure from the expanse of  
knowledge.*

*It is unlike extracts of earth and stone.*

*It is the testament of Garab Dorje.*

*It is the heart essence of the three lineages.*

*It is entrusted with secrecy to heart disciples.*

*It is the profound meaning and words from the heart.*

*It is words from the heart, the essential meaning.*

*Do not let the essential meaning fade away.*

*Do not let the instruction dissipate.*

*This was the special teaching of Khepa Shri Gyalpo.*

*Commentary on the Special Teaching  
of Khepa Shri Gyalpo*

Homage to the lord of matchless compassion, my kind root guru.

Here is a brief explanation of the way to practice the key points of the view, meditation and action.

First of all, since the guru is the embodied essence of all the Precious Ones, simply paying homage to him becomes an homage to all objects of refuge. So, "Homage to the guru."

Then, to explain the subject: When you practice after having acknowledged that the root and lineage gurus are inseparable from your own mind, the understanding of the view, meditation and action is included therein. The view, meditation and action is explained combining the meaning of the names of the root and lineage gurus.

First, within the great expanse of the sugata-essence, the nature of space free from fabrications, all the infinite displays of samsara and nirvana are complete as the equality of dharmata. To recognize this is the view. So, "The view is Longchen Rabjam (Infinite Great Expanse)."

The unfabricated nature of this view is resolved through the cognizant aspect, the vipashyana of knowledge. You then rest in one-pointed evenness wherein this emptiness possesses the means of the shamatha of great loving compassion. This emptiness united with compassion is the meditation. So, "The meditation is Khyentse Oser (Light Rays of Knowledge and Love)."

Endowed with this view and meditation, to practice the six paramitas for the benefit of others in harmony with the way of the sons of the victorious ones, the bodhisattvas, is the action. So, "The action is Gyalwey Nyugu (Son of the Victorious Ones)."

In order to show that the person who practices this view, meditation and action is a fortunate one, it says, "For the one who practices in this way."

Moreover, if you are able to practice one-pointedly, staying in mountain hermitages or secluded places and giving up the worldly affairs of this life, you will be liberated within this lifetime in the ground of primordial purity. So, "There is no doubt about enlightenment in one lifetime."

Even if that is not the case, if you have even directed your mind towards this view, meditation and action, you will know how to take the difficulties of this life as the path. Without feeling a lot of hope and fear concerning the activities of this life, you will go from one happy state to another in the future. So, "But, if not, there is still happiness -- a la la."

For the gradual explanation of the view, meditation and action that are endowed with such benefits, I will first of all explain in detail how to practice the view. So, "The view, Longchen Rabjam, is as follows:"

The meaning of the three lines of instruction hitting the vital point of practice cuts through the life-force of confusion. So, "To hit the vital point with the three lines."

To begin with, the means of pointing out the view which has not been recognized: In general, there are many systems, like establishing the view through scriptural statements and reasoning according to philosophical vehicles, or pointing out the 'real wisdom' of the fourth empowerment based on the 'example wisdom' of the third empowerment as is done in all the common systems of secret mantra. But here, the vanishing

point of mind is pointed out according to the tradition of the sacred masters of the practice lineage.

That is to say, when the waves of confused thinking are frothing, the natural face of mind-essence is obscured by gross thoughts pursuing objects. Therefore, you do not recognize it even when it is pointed out. For this reason, in order to let gross thoughts be cleared, "First, let your mind rest loosely."

However, to let your mind rest without fabrication is itself luminous wakefulness.<sup>1</sup> The natural state is not realized through the 'path of fabrications,' so in order to indicate the unfabricated coemergent wisdom in yourself -- "Without projecting, without concentrating -- without thoughts."

At the time of being a beginner, even when maintaining the innate continuity of naturally resting the mind, it is impossible to transcend clinging to the experiences of stillness such as bliss, clarity and non-thought. So, "While relaxed and remaining evenly in the state."

In order to directly reveal the naked awareness, the totally open natural state, devoid of the cocoon of clinging to such experiences, "Exclaim suddenly a mind-shattering PHAT."

Since it is of great importance to cut through the flow of thoughts and to destroy mind-made meditation, the sound of the PHAT should be forceful, short and sharp. So, "Forceful, short and sharp -- emaho!"

At that moment, your mind is free from all kinds of reference points, such as "that's it" and is the true presence of liberation. So, "Nothing whatsoever -- totally blank."

Within this state of dharmakaya devoid of such reference points dwells the totally open and naked

---

1. ('od gsal ba'i ye shes). The most frequently used English term for 'yeshe' is wisdom. However, in this context, 'wakefulness' conveys the meaning better according to the teachings of Tulku Ugyen Rinpoche.

awareness as it is -- wakefulness transcending (dualistic) mind. So, "A blankness which is utterly open."

This total openness also transcends extremes such as 'arising' and 'ceasing,' 'existence' and 'non-existence.' It is the key point of the inexpressible and self-existing wakefulness that lies beyond the reach of verbal efforts and mental concepts. So, "A total openness which is indescribable."

The significance of this key point is dharmakaya, basic awareness, the unconstructed, primordial purity of the yogic path, the ultimate view. For as long as 'exactly this' is not recognized, you will not transcend mind-made, fabricated views and meditations, no matter how much you meditate and practice. Because of this, the path of the natural great perfection will be further away than the sky from the earth and you will lack the vital point of the 'luminous continuity of nonmeditation.' It is, therefore, of utmost importance to first just recognize this. So, "Recognize this as the dharmakaya awareness."

This is the meaning of the first of the three lines that hit the vital point. If you have not recognized the view, there will be nothing to sustain through the meditation, so it is essential to first recognize the view. That is to say, you are introduced to the self-existing wakefulness present in yourself which is not something to be searched for elsewhere. It is not something arising within your being that wasn't already there. So, "To recognize your nature; that is the first vital point."

