

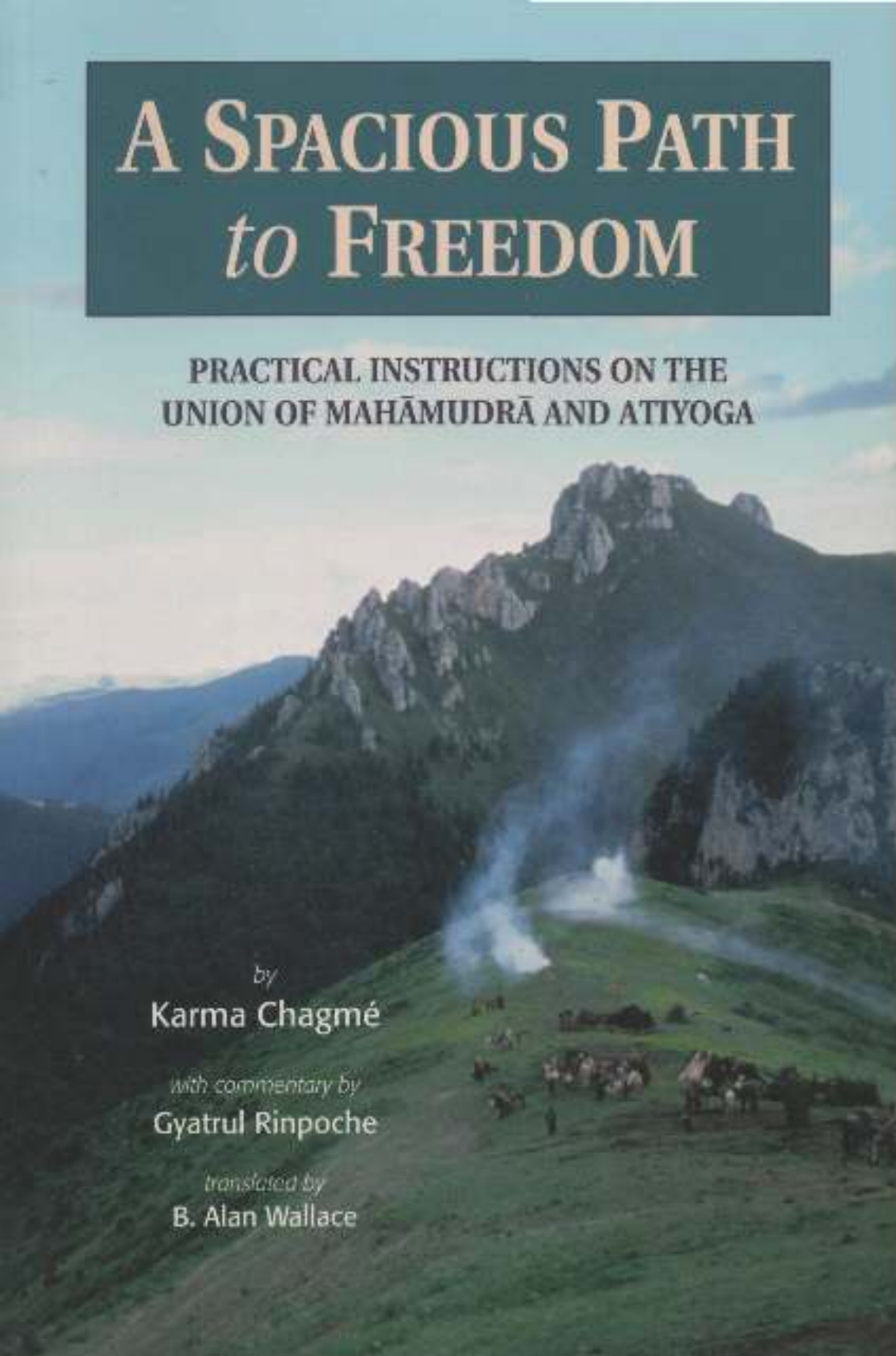
A SPACIOUS PATH *to* FREEDOM

PRACTICAL INSTRUCTIONS ON THE
UNION OF MAHĀMUDRĀ AND ATTYOGA

by
Karma Chagmé

with commentary by
Gyatrul Rinpoche

translated by
B. Alan Wallace



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Venerable Gyurme Rinpoche (Photo: Dechenla Beyin)

Preface

by Sangye Khandro

Karma Chagmé Rinpoche was born in the Do-Kham area of Tibet in accordance with the prophetic vision of the Buddha, Guru Padmasambhava, in the year 1618. His father was Wangdrak, and his mother was Chökyong Kyi. Curiously, his father gave him the name Tertön Ratna Lingpa. His father died when he was young. His father was his first teacher, during which time the young child performed spiritual ceremonies for extended periods.

The young child was able to do everything that was present in the world. He is important because he is the lineage holder of the Pawashara. After receiving teachings, transmissions, and instructions from his teacher, he went out to perform and accomplish the duties of each one of the deities to receive authentic signs of realization. He is the fulfillment of the missions for Avalokitesvara, Kün-ga Namgyal of Dechenla Beyin.

At the age of nineteen, Wangdruk Sung resolved to abandon the lifestyle of a householder and journeyed to the seat of the Karmapa, Tsurphu Monastery, to receive the vows of ordination. There he took the vows of refuge, novice ordination, and full ordination. Becoming a fully ordained monk, he then joined the Saṅgha at the Thupten Nyinling Monastery of the Zurmang tradition. Now known by his ordination name, Karma Chagmé, he served the monastery with forthright honor and diligence, while simultaneously mastering all the major and minor texts on logic.

In the year of the dragon, the Karmapa and his two spiritual sons came to the Zurmang Monastery. During their stay, Karma Chagmé received from the Karmapa many important empowerments, transmissions, and pointing-out instructions, among which were the teachings for the co-emergent Mahamudra. Then Karma Chagmé accompanied the Karmapa for the next year and a half, remaining with him in retreat and receiving further instructions. Karma Chagmé became famous throughout the land of Tibet, and in his twenty-first year he was given a public examination during the Great Prayer Festival of the Karma Kagyü before a gathering of twelve thousand monks. Following this, his fame increased when he offered two of his fingers as butter lamps. This occurred first, at the passing of the Karmapa and later in front of the Jawo Rinpoche image in the central cathedral in Lhasa while receiving the Bodhisattva vows.

After performing many miraculous deeds, Karma Chagmé resolved to actualize the form of Avalokiteśvara known as Gyatso Gyatso as his principal meditation deity. He entered into a strict thirteen-year retreat, during which he wrote many of his important commentaries. Close to the conclusion of his retreat Karma Chagmé recognized and cultivated the young tertön Min-gyur Dorje. At the same time, he offered to the treasure-revealer the essential empowerments and transmissions, which awakened the indwelling awareness through which blessings began to well forth as a trove of treasures from his lifetime spent in the company of the great Guru Padmasambhava. Recalling countless past lifetimes, the young tertön Min-gyur Dorje began having visions of innumerable deities, which unleashed a storehouse of precious transmissions. Karma Chagmé, as the treasure-keeper, was the scribe who recorded them.

After concluding his retreat, Karma Chagmé went on to lead many great and important accomplishment ceremonies that blessed the

mind of everyone present for the *Ngöché*, or “Spacious Path,” and the revelation of the *Ngöché*. He wrote an important commentary that combines these two subjects of the outer and inner channels and fluids, mystic healing, purification, and crossing of the ocean. He wrote the text partially based on the oral instructions he had received from the founder of the Payül tradition, Künzang Sherap, received from Karma Chagmé. Now he has become the very heart of the tradition, continuing to the present.

