



The Flight of the Garuda

THE FLIGHT OF THE GARUDA

by

Lama Shabkar, Jatang Tsogdruk Rangdrol

and other selected titles

Foreword by Tulku Chokyi Nyima Rinpoche

Translated and annotated by Erik Pema Kunsang

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"It is the opinion of myself and Dudjom Rinpoche that texts such as these should only be shared with people who have received the pointing-out transmission from a qualified master."

H.H. Dilgo Khyentse Rinpoche.

THE FLIGHT OF THE GARUDA

by

Lama Shabkar, Tsogdruk Rangdrol

This is a song illustrating the point of view of Cutting Through, according to the Luminous Great Perfection, endowed with the power of enabling one to swiftly traverse all the paths and levels.

Namo Gurubhya.

*From the illuminating sun disc of your loving wisdom
Limitless rays of compassionate light shine forth.
I pay homage to Chokyi Gyalpo who in a single instant,
Dispels the darkness of ignorance of all beings in the three realms.*

*In the vast sky of your empty and luminous dharmakaya,
Clouds of loving kindness gather.
I pay homage to Ngakchang Dorje who is skilled in showering the rain of
Dharma
Upon fields of fortunate students.*

*The sail of supreme intention is raised on the ship of your view,
And billows with the wind of joyous diligence.
I pay homage to Jamyang Gyatso, the captain who leads all beings
drowning in the sea of existence
To the jewel island of the three kayas.*

*Full of power and blessing, the warming light rays
Radiating from the loving wisdom sun of these three masters,
Have touched the fortunate white lotus of this renunciant,
And opened the bud of insight,
Causing a thousand petals of experience and realization to bloom.*

*This melodious song of the view,
Gracefully ornamenting the center of my mind's flower,
Is a nectar essence which liberates by taste.
I offer it to the bee-swarm of fortunate students.
Enjoy it with veneration, until your thirst is completely quenched.*

Song 1

Emaho!

*I, the untroubled and carefree renunciant,
Will now sing this song about the view,
Entitled The Flight of the Garuda.
It enables one to swiftly traverse all the levels and paths.
Listen carefully, fortunate children of my heart!*

*In both samsara and nirvana the renown of the enlightened state
Is widely heard like thunder throughout the sky.
As this always remains within the minds of beings of the six realms,
How amazing that one is never separate from it for even an instant!*

*Not knowing that this state is within oneself,
How amazing that one searches for it elsewhere.
Although it is clearly manifest, like the radiant disc of the sun,
How amazing that so few see it.*

*Having no father and mother, one's mind is the true Buddha,
How amazing that it knows neither birth nor death!
No matter how much happiness and sorrow is experienced,
How amazing that it is never impaired or improved even in the slightest!*

*How amazing that without being fabricated,
This mind, which is unborn and primordially pure,
Is spontaneously present from the beginning!
This self-awareness is naturally free from the very first,
How amazing that it is liberated by just resting --
At ease in whatever happens!*

Song 2

Emaho!

Fortunate noble children, listen without distraction!

*All the victorious ones of the three times
Teach the eighty-four thousand sections of Dharma.
Although the number of these teachings
Is limitless, like the boundless expanse of sky,
They are given only for the purpose of realizing the nature of mind.
Beyond this, the victorious ones don't teach anything.*

*For example, if a tree is cut down at the root,
Its thousands of leaves and branches will all simultaneously wither.
Similarly, cutting the root of one's mind
Dries up all the appendages of samsara, such as grasping and fixation.*

*Like a lamp which in one instant can illuminate
A house which has lain dark and uninhabited for a thousand years,
A moment's realization of the luminosity of one's mind
Purifies the accumulated evil deeds and obscurations of countless aeons.*

*The nature of the sun's disc is radiance
That a thousand aeons of darkness cannot obscure.
Similarly, luminosity is the nature of one's mind
That aeons of confusion cannot darken.*

*Just as the nature of the sky transcends the limits of color and shape
And is never stained by black or white clouds,
The nature of mind also transcends the limits of color and shape
And is never veiled by the black or white phenomena of virtue and evil
deeds.*

*Butter is made of the essence of milk,
But if the milk isn't churned, the butter won't form.
Sentient beings are of sugatagarbha essence
But if they don't practice, they won't be enlightened.*

*Anyone who practices this teaching will be liberated.
It doesn't matter if one's intellect is sharp or dull --
With practice, even a herdsman will gain liberation.*

*When you directly perceive the luminosity of your mind,
There is no need to listen to theories about it.
When you have molasses right on your tongue,
You don't need to be told how it tastes.*

*Even a scholar remains deluded if he hasn't realized this teaching.
No matter how skilled he may be in discussing the nine yantras,
That's like describing a faraway place he's never seen.
Enlightenment is farther away than the sky from the earth.*

*Though you may maintain discipline for aeons
And practice patience for a long time,
You won't rise above the three realms of samsara
Unless you perfectly realize your mind's luminosity.
Because of this, work hard at cutting the root of mind.*

Song 3

Emaho!

Now listen once again, fortunate and noble children of my heart!

*No matter which spiritual practice you may perform,
It can't reach the crucial point.*

Unless you resolve your own mind.

*It would be like standing directly in front of a target
And shooting your arrows far away.*

*It would be like letting a thief stay inside your house
While frantically searching for him outside of it.*

*It would be like having a demon at the eastern door
And placing a ghost-trap in the western entrance.*

*It would be like a beggar who does not know that a stone in his fireplace
is made of gold,*

And goes around begging alms from others.

For this reason, examine your mind to its root

In the following way, my heart-children.

*This so-called "mind" thinks, and knows this and that,
And moves to and fro.*

If you pursue it, it isn't caught, but vanishes, elusive as mist.

If you try to settle it, it won't stay,

But moves here and there and then disperses.

You cannot pin it down by saying, "That's it!"

Rather, it is an insubstantial emptiness.

First examine the source of your mind, this knower of happiness and sorrow.

Where does it come from?

Does it come from external phenomena like mountains, rocks, water and trees, or the wind in the sky?

From something solid or from something immaterial?

Where can you find its source?

If you think it comes from the semen and blood of your father and mother, how did that happen?

When analyzing in this way, and having found no source,

Next examine the upper and lower body

Then the sense organs, heart and so forth.

At this very instant, where is the mind?

If it's in the heart, is it in the top or the bottom?

What kind of shape and color does it have?

When you haven't found the dwelling-place of mind after precise examination,

Try, finally, to determine where the mind goes when it moves.

Through which door of the sense organs does it leave?

When it reaches the outer objects in split seconds,

Does the body go, or is it only the mind that goes?

Or do the body and mind go together?

In this way examine and analyze.

When a klesha or a thought first arises,

Find the place from which it arose.

Then, in the present moment, look at where it remains,

And whether or not it has color and form.

Finally, when it spontaneously vanishes,

Find out where it went when it disappeared.

*Investigate how the mind leaves at the time of death.
Analyze this precisely until you have established with certainty
That it is inexpressible and utterly empty,
Intangible, beyond birth and death, beyond coming and going.*

*It brings no benefit to parrot the examples and statements of others,
By just saying "It is emptiness!"
For example, people may say that there aren't any tigers
In a place where they are rumored to be.
But you may not feel convinced that this is true.
Instead, you may be disturbed by doubts about it.*

*But when you yourself have traced the root of mind
And have arrived at certainty about it,
It is as if you had gone to a place where tigers are said to live,
And had explored the whole region from top to bottom
To see for yourself if there were any tigers.
When you don't find any, you are certain,
And from then on have no doubt about whether or not tigers are there.*

Song 4

Emaho!

Once again pay attention, my fortunate children!

*So now you have examined and analyzed in this manner
And haven't found even an atom of substantial matter
That you can point to saying, "This is the mind!"
It is this not finding anything that is the supreme discovery.*

*First of all, mind has no place from which it arises.
Empty since the beginning, it has no tangible essence.
Secondly, it has no dwelling place, no color, no form.
Finally, there is no place to which the mind goes,
Nor is a trace left that shows where it went.
Its moving is an empty movement,
Its being empty is an appearing emptiness.*

*To begin with, this mind was not produced through causes
And in the end it will not be destroyed by outer conditions.
Knowing neither decrease nor increase,
It neither gets filled nor gets emptied.
Since it embraces the whole of samsara and nirvana,
It is beyond partiality.*

*Since it manifests as everything without limitation
It is not defined by saying "This is it!"
Since it does not possess any substantial existence,
It is beyond the extremes of being and non- being.
Beyond being obscured or cleared,
Without coming and going, it is beyond both birth and death.*

*The qualities of the mind are like those of a stainless sphere of crystal
Its essence is empty, its nature is luminous,
And its expressive quality is vivid, beyond limitation.
Without being tainted by the defects of samsara even in the slightest,
The mind itself is surely the enlightened state since the very beginning.*

* * *

*This is the song which indicates how to ascertain the character of basic
mind in its natural state.*

Song 5

Emaho!

Listen once again, fortunate heart-children!

*First, here is how Dharmakaya Samantabhadra was liberated
Without having meditated even as much as an instant.
Then hear how the six kinds of beings have been wandering through
samsara
Without having committed even the slightest unvirtuous act.*

*During the primordial era before everything,
There were no names like "samsara" or "nirvana."
Everything remained as the primordial ground.*

*Now hear how awareness manifested from that ground.
As a crystal's own light becomes manifest when hit by the sun,
The awareness wisdom was moved by the "life-wind"
And broke the seal of the Youthful Vase body.
Its spontaneously present luminosity then shone forth like the sun at
dawn,
And manifested as buddhafi elds of kayas and wisdoms.*

*At that time Dharmakaya Samantabhadra knew this to be self-display,
And in that very instant the outwardly manifested kayas and wisdoms
were dissolved into inner clarity.
Thus he was fully awakened in the original ground of primordial purity.*

*But we did not recognize the nature of these spontaneously present
displays to be self-expressions,
And this unconscious and blank state of mind
Is known as "coemergent ignorance."*

*Then a perception arose, fixating on the luminosity of the ground-displays
in a dualistic way.*

This is known as "conceptual ignorance."

*That was the time we strayed into the narrowness of ignorance and
dualistic fixation.*

After this, the habitual patterns gradually multiplied,

And samsara in its entirety came into existence.

The kleshas of the three and five poisons

And of the eighty-four thousand kinds then gradually unfolded.

*Until now we have been experiencing joys and sorrows, spinning around
in samsara,*

As if on a potter's wheel.

If you want to study this in depth,

*Then look to Longchenpa's Treasury of the Supreme Vehicle,
Ocean-like Cloud Banks of Deep Meaning and elsewhere.*

Through the profound oral instructions of the master

The inherent faults of confusion are now understood.

You have realized that your mind is Buddha.

You have met the Primordial Protector face to face.

You are equal in fortune to Samantabhadra.

Rejoice deeply in this, children of my heart!

** * **

This is the song which indicates how to resolve the nature of confusion.

Song 6

Emaho!

Listen again, fortunate heart-children!

That which is widely renowned as "mind,"

Does anyone have it? No one has it!

What is it the source of?

It is the source of samsara and nirvana and their myriad joys and sorrows.

What is it believed to be?

There are many beliefs according to the various vehicles.

What is it called?

It is named in different countless ways.

All ordinary people call it "I."

Some non-Buddhists name it "self."

Shravakas call it "individual egolessness."

The Cittamatra label it "mind."

Some call it "prajnaparamita," "transcendent knowledge."

Some label it "sugatagarbha," "buddha-nature."

Some name it "Mahamudra."

Some give it the name "madhyamika."

Some say "the single bindu."

Some name it "dharmadhatu," "realm of phenomena."

Some give it the name "alaya," "ground-of-all."

Some call it "ordinary mind."

Despite the innumerable names that are tagged on to it,

Know that the real meaning is as follows:

Let your mind spontaneously relax and rest.

*When left to itself, ordinary mind is fresh and naked.
If observed, it is a vivid clarity without anything to see,
A direct awareness, sharp and awake.
Possessing no existence, it is empty and pure,
A clear openness of nondual luminosity and emptiness.*

*It is not permanent, since it does not exist at all.
It is not nothingness, since it is vividly clear and awake.
It is not oneness, since many things are cognized and known.
It is not plurality, since the many things known are inseparable in one
taste.
It is not somewhere else; it is your own awareness itself.*

*The face of this Primordial Protector, dwelling in your heart,
Can be directly perceived in this very instant.
Never be separated from it, children of my heart!*

*If you want to find something greater than this in another place,
It's like going off searching for footprints although the elephant is right
there.
You may scan the entire three-thousandfold universe,
But it is impossible that you will find more than the mere name of
Buddha.*

** * **

This is the song which indicates the natural state of the main practice.

Song 7

Emaho!

Once again, noble children, listen well!

*In the self-luminous presence of awareness,
Essence, nature and expression, the three kayas,
The five buddhas, the five wisdoms, and others, are all complete.
The essence of awareness does not possess the slightest existence such as
color and shape.*

*This is emptiness, dharmakaya.
The natural expression of emptiness as luminosity is sambhogakaya.
The function of manifold things arising unhindered is nirmanakaya.*

*A way to illustrate these three kayas through examples is as follows:
Dharmakaya is like a crystal mirror.
Sambhogakaya is like its transparent bright nature.
Nirmanakaya is like its unlimited capacity to reflect images.*

*Primordially, the mind of all beings is the three kayas.
If they could only recognize their own nature,
They would simultaneously be enlightened
Without practicing for even an instant.*

*When illustrating the three kayas, they were shown separately,
But their real meaning is but one nature.
So, heart-children, do not fall into delusion, regarding them as being
different.*

*The three kayas, empty since the beginning, are primordial purity.
Thus, in the unity of emptiness and luminosity, know them to have the
same essence,
And experience them in the state of nonfixation.*

*Essence, nature and compassion
Resemble dharmakaya, sambhogakaya and nirmanakaya.
Know that all three are the great unity of emptiness and luminosity,
And experience them in the state of nonfixation.*

*As this wisdom of self-existing awareness manifests everything,
It is the Body of the Manifester of Form, Vairocana.
As it is changeless, it is the Body of the Immutable Vajra, Akshobhya.
As it is without center and fringe,
It is the Body of Boundless Illumination, Amitabha.
As it is like a wish-fulfilling gem,
Giving rise to all the supreme and common siddhis,
It is the Body of the Precious Jewel Source, Ratnasambhava.
As it fulfills all purposes,
It is the Body of the Accomplisher of All that is Meaningful,
Amoghasiddhi.
All of these are the expression of awareness, nothing else.*

*When the essence of this awareness-wisdom cognizes directly without any
obstruction,
It is mirror-like wisdom.
When it embraces all, it is the wisdom of equality.
When manifold phenomena arise from its expression, it is the individually
discriminating wisdom.
When awareness-wisdom fulfills all purposes, it is all-accomplishing
wisdom.
As the essence of all these is embodied in primordial purity, it is the
wisdom of dharmadhatu.
These wisdoms do not possess even a shred of existence
Apart from the expression of your own awareness.*

*Should one try to introduce the five kayas, and the five wisdoms,
And the essence, nature, and compassion all at once
By pointing a finger directly at them
They are present wakefulness, not tampered with in any way.*

*This awareness itself, unchanged by circumstances and unspoiled by
fixation
Is vividly clear and keenly awake.*

*This is the source of all the buddhas of the three times.
It is the mind of all the awakened ones.
Never be separate from this, you fortunate ones!*

*Without fabricating, it is spontaneously wakeful.
How can you say you are not seeing your mind, the awakened one?
In it there is nothing to be meditated upon whatsoever.
How can you say you did not find something upon which to meditate?*

*This is itself the vividly manifest awareness.
How can you say you can't find your mind?
This is itself uninterrupted cognizance.
How can you say you don't recognize the mind's essence ?*

*In this there is not even a bit of work to do.
How can you say you can't make it happen?
It is free from the duality of abiding and not abiding.
How can you say you can't remain in it?*

*In this self-existing awareness the three kayas are spontaneously
accomplished without any effort.
How can you say you can't accomplish them through practice?
It is sufficient to rest freely in nonaction.
How can you say that you can't do it?*

*The arising and freeing of thoughts occurs simultaneously.
How can you say you can't apply a remedy?
It is precisely this present wakefulness.
So how can you say that you don't know it?*

Song 8

Emaho!