Next comes the detailed explanation of how to practice the meditation. When you are at all times and on all occasions in the 'meditation of natural resting' it is like the flow of a river, free from suppressing thought-occurrence or cultivating stillness. Stillness is then sustained as the natural face of dharmakaya, and thought-occurrence as the natural expression of wakefulness. So, "After this, whether you are thinking or still."

No matter what takes place out of the expression of your own mind's thinking – disturbing emotions of anger and desire belonging to the 'truth of origin' or the experiences of feelings of joy and sorrow belonging to the 'truth of suffering,' – if you recognize the nature of these thoughts as being dharmata, they become the continuity of dharmakaya. So, "Whether you are angry or attached, happy or sad."

In general, although you have recognized mind-essence through the view, if you do not sustain continuity through meditation but slip into the ordinary confused state of dissipation, you will be tied to samsara by 'concrete thoughts.'<sup>2</sup> The teaching and your being having gone separate ways, you will be no different from an ordinary person. Since it is necessary never to separate yourself from the great natural resting of nonmeditation, "At all times and on all occasions."

In this way, at any moment, be there stillness or thought-occurrence, each different emotion or thought is not to be subdued by a specific remedy. Rather, the remedy for any emotion or thought that may occur is included within the 'single sufficient remedy that frees all' – simply recognizing the view that was pointed out previously. So, "Acknowledge the recognized dharmakaya."

No matter what thoughts or emotions occur, they are not something other than dharmakaya wakefulness. Rather, the nature of these thoughts is the actual 'ground luminosity of dharmakaya.' When you recognize this, it is called 'mother luminosity present as ground.' The recognition of your essence, the view of self-aware luminosity formerly pointed out by the master, is called 'path luminosity of practice.' Thus, to rest in the nature in which the two luminosities of ground and path are indivisible is called 'the meeting of

---

2. Thoughts during which the nature of mind is not recognized.



mother and child luminosity.' So, "And let the child luminosity unite with the already known mother."

When you remain mindful of this view, the luminosity of recognizing your natural face and rest in its continuity, the key point is to completely refrain from suppressing or cultivating, accepting or rejecting the expression of thoughts and emotions. So, "Rest in the state of inexpressible awareness."

As a beginner, while sustaining this continuity for a long time, the experiences of bliss, clarity and non-thought will obscure the natural face of the innate. Wakefulness will manifest from within when you are freed from the cover of the experiences and strip awareness to its naked state. It is said: "The yogin improves his meditation while destroying. The mountain torrent improves while falling." So, "Destroy again and again stillness, bliss, clarity and thinking."

You may ask, how is it to be destroyed? When the experiences of stillness, bliss and clarity are taking place or when you are feeling such things as joyfulness and delight, you should completely disperse the covers of attachment to these experiences with the fierce sound of PHAT, like the striking of a thunderbolt. PHAT is the combination of the syllable "PHA" that is the 'gathering means' and the letter "T" that is the 'cutting knowledge.' So, "Let the syllable of knowledge and means suddenly strike down."

By sustaining at all times and in all situations the openness of inexpressible awareness that is not separated from this key point of experience, there will be no difference between the practice of meditation and of post-meditation. So, "No difference between meditation and post-meditation."

For this reason, the practice of the essence in the session and the practice at the time of your activities during breaks are not separate. So, "No division between sessions and breaks."

Like that, in the great meditation of nonmeditation, the self-existing and all-pervasive wakefulness, the yoga that is like the continuous flow of a river, there is not even the slightest thing to be cultivated, yet there is not even an instant of distraction. As is said, "Never meditating and never separating, be inseparable from the nature of nonmeditation." That is the meaning. So, "Rest continuously in the undivided state."

If you are a suitable vessel for the specific path of the natural great perfection, exactly to the letter, and belong to the type who is instantly liberated upon hearing it, perceptions and the [perceiving] mind become the great liberated ground, whatever occurs is the nature of dharmakaya and there is neither something to be meditated upon nor a meditation to be done. Other individuals of lesser fortune, the gradual types who are governed by confused thinking, should practice until attaining stability. So, "However, as long as you have not attained stability."

As for that practice, experience will take place when the prerequisites for meditation are complete. No matter how long you keep practicing in the midst of business and distraction, you will not gain experience. So, "It is essential to practice having given up distractions."

Moreover, when practicing there is no difference between meditation and post-meditation. Yet, you will be unable to mingle the experienced wakefulness with the post-meditation if you haven't first attained stability in the meditation state. You might exert yourself in the daily practice during your activities, but the side-track of 'the basic straying into dissipation' will take place. So, "Divide your meditation into sessions."

When dividing the practice into sessions, though you have a feeling of confidence in the practice of sustaining the essence during the meditation state, if you don't know how to mingle it with activities during post-meditation, and constantly sustain it, this will not be a sufficient remedy when faced with difficulties. If

you get carried away by the incidence of conceptual thinking, you will be lost in ordinariness. Therefore, it is essential to continuously maintain the post-meditative awareness. So, "At all times and in all situations."

At this time, you do not need to search for something else upon which to meditate. While not departing from the dharmakaya view of the meditation state, you should continuously sustain it, with carefree abandon towards all activities and thoughts. So, "Maintain the single continuity of dharmakaya."

To sustain this type of practice – the unity of shamatha and vipashyana, the innate yoga of simplicity, the unfabricated coemergence, the natural face of dharmata – is the essence of all the practices of the tantras of secret mantra vajrayana. It is the 'real wisdom' of the fourth empowerment, the special quality of the wishfulfilling practice lineage, and the unimpaired realization of all the accomplished lineage gurus of India and Tibet in the old and new schools. So, resolve your mind decisively.

If you don't stop your mouth from watering for other instructions you will fall into the trap of mind-made fabrications. Just like searching for the footprints of the elephant in the forest while having left the elephant at home, you will have no opportunity for liberation. For this reason, it is necessary to resolve your practice. So, "Resolve that there is nothing other than this."