The Mahāsiddha Karma Chagmé, an emanation of Avalokiteśvara, passed away in the year of the dragon. His disciples that the time had come for him to manifest signs of his divinity. For seven centuries, many ceremonies were performed to honor their precious teacher. Many images of Avalokiteśvara were embossed on the very on-

the young tertön Min-gyur Dorje was the treasure-revealer incarnate. In the time of the treasures that came forth, revealed by the treasure-revealer, there are many revelations. In 1645 in the Ngom Tö, the young incarnate child manifested. His father was of the lineage of the dharma Śākyamuni, and before the birth of their child before, dur-

In accordance with all the prophecies about him, his right hand was marked with a most extraordinary blue mole, signifying the sole essential nature of the Dharmakāya. Throughout his childhood, he displayed signs and gestures that were unlike anything he could have seen or learned from anyone else; and as soon as he could speak, he told everyone who he was in his previous life. He learned how to read and write through a vision of Guru Loden Chagsé (one of the eight emanations of Guru Rinpoche), who instructed him. When he was seven years old, he perceived many Dakinis in visions, and they gave him path instructions on the importance of relying upon a Lama. Immediately, he had a perfect vision of his future root Lama, Karma Chagmé Rinpoche, who was in a strict retreat at the time. The young *tertön* developed a burning, insatiable desire to meet him as soon as possible.

When he was ten years old, with the help of the Dharma Protectors, Min-gyar Dorje finally met his Lama, Karma Chagmé, who recognized him to be an unmistakable manifestation of Guru Rinpoche. Chagmé Rinpoche proceeded to bestow upon him *The Synthesized Quintessence of the Realization of Enlightened Awareness* in five stages of development. He was instructed to meditate on the clear light Mahamudra in successive meditation sessions. Karma Chagmé then led the young *tertön* through a series of techniques that caused him to lucidly remember all of his past lifetimes, everything he had received, and his profound familiarity with the pantheon of enlightened wisdom manifestations.

As he began to reveal his profound *termas*, he also continued to receive many transmissions and teachings from Karma Chagmé Rinpoche. As the fame of this young saint spread far and wide, fortunate disciples came from all regions of Tibet to receive these transmissions. Although the treasure-revealer Min-gyar Dorje had many disciples who were also Dharma-keepers and lineage-holders of his treasures, the principal one was Karma Chagmé Rinpoche.

Min-gyar Dorje was destined to reveal earth-treasures as well, unfortunately, the merit of sentient beings was deficient at the time and, due to this, his presence in this world was cut short. In 1667, when he was only twenty-three years old, he began showing signs of an illness that got progressively worse. With a full vision of the eight herukas and their *terachölas*, Min-gyar Dorje's mind stream of enlightened awareness dissolved into the empty sphere of truth. His body remained upright in the perfect meditation posture for three days.

The great Vidyadhara tradition, was one of the Künzang Sherap was now Karma Chagmé Rinpoche been transmitted through the present time.

The Venerable Gyatrul Rinpoche, a Lama who holds this lineage, in 1925, he was recognized as an incarnation of Sampa Küntül in his life in retreat and later his retreat cave to (utilize) Payül Dhomang Mottastator Sangye Gönpö, Sangye Gönpö from the famous G.ä Terap child while passing through his future.

During the many years he remembers him, having (Avalokiteśvara), and he turned black and he grew old, Most of Gyatrul Rinpoche teacher Sangye Gönpö, including Chagmé's *Duddhahood* in, and *Atiyege*, and in much of his teacher for three centuries in retreat with the many incarnations, Tulku Natsok Rangdröl's Tulku Natsok Rangdröl's teacher of Dudjom Lingpa as a last transmissions while. On yet another occasion, directly from the great P.H.H. Perar Rinpoche, the the Nyingma Order as a transmissions again from

of his life in Tibet before the Chinese occupation in the presence of those and many other great teachers, receiving the important transmissions and accomplishing the practices.

Since arriving in the West, among the many great deeds and acts of kindness that Gyatrul Rinpoche has displayed is his organization of two historic Dharma tours of H.H. Penor Rinpoche to the United States. During that time the lineage of Mahamudra and Atiyoga was firmly established through the transmissions of the essential empowerments and pointing-out instructions bestowed at various locations around the country. Later, the Venerable Gyatrul Rinpoche took the time to give the necessary instructions and teach students in the practices. Many of the principal practices from the cycle of *Buddhahood in the Palm of the Hand* have been translated into English, and numerous retreats have already taken place under Rinpoche's direction. In the past year and a half, Rinpoche has been teaching extensively from the *Practical Instructions of the Lineage of Mahamudra and Atiyoga*, including instructions on identifying the essential nature of awareness and all the supplementary chapters.

The profound blessings of the lineage of practice and realization make their authentic mark in the West through the kindness of the Venerable Gyatrul Rinpoche and the great lineage-holders and founders of the past. This account is but a mere drop of potent nectar to moisten the minds of those who will go on to turn the pages of this precious book of authentic practical instructions. More extensive accounts of the life stories of both Karma Chagmé Rinpoche and Tertön Mingyur Dorje can be found in the *Garden of Immortal Wish-fulfilling Trees*, the history of the Payül Tradition of the Nyingmapa. As for the Venerable Gyatrul Rinpoche, he continues to turn the wheel of Dharma, elucidating many great lineages, inspiring many students to translate the precious teachings into English for the benefit of generations to come, and tirelessly encouraging practitioners on the path.

Tashi Chöling, 1995

Translator's Note

Karma Chagmé presents the *Essential Instructions of Atiyoga*,¹ in its entirety as more elaborate treatise than *and Dzogchen* (Hong Kong) and a commentary by Tulku Chögye (Bellevue) that are translated by Gyatrul Rinpoche gave oral commentary in San Francisco during the time Rinpoche gave teachings on the chapters of this text, which are on Atiyoga, but he chose the following chapters, which discuss the same subject matter are presented in translations, including the *Dzogchen*, the Ninth Karma's *of Ignorance* (Dharamsalas).

¹ *These are also part of the same collection of teachings (Bylakarpe: Nyingma Spacious Path to Freedom, does as it designates only a part of Rinpoche's commentary.*

Perfect Teacher (San Francisco: Harper Collins, 1994), and Khendee Thangka Rinpoche's *The Four Ordinary Foundations of Buddhist Practice* (Delhi: Sri Satguru Publications, 1994).

I have also translated the supplementary chapters of *Meaningful to Realize*, along with a commentary that Gyatrul Rinpoche presented during 1995 and 1996; this will appear in a subsequent volume. Gyatrul Rinpoche comments that teachings on the six transmutal processes, or *bandas*, which I have translated in the book *Nature's Liberation: Padmasambhava's Teachings on the Six Bonds*, with Gyatrul Rinpoche's commentary, should be regarded as ancillary to these teachings.

I have translated this text in close collaboration with the Venerable Gyatrul Rinpoche, who went through it with me line by line. Afterwards, he gave teachings on this treatise at Orgyen Dorje Den, his Buddhist center in San Francisco, for which I served as interpreter. This oral commentary was transcribed by a number of his students in California and Oregon and was then edited by Rinpoche's students Neal King and Lundy Steele. To the best of our knowledge there is only one edition of this text, which was published in India. Written in the *dharmic* script, many words are abbreviated, and the spelling is loose, to say the least. This made the translation particularly challenging, and I would not have taken on the task but for the constant encouragement and assistance I received from Gyatrul Rinpoche.