Listen again with respect, fortunate children!

*Mind, like empty space, has no concreteness.
To see whether or not this is so, my fortunate children,
Look directly at your mind in the manner of not watching anything.
Let go completely and then you will know.*

*It is certain that, without being just an empty and blank nothingness,
The self-aware wisdom is surely primordially cognizant.
This self-existing natural cognizance is like the sun.
To see whether or not this is so,
Look directly at your mind and let go completely.
Then you will know.*

*It is certain that, thoughts and reflections are intangible.
Their movements are uncertain as the wind in the sky.
To see whether or not this is so,
Look directly at your mind and let go completely.
Then you will know.*

*It is certain that, whatever appears is self-display.
All phenomena are like images in a mirror.
To see whether or not this is so,
Look directly at your mind and let go completely.
Then you will know.*

*Besides the mind, there is no other Dharma.
Therefore, you have no other view to adopt somewhere else.
Besides the mind, there is no other Dharma.
Therefore, you have no other meditation to meditate on somewhere else.*

*Besides the mind, there is no other Dharma.
Therefore, you have no other action to carry out somewhere else.
Besides the mind, there is no other Dharma.
Therefore, you have no other samaya to keep somewhere else.
Besides the mind, there is no other Dharma.
Therefore, you have no other fruition to accomplish somewhere else.*

Look again and again! Look at your own mind!

*Send your mind into the external expanse of sky.
Observe whether or not it comes or goes.
If the mind, when observed, neither comes nor goes,
Then look inside towards your mind and observe
Whether or not there is someone causing thoughts to arise.*

*If there is no agent who makes the movement of thoughts,
Observe then whether or not the mind has color or shape.
When you arrive at an emptiness, free from color or shape,
Observe then whether or not it has a center or a fringe.
When you see that there is neither center nor fringe,
Then observe whether or not there is an inside or an outside.*

*This awareness, free from an inside or an outside, is open like the sky.
It is penetrating wakefulness free from limitations and partiality.
Within the vast and open space of this all-embracing mind,
All phenomena of samsara and nirvana manifest like rainbows in the
sky.
Although they appear in manifold ways, they are nothing other than the
display of mind itself.*

*Within this state of unwavering awareness, look outwards!
Phenomena, illusory like the moon reflected in water,
Cannot be divided into appearance and emptiness.*

*In this state of awareness, there is no duality of samsara and nirvana.
Within this state of unwavering awareness, look outwards!
The phenomena of samsara and nirvana are like images in a mirror.
In whichever way they appear, they have never had any existence.
As everything is dharmakaya, there is nothing you can call samsara or
nirvana.*

*All sentient beings wandering through the three realms of samsara
Fail to recognize their nature as the wisdom
In which all phenomena of samsara and nirvana,
Since the beginning, remain in equality.
Due to the power of confused dualistic fixation, they grasp at
separateness,
And fixate on nonduality as being two.
For this reason they are not liberated.
They wander through samsara by discriminating, accepting and rejecting
their minds,
In which samsara and nirvana are inseparable.*

*Foolish and deluded beings neglect this self-existing awareness
In which the three kayas are accomplished spontaneously without effort.
Searching through the paths and levels for a place far away,
They have never had a chance to arrive at buddhahood.*

*All that appears is definitely self-display.
Within this state of unwavering awareness, look outwards!
All that appears and exists, like a reflection,
Appears but is empty, resounds but is empty.
Its nature is empty from the very beginning.*

*Look in the same way toward the watcher, the mind itself.
Thoughts vanish spontaneously and are empty like the sky --
This is the simplicity free from complexity, beyond expression, thought or
description.*

*All that appears is the magical display of the mind,
And this whole magical show is empty and free of any ground.*

*When you realize everything to be your own mind,
All that can be seen is empty, the dharmakaya.
One is not fettered by appearance, but by attachment.
So cut your deluded attachment, heart-children!*

Song 9

Emaho!

Fortunate and noble heart children!

If one does not apply the whip, the horse will not gallop.

If not churned thoroughly, milk will not become butter.

If the explanation is not thoroughly taught, you will not reach certainty.

So, do not feel bored with this song, sung with so many lyrics,

But listen with a joyful mind.

If you do not recognize all appearances as being mind,

You will never realize the meaning of emptiness.

So, fortunate children, make a close examination,

Of, first, where these appearances came from,

Secondly, where they remain, and finally, where they go.

When examined, they are like the analogy of mist in the sky

Which comes from space and dissolves back into space again.

In the same way, appearances, the magical display of mind,

Arise in your mind and dissolve into your mind again.

To illustrate this, a person whose organ of sight is defective

Will see hallucinations when looking in the sky.

Though to him it seems that something is really there,

There is nothing in the sky -- it is a magical illusion of the eye.

Similarly, due to the pernicious habitual pattern of solidifying reality,

And by the power of a defective mental faculty,

All relative sights, sounds and mental objects,

Appear to be very real.

*From the very beginning, however, they possess not even an atom of real
existence*

But are the magical illusion of one's mind.

*All these magical illusions are groundless and empty.
They are nonexistent, yet appear vividly like an illusion or like the moon
reflected in water.
So rest evenly in the nature where appearance and emptiness are
inseparable.*

*In the dreams which arise in our sleep,
Our country, hometown and relatives appear very vividly
And we experience joy and sorrow,
Although there is not one of our relatives present,
And we have not moved even a fraction of an inch from our beds,
We experience it all just as vividly as in our waking hours.*

*Similarly, all the appearances of this life
Are just like experiencing last night's dream.
Everything appears and is experienced by the mind
According to how it labels and grasps.
The dreams of the sleeping state are devoid of self-nature.
Likewise, all that appears is also empty.*

Song 10

Emaho!

*Fortunate and only heart-children,
Appearances are not fixed or certain.
What is light for some is darkness for others.*

*Some sentient beings on the ground
Perceive earth as earth.
There are sentient beings who perceive earth as fire.
There are sentient beings who perceive earth as enjoyment.
There are sentient beings who perceive earth as suffering.*

*There are sentient beings who perceive water as water.
There are sentient beings who perceive water as fire.
There are sentient beings who perceive water as nectar.
There are sentient beings who perceive water as a home.
There are sentient beings who perceive water as being earth.*

*There are sentient beings who perceive fire as fire.
There are sentient beings who perceive fire as enjoyment.
There are sentient beings who perceive fire as a home.
There are sentient beings who perceive fire as being food.*

*There are sentient beings who perceive space as space.
There are sentient beings who perceive space as a home.
There are sentient beings who perceive space as earth.
Phenomena are, thus, not fixed,
But appear in different ways through the power of habitual patterns.*

*To perceive the four elements in their separate ways
Is the perception of human beings.
Other beings have the perception of this earth and ground
As being the fires of hell, or as an enjoyable place,
Or as miserable, if they are feeling depressed.*

*Similarly, fire is enjoyment to the fire gods,
Whereas the pretas, having a fire body, perceive it as home,
And the fire spirits perceive it as being food.*

*In the same way, water is perceived as fire by hell beings.
The beings in the realm of pretas perceive it as pus and blood.
For the elephant it is earth, and for the gods it is ambrosia.
The gods in the Shentrul Wangje heaven perceive water as precious
jewels,
And as a rain of flowers.
For the nagas water is a dwelling place.*

*In the same way, space is perceived as a home,
As all the gods perceive it as earth.
Everything appears in accordance with
How it is labeled by oneself.*

*Moreover, when Devaputra asked the Buddha,
"Who has made Mount Meru, the sun, the moon and so forth?"
The Buddha replied, "They have no other creator,
But appear according to how they are labeled and grasped
Through the habitual patterns and fixations of one's conceptual thoughts.
Everything is made by one's mind."*

*Again Devaputra enquired of the Buddha,
"No matter how much one's thoughts fixate,
From where do the solidity and firmness
Of Mount Meru, the sun, the moon and so forth, come?"*

*Hereupon the Buddha replied,
"Once in Varanasi, an old woman constantly visualized her body to be a
tiger's body.*

*Everyone in the city saw her as a tiger,
And the city became empty.*

*If she could do that so quickly,
The mind of habitual patterns, accustomed since beginningless time,
Can indeed make all these things manifest."
Thus is everything created by the mind.*

*Furthermore, it is said that some non-Buddhists,
In order to bring an end to the distractions of worldly bustle,
Visualized their place to be a quiet solitude,
Whereby it vividly manifested as a quiet place
Which could also be perceived by other people.
Another visualized the sky as rock,
After which it turned to stone which could hinder one's body.*

*Thus is everything the self-display of mind,
As it is created by mind's discursive thoughts.
All self-display is thus essentially empty.*

*Moreover, sentient beings of the ephemeral hells
Perceive their bodies to be doors, pillars, ovens, or ropes,
And so experience suffering.
Things therefore appear as "other" according to how
The mind's discursive thoughts have labeled them.*

*Since all the joys and sorrows of sentient beings in the six realms
Are produced by one's own mind,
Decide with complete confidence that everything
Is the natural form of emptiness, nonexistent and yet apparent,
Through the magical display of one's mind.
After which you should rest in complete equanimity.*

*It is said that on a single anther of the lotus
Which Buddha Infinite Ocean holds in his hand,
Is contained this entire three-thousandfold universe.
It is also said that at the time of the thogal vision called Awareness
Reaching Fullness,
An infinite number of buddha realms
As well as an immeasurable amount of realms containing the six kinds of
beings,
Are perceived in each of the pores of one's body.
Displaying emanations to tame these beings,
One accomplishes their benefit as in a dream.*

*All the phenomena of samsara and nirvana thus are self-display,
And all self-display is groundless and empty.
Gain confidence in the state of emptiness and luminosity free from
fixation.*

*It is further said that in a single speck of dust
There are an infinite number of buddha realms,
As well as countless abodes of the six realms of beings,
A number equal to all the specks of dust that exist.
The Victorious One has said that all these are distinct,
And never disturb or mix with one another.
Also, within the interior of each insect
There are said to be infinite "cities" of smaller insects.*

*In the element of space there are infinite worlds
Which are formed facing downwards,
And similarly, others facing sideways and upwards.
Should one question who made all these in such ways,
The Victorious One has taught that everything is made by the mind.
As the nature of mind since the very first is like the sky,
Know that all phenomena are the same in this way.*

*All the relative sights, sounds, and mental objects,
Are only the self-display of one's own mind.
When one's mind-stream changes at the time of death,
The outer world is unchanged while the self-display is changing.
Thus is everything the self-display of mind,
And all self-display is groundless and empty.
While nonexistent, it appears vividly like a reflection of the moon in
water.
Maintain the experience of this state of awareness in which luminosity
and emptiness are nondual.*

*All visual perceptions are the self-display of mind.
That which appears as the inanimate, external universe is mind.
That which appears as the inhabitants, sentient beings of the six realms,
is also mind.
That which appears as the happiness of gods and humans in the higher
realms, is mind.
That which appears as the misery of the three lower realms is also mind.
That which appears as ignorance and the five poisonous kleshas is mind.
That which appears as awareness, the self-existing wisdom, is also mind.
That which appears as evil thoughts, the habitual patterns of samsara, is
mind.
That which appears as good thoughts, the buddha realms is also mind.
That which appears as obstacles caused by demons and ghosts is mind.
That which appears as benefit, such as divine gifts and siddhis, is also
mind.
That which appears as myriad discursive thoughts is mind.
That which appears as the meditation of one-pointed nonthought is also
mind.*

*That which appears as concrete things with attributes and colors is mind.
That which appears as being beyond attributes and complexities is also
mind.*

*That which appears as being one, many, and nondual, is mind.
That which appears as having neither existence nor nonexistence is also
mind.*

There is no appearance whatsoever other than mind.

One's own body is also created by this mind.

To illustrate this: the mind is like an artist,

*The whole three thousandfold world system, all that exists, is painted by
the mind.*

This picture, drawn by one's own conceptual thoughts,

Has deceived all the childish sentient beings.

It is therefore essential to resolve and then arouse confidence

That everything is the magical display of mind.

* * *

This is the song which indicates that conceptual thoughts are mind.

Song 11

Emaho!

Now listen again, you noble heart-children!

*That one's own mind, the creator of all these things,
Has tangible essence such as form or color
Was not taught even by the Buddha.
Primordially empty and ungraspable like the sky,
It is certain that mind is empty and groundless.*

*Though one may use the sky as an example to point out the mind itself,
It is merely an analogy to illustrate the emptiness aspect.
The sky cannot illustrate the meaning of mind
Since the sky is an empty and blank nothingness, devoid of cognizance.
Mind, however, is empty, cognizant, and manifests everything,
This is how mind is empty.*

*From the natural expression of this luminous and empty mind,
An unlimited variety of appearances arise.
Though these arise, like reflections in a mirror,
There is no duality, since they are one in the state of being empty.
This is how appearances are empty.*

*Appearances and emptiness are primordially beyond duality.
Since the mind is empty, appearances are unhindered.
Within this emptiness, ungrasped, appearances are vividly displayed.
Appearance does not obstruct emptiness,
And though it appears, its nature is primordially empty.
For the practitioner who realizes that the nonduality of appearance and
emptiness
Is like a rainbow in the sky and like the moon in water,
All phenomena of samsara and nirvana are an illusory spectacle.*

*When observing this performance of nondual appearance and emptiness,
The practitioner with unwavering mind is at ease.
Is it like that or not, fortunate children?
Between the emptiness and appearance of your mind,
Is it possible to make a division or not?
Observe this and then you will know
That appearance and emptiness are primordially beyond duality.
This is how appearance and emptiness are nondual.*

*This self-luminous, vividly clear and keenly awake, self-existing
awareness,
In which appearance and emptiness are nondual,
Is the mind in which the three kayas are spontaneously present.
Maintain it day and night in a continuous practice beyond sessions and
breaks, my heart children.
This is how nonduality is the natural freedom.*

Song 12

Emaho!

Listen again to the song of this renunciant!

*Having accurately distinguished between the way in which
The three kayas are complete within the ground awareness
And how the three kayas are complete within the ground manifestations,
You shall realize that samsara and nirvana are the buddha realm of the
three kayas.*

*As to how the three kayas are complete within ground awareness,
Although this was previously explained, I will now expand on it:
The ground of self-existing awareness is like a sphere of crystal,
The emptiness of the crystal sphere is the nature of dharmakaya.
Its natural expression of clarity is sambhogakaya,
Its unobstructed basis for manifestation is nirmanakaya.
This is the way in which the three kayas are complete within ground
awareness.
They are forever beyond meeting and parting.*

*At the time the ground manifests from the ground awareness,
Like the five-colored light radiating from a crystal,
The pure manifestation of the realms of the victorious ones
And the impure manifestation of the universes with beings --
Whatever appears, its essence is empty, dharmakaya.
Its natural manifestation is sambhogakaya,
And the variegated unobstructed arising is nirmanakaya.
This is the way in which the three kayas are complete at the time of
ground manifestation.*

*This classification is rarely made elsewhere,
But it is necessary to accurately understand this point
Which I have learned through the excellent explanations of the
omniscient Longchenpa.*

*If you recognize this, then, primordially, the whole phenomenal world
Is the spontaneously perfect mandala of the three kayas,
And there is no other buddhafield of the three kayas to be sought
elsewhere.*

*Moreover, since all sentient beings of the six realms are the three kayas,
If they could but recognize their own nature,
They would all attain enlightenment
Without the slightest need for meditation.*

*Since the three kayas of the ground are essentially dharmakaya,
Do not regard them as being separate.
Also, the three kayas at the time of ground manifestation
Are the rupakaya, so do not regard them as being separate.*

*Dharmakaya and rupakaya are not separate,
But are of one taste in the empty state of dharmakaya.
When finally the ground manifestations dissolve back into the ground
itself,
And the mind of ground dharmakaya is realized,
That is the realization of the ultimate fruition.*

*Thereafter, without moving from the sky of dharmakaya,
The two rupakayas are displayed like rainbows
And unceasingly accomplish the benefit of beings.*

Song 13

Emaho!