To maintain continuity, after having resolved that self-existing and naked wakefulness of dharmakaya is the awakened state which has never known confusion, is the second crucial key point. It is essential. So, "To decide on one thing; that is the second vital point."

Now, if you lack confidence in the way of freeing you will not transcend the mere 'resting meditation' of mental stillness, the dead-end of the upper realms.<sup>3</sup> This will not suffice as a remedy against desire and

---

3. The 'upper realms' are the realms of form and the formless realms.

anger. It will not cut off the flow of karmic formations and you will not gain a decisive confidence. This is of utmost importance.

Furthermore, no matter what happens, whether you feel intense passion towards a desirable object or strong aggression towards an undesirable object, whether you get delighted by the gain of such things as favorable conditions and enjoyment or feel pained by unfavorable conditions and illness, the expression of awareness is manifesting at that moment. It is essential to recognize the wakefulness which is the basis for liberation. So, "At this time, your likes and dislikes, joys and sorrows."

Moreover, if you lack the key point of practice, which is 'freed upon occurrence,' then whatever arises, the undercurrent-thoughts of your mental states, will all gather samsaric karma. Hence, it is vital to maintain the gross and subtle thoughts which occur as tracelessly freed upon occurrence. So, "All your passing thoughts without exception."

This being so, without letting all your thoughts become an undercurrent of deluded dissipation, recognize the 'natural face' of whatever thought takes place while in a state inseparable from natural and ongoing mindfulness that is not mind-made or forced. You must sustain this state of 'freed upon occurrence,' in which no trace is left, just like a drawing on water. So, "Leave no trace in the state of recognition."

If thoughts are not purified as 'self-freed,' mere recognition of the thoughts will not sever the flow of deluded karma. So, by simultaneously seeing your natural 'face directly and recognizing the thoughts, the most important point is that the thoughts are tracelessly purified through recognizing the previously acquainted wakefulness and resting in its continuity. So, "By recognizing dharmakaya in what is liberated."

For example, a design drawn on water disappears in the same moment it is drawn. The drawing and vanish-

ing are simultaneous. Likewise, the occurrence and freeing of a thought are simultaneous, and thus self-occurrence and self-liberation are uninterrupted. So, "As the analogy of drawing on water."

For this reason allow what occurs to occur without suppressing its occurrence. You should regard this method of purifying whatever occurs into the natural state as the key point of practice. So, "There is unceasing self-occurring self-liberation."

By training in the way where the thoughts are the expression of dharmakaya, whatever thoughts occur dawn as training in the expression of awareness. No matter how gross the thoughts of the five poisons arise, to that same extent the awareness of their being freed is endowed with clarity and sharpness. So, "Whatever occurs is fresh food for the empty awareness."

When all thoughts, whatever occurs, dawn as a natural expression from the open state of the face of awareness, sustain this, without accepting and rejecting, and they will be freed the moment they occur and never stray from the continuity of dharmakaya. So, "Whatever is thought is an expression of the dharmakaya king."

Since mental concepts, the deluded forms of ignorance, are purified in awareness wisdom, the expanse of dharmakaya, whatever movement of thought occurs within the expanse of unceasing luminosity is empty in its 'natural face.' So, "Traceless and naturally free -- a la la."

When you have grown accustomed to this practice after a long time, thinking will dawn as meditation and stillness and occurrence will intermingle. Thus, thought occurrence will not be harmful to stillness. So, "The way thoughts occur is the same as before."

At this time, the way in which the expression of thoughts arises as joy and sorrow, hope and fear, is the

same as for other ordinary people. But, for an ordinary person these occur as solid acceptance and rejection, after which they accumulate karmic formations and become governed by desire and anger. For a yogi, thoughts arise and are freed the moment they occur. At first thoughts are freed through recognition, just like meeting a person you already know. Next, thoughts are freed by themselves like a knot on a snake. Finally, thoughts are freed with neither benefit nor harm, like a thief entering an empty house. Since you possess the key points of the way to free them, "But the way they are freed is the most special key point."

It is said, "Being able to meditate but not to free, isn't that just like the dhyana gods?" Those who place their trust in a meditation which is the mere 'dhyana of mental resting' that lacks the key point of the way of freeing will stray into the dhyanas of the upper realms. Those who consider it sufficient to recognize stillness and thought occurrence are no different than an ordinary person with deluded thoughts. For those people who make generalizations such as "This is emptiness!" or "This is dharmakaya!," the inherent fault of their remedy is exposed when encountering difficult circumstances and they are unable to remain stable. So, "Without this, meditation is but the path of confusion."

No matter how you label it, such as 'freed upon occurrence,' 'self-freed' or 'directly freed,' the way of freeing in which thoughts are self-freed and tracelessly purified has the same key point of directly demonstrating spontaneous freeing. This is the extraordinary and special feature of the natural great perfection.

If you possess this vital point, any emotion or thought that may occur will manifest as dharmakaya. Deluded thinking is purified into wakefulness. Bad conditions dawn as aides and disturbing emotions are taken as the path. Without abandoning samsara, it is spontaneously purified and you are freed from the

fetters of existence and peace. This is resolved within the continuity of nonaction, devoid of effort and cultivation. So, "Possessing it is the uncultivated state of dharmakaya."

If you don't have confidence in the way of freeing, no matter how "high" the view or "deep" the meditation you may pretend to possess within your stream-of-being, it will not benefit your mind nor be effective as a remedy against disturbing emotions. Hence, it is not the correct path. But, if you possess the vital point of 'self-occurring self-liberation,' lacking even an atom of fixation on a high view or a reference point of deep meditation, it will still be impossible for your stream-of-being not to be liberated from the fetter of dualistic fixation.