Karma Chagmé states that he composed this treatise so that many old mendicants and recluses may accomplish their eternal longing for happiness by practicing the union of Mahāmudrā and Atiyoga. He speculates that no advanced scholars will be interested in this work, though they may gratified by its many citations. Karma Chagmé concludes this work with his apology to scholars for any possible errors in the order of some of the citations. Despite our best efforts, there may still be errors in the translation. If these are detected by other scholars, I hope they will bring them to my attention. As Gyatrul Rinpoche strongly emphasized, this work is intended chiefly for those wishing to practice Mahāmudrā and Atiyoga in order to realize the essential nature of their own minds. It is our earnest prayer that our efforts will help make this profound contemplative path accessible to people in the modern world.

B. Alan Wallace
Santa Barbara, California
Spring, 1997

CHAPTER ONE A Treasury of C

Nama guru bhikṣuḥ deṣaḥ ś

Not composing this out of
of Amṛtabha. Avalokiteśva
tual mentor, a Nirvāṇak
generate times. I shall set
tions on the union of Ma
Three Roots,' the Lords of
mission and blessings.

On this occasion when
teaching, an audience, a
the Dharma throne, I rise
the Great Compassionat
surable loving-kindness
monastic courtyard, recit
as taught in *The Sūtra of the*
or twenty-one times or a
so [loudly] that it can be

*Tadāśāśāna śānta
kṣyānta teṣvāpi śānta
śāntāgamaḥ gaurāṅgī
bandhanaḥ śāntāgamaḥ
śāntāgamaḥ śāntāgamaḥ
śāntāgamaḥ śāntāgamaḥ*

Sigaramati, utter these syllables of the mantra. If you speak of Dharma, within a radius of a hundred *yojanas*, no kinds of *asuras* will come to harm the gods. Those who do come will not be able to create obstacles. Then explain the words of Dharma coherently, clearly, and mindfully.

Then an offering assistant offers a *manjula*.

Whether the teachings take place in a monastic courtyard or inside the monastery, it is best to recite this *mantra* fairly quietly. Both the recitation of the *mantra* and the offering of the *manjula* are preparations for giving and receiving the teaching.

Honour to Avalokiteśvara!

These are the profound instructions of Avalokiteśvara. In presenting the essential instructions of the union of Mahāśudra and Atiyoga, I shall first discuss the qualifications of a spiritual mentor. The *Three Hymns* by Śākya Ō states:

Possessing ethical discipline and knowing the rituals of the *saṅgha*,
 With merciful compassion for the ill, and having a pure
 retreat,
 Eager to serve by means of the Dharma and material goods—
 Those who stand out as such are praised as spiritual mentors.

It is best to devote oneself to a spiritual mentor with the following qualifications: A fully qualified spiritual mentor must be well versed in both the *sūtras* and *tantras*. In particular, a Mahāyāna teacher should be motivated by the spirit of aspiring for awakening and the spirit of venturing towards awakening. Furthermore, a Vajrayāna spiritual mentor must have accomplished the stages of generation and completion, and have extensive experience in terms of oral transmissions, explanations, and empowerments. The Lama must know the purpose of each element of the empowerment, and the disciples should know how to receive an empowerment. Otherwise, it will be nothing more than an empty ritual. This is also true for the vows of refuge. By understanding their meaning and meaning in having received them, there will later be less danger of your letting these vows degenerate. This will be of benefit to you in this and in future lifetimes. Otherwise you will be like an alcoholic who gives up drinking for a few days, but then goes right back to it, because of not recognizing what truly needs to be done. —

The *Twenty Precepts* state:

Accept a spiritual mentor
 Who is knowledgeable

— In Tibet, occasionally people go out even knowing what they are doing. Whatever precepts you take in a lifetime, it is important to understand their essence. Similarly, the more you practice, the more your practice becomes meaningful. Completion stages, Vajrayāna understanding makes it different.

The *Ornament for the Sūtra*

A teacher of supreme
 Is one who is gentle,
 Whose knowledge is
 boundless.

Who goes everywhere
 Who is endowed with
 learning,

Who sees the truth,
 Knows the greatness,
 Who is not despondent.

Expansive, having
 And revealing the truth,
 This one is called a

Devote yourself to a
 and utterly calm.

With superior qualities
 knowledge,
 with realization of

A man, full being who

— Great teachers of the past, the Dalai Lama, Dudjom Rinpoche were never known to have a material mentor should not seek material compensation, though. For example, as a young

where beggars lived so that I could be of service to them. Many, many times, I would go accompanied by monks to receive prayers for them. We would take our own food so we would not have to ask them for any. Eventually, the Chinese communists took over the area where we lived, imprisoning all of the monks and lamas who had not previously fled. But I was overlooked, for the beggars had petitioned the government, requesting that I be left alone because I had taken care of them and had asked for nothing in return. Although I did not flee until later, people thought I had died or had been imprisoned. It was only due to these beggars that I was not –

Nāgārjuna says:

Devote yourself to one possessing twelve qualities:
 Much learning and great wisdom,
 Not aspiring for material goods or possessions,
 Possessing the Spirit of Awakening and great compassion,
 Enduring hardships and having little depression or fatigue,
 Having great practical advice, liberated from the [mundane] path,
 And possessing knowledge and erudition and comprehension
 of the signs of warmth.

Atiśa's *A Lamp on the Path of Enlightenment* states:

Know a good spiritual mentor to be one
 Who is knowledgeable of the precepts and rituals,
 A spiritual mentor who abides by the precepts,
 And who endures granting precepts and is compassionate.

I personally do not have such qualifications of a spiritual mentor, but in degenerate times it is rare to find mentors who are faultless and who are imbued with excellent qualities. Therefore, it is appropriate to devote yourself to a spiritual mentor whose virtues are equal to his faults or to one whose virtues even slightly outweigh his faults. *Worship of the Ultimate* states:

Due to degenerate times, the faults and virtues of spiritual
 mentors are mixed,
 And there are none who are totally free of sins.
 Upon well examining one who has greater virtues,
 Disciples should devote themselves to him.

– Spiritual mentors are not the only people with shortcomings or faults. Disciples and students are in the same situation. We must recognize our flaws and by reading books on Dharma, we can learn not only how to

listen to the Dharma but This is true for everyone: the West or East, is seeking faults and learn how to

I have taught Dharma in school where I taught, I simply listening while they you can't blame them because what I was teaching. But blessings. You don't show another person. You showings of the teachings. –

Lord Gampopa says of t

If a spiritual mentor disciples act with a though the clay ma will no, form, into a devotion, it does nization. This is like a

– A fully qualified spiritu learning, thinking, and m results from spiritual pra use's own mental afflictio hours working on compo periential realization. A c formation loaded unto it, tained liberation or omni what the practice of Dhar achieve. The great Mahas am. In subduing their own tam and enlightenment, fi reason, Buddha Śākyamu avame that all of the Bud the twenty-five disciples beings of each of the tradi ting the teachings into pr

If a calf has no palate t tent. To give a similar exa years, Devadatta though acknowledged that the B light extending all around himself to be the equal of As a result, he took birth

To avoid that pitfall we need faith. By the power of faith, we are able to eliminate the two types of obscurations. Through the power of faith both ontological and phenomenological knowledge arises. It is also by the power of faith that both the common and uncommon *siddhis* arise. —

Nevertheless, according to the general tradition of the teachings, even though I have no fine experiential realizations, if you listen with faith, realizations will arise. In the past there lived in Nepal an intelligent, literate man who killed both his parents. Thereafter, while he was out roasting, he secretly killed an Arhat who was living in a vacated temple. Putting on the robes of his victim, he pretended to be the slain Arhat. Everyone thought that he was that Arhat, and with faith and devotion they asked him for Dharma. By reading the scriptures to them and explaining the Dharma, he gathered a following of a hundred thousand disciples, including monks. Those with good karmic momentum¹ attained Arhatship, and many acquired extrasensory perception and paranormal abilities. Those Arhat disciples who could see with extrasensory perception saw that their spiritual mentor was a sinful man, and they tried to guide him. However, they did not succeed, and he went to hell. This account is explained at length in Dharma histories, and it is called *The Account of Rhoten Mahādeva*.