Listen once again to the song of this renunciant!

*Contemplate how others have inflicted harm upon you in the past,
How they accused you, struck you and beat you.
How you were put to shame and deeply hurt.
Recollect it thoroughly in your mind and allow anger to arise.*

*The moment it arises, look directly into its essence, observe that which is
angry.
Where did it come from first? Where is it now?
Where will it go at last?
See whether or not there's a shape or a color, and so on.
Observed, it is primordially empty; there is nothing there to grasp.
Without abandoning anger, it is mirror-like wisdom.*

*Imagine in your mind with vivid detail
A woman of captivating beauty,
Whatever you desire to eat, such as meat and so forth,
Whatever you like to wear, such as clothes,
Whatever you may long for, such as horses and cattle.
Reflect on these and allow desire to arise.*

*The moment it arises, look directly into its essence, observe that which
feels desire.
Where did it come from first? Where is it now?
Where will it go at last?
See whether or not there's a shape or a color, and so on.
When observed, it is primordially empty; there is nothing there to grasp.
Without abandoning desire, it is discriminating wisdom.*

*When you feel sleepy, drowsy, or dull, allow this dullness to arise.
The moment it arises, observe its essence directly, and look into the one
who feels stupid.*

*First, from where did he come, where does he remain right now.
And finally, to where does he disappear?
Observe whether or not there is a shape, a color and so on.
When observed, he is primordially empty with nothing to grasp.
Without abandoning dullness, it is dharmadhatu wisdom.*

*Contemplate your social class, blood line, influence and wealth,
The beauty of your body and face, and the melodious tone of your voice,
And whatever virtues you have, such as learning, contemplation, or
meditation,
Skill in calligraphy, text recitation, and knowledge of the sciences,
As well as skill in religious ceremonies and in taming disciples.
When thus reflecting, allow the pride "I am much better than others" to
arise.*

*The moment it arises, look directly into its essence, observe that which is
proud.
Where did it come from first? Where is it now?
Where will it go at last?
See whether or not there's a shape or a color, and so on.
When observed, it is primordially empty; there is nothing there to grasp.
Without abandoning pride, it is the wisdom of equality.*

*Contemplate the influence and wealth of others which is greater than
your own,
Their virtues, knowledge and higher number of followers,
Their knowledge of the sciences, their excellent chanting and melodious
voice,
As well as their other qualities such as understanding of the teachings
and eloquence in worldly speech.
When thus reflecting, allow the envious thought of fearing others to be
superior to oneself, to arise.*

The moment it arises, look directly into its essence, observe that which is envious.

Where did it come from first? Where is it now?

Where will it go at last?

See whether or not there's a shape or a color, and so on.

When observed, it is primordially empty; there is nothing there to grasp.

Without abandoning envy, it is the all-accomplishing wisdom.

When you realize in this way, the kleshas are wisdoms.

Having abandoned realizing the kleshas,

What a joke, trying to find emptiness and wisdom elsewhere!

What a shame, that such a search will never find them!

In this way, once you have realized that the five poisons are empty,

It is not necessary, as in the above example,

To analyze the place of the arising, abiding, and ceasing, or the shape and color

Of any of the occurring thoughts of the five poisons,

This is because you have already recognized the five poisons to be empty.

So, without following thoughts, in the moment of their arising

Relax naturally and rest in the state of mind itself.

Without a doubt, thoughts will vanish spontaneously.

This is both the demonstration and method of training.

If you have already trained in this skill in the past,

From now on, whenever a klesha of the five poisons arises,

By means of previously having recognized its essence,

Emptiness and wisdom will arise together

Arising and dissolving will be simultaneous.

Arising and dissolving will be simultaneous!

*It is said in the teachings and life stories of the masters of the past,
"The more kleshas and thoughts, the more dharmakaya."
You should know that this is how it is.*

*For beginners, when thoughts of the kleshas arise too powerfully,
It is beneficial first to analyze and then to rest.
These are the oral instructions, so keep them in your heart!*

* * *

*This is the song which indicates how to spontaneously free the five
poisons.*

Song 14

Emaho!

Listen once again, heart-children!

*Wrap something smooth like cloth, around your body,
And observe your mind that thinks, "how soft!"
Now cover your body with something rough like yak's wool,
And observe your mind that thinks, "how rough!"
When observed, they are both of the same taste in being empty.*

*Look at a beautiful form such as a golden statue,
And observe your mind that thinks, "how lovely!"
Then look at a repulsive form like a toad,
And observe your mind that thinks, "how ugly!"
When observed, they are both of the same taste in being empty.*

*Put something delicious like molasses in your mouth,
And observe your mind that thinks, "how sweet!"
When tasting something bitter, like ginger,
Observe your mind that thinks, "how bitter!"
When observed, they are both of the same taste in being empty.*

*Smell something fragrant like sandalwood incense,
And observe your mind that thinks, "how sweet-smelling!"
Now smell something rank like the asafetida plant or garlic,
And observe your mind that thinks, "how foul!"
When observed, they are both of the same taste in being empty.*

*Listen to the music of the bell, sitar or flute,
And observe your mind that thinks, "how melodious!"
Now listen to the sound of stones or hands clapping together,
And observe your mind that thinks, "how harsh!"
When observed, they are both of the same taste in being empty.*

*Imagine that you are born a universal monarch
Who is ruling an empire of four continents
You are surrounded by an entourage of many queens and ministers,
Residing in a palace made of the five precious substances
And partaking food of a hundred different flavors.
When these scenes arise in your mind,
Observe your mind that thinks, "how delightful!"*

*Next imagine that you are a destitute beggar without a single attendant,
Lying in an earthen barn which has fallen in ruins,
Where the rain drips from above and moisture seeps in from the earth
below.*

*You suffer, tormented by many kinds of misery,
Afflicted with numerous diseases,
Like leprosy, that causes your hands and feet to fall off.
When these scenes arise in your mind,
Observe your mind that thinks, "how awful!"
When observed, both pleasure and pain are of the same taste in being
empty.*

*Having thus recognized the six sense perceptions to be emptiness,
It is, henceforth, not necessary to analyze according to the examples
mentioned above.*

*Since the sense perceptions are groundless, primordially free and empty,
When one of them arises, good or bad --
Relax naturally without chasing after them the moment they arise,
And rest in the state of mind itself.
Without a doubt, they will be spontaneously freed.*

* * *

*This is the song which indicates how to spontaneously free the six sense
perceptions.*

Song 15

Emaho!

Once again, noble children, listen carefully!

*Rest your mind loosely in naturalness and
See how the mind is when calm.
Observed, it rests calmly in the continuity of awareness.
Calm and yet empty, thus is the state of awareness.
Fortunate heart-children, you must understand this.
This is how calm resting is the mind's ornament.*

*Give rise to a thought and observe how it arises.
Since it does not depart even in the slightest
From the state of empty and luminous awareness,
Arising and yet being empty is thus the state of awareness itself.
Fortunate heart-children, you must understand this.
This is how arising is the play of the mind.*

*To illustrate this, no matter how many waves may rise,
They never depart from the ocean even in the slightest.
Similarly, whether still or in movement,
The mind never departs from awareness and emptiness even in the
slightest.
So rest, since whatever rests calmly is the state of awareness.
Rest, since whatever arises is the manifestation of awareness.*

*To believe that meditation is only when the mind rests quiet,
And maintain that there is no meditation when the mind moves
Is proof of not knowing the core of stillness and movement,
And of not having mingled stillness, occurrence and awareness.*

*For this reason, fortunate and noble heart-children,
Whether moving or still, mind is the continuity of awareness.
So, when you have fully comprehended stillness, occurrence and
awareness,
Then practice these three as one.
This is how stillness and thought occurrence are nondual.*

Song 16

Emaho!

*Fortunate and only heart children,
Listen with your undistracted and attentive ears!
Allow this harmonious song by me, the singing renunciant Tsogdruk
Rangdrol,
To be kept on the white snowy peaks of your heart.*

*When you are resolved that all phenomena are empty and of one taste,
You are free from accepting and rejecting samsara and nirvana.
Because you have realized that everything has one taste in being empty,
The delusion of fixating on enemy and friend collapses,
And there is no thought of dualistic fixation on self and other.
This is a condensation of many lengthy explanations.*

*In the great perfection, the ultimate summit of vehicles,
All of samsara and nirvana has neither ground nor root,
But is of one taste in being dharmakaya, the primordial state of
enlightenment.*

*In the state of the great perfection, there is no duality of gods and
demons.*

*In the country of the great perfection, there are no buddhas or sentient
beings.*

*In the ground of the great perfection, there is no being exalted or spoiled.
On the path of the great perfection, there is no being near or far.*

*In the fruition of the great perfection, there is no attaining or not
attaining.*

*In the Dharma of the great perfection, there is no acting or not acting.
In the meaning of the great perfection, there is no meditating or not
meditating.*

This is the way of the royal view of the great perfection.

*When you realize this view of the great perfection,
The gross and subtle concepts of the three gates are completely pacified.
Like wool soaked in water,
Your three gates remain in a calm and gentle state.
The samadhis of bliss, luminosity and nonthought arise
And like a mother's tenderness towards her only child,
You will feel unfabricated compassion for all beings wandering in
samsara
Who have no understanding of this view.
Know that these are the special qualities of the view of the great
perfection.*

*If you, after having resolved that everything is emptiness,
Discard virtue and indulge in evil actions frivolously,
This is the view of the demon of black freedom.
It is essential not to fall prey to this demonic view.*

These are the indications of the great perfection.

*These indications are of the utmost importance.
If you think that you are practicing the view
Without having realized that all the relative
Sights, sounds, and mental objects of the external world are emptiness,
Then what kind of practice is that?*

*Therefore, first, you should proceed like this:
Sometimes observe mind essence while supplicating the master.
Sometimes observe carefully while alternating between being tight and
loose.
When thus observing, the mind is filled with joy,
And everything appears vividly clear as emptiness.*

*Deeply felt convictions will surely arise, such as,
"Though I touch objects appearing externally, there is nothing there to
grasp." or "This is definitely the view!"
This is the time of gaining certainty in the view.
Do not corrupt it by fixation; relax in a state of nongrasping.*

*Even if you do not practice after receiving this transmission,
At the time of death and in the bardo,
You will recognize all the fears that may take place
As your own displays, the natural form of emptiness,
And you will attain enlightenment in the ground of primordial purity.*

*To practice without having received the transmission
Is like one who begins in error on the first day,
And is equally mistaken through the fifteenth day.
Without having realized all relative phenomena to be unreal,
What a huge lie it is to maintain, "I understand emptiness!"*

*According to this method of introducing your nature,
You should first remain in the presence of your master and resolve the
natural state.
Then there will be no errors.
Because of this, fortunate heart-children, take this teaching to heart!*

Song 17

Emaho!

Listen once again, fortunate and noble children!

*When you have understood the natural state of this view,
Completely cut off the ties of attachment and aversion to companions
and homeland.*

*In the solitudes of forest depths and in mountain dwellings,
Abandon all physical effort and remain in naturalness.
Cut the expression of your speech and stay silent.
Let the mind relax in a state like the sky beyond the realm of thought,
Without trying to accept or reject anything.*

*When mind is without reference point, that is the view.
Remain in the continuity of nonmeditation.
Attain the fruition of the great perfection beyond attainment.*

*At the time of resting evenly in the view,
Do not become entangled in a net of concepts, thinking,
"I am now resting in the state of awareness!"
Or "I am now being overpowered by dull and rampant thoughts!"
Relax into a free vastness of unimpeded clarity,
A state of translucent and wakeful openness, devoid of any object as
reference point.*

*Through conceptual mind, the truth beyond concepts will not be seen.
Through the teachings of action, the realm of nonaction will not be
reached.*

*If you wish to attain the truth beyond concept and action,
Don't fabricate anything, but rest in naked awareness.*

*The supreme view is free from grasping and fixation.
The supreme meditation is beyond accepting and rejecting.
The supreme action transcends effort.
The supreme fruition is spontaneous abiding, free from hope.*

*It is not seen by searching, so stop trying to track down the view.
It is not achieved by meditating, so discard fixed attention and focus.
It is not accomplished by acting, so stop fixating on illusions.
It is not found through effort, so leave behind hope of fruition.
Do not corrupt this unfabricated and naturally present wakefulness
By fixating and making preferences.*

*This present awareness, luminous and without concreteness
Is precisely the summit of all views.
This freedom from reference point and from the concept of being all-
pervading
Is precisely the summit of all meditations.
This natural resting, free from fabrication and fixation
Is precisely the summit of all actions.
This primordial and spontaneous presence which need not be sought
Is precisely the summit of all fruitions.*

*Look into the essence of the view, the luminous emptiness beyond
fixation.
Maintain the essence of meditation, the natural freedom without fixation.
In the essence of action, rest the six senses in naturalness.
The essence of fruition is the collapse of hope and fear.*

*The supreme king of the view is to be free from limitations and extremes.
The supreme king of meditation is to be without reference point.
The supreme king of action is to be free from accepting and rejecting.
The supreme king of fruition is to be without hope and fear.*

*Since there is nothing to see, discard fixation on the view.
Since there is no object of meditation, leave whatever happens to itself.
Since there is no act to perform, give up discriminating, accepting and
rejecting.
Since there is no object of attainment, abandon the hope for a result.*

*Whatever is, is, so do not fixate deliberately.
There is no, "this is it!" so do not affirm or negate.
There is no reference point, so do not make preferences.*

*In the primordially pure and self-luminous awareness,
There is nothing to view, as it transcends the realm of thought and
concept.
There is nothing to meditate upon, as its essence is groundless.
There is no act to carry out, as its natural freedom is beyond extremes.
There is no fruition, as it is beyond attachment to effort and practice.*

*Since its essence is emptiness, there is nothing to abandon or achieve.
Since its nature is luminosity-emptiness, effort collapses.
Since everything is unobstructed, there is no partiality.
Whatever arises, don't fixate on it!*

*A practitioner's mind is like the flight of a bird in the sky.
As its earlier path has ceased and is not visible,
The past thought, having ceased, is also not to be seen.
So, do not pursue it by fixating.*

*As the future path of a bird's flight is unmanifest,
Do not invite the thoughts of the future.
As the present flight of a bird is without color or shape,
You should not pinpoint your present thoughts and correct them with
antidotes,
But leave it to itself as it naturally is.*

*No matter what arises -- do not fixate on it!
This is the ultimate and essential practice.*

*When you do not hold on to whatever may appear,
The spontaneous dissolution of the kleshas are the great wisdoms
themselves.*

*The view is unborn, primordial freedom, transcending thought.
So, when you persevere in it, there is no object to view.
The meditation is naturalness, free and spontaneously abiding.
So, when you persevere in it, there is no object on which to meditate.
The action is illusory, free from accepting and rejecting.
So, when you persevere in it, there is no act to carry out.
The nature of fruition is the absence of hope and fear.
So, when you persevere in it, there is no fruition.*

*Throughout the three times, this mind is without root.
How delightful that it is vividly present without being cultivated!
In both the beginning and end, this dharmata is naturally pure.
How wonderful that without any effort it is primordially and utterly free.*

*This ordinary mind, unfabricated and natural,
Is the expansive buddha mind free from limitations.
Through the efforts of analyzing and cultivating,
You won't perceive the innate and natural state of mind.*

*In the natural dharmata, beyond thought and beyond discrimination,
There is no meditation and no nonmeditation, no distraction and no
nondistractedness.
Through this uncultivated naturalness, many beings have been liberated.*

*Freed and not-freed are ultimately nondual.
When you recognize this natural state, your mind is effortlessly at ease.*

*If you get caught by the thought of wanting nonthought,
Rising thoughts will drive you busily into the ten directions.
But, if you let loose and rest freely in the essence of awareness free from
coming and going,
You will be able to abide firmly like an unshakable mountain.
Understand the advice on this paradox, my children.*

*Although there is not even an atom to meditate upon,
It is extremely important to maintain unwavering mindfulness.*

Song 18

Emaho!

Listen once again, you fortunate children!