When you go to an island of gold you will not find any ordinary earth or stones even if you look for them. Likewise, whatever stillness, occurrence or discursive thinking takes place it will dawn as meditation and you will not find any concrete delusion even if you were to look for it. This alone is the guideline for distinguishing whether or not your practice is hitting the crucial point. "To gain confidence in liberation; that is the third vital point."

These three vital points are the unmistakable key points for decisively practicing the view, meditation, action and fruition of the natural great perfection within the unimpeded continuity of awareness. These are also the instructions for meditation and action. Nevertheless, we don't regard the view to be measured and established through scriptural statements, logic and reasoning according to the general Dharma terminology of the textual traditions. Whenever you directly realize the naked wakefulness itself, that is the view of the aware wisdom. The numerous views and meditations are of one taste, so there is no contradiction in explaining the three vital points as being the practice of the view. So, "This view endowed with three vital points."

This practice is the unmistakable key point of the path of the primordial purity of the natural great perfection -- the very pinnacle of the nine gradual vehicles. Just as it is impossible for a king to be without his retinue when he travels, the paths of all vehicles will support and assist the path of these key points.

Moreover, when meeting with the natural face of the primordially pure awareness, the lamp of self-existing knowledge, its expression will blaze forth as the 'knowledge resulting from meditation' and the expanse of wisdom will swell like a summer river. The nature of emptiness will manifest as compassion, after which you will engage impartially in loving compassion. So, "And the meditation of combined knowledge and compassion."

When you realize the key points of this united path of emptiness and compassion, the ocean-like actions of the sons of the victorious ones, the path, consisting of the six paramitas, will manifest as your natural expression, like light rays from the sun. Since such action is linked to the accumulation of merit, whatever you do will be of benefit for others and an unerring aide to peace, well-being and the correct view. So, "Is aided by the general action of the sons of the victorious ones."

This kind of view, meditation and action is the heart of the realization of all the victorious ones who have appeared, are present, or are to appear. So, "Even if the victorious ones of the three times were to confer together."

Nothing is superior to this pinnacle of fruition, the key points of the path of the 'victorious summit of all vehicles,' the Vajra Essence of the Heart Bindu. So, "They would have no oral instruction superior to this."

The meaning expressed in this instruction is definitely the quintessence of the oral instructions of the lineage masters. Yet, even the composition of the brief words which express it must be manifest from the



display of awareness. So, "The dharmakaya treasure revealer of awareness-display."

Although I lack the experience of the meaning of all this through the 'knowledge of meditation,' I composed this after carefully clearing misconceptions through the 'knowledge of learning' from the unmistakable oral teachings of my sacred master, and established it with the 'knowledge of reflection.' So, "I discovered this as a treasure from the expanse of knowledge."

This is unlike ordinary mundane treasures that merely alleviate temporary poverty. So, "It is unlike extracts of earth and stone."

These three key points of the view known as Three Words Striking the Vital Point were given to the great master Manjushrimitra by the nirmanakaya Garab Dorje from within a mass of light in the sky as he was passing into nirvana. They are the oral instructions through which their realization became indivisible. So, "It is the testament of Garab Dorje."

Through applying the key points of meaning in this instruction the Omniscient King of Dharma, (Longchenpa), reached realization of the primordially pure state of 'exhaustion of phenomena' within his lifetime and attained true and complete buddhahood. He showed himself in the wisdom-body to Rigdzin Jigmey Lingpa and blessed him in the manner of the Symbolic Transmission of the Vidyadharas. Jigmey Lingpa transmitted this orally to our gracious root guru and gave him the pointing-out instruction, after which he directly perceived dharmata. This is the oral instruction which I received from this master, the glorious protector of beings. So, "It is the heart essence of the three lineages."

I would regret teaching these oral instructions that are like purified gold or the essence of my heart to people who will not practice them. I would also regret not teaching them to people who will treasure the oral

instructions like their own life and who, practicing the vital meaning, would accomplish buddhahood within one lifetime. So, "It is entrusted with secrecy to heart disciples."

*It is the profound meaning and words from the heart.  
It is words from the heart, the essential meaning.  
Do not let the essential meaning fade away.  
Do not let the instruction dissipate.*

This completes the brief clarification of the Special Teaching of Khepa Shri Gyalpo.

May it be virtuous!  
May it be virtuous!  
May it be virtuous!



The Aspiration  
of Yeshe Tsogyal  
by  
Pema Ledrel Tsal

*E MA HO*

*Through the merit we have accumulated in the three  
times*

*May demons, obstacles and opposing forces be  
pacified.*

*May we have long life without sickness and may we  
practice the Dharma in happiness and well-being.*

*By the power of practicing the Dharma with devotion  
May the teachings of the Buddha spread and flourish.  
By establishing samsaric sentient beings in happiness  
May the wishes of the holy gurus be fulfilled.*

*Through the guru's kindness may we,  
All Dharma brothers and sisters,  
Be free from the kleshas of anger and attachment.  
Endowed with the splendor of the three vows of pure  
discipline*

*May we increase the qualities of experience and  
realization.*

*By the wisdom of realizing mahamudra  
May we benefit whoever we meet.  
Together with all our followers  
May we enjoy the unconditioned great bliss,  
And be guided to the lotus arrayed realm.*

*In that supreme and sacred blissful realm,  
May we be one with the stainless victorious body  
Of the guru of the three kayas, Orgyen Padma,  
And realize the dharmakaya that benefits us.*

*Through the compassion that benefits others,  
Until samsara is emptied,  
May we tame beings by teaching in whatever way is  
necessary.*

*May we work for the benefit of all through rupakaya  
manifestations.*

*May we accomplish the benefit of beings by stirring the  
depths of samsara.*

*The three kayas inseparable, samsara and nirvana  
totally freed,*

*Unfabricated, spontaneously present, luminous and  
uncompounded,*

*The body of the vajra holder, changeless throughout  
the three times,*

*May this omniscient and complete enlightenment be  
swiftly attained.*

This prayer spoken by Yeshe Tsogyal was taken from the Khandro Nyingthig (Heart Essence of the Dakinis).