Sakya Paṇḍita implied the same thing in his remark, “Even if someone has many disciples, there is no guarantee that he is good.” With respect to the stream of oral transmissions and so forth, even if the lineage is impure, this is no problem. If a hole in an irrigation channel is blocked even with a garment of a corpse, the water still helps the fields. It is like that. Drogün Chöpak received an empowerment from a shepherd, and he received a *sadhana* of *The Perfect Expression of the Names of Mañjuśrī* from the widow of a liturgist. The reason he did so was that he was afraid that the lineage of that empowerment and oral transmission might be cut. With that in mind, the Kadampa spiritual mentors say, “People’s faults do not taint the Dharma.”

— Certain people speak very loudly of their own accomplishments, even claiming that they are emanations of the Buddha. Such people often attract a following, and indeed, they may be able to display certain outward signs. However, such signs may actually be due to blessings of a malevolent spirit.

For example, in Tibet, there was a lama called the Black Horse Lama. With an exclamation of plat and a spurt of his fingers, he was reputed to be able to send people’s consciousness to a pure realm. These outer signs were not due to realization, so when he died, he did not enter a pure

realm himself. Shortly after Lake Kokonor in the Amdo, a huge fish bit by bit. A clairvoyant, the incarnation of

Some time ago, an individual among the nobles of the city, asleep, a malevolent spirit with extrasensory perception discovered that he was a could mold rocks as if they were accomplished being.

The previous incarnation, sensory perception, realized. So he invited him to his and ceremony. After grace, asked him to demonstrate. Kupahe had nourished by the rock, nothing happens. He no longer had ex Dharma. He had nothing.

Then he asked the Lama, him he had been possessed. Upon hearing this, with the Lama and requested advice, these people don’t lose faith practice Dharma.” The main stages of practice, because

With respect to oral transmission not a problem. Dilgo Khyentse’s oral transmission he made no difference who pass it on to make sure th

Even if those who listen to listen, and do not understand hearing the sound of Dharma, the sound of Bhikṣu Upasaka’s teachings were attenuated, Paramitavajrayāna’s *The Condensed Perfection* attenuated, and after it passed, he took monastic ordination. *Perfection of Wisdom* that Bhikṣu teaching Dharma was attenuated, and upon its death

examining the cause of its rebirth, with a flower in hand, that *devaputras* went to make prostrations to the Buddha. The Buddha uttered a verse of Dharma beginning with "All composites are impermanent," and that being saw the truth.

The crucial, primary qualification of a spiritual mentor is stated by Naropa, "The qualification of a spiritual mentor is that he possesses the lineage." *The Single Meaning of the Vajra Speech* states, "There is great profundity in the connection within the lineage of the holy Dharma." The real lineage of the realization of this Dharma, which transmits blessings, is the unbroken rosary of Buddhas: Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Dagpo, Düsum Kyenpa, Rechungpa, Potulungpa, Karma Pakyi, Orgyenpa, Rangjungwa, Yungtonpa, Rölpey Dorje, Kachö Wangpo, Dextün Shugpa, Ratnabhadra, Tongwa Dänden, Jampal Zangpo, Paljor Dondrup, Chödrak Gyatso, Sangye Nyenpa, Mikyö Dorje, Künchok Yenlak, Wangchuk Dorje, and Chökyi Wangchuk, who is Amitäbha in human form.

From Chökyi Wangchuk, I Rāga Asey, received the *prāṇāyāma* vows of going forth, the novice vows, the bhūṣa vows, the Bodhisattva vows of the Spirit of Awakening, and one month of instructions on mind training and the Kadam stages of the path. I also received three times the complete four empowerments of Secret Mantra, one month of instructions on Mahāmudrā, and two weeks of instructions on *The Single Meaning*, entailing an extensive explanation of the fivefold practice. In addition, I received many oral transmissions on the inner meaning and so forth of the *Five Dharmas of Maitreya* and *A Guide to the Middle Way*. In short, I devoted myself to that spiritual mentor for three years. Just as a receptacle may be poor while the strap is fine, so [while I am a poor vessel] this is a superb lineage. All real lineages of realization of other Dharmas are included in this lineage. Tilopa heard the Dharma directly from Vajradhara and Vajravāhī. By again devoting himself to spiritual mentors of the lineage of the Four Doctrines, he received teachings belonging to the four unsurpassable classes of tantras. The Bodhisattva Ledrö Rinchen and the son Rāhula, bearing the secret name Döwé Gönpö, both granted the teachings on Mahāmudrā to Saraha. Then the lineage runs from Nagarjuna, Śāvaripa, and Maitripa to Marpa.

From Mañjuśrī and Nāgārjuna stems the lineage of the profound view. From Maitreya and Asaṅga runs the lineage of vast activities.

From Mañjuśrī, Śāntideva, training. They were brought through Droṇṭār, Gyals, and so on to Dagpo. Then the Kadampa and Mahā Kyenpa, Düsum Kyenpa, from his spiritual mentor. Perfection is also synthe

Karma Pakai received *of the Net of Magical Net* from Katogpa Jam, compositions concern the instructions of the *Deeds*. Ledrolsal came to be known. Rangjung Dorje prayed for instructions to him directly. *Path Instructions of the Deeds* of Mahāmudrā and Atiy

In the region of Jigpa, treatises on the stages, including the Great Perfection who later dissolved into Great Perfection arose in instructions. Therefore, I synthesized in this lineage.

Identifying the Three *Compassionate* Chö, who Marpa, Milarepa, and De *The Essential Instructions* Maitripa himself by birth. Furthermore, *The Treasury of the Mani* gradually was Dorje, Tongwa Dänden passed *Incomparable Secret of Instructions on the Refresher* Dorje, Chödrak Gyatso *Avakāśāraṇa* and *The Essential* Lingpa himself. Paljor D

Palmo Tradition, The Essential Instructions of the Tsendu Tradition, and The Essential Instructions of the Bodhisattva Dawa Gyaltseu. Thus it is said that there were no empowerments, oral transmissions, or teachings in Tibet that he did not receive.

Chökyi Wangchuk heard from Kün-ga Namgyal *The Three Zhiñé Cycles*, the twenty-five volumes of *The Path and Fruition*, the twelve volumes of *The Synthesized Essence of the Braided Meaning*, and *The Three Cycles of the Oral Lineage*.

Mikyö Zhap received from Khenchen Chödrup Seng-ge the *pratinidhis* vow lineage stemming from Kache Paqchen Mikyö Dorje received from Karma Inrdey both the oral transmission lineage and the explanation lineage of the five treatises of dialectics. Lord Chökyi Wangchuk and Chöying Dorje received from Norbu Gyenpa *The Rahitö Treasure: A General Synthesis of the Jewels of the Great Perfection* and Avalokiteśvara's *Instructions on the Natural Liberation from the Miserable States of Existence*. They also sat through the entire oral transmission of the Kangyü.

The root of the meaning of all those is synthesized in *The Great Instructions on the Ocean of Definitive Meaning*. Therefore, so that it may be well received, the union of the real lineage and the blessing lineage of transference are synthesized in this successive lineage.