*External objects, nonexistent and yet apparent, the natural forms of
emptiness,
Do not need to be purified since they are primordially empty, like the
moon in water.*

*Internal thoughts vanish by themselves without a trace.
So, there is no need for the effort of applying antidotes against them.*

*As to the natural wisdom where phenomena and thoughts are
primordially free,
There is no need to enlarge upon accepting and rejecting hopes and fears.
Without dressing up this free and naked awareness
In the elaborate garments of mental fabrication,
Let it be relaxed, free and easy, in a state where no trace is left,
And let it rest loosely in vast and impartial equanimity.*

*Whichever thought may arise within this state,
You should recognize it to be the natural expression of unbiased self-
existing awareness.
Without pursuing anything, let go into empty space.
Let go of appearances and thoughts,
The evanescent, flickering, elusive display of dharmata.
At that very moment, you have arrived in the vast mind of
Samantabhadra.*

*This practitioner is called a Natsok Rangdrol Yogin
Of the primordially free and naturally accomplished great perfection.*

*Without having travelled, you have arrived at buddhahood.
Without having practiced, fruition is spontaneously accomplished.
Without being renounced, the kleshas are naturally freed,
And your realization is equal to that of the holy masters.
You have followed in their footsteps and brought all actions to
completion.
You should know, my children, that these are the crucial points.*

*By the kindness of the old father, Chokyi Gyalpo,
I, Tsogdruk Rangdrol, have now arrived
At the spontaneously perfect mind of nonaction.*

*Although this is the vital point, there are some who do not understand it.
Though everything is already done, they say, "I want to do it!"
Though it is already free, they say, "I want to free it!"
Though it is primordially resting, they say, "I want to put it to rest!"
Though it is already cultivated since the very first they say, "I want to
cultivate it!"
Though it is seen from the very beginning they say, "I want to see it!"
Though it is already reached they say, "I want to reach it!"*

*Some people put their hope into the view of mental fabrication.
Though they have learning, it is only of dead words.
Though they have understanding, it is only of concepts.
Though they claim realization, it is only boasting.
Though they meditate, it is only mental fabrication.
Though they analyze, it is only dualistic fixation.
Though they accomplish, it is nothing but samsara.
People who intellectualize dharmata
Certainly have no karmic connection to the innermost essence of the
great perfection.*

There is no need for action: the great perfection is never accomplished by deeds.

It is beyond the reckoning of both doing and nondoing.

In this nonmeditation beyond meditation, if you meditated, it would only spoil it.

In this non-viewing beyond viewing, what is there to look for?

In this non-searching beyond searching, there is no finding.

Awareness is thus utter openness.

But people without connection to the great perfection

Don't listen even when this is explained -- what a joke!

Whatever you observe manifests as the vast and expansive mind of primordial purity,

So, there is no duality of samsara and nirvana.

To give form to this realization in song

Will, without a doubt, please the victorious ones throughout the three times.

Should you ask, "If one spontaneously leaves alone

The external objects of deluded perception,

Won't one fall into confusion again?"

Ordinary people are deluded through ego-fixation,

While practitioners understand the ego to be free from ground and root.

Without trying to correct or alter, to accept or reject,

They just rest in naturalness free from fixation and are thereby not deluded.

If you ask, "Is there any way to go astray in these instructions?"

In this there is not a single way to stray or be mistaken.

Going astray occurs when you are attached and cling.

If you do not fixate on whatever arises,

How can there be any cause of straying or failure?

*However, when your awareness perceives an object,
Just to look at the essence of whatever thought may arise,
Should not be regarded as the practice of meditation.
The practice, at this time, is to maintain uninterruptedly
The lucid nakedness of awareness.*

*Furthermore, the nonthought of stillness
When awareness rests calmly without being diffused or concentrated,
Should also not be mistaken for the actual meditation practice
Of maintaining clarity and sharpness
Which is crystal clear and keenly awake.*

*If you do not understand this vital point,
But think that the essence of meditation is to observe occurrence and
stillness,
Then you will be deluded, my heart-children.*

*Mere stillness is just like a meditation god.
Mere occurrence is just like an ordinary person's thoughts.
Although you meditate on these, enlightenment will not be attained.*

*In short, until you perfect it, at all times
Maintain vivid awareness, naked and unimpeded clarity, like a crystal
sphere.
Having realized this, never be apart from that state.*

*It is said that the view of Cutting Through, put into a single point,
Is to strip awareness to nakedness and maintain it in vivid clarity.
This vital point is of sole importance.
It is a hundred lines condensed into one.
So know this, my fortunate heart children.*

Song 19

Emaho!

*Once again, heart children, listen with respect!
I shall now teach the four great guidelines for being without error.*

*The great guideline for the unerring view
Is this vividly clear, present wakefulness.
Since it is clear and free of error, it is called a guideline.*

*The great guideline for unerring meditation
Is this vividly clear, present wakefulness.
Since it is clear and free of error, it is called a guideline.*

*The great guideline for unerring action
Is this vividly clear, present wakefulness.
Since it is clear and free of error, it is called a guideline.*

*The great guideline for unerring fruition
Is this vividly clear, present wakefulness.
Since it is clear and free of error, it is called a guideline.*

*Next, I will teach about the four unchanging great stakes.
The great stake of the unchanging view
Is this vividly clear, present wakefulness.
Since it is stable throughout the three times, it is called a stake.*

*The great stake of unchanging meditation
Is this vividly clear, present wakefulness.
Since it is stable throughout the three times, it is called a stake.*

*The great stake of unchanging action
Is this vividly clear, present wakefulness.
Since it is stable throughout the three times, it is called a stake.*

*The great stake of unchanging fruition
Is this vividly clear, present wakefulness.
Since it is stable throughout the three times, it is called a stake.*

*There are a vast number of different viewpoints,
But in the present wakefulness, self-existing wisdom,
There is no duality between the viewer and that which is viewed.
So, do not watch the view, but look to the watcher.
When the watcher is not found after searching,
That is the time of bringing the view to the stage of exhaustion.*

*This view without anything to be viewed,
Which has not strayed into a complete void and blank nothingness,
Is the present wakefulness, vivid and unfabricated.
This is precisely the view of the great perfection.*

*There are a vast number of different meditations,
But in the unimpeded clarity of the ordinary mind of nowness,
There is no duality between meditator and that which is meditated upon.
So, do not meditate on the meditation, look toward the meditator.
When the meditator is not found after searching,
That is the time of bringing meditation to the stage of exhaustion.*

*This meditation, without anything to be meditated upon,
Is not overpowered by drowsiness and agitation, gloom and sluggishness.
To rest evenly without fabrication
In the present wakefulness, natural and self-luminous,
Is the meditation practice.*

*There are a vast number of different actions,
But in the single bindu, the wisdom of self-existing awareness,
There is no duality between the actor and the acting.
So, do not act out the action, look for the actor.
When the actor is not found after searching,
That is the time of bringing action to the stage of exhaustion.*

*This action, without any act to carry out,
Has not fallen under the power of habitual patterns and delusion.
To refrain from altering and correcting, accepting and rejecting
This present wakefulness, natural and self-luminous,
Is precisely the perfect action.*

*There are a vast number of different fruitions,
But in the self-existing awareness in which the three kayas are
spontaneously present,
There is no duality between the accomplisher and that which is
accomplished.
So, do not try to accomplish a goal, but look for the accomplisher.
When the accomplisher of fruition is not found after searching,
That is the time of bringing the goal to the stage of exhaustion.*

*This fruition, without anything to be accomplished,
Has not come under the power of acceptance and rejection, hope and
fear.
To realize the self-luminous and spontaneously perfect present
wakefulness,
The emptiness where the three kayas are naturally manifest,
Is precisely the primordially enlightened fruition.*

Song 20

Emaho!

Once again, noble children, listen well!

*In this way, when you have maintained the view without distraction
Then later, even if you completely let go and leave things as they
naturally are,
There will be no coming or going from the true state.*

*When appearance and emptiness are inseparable,
That is the time of having actualized the view.
When dreaming and being awake are without any difference,
That is the time of having actualized the meditation.
When happiness and suffering are without any difference,
That is the time of having realized the action.
When this life and the next are not different,
That is the time of having realized the natural state.
When mind and space are without any difference,
That is the time of having realized the dharmakaya.
When your mind and Buddha are not different,
That is the time of having realized the fruition.*

Song 21

Emaho!

Listen to me once more, heart children!

*Regard this material body as the moon reflected in water.
Let all the expressions of your voice be made in the manner of an echo.
Allow the thoughts of your mind to be spontaneously cleared.*

*Without fixating, experience all these sights, sounds and mental objects
Like an illusion, a mirage, or a dream,
Like a reflection, or like the moon in water,
Like a gandharva city, a distortion of sight, or like an apparition,
Like a water bubble, or like an echo.
In all the activities of your life, act from this state of nonfixation.*

*Do not split your practice into sessions and breaks, but practice
unceasingly day and night.*

*Within the state of naturalness, do not try to alter or correct your
thoughts.*

*In the luminous emptiness free from fixation where the natural
expression is spontaneously freed,
Rest so as to leave no trace, without solidifying, cultivating, or using
effort.*

*Like the traceless path of a bird in the sky,
Leave alone all the past thoughts that have gone.
Leave alone the present wakefulness like a totally clear sky.
Leave alone thoughts of the future like a water mill where the stream is
cut off.*

*Leave thoughts loose and free without creating anything.
Rest at ease in the state of unfabricated vast openness.*

*Leave alone the gross and the subtle thoughts, the three and five poisons
and so forth,
Like thieves entering an empty house.
Leave alone all the perceived objects of the six senses such that no trace
remains,
Like the collapse of an illusory city.*

*In short, arising, abiding and ceasing, the ground, path and fruition,
The view, meditation, action and goal, the time, place, words and
expressions,
The meditator and that which is placed in meditation, the liberator and
what is liberated --
In the natural luminosity beyond preferences,
All these have nothing on which to fixate, to force, to accept or reject.
Like a drop of water dissolving in a vast ocean,
All phenomena are primordially pure in the space of mind.
Gain confidence in this and, without fixation, make a final decision.*

*When you have meditated in this way and many thoughts arise,
You don't need to feel depressed thinking, "I can't meditate!"
The mind is empty whether it moves or is still.
Since all that arises is the continuity of awareness,
Rest freely in the unfabricated innate state,
Without negating or affirming, accepting or rejecting.
Thus, thoughts will certainly be spontaneously freed.*

*When people of lesser capacity cannot remain in the natural state,
They should alternate between analyzing and resting, like at the time of
the pointing out instruction.
Or, they should push thoughts to their breaking point,
Generating desirable or undesirable thoughts;
In various ways, one after another,
Until their minds have become exhausted.
Finally, not desiring to continue this further, they should rest loosely.*

*Or you can visualize the perfect master in your heart
And keep your mind focused on him for a long time.
Afterwards, rest in a state of awareness free from fixation.*

*Or, visualize a bindu in the center of your heart,
Which descends until it reaches the universal base.
It is certain that diffused and rampant thoughts are thereby completely
cut.
When agitation is cut, rest in the state of awareness.*

*If drowsiness is predominant, sharpen your gaze.
Strip awareness to nakedness and maintain it in vivid clarity.
Or, imagine your mind in the shape of a bindu,
Then, when the image is clear, shout PHAT.
Instantly like a strongly shot arrow, it shoots out of the aperture of
Brahma,
And mingles completely with the sky.
After this, imagine the characteristics of space,
Thereby it is impossible for drowsiness not to be cleared.
When the drowsiness has dissolved, rest in the state of nonfixation.*

Know that these are the oral instructions.

*Without being tied by the thought of desiring nonthought,
Expand and elevate the scope of awareness.
Completely let go into evenness and be at ease, carefree and untroubled.*

*At first, thoughts are like a river running in a gorge.
In the middle, thoughts are like the steady flow of the river Ganges.
Finally, like all rivers they are of one taste in the ocean,
Rest in the meeting of the mother and child luminosity.*

*In particular, whatever happens, sickness, harmful influences or magical apparitions,
Without trying to change or correct them with rituals,
Act from a state of equanimity where these experiences become the same in equal taste.*

*Go to a frightening and terrifying place
Such as a deep forest, a charnel ground, a lake island or a grove,
A cave, a desolate house, or in front of a solitary tree trunk.
Then transform your body, the universe and beings, all that appears and exists, into amrita,
And offer it to the victorious ones and their sons in the ten directions.
Imagine that they are pleased, and with a loving expression, they melt into light.
The whole of samsara and nirvana becomes filled with luminous nectar.*

*With this ambrosia which liberates by taste,
Satisfy the Guests of Qualities, the samaya-holders and the dharmapalas,
The Supreme Object of Compassion, the beings of the six realms,
Your karmic creditors, harmful influences, obstructing forces, and evil spirits,
And all sentient beings equal to the limits of space.
Resolve that all of samsara and nirvana are of one taste in being mind.*

*Then, while in the state of dharmakaya, your own unfabricated mind,
You should walk, sit, jump, or run,
Speak, laugh, cry, or sing,
And be subdued, wild or disgusted.
Having acted in these crazy ways, rest finally in a state of peace and ease.*

*At night, when lying peacefully in the natural state,
Completely free from all concerns and diffused or concentrated thoughts,
With perfect unborn mindfulness, sleep in the innate nature.*

*If you do this, your sicknesses and negative influences will be pacified
spontaneously,
Your view and meditation will progress, and your realization will be like
the sky.
Your meditation will be self-luminous and your actions will be like those
of a carefree child,*

*Free from all reference points, spontaneous as a madman.
Without the duality of self and other, you are like a noble being.
Like an echo sounding, whatever you say is free of fixation.
Not attached to anything, you are like a garuda soaring in the sky.
Free from fear and anxiety, you are like a lion.
Like the sky cleared of clouds, everything is primordially freed.*

*Such a practitioner is a genuine sugata and vidyadhara.
He is worthy to be fervently respected and honored above one's head,
And is far superior to the wish-fulfilling gem.*

Song 22

Emaho!

Once again, you fortunate ones, listen to the song of Jatang!

*Vairocana is not outside, but within.
The dharmadhatu wisdom, mind free from complexity,
The very essence of dullness, spontaneously freed --
This is the true Buddha Vairocana.*

*Vajrasattva is not outside, but within.
The mirror-like wisdom, the expression of awareness as unobstructed
perception,
The very essence of aggression spontaneously freed --
This is the true Buddha Vajrasattva.*

*Ratnasambhava is not outside, but within.
The wisdom of equality, free from acceptance and rejection, approval
and disapproval,
The very essence of pride spontaneously freed --
This is the true Buddha Ratnasambhava.*

*Amitabha is not outside, but within.
The discriminating wisdom, bliss and emptiness dissolving in space,
The very essence of passion spontaneously freed --
This is the true Buddha Amitabha.*

*Amoghasiddhi is not outside, but within.
The all-accomplishing wisdom, naturally free and unimpeded awareness,
The very essence of envy spontaneously freed --
This is the true Buddha Amoghasiddhi.*

Song 23

Emaho!

*Once more, fortunate and only heart-children,
Listen joyfully to this vajra song!*

*When you have gained realization in this way,
The whole phenomenal world is the book of oral instructions and the
real mandala.*

*On the multicolored parchment of appearances,
Awareness, the bamboo pen of self-existing wisdom,
Inscribes the letters of nonfixation that are groundless and primordially
free.*

This is read as the nonduality of appearance and emptiness.

*On this spontaneously perfect mandala of the three-thousandfold
universe,*

Is sprinkled the water of naturalness

The pathways are the natural lines of the design

And your footsteps are the drawings in colored powder.

Your own appearing yet empty body is the form of the divine yidam.

*Your speech, resounding and yet empty, is its vajra recitation,
while your naturally freed and unfixated thoughts are the mind of the
deity.*

The movements of your arms and legs are mudras

And eating and drinking is the dharmata offering.

All appearance of form is the body of the deity.

All sounds and speech are musical offerings.

Beyond keeping and breaking, this is the naturally fulfilled samaya.