# The Final Words of Gyurme Dorje

*May sights, sounds and awareness in the state of deity,  
mantra and dharmakaya*

*Merge boundlessly as the display of kayas and wisdoms  
In the profound and secret practice of the great yoga  
And be of one taste with the indivisible mind bindu.*





# Biographical Notes

**BUDDHA SAMANTABHADRA** (sangs rgyas kun tu bzang po) The primordially enlightened state of buddhahood from whom all other buddhas of the peaceful and wrathful mandalas emanate. This buddha principle is the ultimate source of all the tantras.

**CAREFREE VAGRANT** (yan pa blo bde) (?-1926?) The chief disciple and lineage holder of Mipham Rinpoche. Carefree Vagrant was the unconventional name Shechen Gyaltsab Pema Namgyal used for himself. He is one of His Holiness Dilgo Khyentse's root gurus. His collected works were recently published in India by His Holiness.

**CHOKGYUR LINGPA** (1829-1870) A treasure revealer and contemporary of Jamyang Khyentse Wangpo and Jamgon Kongtrul. Regarded as one of the major tertons in Tibetan history, his termas are widely practiced by both the Kagyu and Nyingma schools. For more details see *The Life and Teachings of Chokgyur Lingpa*, Rangjung Yeshe Publications.

**DILGO KHYENTSE RINPOCHE** (born 1910) His two root gurus were Shechen Gyaltsab Pema Namgyal and Dzongsar Khyentse Chokyi Lodro. His collected works fill numerous volumes. He is regarded by followers of all four schools as one of the foremost masters of Tibetan Buddhism. Among his other names are Rabsel Dawa and Tashi Paljor, and his terton names Osel Trulpey Dorje and Pema Do-ngak Lingpa.

**DRUBWANG TSONYI RINPOCHE** (19th century) A great master of the Nangchen province in East Tibet. His two main gurus were Chogyal Dorje, a yogi who could fly,

and Chokgyur Lingpa. Under his supervision were more than 500 nunneries.

**DUDJOM RINPOCHE (1904-1987)** The incarnation of the great treasure revealer Dudjom Lingpa. His Holiness was the supreme head of the Nyingma lineage after exile from Tibet. He is regarded as one of the most prominent scholars of our time.

**GAMPOPA (1079-1153)** Foremost disciple of Milarepa who possessed both supreme realization and great scholarship. He was the author of *The Jewel Ornament of Liberation*. More details can be found in *The Life of Milarepa* and *The Light of Wisdom*, Shambhala Publications.

**GURU RINPOCHE** The lotus born tantric master who established Vajrayana Buddhism in Tibet in the 9th century at the invitation of King Trisong Deutsen. He manifested the attainment of the four vidyadhara levels. He hid innumerable Dharma treasures throughout Tibet, Nepal and Bhutan to be revealed by destined disciples in the centuries to come. Guru Rinpoche resides on the summit of the Copper Colored Mountain on the southeastern continent. He is also known under the names Padmasambhava and Padmakara.

**JAMGON KONGTRUL (1813-1899)** Also known as Lodro Thaye and by his terton name Chimey Yungdrung Lingpa. He was at the forefront of the Riméy movement in the 19th century. Renowned as an accomplished master, scholar and writer, he authored more than 100 volumes of scriptures. The most well known are his *Five Treasuries*, among which are the 63 volumes of the *Rinchen Terdzo*, the terma literature of the one hundred great tertons.

**JAMYANG KHYENTSE WANGPO (1820-1892)** He was the last of the Five Great Tertons and was regarded as the combined reincarnation of Vimalamitra and King Trisong Deutsen. He became the master and teacher of all the Buddhist schools of Tibet and the founder of

the Rimey movement. There are ten volumes of his works in addition to his *termas*.

**JIGMEY LINGPA (1729-1798)** The great master of the Nyingthig tradition who had three visions of Longchenpa and received his direct lineage renowned as the Longchen Nyingthig. He collected and organized the tantras known as *Nyingma Gyubum* and made a catalogue with a full explanation of the lineal history. Among his immediate reincarnations are counted Jamyang Khyentse Wangpo, Paltrul Rinpoche and Do Khyentse Yeshe Dorje.

**KARMAPA RANGJUNG DORJE (1284-1334)** The third holder of the title Karmapa, he was a great siddha and scholar and a propagator of both the mahamudra and dzogchen teachings to such an extent that he is also counted among the lineage gurus in the Nyingma tradition.

**KHENPO GANGSHAR (20th century)** Root guru of both Chogyam Trungpa and Thrangu Rinpoche. He is mentioned in *Born in Tibet* by Chogyam Trungpa. In addition to being a learned scholar he is known to have performed many deeds as a crazy yogi.

**LONGCHENPA (1308-1363)** Longchen Rabjam was an incarnation of Princess Pema Sal, the daughter of King Trisong Deutsen, to whom Guru Rinpoche had entrusted his own lineage of dzogchen known as *Khandro Nyingthig*. He is single-handedly regarded as the most important writer on dzogchen teachings. His works include the *Seven Great Treasuries*, the *Three Trilogies* and his commentaries in the *Nyingthig Yabshi*. A more detailed account of his life and teachings is found in *Buddha Mind* by Tulku Thondup Rinpoche, Snow Lion, 1989.

**MILAREPA (1040-1123)** One of the most famous yogis and poets in Tibetan religious history. Much of the teachings of the Karma Kagyu schools passed through him. For more details read *The Life of Milarepa* and

*The Hundred Thousand Songs*, Shambhala Publications.