Lord Hilopa's emanation, the Mahasiddha Masay, first received *The Great Perfection Quintessence of the Dakinis* from Sangye Zhagchenpa, and signs of accomplishment then appeared. Later on, he received the oral lineage from Dze'in Shegpa. Then I. Rāga Asay, received from the Dharmakaya Özer Seng-ge, the realized Ledrö Drappa, the realized Döndrup Tsenchen, the venerable Legshé Drayang, and the Mantradhara Rinpoche Berlung Drungkyi Kün-ga Namgyal the vows of refuge, the vows of dwelling in devotion, the lay vows, the oral transmission of the meditation of Avalokiteśvara, and an eighteen-day teaching on Mahāmudrā. The real lineage of all those stages of instruction, which comes from an unbroken lineage of *siddhas*, is synthesized in that.

The proximate lineage is described by Karma Pakši, "It makes no difference whether or not there is any other lineage between Karmapa, whose name is renowned, and Avalokiteśvara." From the tenth incarnation of Lord [Karmapa] I received the oral transmission of the meditation of Avalokiteśvara, guru yoga, Mahāmudrā, and the introduction [to awareness], and he prophesied that Miñ-gyar Dorje would be a Dharma Master and a Master of Treasures. While spending three years in the same house, I received from him the Spare Dharma, including

Substantiality in the Palm of The Seven Seeds of Dharmas, an *am*. From Döndul Dorje and many empowerments, Perfection. He prophesied the sacred substances and advice concerning the *am* Perfection, of teaching in these instructions.

Other empowerments came from forty-nine *am* Gyaltseu, Gyaltsep Drag Konchok Paljor, Taglung Namgyal, Drugchen Kar. The limitless, inexpressible are clearly set forth in *am*.

The essential meanings, specifically, in terms are *The Three Treasures of Light Treasures of Dakas, Diamond Wisdom of Mila Ten Dharmas, The Five Tsangpa's Great Karmic Taste, Ratngjung Dorje's Great Introduction, Yangtse Out the Dharmakaya*, and meaning of those oral *am* synthesized in these instructions.

I have also received *am* transmissions, including *The Cyclic Instructions on the U. Peaceful and Wrathful* from *am* synthesized here. I have received *Instructions of Avalokiteśvara*, *Palmo tradition*, and the *Introduction to the Three Es* surpassed instructions *The instructions on The Text: The Hundred Thousand Te* secrets, *The Natural Libera*

meaning is also synthesized here. Therefore, these are not fragmented oral transmissions of partial teachings. Rather, these are connected lineages of holy Dharma.

Midül Dorje also said that I, Rāga Asey, was to be among the Dharma Masters, for I have received many treasures including Vidyādhara Longsel Nyinjepe's *The Complete Synthesis of the Three Roots*, *The Pith Instructions on the Clear Essence*, and *The Pith Instructions of Vimalamitra*. He gave me the text of *The Complete Synthesis of the Three Roots*, holy substances, and a long-life blessing, and he granted me the empowerments and oral transmissions of all his Dharma treasures. He wrote, "It is not necessary to meet me directly. Engage in your own practice and cause it to flourish among others." At the time that I received that letter, excellent signs occurred. The lineage of teachings given by Dakinis is also completely present in this.

Regarding the real lineage of transmitted teachings, Sachen Kün-ga Nyinjepe had a vision of Mañjuśrī, who gave him four phrases of Dharma; and on that basis he composed the *Instructions on Fading from the Four Creations*. Tsangpa Gyarey had visions of the seven Buddhas, who gave him several verses. On that basis he composed instructions on his own tradition concerning dependent origination. Pagmu Drüpa and other Kagyü patriarchs disseminated many teachings, including *Dreams of the Spirit of Awakening*, *Zhiñé Drama*, and *Dreams of Secret Activity*.

Although there is no one to compare with them, during Rāga Asey's thirteen-year commitment to Avalokiteśvara practice, one evening I had an experiential vision in the space in front of me appeared a turquoise-maned lion like a gathering of clouds. Riding bent over upon that lion was a terrifying, naked, brown, cannibal demon, with his lower fangs reaching up to his eyebrows and his upper fangs reaching to his chest. Upon him was Ögyen Rinpoche, his body brown and naked. His left wrist was adorned with a radiant golden bracelet, and he held the upper arms of the cannibal demon with both his hands so that it could not move. His face was frowning, and he was baring his teeth; and on his head he wore a saffron-colored lotus cap. I saw him vividly. Then as soon as he disappeared, he placed a text in my hand. Thinking I was hallucinating, I did not examine it. As it appeared before my eyes, its pages were the color of a conch shell, with its opening words written in red dye, with exquisite calligraphy. Gazing at it, I saw four extra lines, which are the primary words of these instructions. The next morning I wrote them down, and I understood that they synthesized

the meaning of *The Essence of the Mahāmudrā* and *The Mahāyāna Kachōpa*, who gave me those to be a blessing like the root of these instructions demonstrate the noble m

— Karunā Chagme is able to live a hundred years have lineage unbroken on to receive these teachings from three roots Sengye Gön. Sengye Gyen would think that he encountered Avalokiteśvara teachings from him as if he gave many prophecies and grew older, his hair turned white, and he used to practice, his virtual turned black again. Outw

Secondly, I received the Natsok Rangdril, who was Dzejom Rinpoche. You can see the biography of Dudjom Rinpoche and Dharma Rinpoche.

Thirdly, Palyül Chogyel Chogyel Rinpoche's story *Following Dharma* by Tsering I received all of these transmi

The qualifications of a master in *The Vajra Garland* (Lap)

Just as the milk of a cow
Is not to be placed in a pot
So is the Mahāyāna
Not to be given to the

— This injunction pertains to the qualifications in particular. Those without the necessary concerns are not to receive these kinds of Dharma.

The Sutra of the Ten Grounds

It is said: If unsuitable
Qualifications of the Mahāyāna

and they will fall in miserable states of existence. Therefore, examine the faculties [of your listeners] and then reveal the Dharma.

The Five Stages states:

Those who are devious and slothful,
 Who, due to their mental afflictions, see the faults of their
 spiritual mentor but not his virtues,
 And who disparage their spiritual mentor,
 Those who receive empowerments and become purportous,
 And have inferior attitudes will not attain the primordial
 wisdom of omniscience.

The Five Stages also states:

Upon seeing their spiritual mentor in public, they ignore him.
 Then they make prostrations to him in private.
 Even if he is your own son, such an inferior, bad-natured
 disciple
 Is to be rejected like anyone else.
 Even if he is born of the royal class, noble class, or priestly
 class,
 He should never be accepted in one's midst.

— In the Tibetan region of Kham there was one Lama who was the disciple of another Lama. The senior teacher was, in fact, an extremely fine practitioner, spending all of his time in retreat and living like a beggar, while the other Lama, his student, gained a reputation as a great teacher. One time when the student was teaching a large group of his own disciples, including many monks, his Lama came out of retreat and sat among the students. The other students, recognizing their Lama's Lama, immediately prostrated, while the younger Lama pretended that he did not see him and began teaching. After the teachings, all of the other disciples dispersed, but the senior Lama stayed. Only when everyone had left, while frigning great surprise at seeing him, did the disciple come over and prostrate himself. "Oh, you did not see me?" asked the senior Lama. "No, I didn't see you," replied his student. As soon as the words were spoken, both of his eyes fell out. Immediately recognizing the error of his ways, he began to do prostrations with great reverence. Then he confessed, "I did see you, but I was embarrassed because you look like a beggar. Please forgive me. I was completely at fault." Instantly, his eyes jumped back into his head.