*Whatever else such a practitioner does,
He does not need to depend on the teachings of effort, cause and effect.
Because in the state of the luminous dharmata,
The instructions, the stages of development, and the samayas are all
complete.*

*The special quality of the great perfection, fortunate heart-children,
Is the swift and effortless attainment of the marvelous and wondrous
siddhis.*

*If you truly practice in this way,
All the concepts of samsara and nirvana are liberated into the primordial
ground,
Like clouds vanishing into the sky.*

*When you realize this luminous dharmakaya of self-existing awareness,
Radiant as the unobscured sun,
You will be able to revive the dead, to comprehend all secrets,
And to convert beings by displaying various miraculous powers.*

*Having perfected the virtues of all the paths and levels,
People of superior capacity are liberated in this very life.
Those of mediocre capacity are liberated at the moment of death.
The ones of inferior capacity will be liberated into the ground of
primordial purity in the intermediate state.*

*Thereafter, continuously remaining in the inner space without separation
from the wisdoms of the three kayas,
They will display emanation bodies to tame whoever needs in whatever
ways are necessary,
Thus ceaselessly benefiting beings.*

*Keep the meaning of these words in your heart,
And the sun of happiness will surely arise from within.*

*The one who composed this realization in songs,
Is the renunciant Tsogdruk Rangdrol.
By its virtue, may many fortunate disciples
Swiftly purify the stains of ignorance, kleshas and concepts
Into the original space of primordial purity,
And attain fruition in this very life.*

Prologue

These melodious songs of the view of Cutting Through according to the Luminous Great Perfection, enabling one to swiftly traverse all the paths and bhumis, entitled *The Flight of the Garuda*, were composed based on the following texts of The Great Perfection:

Rig pa gcer mthong gi ngo sprod, Transmission to the Direct Vision of Awareness, composed by Orgyen Rinpoche (Padmakara).

The *mdzod bdun*, The Seven Treasuries, by Omniscient Longchenpa. The *shing rta gsum*, The Three Chariots, *rdzogs chen rgyab chos nam mkha'i skor gsum*, The Sky Trilogy Treatise of the Great Perfection, *zab don rgya mtsho'i sprin phung*, The Ocean-like Cloud Banks of Deep Meaning, *rdzogs chen mkha' 'gro snying thig*, The Great Perfection Innermost Essence of the Dakinis, *sangs rgyas lag bcang*, The Buddha in the Palm of the Hand, all by Longchenpa, as well as numerous other teachings of the Great Perfection derived from various termas.

With these texts forming the base, these songs were ornamented with the oral instructions of my masters as well as with my own meditation experience. They were composed in order to benefit many devoted disciples by Jatang Tsogdruk Rangdrol. May they be the cause of bringing endless benefit to the teachings and to beings. These vajra songs were sung for the benefit of the fortunate ones who are striving for liberation.

The time they should be sung is when the practitioner is experiencing the view. The manner in which they should be sung is as Vidyadhara Shri Singha said:

*The mind of the buddhas is all-pervasive.
The mind of sentient beings is in fragments.
To develop a scope like the sky has great
benefit.*

So, as he said, elevate the scope and expand the limits of awareness. Extend it infinitely, as vast as space. Then sing these vajra songs within the openness of the all-pervasive nature of mind, and it shall greatly improve your view and meditation.

Translator's Afterword

Although this English translation reflects little of the depth and beauty of the songs in the Tibetan original, by the power of the insight and aspiration of Lama Shabkar Tsogdruk Rangdrol, may they bring benefit to whomever encounters them.

This was compiled according to the wish of Tulku Chokyi Nyima Rinpoche and is based on his oral commentary as well as that of Khetsun Sangpo Rinpoche. In addition to oral instructions from Tulku Urgyen Rinpoche, and with doubts cleared by numerous other learned lamas such as Nyoshul Khen Rinpoche, this translation was completed on the first of May, 1983, by Erik Pema Kunsang with the help of many good Dharma friends.

THE UNION OF MAHAMUDRA AND DZOGCHEN

The Direct Instructions of the Great Compassionate One

by

Karma Chagmey Rinpoche I

Namo Mahakarunikaye.

Song 1

Summarizing the Profound Teachings

Emaho!

The sutras, tantras and philosophical scriptures are extensive and great in number.

But, life is short and intelligence limited so it is hard to cover them completely.

You may know a lot, but if you don't put it into practice,

It's like dying of thirst on the bank of a great lake.

Likewise, it sometimes happens that a common corpse is found in the bed of a great scholar.

The scriptures of the sutras and tantras and the words of the learned and accomplished ones of India and Tibet

All have great blessings but are difficult for ordinary people to grasp.

Though they are indispensable for teaching in a monastic college,

For one-pointed practice they are of little use.

This "pointing-out instruction of the old lady" is more beneficial for your mind than all of the others.

*All the innumerable and profound teachings, such as Mahamudra and
Dzogchen,
Which are decisive and unmistakable in each root text,
Are indispensable when teaching disciples who will hold the Dharma-
lineages.
But for personal practice, for the sake of the future,
It is more profound to condense them all into one.*

*To grasp precisely and unmistakably the various traditions of the Dharma
Is necessary for upholding the doctrinal teachings.
But if you are concerned with the welfare of your future,
It is more profound to train in being non-sectarian, seeing all of them as
being pure.*

*It is necessary to focus your mind on one single and sufficient master,
If you are to be his chief disciple.
But if you wish to have the virtues of experience and realization dawn
within you,
It is more profound to combine all the teachers you have met into one,
And to visualize him as the buddha resting on your crown and to
supplicate him.*

*The different recitations for various development stage practices
Of numerous yidam deities in the sections of tantra
Are indispensable if you are to give empowerments as a great master.
But as a means for purifying your own obscurations and attaining
accomplishment,
It is more profound to practice one deity and mantra which includes
them all.*

*The innumerable practices of the completion stage, with and without
reference point,
Are indispensable for expounding the innumerable meditation manuals.
But as a means for the virtues of experience and realization to dawn
within you
It is more profound to sustain the essence, which is the embodiment of
them all.*

*There are many ways of demonstrating the view,
Such as cutting through fabrications from outside and from within.
But, just as smoke vanishes when the flames in a fireplace are
extinguished,
It is more profound to cut through the root of mind.*

*Although there are numerous meditation techniques, both with and
without concepts,
It is more profound to practice the unity of luminosity and emptiness,
The development stage completed by mere recollection.*

*Although there are numerous kinds of behavior, high and low, coarse
and precise,
It is more profound to exert yourself as much as you can in practicing
virtue and abandoning evil deeds.*

*Although numerous things have been taught about attainment, the time
of reaching fruition,
It is more profound to possess the definite certainty of attainment
After having practiced unmistakably the view, meditation and action.*

*Although bodhisattvas who have accomplished the levels
Are not obscured even by severe wrongdoing or misdeeds done for the
sake of the teachings,
Since people like us have to fear the lower realms
It is more profound to shun, without involvement, wrongdoing and severe
faults.*

*Moreover, without self-interest and for the general benefit of beings,
It is profound to seal your practices, such as offering and giving, copying
teachings and reciting texts,
With a dedication free from conceptualizing the three spheres.*

Song 2

Taking Advantage Of The Difficult To Find Human Body

Kyemaho!

*There are many aeons, but it is rare that the sacred teachings flourish.
There are many realms, but it is rare that a buddha appears.
Although a buddha appears, it is rare that the teaching will remain.
Among the six kinds of beings it is rare to obtain a human form.*

*Among the four continents it is rare to be born in Jambudvipa.
Within Jambudvipa, it is rare that the sacred Dharma flourishes.
Although one is born here, it is rare to have all one's senses intact.
Although one may have all one's senses, it is rare to have any thought of
the perfect Dharma.*

*Although one wishes to practice, it is rare to find a qualified teacher.
Even though one may meet one, it is rare to receive instructions on
practice.
Even though one may receive them, it is rare to be ripened through the
empowerments.
Although these two may come together, it is rare to recognize one's
essence.*

*All these rarities you have now obtained.
This is not an easy thing -- it is the result of aspirations from former lives.
So now, turn your back on samsara.*

*If you are unable to do that, you will for certain be nothing more
Than someone returning empty-handed from an island of precious
jewels.*

*There is only the slightest possibility that such conditions will come
together in the future.*

*In particular, the secret mantra, the unexcelled Vajrayana,
Will not be taught by the thousand buddhas beginning with Maitreya,
So there is no other hope of receiving it.*

*You have now obtained this precious human form, which is difficult to
find.*

*If you don't make use of this, it will be abandoned and discarded in no
time,*

*Only to be eaten by birds and dogs or cremated by fire.
So, take advantage of this now, otherwise it is pointless.*

Purely keep the vows and samayas you have taken.

*Keep the one day-precepts on the new moon, full moon and on the
eighth day, etc.*

To make use of your hands, make one hundred prostrations every day.

To make use of your feet, circumambulate holy objects.

*To make use of your tongue, exert yourself in chanting and in recitation
of the six syllables.*

*To make use of your possessions, be diligent in gathering the
accumulations.*

To make use of your mind, train in emptiness and compassion.

*You should make use of this illusory body which you have temporarily
borrowed from the four elements,*

And, if necessary, be able to sacrifice it.

*Like a traveller who is well-equipped with pack-animals and provisions,
When traveling on, you will have no misery.*

Song 3

Thinking of Impermanence, Cause and Effect

Kyema kyihu atsamana ang!

When this vessel-like world disintegrates, it will be destroyed by fire and water.

Years are also impermanent, as the year-cycle gradually turns.

The months, and seasons, heat and cold,

And the half-yearly cycles alternate while the hours dwindle away,

With the rising and setting of the sun and the moon.

The contents, sentient beings who inhabit the world are born, grow old, fall sick and die.

The changes of impermanence are like the ripples on water.

It is impossible, among all compounded things to find even one that will remain forever.

The end result of birth is death and the end result of rising is falling.

The end result of youth is deterioration and the end result of gathering is depletion.

The end result of meeting is parting -- these one cannot avoid.

The perfect Buddha, the pratyeka-jinas and the arhants,

And all the ones who attained the supreme and common siddhis

Must all, in the end, leave their bodies behind.

Where is there someone who is superior to them?

Since even Brahma, Indra and the universal monarch,

The king of half the world, as well as

All the great kings of India, Tibet, Mongolia and so forth, had to die.

How can there be any certainty as to the time of death for ungifted commoners?

*There are four hundred kinds of sicknesses, one hundred thousand types
of obstacles,
And innumerable dangers to life and limb.
Like a flame in a hurricane, there is no certainty as to when you will pass
away.*

*Like a criminal being led to the scaffold,
You approach death with each passing year, month, and day
One day, you will meet with Yama, the Lord of Death.*

*When medicine, protection, and the power of healing ceremonies have
failed,
There will come a day when you will become a corpse.
Just like the setting sun approaching the mountain-tops,
There will come a day when your death cannot be postponed.*

*Without power to take along your relatives and attendants,
There will come a day when you must depart alone.
You may have great wealth, but no freedom to take along even one day's
provisions.
Likewise, there will come a day when you must leave empty-handed.*

*Roaming aimlessly alone through unknown lands,
There will come a time when there is no certainty as to your destination.
Your pains and agony may be great, but there will be no way to share it
with others.
There will come a time when you will undergo difficulties.*

*Without recognizing the dissolution stages or the luminosities of
"manifestation" and "increase,"
There will come a time when you are at a loss about what to do.
When the sounds, colors and lights, and the peaceful and wrathful deities
dawn,
An evil person will feel alone and as if surrounded by a whole army.
There will come a time of tremendous panic, fear and terror.*

*Carried off by the terrifying and fearsome messengers of Yama,
Your "inherent god and demon" will reveal your virtues and evil deeds.
Lying will not help, as they will be evident in the "mirror" and the
"register,"*

There will come a time when you will regret your past misdeeds.

*You may desire some merit, but at this time there is nowhere to buy or
borrow it.*

*The Lord of Death will be separating the white from the black.
If you want to be without regrets at that time and still don't practice right
now,*

You are fooling yourself, being silly and senseless.

*At present you cannot bear even the touch of a fire's spark,
But the flames of hell are seven times hotter than the fires of this world.
How will your mind be able to bear having to be boiled and burned for
aeons,*

Without even being able to die?

*When you cannot bear just wearing thin clothing for even a single
winter's day,*

*What will you do when, without being able to die,
You are enclosed within ice, without clothes, freezing for aeons?*

*When you keep fasting-silence right now, you feel completely dizzy.
Later on, for thousands of years, without hearing even the words "food
and drink,"*

What will you do when, at that time, you are not even able to die?

*At present, if some one calls you "old dog," you pull out your knife.
But what will you do if you are actually reborn as a dog?*

*Right now, it is enough just to flee from an army or an enemy,
But what will you do if you are born in the realm of the demi-gods?
At present, you feel despair at the slightest degradation,
But the misery of a fallen god is unbearable.*

*The sufferings in the three lower realms is intolerable.
The pleasures of gods and humans are impermanent and totally
transient.*

*Birth, old age, sickness and death are like ripples on water.
The ocean of samsaric misery is deep.*

*Since one fears this endless terror, without any chance for escape,
One should shun misdeeds as if they were poison
And follow these sacred teachings which bring benefit as if they were the
antidote.*

Venerate the Three Jewels, the supreme protection.

*If you don't understand the meaning of what I have explained here,
Look, then, to these examples which are obvious.
Even when the present kings assemble their armies,
It is hard for them to gather more than thirty thousand.
Also, it is rare to find more than three hundred thousand human beings
in one vassal kingdom.*

*The number of insects in summertime on just a single mountain slope,
Far surpasses the amount of humans in the domain of a great king.
Likewise, the number of ants in a single ant hill is higher than all the
troops of a great ruler.*

*To see whether or not a human form is hard to find, think of the previous
example.*

*Consider the equally strong brothers from the same parents -- some are
rich, some poor and some destitute.*

Some have short lives, sickness and a lot of misery.

Some are rarely sick, have a long life and are mostly happy.

Although they are alike in having obtained a precious human form,

Some are powerful and others are destitute,

Some are rich and others starving and desolate.

*This is not because some are strong and others weak, some clever and
some dumb,*

Examine this to see that it results from the karma of past lives.

*All human beings, since the beginning of the aeon until this day,
Feared death but still found no way to avoid it.
Since not even one single person is left behind alive,
Try and estimate how many of your acquaintances have died.
They died last year, and this year more will die.
You are also not beyond this in the slightest.*

*Everyone knows that there is death and one needs the Dharma when it
happens,
Yet we fool ourselves by thinking there is plenty of time.
Nowadays it is said that a life-span is about forty years.
Try and think, reflecting upon how many people have died
Who were the same age or younger than yourself.*

*Still, we think we won't die right away.
We use our time on defeating enemies, taking care of relatives,
Making preparations and taking pleasure in misdeeds.
Without fulfilling our plans, we are all taken away by the Lord of Death.
Realize that you are also not exempt from this, and practice the perfect
Dharma.*

*The method for intending to practice, for entering the Dharma,
And for reaching perfection in Dharma practice is the pure teaching on
sincerely thinking of death.
If you don't take the thought of death to heart,
Your Dharma practice will only stray into self-aggrandizement and the
performance of rituals for pay.
It is therefore a profound teaching to take to heart the thought of death
Three times every single day.*

Song 4

The Meditation Session

Ema!