**MIPHAM RINPOCHE (1846-1912)** A student of Jamgon Kongtrul, Jamyang Khyentse Wangpo and Paltrul Rinpoche. Blessed by Manjushri, he became one of the greatest scholars of his time. His collected works fill more than 30 volumes. His chief disciple was Shechen Gyaltsab Pema Namgyal. Mipham was a close student of Jamyang Khyentse Wangpo and regarded as a direct emanation of Manjushri.

**NYANG RAL NYIMA OSER (1124-1192)** The first of the Five Terton Kings and a reincarnation of King Trisong Deutsen. Several of his revealed treasures are included in the Rinchen Terdzo among which the most well known is the Kagye Desheg Dupa, a cycle of teachings focusing on the eight heruka sadhanas, and the biography of Guru Rinpoche called *Sanglingma*.

**NYOSHUL KHEN RINPOCHE (20th century)** Regarded as the greatest living khenpo of the Nyingma tradition. Renowned for his spontaneous poetry and songs of realization. He is one of the holders of the Hearing Lineage of Nyingthig which comes from Jigmey Lingpa and Paltrul Rinpoche.

**PALTRUL RINPOCHE (1808-1887)** One of the foremost scholars of his time. He was known not only for his scholarship and learning but also for his example of renunciation and compassion. His most famous works include *Kunsang Lamey Shellung* and his commentary on *Tsigsum Nedeg*, the epitome of the dzogchen teachings.

**PEMA LEDREL TSAL (1291-1315?)** The incarnation of the daughter of King Trisong Deutsen and the revealer of the dzogchen teachings of Guru Rinpoche renowned as *Khandro Nyingthig*. His immediate rebirth was Longchenpa.

**PHADAMPA SANGYE (pha dam pa sangs rgyas)** A great Indian siddha who visited Tibet five times, the last time

in 1098, where he taught the Shije system. His chief Tibetan disciple was the yogini Machik Labdrön.

**RIGDZIN GODEM (1337-1408)** The great treasure revealer of the Jangter Tradition. Among his termas are the dzogchen teachings *Kadag Rangjung Rangshar* and the more well known *Gongpa Sangthal*.

**SENGE WANGCHUK (11th-12th century)** Chetsun Senge Wangchuk is counted among the lineage gurus in the transmission of Nyingthig which he received from his root guru Dangma Lhungyal as well as from Vimalamitra directly. As a result of his high level of realization, his physical body disappeared in rainbow light at the time of death. Before passing away, he uttered this last song. His later reincarnation as Jamyang Khyentse Wangpo remembered the dzogchen teachings which Senge Wangchuk had transmitted to the dakini Palgyi Lodro and wrote them down as the terma *Chetsun Nyingthig*, one of the most important dzogchen instructions based on the transmission from Vimalamitra.

**SHAMAR KONCHOK YANLAG (1525-1583)** was the fifth bearer of the Shamar crown and the disciple and lineage holder of the eighth Karmapa, Mikyo Dorje.

**SHRI SINGHA** The chief disciple of Manjushrimitra in the lineage of the Dzogchen teachings. He was born in the Chinese city of Shokyam and studied with the Chinese masters Hatibhala and Bhelakirti. Later he met Manjushrimitra in the charnel ground of Sosaling, and remained with him for 25 years. Among his chief disciples were Jnanasutra, Vimalamitra, Padmasambhava and the Tibetan translator Vairochana.

**TERDAG LINGPA GYURME DORJE (1646-1714)** Built Mindrol Ling in central Tibet, one of the most important Nyingma monasteries. This verse was the last he uttered just before passing away.

**VAJRA YOGINI** The teaching on *The Ground of Cutting Through*, along with 51 others, were received from Vajra Yogini by Yeshe Tsogyal in a vision during

the dream state. After being concealed as a terma for centuries, it was revealed by the incarnated dakini Kunga Bum and given to Dungsso Repa, a great tertön known for the dzogchen transmission of the *Yangti Nagpo*. Later, this same treasure was rediscovered by Chokgyur Lingpa.

**YESHE TSOGYAL** (9th century) The chief Tibetan female disciple of Guru Rinpoche who received almost all the transmissions he passed on in Tibet and later compiled his teachings. After living for more than 200 years she went to the Copper Colored Mountain without leaving any physical remains behind. For more details, read her life stories *Mother of Knowledge*, Dharma Publishing, and *Sky Dancer*, Rutledge & Kegan-Paul.

# Acknowledgements

*A DEAR TREASURE FOR DESTINED DISCIPLES* (rdzogs chen nḡo sprod skal ldan rnam kyi snying nor) by Dudjom Rinpoche, was taught by Chokyi Nyima Rinpoche in Bodhgaya 1988. It is included in his collected works. Thanks to Margie Major for help in preparing the translation.

*BARCHEY LAMSEL* (gsol 'debs bar chad lam sel) of Chokgyur Lingpa, is a standard chant in the Kagyu and Nyingma traditions at the end of a group sadhana for daily devotional recitation.

*CALLING THE GURU FROM AFAR* (bla ma rgyang 'bod) by Shamar Konchok Yanlag, was sponsored by Repa Harry. The wood blocks for this text are kept at Rumtek Monastery, Sikkim.

*CLOUD BANKS OF NECTAR* (bdud rtsi'i sprin phung) by Longchenpa, is part of his collection of commentaries on *Vima Nyingthig*, the Heart Essence of Vimalamitra, known as *Lama Yangthig*.

*ENTERING THE CITY OF OMNISCIENCE* (rnam mkhyen grong khyer la 'jug pa) by Rigdzin Jigmey Lingpa, is often chanted at the end of more extensive group sadhanas in the Nyingma tradition.

*LIBERATION THROUGH HEARING IN THE BARDO* (bar do thos grol zhal gdams snying byang las bkol du phyungs pa) by Guru Rinpoche, is a short version of the *Bardo Thodrol* meant for this present age when people have less time to recite the longer version revealed by Karma Lingpa. Thanks to Michelle Martin for help in preparing the translation.