You should not even allow an inferior disciple in your midst let alone teach such a person. Beyond that, it is said in certain Tibetan texts that if you live downstream from a person with broken vows, you shouldn't even drink the water that flows from the stream. —

Elsewhere *The Five Stages*

The stages of teaching
 Who have contempt
 Who have the conceit
 inflated at the sight
 And who have no faith

A disciple who is a student
Central Ground Ornament

Give to one who is
 Patient, honest, and
 Faithful, of good breed
 And who has much

The first section of *The Ten*

A disciple is one who
 Delighting in virtue
 Being always reverent
 And constantly making

Do not give teachings
 teach Dharma. *The Mirror*

If you are requested
 to make the gift of Dharma
 First of all say, "I shall

That is not a mere play,
 disciple's mind-stream. If
 So, it is all right to teach it

If a Lama obstinately refuses
 this constitutes an infraction
 Lama to show some hesitation
 order to arouse and examine
 amount of offerings can be
 fine the student's mind-stream

The above *sūtra* states:

Proceed after you have
 person is a suitable
 If you know that the
 teach even if you are

Then when you are explaining the Dharma, the acts of sitting upon a Dharma throne and wearing a face cap and clothing are not a case of putting on airs or showing off, rather, they are to honor the Dharma. The *Holy Dharma of the White Lotus Sutra* states:

In a clean and pleasant area
Arrange a spacious seat
Draped with various dyed cloths;
And let it be on a raised throne.

The *Sutra of the Questions of Śāgaravardhā* states:

A proponent of Dharma should maintain good hygiene, behave with dignity, bathe well, and dress in śūrya.

In Tibet, Lamas didn't wash very often, sometimes spunging off only once a year, so it is not surprising to find instructions like these. In the West, people often dress in their finest clothes when they attend church, synagogue, and so on. Of course, I am not sure whether they do this to show devotion to their objects of refuge or because they are looking for a boyfriend or girlfriend. If a Lama dresses up, this certainly shouldn't be motivated by wanting people to think he is a very fine Lama. It shouldn't be for any of the eight mundane pursuits, but purely for the sake of honoring the Dharma.

The real ornament that one should bring to the teaching is the purification of one's own mental afflictions. This is the true ornament, the great wealth, not diamonds or gold. This ornament is the best indication that excellent qualities have been generated. The finest ornament to wear is that of the transmutation of the five poisons into the two primordial wisdoms. Cultivating these inner qualities and inner purity is better than the closest shave.

The proper way to receive teachings is taught very well in the Padma Rinpoche's classic text *Words of My Perfect Teacher*. These instructions are very important, because so much we observe our behavior, we can transform nonvirtue to virtue, dishonor to honor, unrestrained conduct to restrained conduct, and unbeneficial conduct to beneficial conduct. —

The benefits of teaching Dharma in that way are greater than filling incalculable galaxies with the seven royal symbols, various jewels, oil lamps, and incense, and offering them to all the Buddhas. The *Great Mount of Jewels Sutra* states

One who bestows a verse [of Dharma] to one sentient being is making an enormous gift more precious than filling with jewels galaxies as numerous as the grains of sand of the Ganges and offering them with a mind of supreme virtue to the Jinas. That gift of verse brings forth compassion, and that cannot be measured or numbered.

A sutra states:

More than flowers,
ing my Dharma as
offering to the Jina.

And:

If Dharma is taught,
with various precious
making a gift of the

The *Great Lion's Roar of the*

One may completely
of sand of the Ganges
and offer them to the
shows a single verse
enormous gift, a gift
cannot be measured
benefits of] giving it

The *Sutra of the Holy Golden*
gift of Dharma is said to
Śāgaravardhā states, "The
extrasensory perception.
the *Questions of Śāḍha* state
[past] lives," and "In de-
claiming one verse of D
verse with gold and givi-

— The gift of Dharma appl
if people invite a Lama to
gift of Dharma. Arrangin
whether in a Dharma cen
is such a gift. The person v
Dharma. These act to pur
with faith.

After accepting an invit
dering, "How rich are the
handsome" his teaching i
who are arranging for the
Dharma, their non-virtuous
In contrast, if all of the pe
the greatest of offerings.

These days it is difficult
interpreters. It is certainly
tors. It creates such a situ
Dharma in a dark age. T

Dharma in one way or another, it is most beneficial to do so with the thought that there is great merit here. To participate in the gift of Dharma with faith, with the motivation that it may alleviate the suffering of others, and with an attitude of rejoicing, is the perfect gift.

The Great Lion's Roar of Maitreya Sūtra states:

In bad times the benefit of filling with gold
Galaxies as many as the grains of sand in the Ganges
And giving them away does not compare
To that of offering a single verse [of Dharma].

A spiritual relationship is more profound than any congenial, mundane relationship. The King of Saṃādhi Sūtra states:

In the case of one person relying upon another,
There may be no mutual respect.
The Buddhas, the wise who have fully eliminated latent
propensities,
Do not praise that devotion.
One who reveals the Dharma in order to benefit living beings
Is an extraordinary teacher
He is a friend who does not create divisiveness between one
person and another.
Ten million mānas cannot separate one from him.
People who rely upon mundane, material things
Become totally involved in the affairs of this life.
People who rely upon the Dharma without material things
Find great meaning.
The mind tree of material things settles down.
Teaching Dharma without material remuneration,
Those who are happy without material things
Swiftly become awakened.

There are incalculable benefits in explaining the Dharma. The Sūtra of Ringing forth the Extraordinary Result states:

Maitreya, bestowing the gift of Dharma without desiring wealth
or honor is bestowing the gift of Dharma without material things.
[Such people enjoy] twenty benefits: they are [1] mindful, [2]
aware, [3] intelligent, [4] reverent, [5] wise, [6] they realize tran-
scendent wisdom, [7] they have little attachment, [8] little ra-
red, [9] little delusion, [10] māras cannot harm them, [11] the
Buddhas, the Bhagavāns, hold them in mind, [12] non-human
spirits guard them, [13] the gods imbue their bodies with luster,
[14] their enemies cannot harm them, [15] they are not parted
from their friends, [16] their words are worth memorizing, [17]

they attain fearless
joys, [19] they are p
Dharma is remembe

Even if one is very learned
in Dharma, one does not re-
see in the dark without a
Competition or Hearing s

Upon entering a bui
That is engulfed in d
One does not see the
Even though one has
Likewise, a person o
Even one who is inte
Does not know sufr
Until he hears of the
Just as one with eyes
Sees forms,
So are virtuous and
Known due to hearin

— We can see from our own
ing of Dharma often have a
Those whose minds are mis-
body, whether it is high or lo
of people who enter into s
last example of the Jorne
Whether he meets a man o
Sometimes women come o
very warmly take both of t
is simply a spontaneous co
as an indication of the sub
with no knowledge or pra
themselves and others. M
after having heard teachin
This is a sign that they hav
still subject to self-grasping
and other—but even subje
limitation. —

The Great Mount of Jewels

Virtuous and sinful t
Are not known with
Phenomena are know
One commits no sin

Sie is rejected after one has heard.
 Nirvāṇa is attained after one has heard.
 Wisdom increases after one has heard.
 Wisdom analyzes meanings,
 And upon seeing the meaning, joy is obtained.
 Due to attaining the meaning, the mind becomes attentive
 And there is nirvāṇa in this life.

Other benefits of hearing the Dharma are stated in *The Bodhisattva Corps's Sūtra*:

Thoumshena are known as a result of hearing.
 Sin is averted as a result of hearing.
 That which is meaningless is rejected as a result of hearing.
 Nirvāṇa is attained as a result of hearing.

Bhikṣu Accounts states:

Due to hearing, the mind becomes lucid,
 Joyful and stable,
 Wisdom arises, and delusion vanishes.
 Even if you know this, it is worth acquiring.