*Now for the meditation teaching on the main practice.
There are first some things to understand and then some things to train
in.*

*First, gain an understanding of these things to be understood.
As much as you can, practice the meditation sessions of the things to
train in.*

*Since no one else is going to save you from the miseries of samsara,
Entrust yourself to the unfailing Three Jewels.
The Buddha, Dharma and Sangha, according to the sutras,
And the gurus, yidams and dakinis, according to the tantras,
Are all, ultimately, contained within the Body, Speech and Mind of your
master.*

*To entrust yourself to him with complete confidence is the "taking of
refuge."*

*Because all sentient beings have been your kind parents,
It is not sufficient to attain buddhahood for just oneself alone,
The seed of enlightenment is the vast aspiration
To establish them all in the state of buddhahood.*

*Buddhas and sentient beings are of equal kindness in benefiting
Ones own attainment of complete enlightenment,
Because without practicing the six transcending actions,
There is no way to attain perfect buddhahood.*

*Poor and destitute beings are the object for practicing generosity.
The objects for cultivating compassion are sentient beings who suffer.
Even all your enemies and those who make obstacles returning harm for
help
Are aides to enlightenment since they support the cultivation of patience.*

*By realizing this, generate the courage of the noble aspiration
By yourself establish all beings without bias or partiality,
In the state of buddhahood.
That is the profound teaching called "generating bodhicitta."*

*Without confessing it, even the tiniest misdeed can become severe;
As each day passes, it grows and increases.
If you sincerely confess it, there is no misdeed which cannot be purified,
Just as even dirty clothes can be cleansed with water.
The misdeeds one has done in the past are like strong poison that one
has swallowed.
If you feel remorse, they are easily purified.
But the arrogance of thinking you can handle it is more difficult to purify.
Therefore, resolve firmly to never commit them again.*

*You may think to do misdeeds doesn't matter because you can just
confess them afterwards.
But the Buddha has taught that then they will not be purified.*

*Visualize your master, who embodies the Three Jewels, above your head.
To confess before him is called "the power of the object."
There are many means of confession but reciting the six syllables is the
most profound.
Exert yourself as much as you can in accumulating merit.
Make mandala offerings, since they are easy to do and give the greatest
merit.*

*We haven't the karmic fortune to meet the limitless
Buddhas of the ten directions, the Bodhisattvas or the many
accomplished masters.*

*Therefore the master who confers empowerment, explains the tantras and
gives you oral instructions,
Is more kind than all the enlightened ones.*

*Even though your teacher may be an ordinary person,
If you supplicate him with devotion, seeing him as Vajradhara,
The good qualities of experience and realization will grow forth and
increase.*

*This fact is taught to be the compassionate influence of all the buddhas.
Therefore, visualize the master and supplicate him.*

*After having entered the gate of Dharma and received empowerment,
scriptural transmissions and instructions,
If you don't observe your vows and samayas
It will ruin you just like medicine that has turned into poison.*

*If you don't know the details of how to observe them and have difficulty
keeping them,
It will suffice to keep them condensed to their essence, in the following
way:*

*To place your total confidence in the Three Jewels,
Will suffice for keeping all the refuge precepts.
To refrain from ever causing harm to others
Will suffice for keeping the disciplines and precepts of Individual
Liberation.*

*Dedicate all your virtuous deeds to the universal benefit of all beings.
To try to benefit others as much as you are able,
Will suffice for keeping the Bodhisattva precepts.*

*Regard your root-guru as being inseparable from the yidam.
To refrain from entertaining any wrong views about him
Will suffice for keeping all the samayas of Secret Mantra.*

*The masters will bestow blessings and the yidams will grant their siddhis
To the one who keeps the precepts and samayas in this way.
It is certain that the dakinis and Dharma protectors will clear away the
obstacles.*

*Having understood this, now follows the meditation session that one
should train in.*

*Visualize on the crown of your head, a lotus and moon disc,
The Buddha Amitabha, who is the single embodiment of the Three
Jewels,
As well as the root and lineage masters with whom you have a
connection.*

*Then, perform whichever brief or lengthy refuge and bodhicitta liturgy
that you know.*

*Recite the lines of the mandala offering, imagining that you offer
The four continents, Mt. Sumeru and various precious things,
As well as your body, possessions and the root of virtue.*

*With remorse for your past misdeeds, recite the lines of confession and
the six syllables.*

*Milk-like nectar will then flow down from the bodily form of Amitabha,
Enter through the crown of your head and fill up your entire body.*

*All your misdeeds and obscurations in the form of liquid soot
Will stream out through your lower openings as well as the soles of your
feet,*

*And penetrate down through the earth where it is consumed by Yama,
the Lord of Death.*

*By his satisfaction and contentment, your "life-debt" has been repaid and
the "life-ransom" given.*

Your body then becomes as immaculate as a sphere of crystal.

*Generate devotion towards the Buddha, your master, sitting above the
crown of your head,
And repeat whichever supplication you know.
Or recite the essence of supplications, the Vajra Guru Mantra.*

*Amitabha, the embodiment of all masters and the Three Jewels,
Melts into light and mingles inseparably with you.
His enlightened Body, Speech and Mind, and your body, speech and
mind
Mingle together, indivisibly, like milk poured into water.
Imagine that you have thus received all the empowerments and blessings.*

Song 5

How the Beginner Should Train Directly in Development and Completion

*The essential point, the unified path of development and completion,
Has something to be understood and something to practice.*

*The essence of the mind of all sentient beings
Is, since the very beginning, the essence of the enlightened ones.
That is to say, the empty essence is the non-arising dharmakaya.
The pure and distinct luminosity is sambhogakaya.
The manifold and unobstructed compassion is nirmanakaya.
The undivided unity of these three is the svabhavikakaya.
And their total changelessness is the mahasukhakaya.*

*They are, since primordial time, your natural possession.
They do not come about through the compassion of the buddhas, the
blessing of your teacher,
Or through a profound key point of your Dharma practice,
But because you possess them, since the primordial beginning.*

*If all the sutras and tantras agree on this point,
Why is it that one wanders through samsara?
The answer is that it is because of the confusion of not knowing ones
own nature.*

*For example, if a person has a stone in his fire-place containing gold,
He might, not recognizing it to be gold, undergo the misery of starvation.
Likewise, when your master points out your essence, it is an expression of
great kindness.*

*It does not help a starving person's hunger merely to be shown that he
has gold,
Unless he sells it, acquires grains, roasts and grinds them.
Then, having cooked and prepared a meal, he can satisfy his hunger.
Likewise, you should clear away confusion and be liberated
Through practicing that which has been pointed out by your teacher.*

*All the sutras of the greater vehicle and the tantras of the secret mantra
Agree that your mind is the "enlightened one."
But the sutras do not point out that one's body is a buddha.
Therefore, it is a longer path
Since it is taught that buddhahood is achieved after three "innumerable"
aeons.*

*The profundity of the fact that enlightenment is attained within one
lifetime through anuttara,
Is due to pointing out one's body to be divine.
It is therefore extensively taught in all the anuttara tantras
Such as Chakrasamvara, Guhyasamaja, the eight heruka sadhanas and
others,
That one's body is the mandala of deities.*

*In brief, the old and new schools all agree that the five aggregates are the
five buddhas,
The five elements are the five female buddhas,
The eight collections are the eight bodhisattvas,
And the eight objects are the eight female bodhisattvas.*

*In particular, in the center of your heart are the forty-two peaceful ones.
At the place of your throat are the pure vidyadharas,
Within your brain are the fifty-eight herukas.
They are all truly present in the forms of nadi, prana and bindu.*

*As a sign of that, through the nadi linking the heart to the eyes,
Rainbow lights and circles will manifest in the sky of Dzogchen.
At the time of death, your inherent dieties emerge from your body
And manifest in person filling the expanse of space.*

*Not recognizing them to be deities, you perceive them to be the Lord of
Death.*

*Panicking, afraid and terrified, you faint and fall into the lower realms.
For example, on a road where there is great danger
You will flee from your welcoming party thinking that they are enemies.
When pursued, it seems that you are being chased and you become
terrified.*

*But, when you recognize them you feel fearlessness and delight.
You can go to the pure realms when you recognize them to be yidam
deities.*

*In order to grow familiar with them right now,
You should practice seeing the major and minor circles of thogal.*

*For example, although a lodestone may contain silver,
It cannot be used without being melted down and purified.
Similarly, it is not enough just to know that your body is the mandala of
the yidam deity,
You should actually accomplish it through practice.*

*For example, although milk contains the essence of butter,
The butter will not appear if the milk is not churned.
Likewise, you might know that your mind is a buddha,
But, without practice, this buddha will not manifest.
Understand the meaning of this and put it into practice.*

*Although there are many yidams, noble Avalokiteshvara
Is the destined deity for Tibet who embodies all yidams.
Although there are many brief and extensive ways of visualizing,
This way of completion by mere recollection
Is convenient to practice and easy to understand.*

*For this reason, visualize your body in the form of the Great
Compassionate One*

*Who is white, has one face and four arms, in accordance with the liturgy.
In his heart center is a white lotus with six petals.
In the center of this is a HRIH, and on the six petals are the six syllables.
Visualize all of them standing upright, effulgent, sparkling and vividly
present.*

*The syllable HRIH is unmoving and the six syllables revolve clockwise.
From them the rays of light streaming out into the ten directions,
And make offerings to all the buddhas and bodhisattvas.
They all turn into the form of the Great Compassionate One
And dissolve into you like gently falling rain.*

*Once more, rays of light stream out from the six syllables
And purify the misdeeds and obscurations of all the six classes of sentient
beings.
All these beings turn into the form of the Great Compassionate One
And each one hums with the tones of the six syllables:
The vessel-like universe has become the realm of Great Bliss.*

*Sometimes keep your attention one-pointedly focused on the HRIH.
And when your mind remains still for a long time without wandering
elsewhere,
Then practice shamatha with an object, the union of development and
completion.
When you then look directly into
The mind which has visualized this,
Whatever is visualized vanishes into emptiness.*

*Mind has no form, color or concrete substance.
It is not to be found anywhere outside or within your body, nor in
between.
It is not found to be a concrete thing,
Even if you were to search throughout the ten directions.
It does not arise from anywhere, nor does it abide and disappear at any
place.*

*Yet, it is not non-existent, since your mind is vividly awake.
It is not a singularity, because it manifests in manifold ways.
Nor is it a plurality, because all these are of one essence.
There is no one who can describe its nature.
But when expressing its resemblance, there is no end to what can be said.
It may be given many kinds of names
Such as "mind essence," "I," or the "all-ground."
It is the very basis of all of samsara and nirvana.*

*The attainment of buddhahood and falling into the lower realms,
Wandering through the bardo and taking a good or bad rebirth,
Feeling dislike and anger, desire and attachment,
Having faith, pure perception, love and compassion,
And attaining the virtues of experience and realization,
On the path and stages and so forth,
Are all performed precisely by this mind.*

*Mind is the root of all entanglement and ruin.
For whomever realizes the meaning of this and puts it into practice,
There is not a single teaching not contained within this,
Just as all the senses cease when the life vein is cut.*

*It does not have even a hair-tip of something to meditate upon,
So it is sufficient to just look, undistractedly, into its essence.
Give up hoping for something good and fearing the unpleasant.
Without giving any consideration to whether or not it is the right thing,
No matter whether it remains or thinks, is clear or unclear,
Look wakefully into the essence of whatever occurs.*

*At the time of practicing the main part in this way,
"Stillness" is to abide totally free from thinking,
And "occurrence" is when mind roams about through the ten directions
without staying still.
"Awareness," here, is to notice whatever takes place, be it stillness or
occurrence.
Although these show themselves in different ways, they are of but a single
essence.*

*Stillness is dharmakaya and occurrence is nirmanakaya,
Awareness is sambhogakaya and their indivisibility is svabhavikakaya.
They are the causes or seeds for accomplishing the three kayas.
In this way, there is no difference in quality between stillness and
occurrence,
So don't make preferences, just maintain the practice in whatever
happens.*

*In the beginning, look again and again during short sessions repeated
many times.
Next, look gradually for a longer and longer duration.*

Song 6

Clearing the Obstacles for Occurring Experiences

Emaho!

*In these times, when there are many who teach the oral instructions,
There are many people who have some partial knowledge.
But the appearances of this life are beguiling and enticing,
And, because of not taking to heart the thought of impermanence and
death,
There are many whose knowledge remains as mere theory.
Although they receive many instructions, they are stubborn and
insensitive.
Without shying away from wrong-doing, their actions are like a mere
commoner.*

*Those who receive the teachings only criticize the faults of others.
This is because they lack revulsion, the feet of meditation.
If you know the path but do not traverse it,
It is like having no chance to visit the Jowo Temple.*

*In this respect, there are higher, medium and lower capacities.
The person of the highest capacity does not need to renounce worldly
actions.
This person can practice while mixing mundane actions with the practice.
This partaking of sense pleasures as the path, without abandoning them,
Is the example of King Indrabodhi.*

*The person of medium capacity abandons most worldly actions.
He practices while keeping the behavior of a monk.
Trying to acquire food, drink and clothing,
Is the life-style of most learned and accomplished masters of India and
Tibet.*

*The person of lowest capacity cannot fulfill his aims while keeping two
frames of mind.
He is unable to engage in both Dharmic and mundane pursuits,
And practices having cast away concerns for the food and clothing of this
life.
This is the life-style of such masters as Milarepa and Gotsangpa.*

*Whichever way you do, do it continuously.
If you practice without abandoning it, experiences and realization will
dawn.*

*Due to the constitution and faculties of the individual,
What occurs to one will not occur to others.
Some are pure and will have high experiences and realization.
While others, after each experience, will have despair.
For some, experiences gradually improve, more and more.
However, I will now explain gradually the way in which experiences take
place.*

*In the beginning, the mind does not want to remain still for even an
instant.
It chases after everything, jumping from one thought to the next.
At that time, straighten your body posture and rest loosely.
Let your mind run wherever it wants, while keeping guard with
watchfulness.
In this way, it will return home and be still for a short while.*

*Both stillness and thought occurrence belong to shamatha.
The insight that their essence is empty is vipashyana.
Their unity is to realize as indivisible oneness
The emptiness of both stillness and occurrence.*

*Although you have understood this to be so,
Sometimes when resting in practice you become exuberant and
exhilarated.
Your mind gets fascinated, thinking "This is it!"*

*Sometimes it will not remain still but is scattered and moved about like
the wind.
Although you look, it is evanescent and fleeting with nothing to be found
or seen.
Then you become frustrated, thinking "Oh no! This is not right. It is
gone!"*

*At that time, recognize the thought that occurs.
By looking to where it came from, where it vanishes
And where it remains, you will find nothing but emptiness.*

*For example, if you cut one piece of bamboo and look within it,
You will understand that the inside of all bamboos are empty.
Likewise, when you realize that one thought is hollow,
Since all thoughts are the same way,
There is no reason to be elated about stillness and depressed about
thought-occurrence.*

*Just as there is no difference between water and its wave,
Look into the essence of whatever takes place without making
distinctions between stillness and occurrence.*

*When you feel agitated or disturbed, relax both body and mind.
When feeling dull, unclear and sluggish, you should concentrate and watch.*

*After that, at some point, thought-occurrences will diminish
And you will remain in total peace with infrequent thinking.
But, although thinking occurs, you quickly return back to stillness.
This is named "attainment of stillness."*

*Following this, while sustaining the practice,
There occurs a vividly clear and awake openness.
This is like the example of a lake being unharmed by waves,
Because one is not harmed by even the slightest occurrence of thought.
Sometimes it happens this way, sometimes not.
Sometimes it feels difficult to meditate or even to keep your posture.
At times these experiences happen even without meditating.*

*Following this, your body and mind remain in total blissfulness,
Unharmed by ordinary actions like walking and sitting.
The eagerness of wanting to practice is then found.*

*Sometimes it happens that you recognize dreams.
Thinking, "My experience and realization is excellent!"
You feel fascinated, attached and fixate tightly on it.
At that time, don't cling but look into the essence.*

*The expression of bliss and the essence of emptiness,
Will then dawn as the Mahamudra of indivisible bliss and emptiness.
If you become attached and cling, it is the cause of rebirth as a god in the realm of desire.*

*Some people regard thoughts as being enemies,
And believe that meditation is remaining without thought.
This is called the view of the Chinese Hashangs.
Simply remaining totally still with no thoughts whatsoever
Is but the resemblance of cessation and the cause for rebirth as an animal.*

*Having gathered consciousness within the heart center,
To remain without allowing anything to be thought of whatsoever,
Is called "cessation" and is the path of the shravakas.
Therefore, do not deliberately try to block thought activity.
Also, do not deliberately try to think, but watch the essence.
By looking, it is not seen to have any substance whatsoever.
That is the time of seeing the real emptiness.
Watch, without seeing a "thing," in the state of non-seeing.*

*Sometimes, although you watch, it is unclear and hazy.
Thought activity is jumpy and disturbed and you become frustrated.
This is not something to be too upset about.
Sometimes, you will have doubt arising as conceptual thoughts.
These are only "unpleasant experiences" and they are nothing bad.
Relax your body and mind and direct your gaze into space.
Look while letting your mind mingle with the clear blue sky;
Your mind will be clarified and a wakeful emptiness will dawn.*