*MIRROR OF MINDFULNESS* (dran pa'i me long) by Nyoshul Khen Rinpoche, was written in recent years and is often seen decorating a wall in many parts of the world, in Tibetan as well as in English.

*NATURALLY LIBERATING WHATEVER YOU MEET* (phrad tshad rang grol) by Khenpo Gangshar, was taught several times by Tulku Urgyen Rinpoche. The original manuscript was provided by Thrangu Rinpoche.

*REALIZATION OF THE GROUND* (gzhi khregs chod kyi khrid yig, rdzogs chen ma rgyud mkha' 'gro'i gsang ba'i lam khyer las bkol du phyungs pa) by Vajra Yogini, is a terma by Chokgyur Lingpa which recollects his former life as Dungtso Repa. It is contained in the collection of his termas called the *Chokling Tersar*.

*REQUEST FOR THE TEACHER TO REMAIN AS THE VAJRA BODY, SPEECH AND MIND* (gter bdag gling pa'i sku gsung thugs kyi brtan bzhugs) by Terdag Lingpa, is a standard chant used when offering the traditional *ku-sung-thuk*, an important request for one's root teacher not to pass away, but remain for the sake of sentient beings.

*RIMEY SUPPLICATION* (ris med gsol 'debs, ris med bla ma'i mchod pa las bkol du phyungs pa) by Dilgo Khyentse Rinpoche, is part of the *Rimey Lama Chopa*, a devotional sadhana composed by His Holiness which is based on Jamyang Khyentse Wangpo and incorporates the chief figures, lineage masters and teachings of all the eight schools of the practice lineage. The wood blocks for our manuscript are kept at Thubten Choling, the monastery of His Eminence Trulshig Rinpoche, in East Nepal.

*SHOWERING THE SPLENDOR OF WISDOM* (nyams mgur ye shes dpal ster) by Jamyang Khyentse Wangpo, is a song of supplication and realization.

*TERMA VERSES FROM LEU DUNMA* (gsol 'debs le'u bdun ma las bkol du phyungs pa) by Guru Rinpoche, was revealed as a terma by Rigdzin Godem. They were translated earlier by Sogyal Rinpoche during the first visit to the West by His Holiness Karmapa. The lines



are often quoted by Tulku Urgyen Rinpoche and Chokyi Nyima Rinpoche as part of mind teachings.

*THE ASPIRATION OF YESHE TSOGYAL* (ye shes mtsho rgyal gyi smon lam, mkha' 'gro snying thig las bkol du phyungs pa) revealed by Pema Ledrel Tsal, was extracted by Kanjur Rinpoche from the *Khandro Nyingthig*.

‡ *THE CLOUD BANK OF BLESSINGS* (gsol 'debs byin rlabs sprin phung) by Jamyang Khyentse Wangpo, is a standard liturgy included in both the *Chokling Tersar* as well as the *Rinchen Terdzo* of Jamgon Kongtrul.

*THE CONFESSION OF THE TWENTY-EIGHT SAMAYAS* (dam tshig nyer brgyad kyi bshags pa) is a Terma of Chokgyur Lingpa. It is also part of the tantras connected to the *Nyingma Kama*, the oral transmission of the Nyingma School.

*THE ESSENCE OF WAKEFULNESS* (ye shes snying po) by Mipham Rinpoche, was taught by Chokyi Nyima Rinpoche in Bodhgaya, 1989.

*THE FEAST SONG* (las smon rten 'brel kyi tshogs glu) by Kunkhyen Jigmey Lingpa, is often sung in combination with a request for the guru to remain in this world.

*THE FINAL WORDS OF GYURME DORJE* (gter bdag gling pa'i snang grags rig gsum) is a standard chant always recited just before taking a break in a group sadhana.

*THE FINAL WORDS OF SENGE WANGCHUK* (lce btsun seng-ge dbang phyug kyi zhal chems e ma myon pa) is always sung by Tulku Urgyen Rinpoche at the end of giving mind teachings. Sometimes it appears with an extra verse appended by Jamgon Kongtrul.

*THE ILLUMINATING WISDOM* by Milarepa, *THE SINGLE SUFFICIENT PATH* by Gampopa, and *THE SINGLE WORD OF HEART ADVICE* by Karmapa Rangjung Dorje (mi la dvags po rang byung rdo rje'i phyag chen khrid yig gsum) have been taught by Chokyi Nyima Rinpoche several times during recent years.

*THE INSTRUCTION ON STILLNESS, OCCURRENCE AND AWARENESS IN MAHAMUDRA* (mi pham gyi gnas 'gyu rig gsum) by Mipham Rinpoche, was taught by both His Holiness Dilgo Khyentse, Tulku Urgyen Rinpoche and Chokyi Nyima Rinpoche during their first visit to the West.

*THE KEY POINTS IN DZOGCHIEN PRACTICE* by A Carefree Vagrant, is found in the collected works of Shechen Gyaltsab Pema Namgyal. (no Tibetan title).

*THE LAMP THAT DISPELS THE DARKNESS* (rtogs ldan rgan po, ma rig mun sel kyi sgron me) by Mipham Rinpoche, was taught by Tulku Urgyen Rinpoche during his first trip to Europe and recently in detail by His Holiness Dilgo Khyentse.

*THE MIRROR OF ESSENTIAL POINTS* (gnad kyi me long) by Nyoshul Khen Rinpoche, was taught by Rinpoche in Dordogne in 1983. Thanks to Ani Lodro Palmo for help in rendering the first translation. It is also included in a collection of Khen Rinpoche's songs compiled and published by Sogyal Rinpoche.