The Sūtra of the Questions of Prince Candra also says this:

Hearing is the lamp that dispels the darkness of delusion.
 It is the best possession that cannot be carried off by thieves
 and so on.
 It is the weapon that vanquishes the enemy, stupidity.
 It is the best of friends who gives advice on how to act.
 It is the steadfast friend even if you become poor.
 It is the harmless medicine for the illness of grief.
 It is the best of armies that conquers the host of great evils.
 And it is the best of treasures of fame and glory.
 When meeting honorable people, it is the best of beings.
 In public it delights the learned.
 To opponents it is like the light rays of the sun.

– Learning, which is the best of friends, advises us in terms of both skillful means and wisdom. It is the friend on whom you can rely, who will neither deride nor trick you. It is the medicine for the illness of grief, and unlike ordinary medicines, it has no detrimental side effects. If you want to earn praise, first learn the Dharma and use that knowledge to subdue your own mind. To your opponent in debate, hearing will be like the light rays of the sun. –

And:

One becomes disciplinable
 It gives immediate results
 It is a special cause of joy
 By hearing accounts of the Dharma
 clearly known.
 Those with learning
 without inconsistency
 Disciples of learning
 And they easily escape

The Sūtra of the Questions

Son of good breeding
 you possess wisdom,
 no mental afflictions

And:

Learning has a stainless nature
 Due to hearing, evil is

– Without learning, we are lost. If we can't do this, how can we do that? And what steps to take to do that?

Prudent people are found to apply their knowledge to their most countries in the West. years go by, these people are through all their acquired knowledge is not a very useful route to the beginning, discovering our spiritual mentors advice first in the future when critical practice eliminating.

It is important to apply our enlightenment in this way. Our actions are internal. The crucial. Only by recognizing their

By practicing at our own like clouds vanishing in the air. are fortunate to be raised. parents were practitioners. your background, do not let ways remaining separate.

means of hearing, thinking, and meditating. One of these alone is not enough. All three must be practiced. If you lack hearing and thinking, you are not in a good position to meditate effectively. Such meditation is like trying to climb a mountain without your hands. However much you learn of the Dharma, practice it with faith and compassion. Apply it to your own mind. —

The way to devote yourself to your spiritual mentor while you are listening to the Dharma is taught in *The Sūtra of the Questions of Śrīaambhāsur*:

Son of good breeding, Bodhisattvas who are supervised by a spiritual friend never fall to miserable states of existence. Like intelligent children, they constantly look to the face of the spiritual friend. Like dogs, they do not become indignant at the spiritual mentor's scolding. Like boats, they come and go without depression. Like bridges, they stand up to felicity and adversity. Like a blacksmith's anvil, they bear all the pains of heat and cold. You should bring forth the sense of yourself being a patient and the spiritual friend being a physician.

A *sūtra* states:

Devote yourself to your spiritual friend, obeying his words with the sense of being like a servant. Devote yourself to your spiritual friend with the sense of being like a garment that gently covers the skin. Devote yourself to your spiritual mentor with a sense of being like a sweeper who has abandoned pride. Devote yourself to your spiritual mentor with a sense of being like a bull with his horns cut off and who has abandoned conceit.

The way to listen to the Dharma is taught in *Forty Accounts*:

Sitting on a low level,
Bring forth the splendor of discipline.
Watch with your eyes filled with delight,
And take in the words like drinking nectar.
Reverently and single-mindedly
Bring forth lucid and stainless attention.
Like a patient listening to the words of a healer,
Devoutly listen to the Dharma.

Concerning the object of your attention while listening to the Dharma, imagine your spiritual mentor as Mañjuśrī, the King of Speech, gold in color, with both hands at his heart in the *moṅga* of the wheel of Dharma, holding the stems of two blue *atpālā* lotuses. The open blossoms above both shoulders hold emblems, one with a sword

and the other with a tree. He is seated in the *Maitreya* position. Imagine yourself as Green, sitting on a lotus that has just risen from the ground. From the upper part of your body emanate rays of light in the form of flowers. They enter both your ears and they gently dissolve the obstructions of the Dharma you are listening to. This completes the introduction to listening and hearing.

CHAPTER TWO

The Stage of Ge

Homage to Avalokitesvara!

These are the profound in-
tion of the stage of gener-
enlightenment. This is a un-
and as such it surpasses
Avalokitesvara states:

For those with no con-
Having no difficulty
And for those of sha-
The Mantrayana is su-

"A single point" refers to
subdued, and liberated. Ap-
because the attainment of
mind. By understanding th-
the multitude of techniques
point, you possess only the

The Great Tantra of Sarpay

In short, the Buddha
That is attained after
May joyfully be achie-
In this very lifetime.

You will attain the state of Varadhara,
Or the. of a world emperor,
Or the eight great siddhis,
Or whatever you desire.

The Tantra of the Orb of Primordial Wisdom states:

Or it may even be accomplished effortlessly
As soon as this body is abandoned.

By means of this practice, it is possible to attain enlightenment in this lifetime. If that doesn't happen, then enlightenment may be attained in the intermediate state immediately following this life, after the body has been abandoned. –

The Primary Tantra of Kalacakra states:

Those who have come to be executioners and so on,
And those who have committed the five deeds of immediate
retribution,
May become awakened in this very lifetime
By following the conduct of the Mantra[ryana].

– Even after having committed the five deeds of immediate retribution/ if, the best of circumstances, enlightenment can be attained in this lifetime by entering into the Mantrayana with faith, cultivating pure vision, and enthusiastically applying yourself to practice. In this way you may gain insight into the nature of the mind. Even if you do not attain enlightenment in this lifetime, this may be achieved during the intermediate state following this life. –

The Cakrasamāja Tantra states:

Even sentient beings who have committed such great sins
As the five deeds of immediate retribution
May become accomplished by means of the ocean of the
Vajrayana,
The supreme vehicle.

The Tantra of the Equal Union with All the Buddhas states:

With the technique of this Secret Mantra[ryana]
You will become accomplished in this very lifetime.

The Tip of the Vajra states:

In this and all other lifetimes
The bearer of the *caṅga* will strive diligently,
And upon the completion of sixteen lifetimes,
The serenity of awakening will be attained....

And:

Ordinary beings will
But not otherwise.

Thus, by means of the achieve spiritual awakenings. By means of the Sec at best in this life; and dlin at least one attains it in ne As an analogy, by achiev day a distance that would Likewise, this is due to th and equality of your chos

– By following the Path of Buddhist grounds, it is i in less than three, five, or a However, which is here like ng may be attained in sixte

In Tibet the mantric si accomplished. In fact, fully re the name of Dzongtrö Kand and gave many prophecies mally requires two or three accomplished swift-footedne it in only one hour. Many u this siddhi. After she passed built, and on various aspects appeared there.

Ācārya Jñānasakara says:

As an analogy, one w
May in days or a mor
Reach a destination
That would take a we
Or a bullock-drawn w
Likewise, that which
In reliance upon the T
Or other paths,
Is reached in this life
This is due to relianc

Although deity medit Caryātantras, and Yogatū tion. In the Amuttarayogit

on account of the *yogas* pertaining to the four modes of rebirth. The womb-born generation by way of the Six-phase Yoga, the generation by way of the Five Purifications, and the generation by way of the Three Techniques cannot be practiced except by a spiritual friend who knows those techniques by heart. Thus, *Mañisiddhā Karma Pañśi* says, “Those who are illiterate [should practice] the *yoga* of instant total recall.”

Clearly and without grasping, meditate on such a deity, like a design in the sky, as appearing but having no intrinsic nature. The colors [of the deity] are unmixed, like a rainbow in the sky; the features are clear like reflections in a mirror; the appearance is pervasive, like the reflections of the moon in water. Recognize this in accordance with the three or twelve chief metaphors.