*At times, clarity, awareness and emptiness are laid utterly naked
And you feel proud thinking, "This is high realization!"
You may feel a conviction that no one will be able to change your mind.
At that time if you let certainty be governed by pride,
That is the cause for rebirth among the gods in the realm of form.
When you look into the essence of this clarity, it is emptiness,
And will dawn as Mahamudra, the unity of clarity and emptiness.*

*Sometimes, your body, mind and everything becomes voidness.
Perceiving everything as being empty, you will start to use high Dharma
words.
You might think that just as the empty sky can not be tainted by anything
whatsoever,
There is no reason for good and evil deeds to bring benefit or harm.*

*If you keep a wild life-style and do not practice what is virtuous,
This nihilistic view of emptiness is the cause of falling to the lower
realms.*

*It is called the "perverted view regarding emptiness."
Although you may perceive everything to be empty in that way,
Maintain the essence and exert yourself in accepting and rejecting that
which concerns cause and effect.*

*All these stages of experience,
Including those which stay for a long time as well as the short ones which
quickly vanish,
Never remain the same, like the changing of the weather.*

*After this, conceptual thoughts may still not diminish,
But even many thoughts will not cause any harm to your meditation.
Instead, like rain falling on a lake, they will dawn as practice.*

*After this, you will not need to alternate between development and
completion;
While practicing, never being apart from the "seal" of emptiness,
Visualize your body in the form of the yidam, the Great Compassionate
One,
Like a rainbow manifests in space.
Recite the six syllables so that only your shirt collar can hear them.*

*To not stray from these three is the "easy way to practice."
When at the time of meditating you arrive in the practice
Without any hardship or difficulty, by the mere recollection of it,
That is called "the ease of sustaining one's practice."*

*Following this, when looking at the earth, the greenery, mountains, rocks
and so forth,
Although everything is seen distinctly,
It is just like mist and is perceived to be empty in essence.
Your mind and space mingle into inseparable oneness,
And you might think that your mind reaches as far as space itself.*

*You may think that "Everything is mind! Mind is devoid of substance!
It is emptiness which is nothing whatsoever!
It has no existence! It hasn't even an atom of materiality!
It is not non-existence since manifold things are manifest!
It is something which is neither existent nor non-existent!"*

*If you become fettered by the tight grip of these thoughts,
You will stray into the four spheres of the formless realm.
This is called "the conviction of open-ended fixation."*

*Without fixating, look naturally into the essence of whatever occurs.
The watcher and the watched will then mingle into one,
Without any fixation as to looking and meditating.*

*Like an ordinary person who is free from thoughts of this and that,
There will come a time when besides just remaining totally ordinary,
All aims and deeds whatsoever will have been exhausted.
You will even be free from the previous experiences of bliss, clarity and
non-thought.*

*Someone of little learning will think "My meditation is lost!"
Trying to get back to your former "state" it doesn't happen and you
despair.*

*If you are extremely conceited, you might think that you have reached the
stage of non-meditation.*

*But, instead, this is called "seeing the essence."
It is the realization of naked ordinary mind.*

*Resolve all things to be your own mind;
That mind is emptiness beyond expression, thought or description.
Although there is nothing to do besides resting naturally in non-
fabrication,*

*When you sometimes become distracted,
You fail to recognize your essence and stray into the state of ordinary
confusion.*

Recognize, through mindfulness, and remorse, the thought, "I was distracted!"

Because as long as you do not remain mindful, you are just an ordinary person.

But by merely keeping mindfulness, the practice again takes place. At this time, remind yourself again and again through mindfulness.

By keeping the gaze again and again, clarity increases.

Sometimes practice one-pointedly in seclusion,

And sometimes mix practice with daily life.

At this point, when you read the scriptures

And all the teachings of the siddhas of India and Tibet, They will be in harmony with your mind.

If your diligence is great, you will repeatedly recognize dreams.

If your exertion is slack, the number of recognitions will diminish.

Following this, all of the external world and its beings,

Though their appearances are individually distinct and clear,

In their essence, just as ice melts and becomes water,

They will all mingle inseparably with emptiness and mind.

If you meditate, they are mind and if you don't meditate, they are also mind.

You will then realize that mind is emptiness, without concrete existence since the beginning.

This is the essential point of original emptiness without distinctions

Such as meditating or not meditating, being distracted or not distracted.

*The minds of all the buddhas and the minds of the six classes of beings,
Primordially are emptiness, inseparable in essence.
This view, the meaning of the indivisibility of samsara and nirvana,
Without being mere dry understanding
From the study of books and the sayings of your masters,
Will then dawn, from within your being
When this has happened don't consider yourself to be "high"
Because of merely receiving the title "realized person."*

*I am telling you this from my own experience with a pure intention.
If I have divulged the secrecy, I confess to the yidam and my masters.
My own experience and learning does not reach further than this,
So if you want knowledge of it, look in all the scriptures.*

*As to the so-called "sealing" by means of the dedication of "threefold
purity"
Of all the conditioned and unconditioned virtue --
Just as the example of directing a horse with the reins,
There may be many ways of explaining this threefold purity,
But it will be sufficient just to dedicate from within the state of this
practice.*

*Make aspirations to be reborn in Sukhavati,
Since it is easy to take rebirth there and has immense benefits.
Cast away all doubt about whether or not you can be reborn there
Since the certainty of rebirth there is the aspiration of the Buddha.*

*When at some point, you realize that you are wandering through the
bardo,
It is certain that you will go to the pure realm.
So from this very moment, keep it acutely in mind
And you will arrive there the very moment you remember it in the bardo.*

Song 7

Enhancement

*Although the master and your own mind may be inseparable in essence
And one taste as the emptiness of dharmadhatu,
Visualize above your head the master as Amitabha,
The unobstructed expression of awareness, and supplicate him.
By the power of blessing, you will then have progress in your realization.
For this reason, practice daily the guru yoga.*

*Although you may have realized that the yidam
Is the manifestation aspect of your own mind,
Visualize your body in the form of your yidam, the Great Compassionate
One,
And recite the six syllables.*

*That is the coincidence for planting the seed of the rupakayas
And the secret mantra teaching of unity between development and
completion.*

*Although the six classes of beings may be without any concrete existence,
With spontaneous, immense love and compassion
For sentient beings, who without understanding
Are wandering through samsara,
Inhale with your breath the misdeeds and sufferings of the six classes of
beings
And dissolve it all into yourself.
Contemplate that all sentient beings are then separated from suffering.*

*Together with the exhalation of your breath,
Let all the merit and roots of virtue you have accumulated dissolve into
beings,
And contemplate that all beings are endowed with immeasurable
happiness and well-being.
The indispensable means for attaining buddhahood
Is the visualization of this "giving and taking," the essence of the
profound teachings.*

*By gazing with semi-closed chakshus at the surya rays
In the morning and in the afternoon, there will manifest
Rainbows, lights, rays, big and small circles, syllables and the forms of
deities.
Look, while mingling the practice with mind essence,
And you will perceive the sambhogakaya realm of unified luminosity and
emptiness.
Without letting the view remain as a mere assumption,
The profound point of Dzogchen is to be able to see directly.*

*[Note: At the time of putting this into practice, one should keep it secret
and practice after having received empowerment, reading
transmission and oral instruction from a qualified master. If this is
explained to faithless people with perverted views it is said that the
protectors will send out punishment, so, keep it secret.]*

Song 8

Taking Death as the Path

Emaho!

*The purpose of the master's teachings and one's practice of the sacred
Dharma
Is because of the need to clearly know exactly what to do at the time of
death.
Without that, there is no certainty whatsoever as to the state of mind of
beings.
Always keep in mind the uncertainty of the time of death.*

*Without discrimination as to how much one is attached,
One still dies though trying to hold on.
Since even the flesh and bones you are born with must be thrown away,
It is pointless to be attached to relatives and wealth.
Therefore, offer mentally your friends, relatives and wealth, along with
your body,
To your master and the Three Jewels.
Having offered it, there is no point in worrying about who will take it
Or to whom it will belong, just as with something without an owner.*

*Visualize your body to be your yidam, the Great Compassionate One.
Imagine that above your head is Lord Amitabha,
As your master, who embodies all the Precious Ones, and supplicate him.
Block each of your eight openings with the syllable HRIH.*

Within your body is the central channel, the size of an average bamboo arrow.

*In the heart center is your mind as a white letter HRIH.
Eject it repeatedly and dissolve it into the heart center of Amitabha.
Perform this visualization one hundred or twenty-one times.
Following that, without thinking of anything whatsoever,
Rest vividly awake in the practice of mind essence.*

*No matter what occurs during the dissolution stage,
Be it "manifestation," "increase", or "attainment,"
You don't need to identify it individually,
Since there will not appear anything which is not your own mind.
Just look into the essence of whatsoever may manifest.*

*When the external breath has stopped, but not the inner one,
The ground luminosity, like a cloudless sky,
Will dawn upon you, so rest in the continuity of that.
If you remain for a long time, that is called "taking hold of the practice."
As a sign of that, your complexion will be nice and your eyes half open.
And it is taught that also your mouth will look like it is smiling.*

The posture of squatting, sitting cross-legged, or the sleeping lion posture -

*Whichever way the funeral servant may place you in --
Actually, there is no difference between lying down or sitting up.*

*If one has not taken hold of the practice or if one has no assistance,
There is great benefit if your consciousness can leave through the
brahmarandra,
By performing the visualization of ejection at the moment of death.
Since this is the same principle as the "dharmakaya-ejection,"
There is no contradiction between the two and this is the most stable
method.*

*After that, even if you have to wander in the bardo,
By looking into the essence of whatever occurs
It becomes simply the empty forms of your mind's confusion.
There does not exist even a single peaceful or wrathful deity, nor a Yama.*

*If, after that, you are about to take rebirth,
You have from beginningless samsara until this moment,
Circled through the six realms taking one rebirth after the other.
Birth, old age, sickness and death have followed each other like beads on
a string.
Therefore, it is better to be weary and to decide that you've had enough of
samsara.*

*The suffering of the lower realms is unbearable.
The births and deaths of gods and humans spin like a wheel.
Thinking, "Now I shall go to a blissful place free from misery,
I shall go to listen to the sacred Dharma from Amitabha
In the realm of Sukhavati in the western direction!"
You should abandon all attachment and clinging and go.*

*It will not be necessary to travel by walking,
Nor will you need to fly there like a bird by its wings.
Your mental body will arrive at the very moment of intending to be there.
When born there, it is perpetually blissful without any misery,
And you will even be able to accomplish the benefit of sentient beings.
Having accomplished the levels, you can fulfill the aims of others through
emanations.
When dying, dissolve, therefore, into the heart of Amitabha.*

Prologue

As a response of gratitude for an offering of paper
From the faithful tradesman Budu,
These small songs on practice in eight chapters
Were based on notes of short teachings explained during three days.
On the second day of the fourth month of the Year of the Tiger,
They were completed in writing by Raga Asye. Mangalam.

THE MAHAMUDRA ASPIRATION OF TRUE MEANING

by

Karmapa Rangjung Dorje

Namo guru.

*All masters and yidam deities of the mandalas,
Victorious ones and spiritual sons throughout the three times and ten
directions,
Pay heed to me and bestow your blessings
That I may attain accomplishment in accordance with my aspirations.*

*Springing forth from the snow mountain of the pure thoughts and deeds
Of myself and all countless beings,
May streams of virtue, undefiled by the threefold concepts,
Flow into the ocean of the four kayas of the victorious ones.*

*For as long as we have not attained that,
May we, throughout our succession of lives and rebirths,
Never even hear the words misdeeds or suffering,
But enjoy this splendorous ocean of happiness and virtue.*

*Having obtained the supreme freedoms and riches, possessing faith,
endeavor and intelligence,
We have followed an eminent spiritual guide and received the nectar of
oral instructions.
Without any obstacles for accomplishing them correctly,
May we, in all our lives, practice the sacred teachings.*

*By learning the scriptures and through reasoning we are freed from the
veil of ignorance.
Through contemplating the oral instructions we overcome the darkness of
doubt.
With the light resulting from meditation we illuminate the natural state as
it is.
May the light of this threefold knowledge increase.*

*Through the nature of the ground, the two truths free from the extremes
of eternalism and nihilism,
And the supreme path, the two accumulations free from the limits of
exaggeration and denigration,
We attain the fruition of the two benefits free from the extremes of
existence and quiescence.
May we connect with such a teaching free from error.*

*The ground of purification is mind-essence, the union of being empty and
cognizant.
That which purifies is the great vajra-like practice of Mahamudra.
May we realize the immaculate dharmakaya, the fruition of having
purified
All the passing stains of confusion, that are to be purified.*

*To have cut one's misconceptions of the ground is the confidence of the
view.
To sustain that undistractedly is the key point of meditation.
To train in all the points of practice is the supreme action.
May we possess the confidence of view, meditation and action.*

*All phenomena are the illusory display of mind.
Mind is devoid of 'mind' -- empty of any entity.
Empty and yet unceasing, it manifests as anything whatsoever.
Realizing this completely, may we cut its basis and its root.*

*We have mistaken our nonexistent personal experience to be the objects,
And by the power of ignorance, mistaken self-cognizance to be a 'self.'
This dualistic fixation has made us wander in the sphere of samsaric
existence.
May we cut ignorance and confusion at its very root.*

*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.*

*No one can illustrate it by saying, "this is it."
No one can deny it by saying, "This is not it."
This nature, transcending concepts, is uncompounded.
May we realize this view of true meaning.*

*Without realizing this, we circle through the ocean of samsara.
When realizing it, buddhahood is not somewhere else.
It is completely devoid of "it is this" or "it is not this".
May we see this vital point of the all-ground, the nature of things*

*Perceiving is mind, being empty is also mind.
Realizing is mind, being mistaken is also mind.
Having arisen is mind, having ceased is also mind.
May we cut through all our doubts concerning mind.*

*Unspoiled by intellectual and deliberate meditation,
And unmoved by the winds of ordinary distractions,
May we be skilled in sustaining the practice of mind-essence,
Being able to rest in unfabricated and innate naturalness.*

*The waves of gross and subtle thoughts having spontaneously subsided,
The river of unwavering mind naturally abides.
Free from the stains of dullness, sluggishness and conceptualization,
May we be stable in the unmoving ocean of shamatha.*

*When looking again and again into the unseen mind,
The fact that there is nothing to see is vividly seen as it is.
Cutting through doubts about its nature being existent or nonexistent,
May we unmistakably recognize our own essence.*

*When observing the objects, they are seen to be the mind, devoid of
objects.
When observing the mind, there is no mind, as it is empty of an entity.
When observing both, dualistic fixation is spontaneously freed.
May we realize the natural state of the luminous mind.*

*Being free from mental fabrication, it is Mahamudra.
Devoid of extremes, it is the great Middle Way.
It is also called Dzogchen, the embodiment of all.
May we attain the confidence of realizing all by knowing one nature.*

*Great bliss, free from attachment, is unceasing.
Luminosity, devoid of fixation, is unobscured.
Nonthought, transcending the intellect, is spontaneously present.
Without effort, may our experience be unceasing.*

*Fixation of clinging to good experiences is spontaneously freed.
The confusion of "bad thoughts" is naturally purified.
Ordinary mind is free from acceptance and rejection.
May we realize the truth of dharmata, devoid of constructs.*

*The nature of all beings is always the enlightened state.
But, because of not realizing it, they wander endlessly in samsara.
Towards the countless sentient beings who suffer,
May overwhelming compassion arise in our minds.*

*The play of overwhelming compassion being unobstructed,
In the moment of love the empty essence nakedly dawns.
May we constantly practice, day and night,
This supreme path of unity, devoid of errors.*

*The eyes and superknowledges resulting from the power of practice,
The ripening of sentient beings, the cultivation of buddha realms,
And the perfection of aspirations to accomplish all enlightened qualities -*

*May we attain the buddhahood of having accomplished perfection,
ripening and cultivation.*

*By the power of the compassion of the victorious ones and their sons in
the ten directions
And by all the perfect virtue that exists,
May I and all beings attain accomplishment in accordance with these
aspirations.*

**This Aspiration, The Mahamudra of True Meaning, was
written by Lord Karmapa Rangjung Dorje.**

THE JEWEL OF THE HEART

A Mind Teaching

by

Tsele Natsok Rangdrol

Namo guru prabhakaraye.