*THE SONG OF ENCOURAGEMENT TO READ THE SEVEN TREASURIES* (mdzod bdun blta bar bskul ba) by Paltrul Rinpoche, was kindly recommended by Thinley Norbu Rinpoche. Thanks to Andreas Kretschmar for correcting the translation.

*THE SONG OF THE INDESTRUCTIBLE BINDU* (bla ma rgyang 'bod mi shigs pa'i thig le) by Dilgo Khyentse Rinpoche, is a supplication of the 'Calling-the-Guru-from-Afar' category and was included in a short guru yoga text he distributed in the West on his first visit.

*THE SPECIAL TEACHING OF KHEPA SHRI GYALPO, THE THREE WORDS STRIKING THE VITAL POINT*, (mkhas pa shri rgyal po'i khyad chos tshig gsum gnad brdeg) by Paltrul Rinpoche, was based on a draft by Tulku Thondrup and teachings in English by Tulku Pema Wangyal. The difficult points were clarified by teachings from Tulku Urgyen Rinpoche and Tulku Chokyi Nyima Rinpoche as well as other kind lamas. The translation was

sponsored by Andreas Kretschmar and Graham Sunstein. It was edited and corrected by Marcia Binder Schmidt, interspersed with many helpful hints from Cyrus Stearns and completed at Samye Chimphu, 1987.

*THE SPONTANEOUS FEAST SONG* (bdud 'joms tshogs glu) by Dudjom Rinpoche, is part of a collection of his songs that were distributed during the transmission of his *Dudjom Tersar*, the *New Treasures of Dudjom*, in Boudhanath, 1977.

*THE SPONTANEOUS SONG* by Drubwang Tsonyi, has often been quoted in the oral teachings of Tulku Urgyen Rinpoche. (No Tibetan title).

*THE THIRTY ASPIRATIONS* (pha dam pa sangs rgyas kyi smon lam sum cu pa) by Phadampa Sangye, is a standard liturgy chanted at the end of any Dharma practice.

*THE TREASURE OF THE LOTUS CRYSTAL CAVE, THE DIRECT INSTRUCTIONS OF SHRI SINGHA*, (pad-ma shel phug gi gter ma, shri sing-ga'i dmar khrid) by Padmasambhava, is part of a collection of manuscripts called *Advice to Lady Tsogyal* (jo mo la gdams pa) contained in the Royal Danish Library which were brought to Denmark at the beginning of the century by a Scandinavian explorer. Several of the other texts are contained in *Dakini Teachings*, Shambhala Publications, 1990.

*THE ULTIMATE CONFESSION OF SIMPLICITY* (spros med don gyi bshags pa) revealed by Chokgyur Lingpa, is part of the *Ngakso Puja* written by the great tertön according to personal instructions he received from Guru Rinpoche in a vision. The *Ngakso* is a purification of samayas, essential to all practitioners of Vajrayana.

*THE VIEW AND MEDITATION* ('jam mgon rin po che'i lta sgom man ngag) by Jamgon Kongtrul, is a short instruction circulated between lamas of the Kagyu and Nyingma tradition. Our manuscript was given by Chokyi Nyima Rinpoche.

## *Photo Illustrations*

*FACING PAGE 1: A statue of Guru Rinpoche made by the Tibetan translator Vairochana while Guru Rinpoche was still in Tibet. Photographed at Tramadruk Temple in the valley of Yarlung, Tibet, by Raphaele Demandre.*

*FACING PAGE 11: His Holiness Dilgo Khyentse photographed in the Bagdogra Airport, India, at the start of his first visit to the West, by Matthieu Ricard.*

*FACING PAGE 19: Jamyang Khyentse Wangpo, photographed from a fresco at the Shechen Tennyi Dargye Ling Monastery, Boudhanath, Nepal, by Mani Lama.*

*FACING PAGE 25: Mipham Rinpoche, photographed from a fresco at Shechen Monastery, by Graham Sunstein.*

*FACING PAGE 39: Jigmey Lingpa, from a print, photographed at Nagi Gompa, Nepal, by Olav Nyhus.*

*FACING PAGE 41: Chokgyur Lingpa, from a fresco at Shechen Monastery, photographed by Mani Lama.*

*FACING PAGE 55: Khenpo Gangshar, reproduced from a photograph kindly lent by Thrangu Rinpoche.*

*FACING PAGE 91: Nyoshul Khen Rinpoche, from a photograph taken in California.*

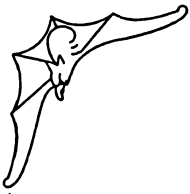
*FACING PAGE 101: His Holiness Dudjom Rinpoche, photographed in Kongpo, Tibet.*

*FACING PAGE 105: Longchenpa, from a print.*

*FACING PAGE 125: Phadampa Sangye, from a photograph of a statue in Gyantse Chorten, Tibet, taken by Erik Pema Kunsang.*

*FACING PAGE 160: Paltrul Rinpoche, from a fresco at Shechen Monastery, photographed by Graham Sunstein.*

*FACING PAGE 163: Terdag Lingpa Gyurme Dorje, from a fresco at Shechen Monastery, photographed by Mani Lama.*



Buddha Samantabhadra  
Chokgyur Lingpa  
Dilgo Khyentse Rinpoche  
Drubwang Tsonyi  
Dudjom Rinpoche  
Gampopa  
Guru Rinpoche  
Jamgon Kongtrul  
Jamyang Khyentse Wangpo  
Jigmey Lingpa  
Karmapa Rangjung Dorje  
Khenpo Gangshar  
Longchenpa  
Milarepa  
Mipham Rinpoche  
Nyoshul Khen Rinpoche  
Paltrul Rinpoche  
Pema Ledrel Tsal  
Phadampa Sangye  
Senge Wangchuk  
Shamar Konchok Yanlag  
Shechen Gyaltsab  
Shri Singha  
Terdag Lingpa Gyurme Dorje  
Vajra Yogini  
Yeshe Tsogyal