When you visualize the deity, you should not visualize it like a statue or like an image depicted in a *ṭhūka*. Rather visualize it like a drawing in the sky, appearing yet having no intrinsic nature. This does not mean that it is hazy or indistinct, for it should be visualized clearly. Distinctly and clearly imagine the entire form of the deity complete with all ornamentation, but without grasping. It is grasping that has perpetuated our existence in *samsāra* for countless eons. Therefore, this meditation must be free from all grasping, whether virtuous, nonvirtuous, or ethically neutral. —

Ācārya Nagarjuna says:

You have no thieves in [your] empty house;
And though you lack flesh, bone, and blood,
Like a rainbow in the sky
You reveal your body.

— In this passage, Nagarjuna is speaking of Avalokiteśvara. He remarks that Avalokiteśvara’s body, like an empty house, has no intrinsic nature. It is without flesh, bone and blood, and yet he reveals his body like a rainbow in the sky. —

The *Vajra Bandha Tanāra* states:

One who meditates on my body—
Either as an illusory body
Or as being like a dream
Will see me directly
As a result of earnest meditation.

The glorious Pagmo Drūpa says:

Meditate on the body of the deity as being like a rainbow.
Get rid of your ordinary notion.

— Here the “ordinary notion” is one as being substantially existent.

Meditate single-pointedly on the face of your chosen deity. The nature of the deity is the same, but meditation on Avalokiteśvara, is praised.

— All male and female deities are subjugating, or ferocious as we said that if an ordinary person meditates on the greatest blessings, and so forth.

The *Prayer of the Lotus King* says:

Suffering stops simply
Of the body of the Protector
And one is led to bliss.

— “Mindfulness” in this is in relation to the Protector Avalokiteśvara.

And:

Among all his four hands
The palms of the Great One
He is white, radiating
The purest of all colors
His vast purity is known
By meditating while he
The obscurations of samsāra
In relation to yourself
Cherish his *saṃpāda* and
Many thoughts and actions
If done well, this alone

Orgyen Rinpoche says, “Because all the *Sagatas* are actualized deities, *The Karāṇa Volume* says:

The serene Compassion
His bounty of compassion
That is the essential nature

— By actualizing Avalokiteśvara, other than the nature of all

And:

He is the palace
Of all the Jinas and their Children.
In a single pore, incalculable realms of Jinas
Are gloriously displayed.

— The palace—which is to say, the body—of the Buddhas is the body of Avalokiteśvara; the speech of Avalokiteśvara is the speech of all the Buddhas, and the mind of Avalokiteśvara is the mind of all the Buddhas. Therefore, by actualizing the body, speech, and mind of Avalokiteśvara, the body, speech, and mind of all the Buddhas are actualized —

And:

If well examined, it is like this:
He alone is the *maṅgala* of all the Buddhas
Of the four embodiments
And the assemblies of peaceful and wrathful Viras and Vīrās.

The *Tantra of the Lotus King* states:

The Lord said:
This is meditation on the one *maṅgala* of the body
Of all the Buddhas of the three times.
The synthesis of all the Buddhas
Is the body of the Protector Avalokiteśvara.
Simply by recalling him,
All thoughts of the cycle of existence are stopped;
And the entire essence of all *āraṅgas*
Well emerges.

The *Holy Dharma of the White Lotus Sutra* states:

Recall, with no doubts
The pure being Avalokiteśvara.
When you are dying and when you are assaulted by mental
afflictions,
He will be a pure protector, refuge, and friend.

— As you are experiencing the suffering of dying or when you are afflicted by anger, attachment, ignorance, and so on, recall Avalokiteśvara with faith and you will be liberated from that suffering.

In terms of *maṅgas*, there are none that have benefits comparable to those of the six syllables. The *Tantra of the Lotus King* states:

The Lord said:

Fret of doubts, app
Which is the cond
All the Buddhas of
If you reverently
One *maṅga* pañca kṛ
Which is like a jew
Sentient beings wi
By uttering it twice
The door to the re
Reciting it three ti
Even while indulg
One who is not se
By recalling these
In one's food, cloth
This is like taking
From inside a husk
It is like taking a th
From a wish-fulfil
Gods, *nyras*, *yaksas*
Gandharvas, the fir
Brahmā, Indra, Ku
And all water and
Are purified by th
Its excellent qualifi
For the *Āryas* [al

Simply by reciting the si
dressing, any faults that m
thing we can easily do. You
it costs nothing. Moreover,
ginning or end of a meal, has
may be purified, and the of
Buddhas can calculate the y

The *Hundred and Eight Na*

The Lord said, "If a s
Ārya Avalokiteśvara
that person will not b
will not go to Anci. Th
the morning will be f
s, and seas, idly, c,

They will recall it wherever they are born, and when they die, they will be born in Sukhāvāsi. Wherever they are born and wherever they dwell, they will never be separated from Aśya Avalokiteśvara. If this is recited constantly, one will be clear-minded, one's voice will be melodious, and one will become knowledgeable in all sacred literature."

The Sūtra of Basket Weaving states:

Buddha Dipavara said, "If any son or daughter of good breeding recites this six-syllable knowledge-mantra, that person will be imbued with inexhaustible ability. Your aggregate of primordial wisdom will be purified. You will be endowed with great loving-kindness and great compassion. Day by day, the Six Perfections will be completely perfected. In terms of your status, you will attain the state of a world-emperor. You will not fall back from the state of a Bodhisattva. You will be manifestly awakened in the state of unsurpassable, truly perfect enlightenment. Those who utter this six-syllable knowledge-mantra and who constantly apply themselves to its recitation will be endowed with merit. Reciting this assembles as many Lord Buddhas as there are grains of sand in the Ganges. Ten million tathāgatas are present in each pore of that child of good breeding. Dwelling there, O child of good breeding, you attain such a wish-fulfilling jewel. Child of good breeding, it is good that your progeny will be liberated. Child of good breeding, even the organisms that live in your stomach will become irreversible Bodhisattvas, and they will offer their gratitude."

The Sūtra of Basket Weaving states:

Lord Śākyamuni said, "Using for another's wife and committing adultery, the act of killing, murdering one's father and mother, slaying an Arhat, causing a bhūṣuṇī to lose her ordination, destroying a stūpa, destroying a temple, maliciously drawing blood from the body of a tathāgata, and the obscurations of the acts of immediate retribution are all utterly purified with these six syllables of *The Sūtra of Basket Weaving*."

Songtsen Gampo gave this advice to his minister of foreign affairs:

The pinnacle of the Great Compassionate One is found in the six syllables *Om aṃ padme hūṃ*. It is these six syllables that purify obscurations for your own sake, and it is these six syllables that purify the abodes of the six states of existence for others' sake. It is these six syllables that give rise to the common siddhīs in this

life, and it is these six syllables of Mahāmudrā in the *padme hūṃ*. Count them. This is the way revealed by the Buddhas of the future.

To the people of Tibet he gave

This is the countessess
One. There is nothing
for the unamstaker, essen

The emanation king taught

This essence *Oṃ aṃ padme hūṃ*
supreme and countess
nestsly apply yourself

When Ogyen Rinpoche was
he left his final testament:

The benefits of the six
even by all the Buddhas
the quintessence of the
constantly, compassionate
beings; and because it
of existence. Therefore
held fast to the Great One.
I have no anxiety about
This is the tutelary deity
prayers of supplication
blessings will directly
or foster doubt. None of
any Dharma more pro
sambhava, teach or kno
lings and subjects of
come in the future be

Songtsen Gampo, the emanation
testament:

There will come an over
decline. In that era, if y
prayers of supplication
Avalokiteśvara. Recite
hūṃ. All joy, happiness

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