*Lord Drukpa, embodiment of all the unfailing objects of refuge,
Now and always, I supplicate you.*

*If you want to create some Dharmic patterns,
I shall now speak a few sincere words as a Dharma link.*

*In general, it is only now that we obtain a human body.
In particular, it is extremely rare to receive the threefold precepts.
If we don't endeavor in the correct Dharma practice
At this time when we have obtained a human body,
It will be hard to find such a body in the future.
Practice therefore now prostrations and circumambulations.*

*Our enemy, Yama the Lord of Death, is most powerful.
It is never certain exactly when he will arrive.
We may intend to do some Dharma practice, but death catches up.
You should therefore right now abandon misdeeds and do what is
virtuous.*

*The sufferings of the three lower realms
Make our hearts quiver by simply hearing of them.
When they actually befall us, what will we do?
Thinking of that, avoid misdeeds as if they were poison.*

*While in these endless sufferings of samsara,
The ones who can truly give refuge are the Three Jewels.
Supplicate them constantly from your hearts.*

*All the six kinds of sentient beings
Are our parent throughout the many past lives.
How they suffer here in these samsaric realms!
Dedicate to their well-being whatever Dharma practice you do.*

*Visualize the perfect lord guru above your head.
Regard him as truly being the essence that is the single embodiment
Of all the buddhas of the realms in the ten directions and the three
times.*

*Supplicate him from the deep within your heart.
Let him melt into light and mingle your minds together.
Without altering that, rest precisely in that state.*

*The mind is not existent, it is not a concrete thing.
It is not nonexistent, anything can be thought.
Sometimes the mind is quiet, sometimes it thinks.
You should always keep a watch on your mind.*

*Your mind, the essence of which is empty,
Is the mental dharmakaya, Amitabha.
Your mind, the nature of which is luminous,
Is the mental sambhogakaya, the Great Compassionate One.
Your mind, the thinking of all the manifold things,
Is the mental nirmanakaya, Padmakara.
If you recognize, it is the five buddhas.*

*When your mind is cognizant, look into the essence of cognizance.
That is the mahamudra of cognizant emptiness.
When your mind is blissful, look into the essence of this bliss.
That is the dzogchen of blissful emptiness.
When your mind is empty, look into the natural face of this emptiness.
That is the great madhyamika of aware emptiness.*

*When your mind is afraid, look into the essence of that which is afraid.
That is the sacred teaching of the Chod practice.
Your mind that is empty of all concreteness,
That is the empty mind, transcendent knowledge.*

*Look into your mind whether you walk or whether you sit.
Then walking and sitting are the real circumambulations.
Look into your mind whether you eat or whether you drink.
Then eating and drinking are the undefiled feast offering.*

*Look into your mind whether you lie down or whether you sleep.
That is the instruction in recognizing the luminosity of sleep.
When you are practicing the sadhanas of profound teachings,
Look into your own mind, the profound meaning.
That will avert the maras and obstacles.*

*Whatever you do right now of temporary things,
Do them as you would practice in the final moment of death.*

*Whatever activities happen which beguile your mind,
Such as the talk and spectacles of many people,
Do not fall under the power of distraction.
But without forgetting, be persistently mindful
Of this practice of the key point of profound meditation.
Be able to have stability in that mindfulness.*

*To be able to master this again and again,
Is to be accustomed to the practice of meditation.
When you have practiced these points for a long time,
Your meditation will be continuous, beyond sessions and breaks,
And uninterrupted, like the flow of a river.
These words were but an auspicious coincidence for that to occur.*

This oral instruction in the style of the view, meditation and action of mahamudra was composed by Tsogdruk Rangdrol in response to the request of Ngawang Kunga Tendzin, the last incarnation of Karma Tenphel.

THE SPONTANEOUS VAJRA MANIFESTATION OF AWARENESS AND EMPTINESS

**An Aspiration of the Great Perfection of Manjushri
The Inseparable Nature of the Ground, Path and Fruition**

by

Jamgon Mipham Rinpoche

*You assume the nondual form of being the wisdom body
Of the sugatas and their sons throughout the ten directions and the four
times.*

*Ever Youthful Manjushri, within your state of equality,
May we be spontaneously perfected in the nature of nonaction.*

*By devotion to the Primordial Lord, the glorious master,
Regarding him as the dharmakaya of equality,
May we obtain the great empowerment of awareness display,
Through the blessing of the realization of the ultimate lineage being
transmitted to our hearts.*

*Present since the beginning, it is not dependent upon being cultivated,
Nor upon such things as differences in one's capacity.
May this vital point of mind, not trusted by being too easy,
Be recognized through the power of the master's oral instructions.*

*To elaborate or to examine is nothing but adding concepts.
To make effort or to cultivate is only to exhaust oneself.
To focus or to meditate is but a trap of further entanglement.
May these painful fabrications be cut from within.*

*Being beyond thought or description, not a thing is seen.
There is, however, nothing extra remaining to be seen.
That is the profound meaning of resolving one's mind.
May this nature, hard to illustrate, be realized.*

*Being primordially pure of all constructs, the extreme of existence has
been discarded.
As the manifestation of awareness is spontaneously present, it is free from
the extreme of nonexistence.
Although described as two aspects, these are but the labor of conceptual
mind.
May we perceive this inseparable nature of equality, beyond description.*

*Although it is initially grasped through intellectual statements,
Just like a finger pointing to the moon,
The natural state of dharmata lies beyond the reach of assumptions.
May we take this to heart and perceive it ourselves.*

*In this there is nothing seen to be discarded,
Nor is there anything to be kept or established.
May this state of dharmata, unspoiled by acceptance and rejection,
Be perceived as the spontaneously present nature.*

*Although being attached the attributes of the 'ground to be known,'
The 'path to be journeyed' and the 'fruition to be attained,'
Are but like levels in space in the actual nature.
May we spontaneously abide in the nature of nonaction.*

*Samsaric impure phenomena, imputed through confusion,
As well as its opposite, pure perception,
Are but constructed attributes, named in dependence.
May we perceive their nonexistence in the unfabricated essence.*

*In its way of being, the nonconceptual essence of dharmata
Is only obscured by concepts or spoiled by having a view and meditation.
Looking into the ordinary essence, while being free from a view and
meditation,
May we spontaneously rest in the genuine nature.*

*Whatever one is focused on is poison for the view.
Whatever is embraced by effort is a fault of meditation.
Whatever is adopted or abandoned is a defect of action.
May we perceive the nature free from all shortcomings.*

*Not trapped in the mire of mental constructs,
The manifestation of awareness is directly seen, free from concepts.
Without tying knots in the air with the rope of speculation,
May we be skilled in spontaneously resting in the genuine nature.*

*At that very moment, may the light from the lamp of self-existing
knowledge,
The wisdom aspect of the self-cognizant youthful vase body,
Manjushri of Natural Cognizance,
Overcome the dense darkness of the obscurations.*

*Since the unfabricated and uncompounded dharmata
Has nothing new to be obtained through the path of fabrications,
May the nature of the ultimate fruition, which does not result from a
cause,
Be perceived as being primordially present within oneself.*

*Being covered up by words of speculation is the path of confusion.
Whatever is expressed is but a web of concepts.
May the profound instruction to be individually cognized, which does not
result from statements,
Be practiced within our hearts.*

*The mind that holds 'subject and object' is by nature mistaken.
Whatever one imagines, it is never exactly like that.
May the self-existing wisdom body which does not result from dualistic
mind,
The buddhahood of true meaning, be accomplished.*

*Within the cognizant space of awareness and emptiness
All phenomena are in a state of equality.
In this Single Circle the hopes and fears of samsara and nirvana have
collapsed.
May we, in this nature, attain the kingdom of nondwelling dharmakaya.*

*Whatever is perceived as one's body or as a sense object
Appears like a visual aberration produced by conceptual thought.
By the natural radiance of the great nonconceptual wakefulness
May it be purified in the primordial space of exhausted dharmas.*

*The wisdom body, equal to the sky,
Is a wishfulfilling jewel yielding welfare and happiness.
May we obtain this unobscured and ultimate fruition,
For all beings, in all times and directions, till the end of existence.*

This was undertaken at the command of Jetsunma Dekyong Yeshe Wangmo who is renowned as being an incarnation of the dakini Varahi, at the fortunate time of the fourth day in the third month, accompanied by an auspicious scarf and the precious ornament of a crystal rosary. The composition was completed on that very day by the one called Mipham Jampal Gyepa, Osel Dorje. By the virtue of uttering these independent and unique words of the doctrine of the Great Perfection as they naturally arose, may all beings attain the state of the Primordial Lord, the Ever-Youthful Manjushri.

SELF-LIBERATED MIND

by

Paltrul Rinpoche

*Have you heard, have you heard
The words from the heart of Uncle Tatter expressed in verse?*

*Emaho!
Without departing from the pure state of dharmakaya,
You cut through the root of confusion and were primordially enlightened.
Samantabhadra, may I unmistakably and quickly
Realize your understanding, exactly as it is.*

*Fortunate children, if you wish to attain enlightenment,
Then I, the wandering beggar and old dog Paltrul,
Will explain to you a few heart words with faultless meaning.
Be kind and put them into practice, my persevering children.*

The dharmakaya of emptiness is the practice of all accomplished masters. It is the realization of the buddhas of the three times, the life vein of all yidams, the heart blood of all dakinis, the stronghold of all Dharma protectors, the essence of the sutras and tantras as well as the extract of all the secrecy mantras and knowledge mantras. It is mahamudra, madhyamika and dzogchen, expounded as one -- the pointing out of dharmakaya as being inseparable from your own mind. It is knowing one that liberates all. It is the single and sufficient king. It is the mahamudra of reality. It is that which makes one a buddha in the morning when realizing it in the morning, and a buddha at night when realizing it at night. Having great names but also great meaning, exactly what it is, is to let your own mind, empty and unfabricated, rest in whatever naturally takes place.

All you practitioners, male and female, who wish to realize the faultless and correct point of view, should let your mind rest fully awake in a state of unfabricated emptiness. When your mind is quiet, then rest in that quietness without trying to fabricate anything. When it doesn't think, then rest in that non-thinking. In short, no matter what takes place, let your mind rest without fabricating anything.

Don't try to correct, suppress or cultivate anything. No matter what is perceived, rest in that which is perceived without fabricating anything.

Don't try to place your mind inwardly. Don't try to observe an object outwardly. Rest in the observer, the thinker, mind itself, without fabricating anything.

Don't place your mind inwardly. Don't search for an object to meditate upon outwardly. Rest in the meditator, mind itself, without fabricating anything.

One doesn't find one's mind by searching for it. The mind itself is empty from the beginning. You don't need to search for it. It is the searcher himself. Rest undistractedly in the searcher himself.

"Have I now grasped that which should be observed?" "Is this the right way or not?" "Is this it or not?" No matter what takes place, rest in the thinker himself without fabricating anything.

No matter what kind of thoughts occur, excellent or terrible, good or bad, joyful or sorrowful, don't accept or reject, but rest in the thinker himself without fabricating anything.

This is described as follows in the oral transmission:

*"The unfabricated ground is mahamudra.
The unfabricated path is the great madhyamika.
The unfabricated fruition is dzogchen."*

Now follows a small clearing away of obstacles for this unfabricated naturalness.

When your mind is restless and thinks of one thing after the other, let your body, speech and mind rest totally relaxed. In this state, keep a close watch on this busily thinking mind without slipping into distraction.

When it happens that your mind has only slight thought activity, which at times is almost unnoticed, then, resting clear and open, concentrate your mind on being vivid and awake.

When it happens that your mind is dull, obscured or drowsy, then rest without feeling attached to the experiences of bliss and clarity. Remain naturally resting without trying to correct anything.

When it happens that your mind is either happy or sad, then rest undistractedly in the one who feels happy or sad.

When it happens that you feel excited, joyful or are honored and served, then don't fall prey to the "demon of exhilaration" with your feelings soaring high in the sky. Bow your head, keep your feet on the ground and let your body and mind rest totally at ease.

When it happens that you are sick and suffer, have been robbed or stolen from, scolded, defamed or physically abused, have misfortune or are starving, then don't let your head hang low, don't let your complexion pale or your tears drop, but remain happy, smiling and in good spirits.

Now follows an exposure of the mind's hidden faults.

It sometimes happens that some male or female practitioners believe it to be impossible to recognize the nature of mind. They become depressed with tears streaming down their cheeks. There is no reason at all to become sad. It is not at all impossible to recognize. Rest directly in that which thinks that it is impossible to recognize the nature of mind, and that is exactly it.

At times it happens that some meditators say that it is difficult to recognize the nature of mind. It is not at all difficult. The fault lies in not knowing how to meditate. One does not need to search for meditation. One doesn't have to buy it, to cultivate it, or to go somewhere else for it. One does not need to do any work. It is sufficient to simply let your mind rest in the state of whatever takes place, in whatever happens.

One has had one's mind from the beginning. It is not something which can be lost and then found nor is it something you can have and then not have. This mind which you have had from the beginning is precisely that which thinks when you are thinking, and that which rests without thoughts when you are not thinking. No matter what the mind is thinking of, it is enough to sustain it undistractedly by relaxing directly in that which is being thought of, without trying to correct anything. It then becomes simple and naturally easy. If you feel that practicing Dharma is difficult, it is a sign that you have many misdeeds and obscurations.

There are some meditators who don't let their mind rest in itself, as one should. Instead they let it watch outwardly or search inwardly, as one shouldn't. You will neither see nor find the mind by watching outwardly or searching inwardly. The fault lies in not having understood the real meaning. There is no reason whatsoever to watch outwardly or search inwardly. Let go directly into this mind that is watching outwardly or searching inwardly, and that is exactly it.

There are some meditators who don't let their minds rest in the thinking when there is thinking and in non-thought when there is no thinking. They believe that the mind comes from some other place and then search for it here and there. Because of this they don't recognize their minds. There is no reason to search here and there. Just let the mind rest directly in thought when there is thinking and in non-thought when there is no thinking, and that is exactly it.

There are some meditators who don't feel confident that their mind is empty but who speculate about whether or not it is really so and they remain in doubt. The fault lies in not having understood the real meaning. There is no reason to doubt. Since your mind is empty from the very beginning rest in that empty state, and that is exactly it. If you feel doubt then let go directly into the one who feels doubt and that is exactly it.

There are some meditators who don't look into the thinker, the mind itself, but who constantly look at the objects of their thoughts, their belongings, utensils, the earth and the rocks. That is not the correct view, it is a dualistic view. Let go into the thinker himself and see.

There are some meditators who don't regard perception and mind as inseparable but who chase after and pursue that which is perceived. That is not the correct view, it is a dualistic view. Don't chase after the perceived externally. Don't hold on to a concrete thing internally. Rest in perception and mind as being inseparable.

There are some meditators who don't rest naturally in themselves but who watch every occurring thought like a cat waiting for a mouse. Just rest directly in the thought when it occurs and in the absence of thought when there is no occurrence.

There are some meditators who don't know how to let the mind rest in itself. They keep watch on and chase after what is being thought. That is not the correct view, it is chasing thoughts. Don't chase after the thought but rest directly in the one who is chasing.

There are some meditators who don't let their mind rest directly, as long as it can remain, in whatever occurs. They hanker for a "good meditation," and they press and force and stare intensely. That is not the correct view, it is a fabricated state of mind. Don't fabricate your mind in anyway whatsoever. No matter what takes place let it rest by itself in the continuity of whatever happens.

There are some meditators who don't allow what is being thought to be thought, but who press hard and try to take hold of their mind. That is not the correct view, it is a suppressed state of mind. Let your mind rest in quietness when it is quiet and let it rest in thought when there is thinking.

There are some meditators who falsely pretend that their mind is empty and open, and then sit and glare vacantly. That is not the correct view, it is a pretentious and hallow staring. Rest clearly and wide awake in the empty state.

There are some meditators who believe that their mind is empty and then meditate upon that. That is not the correct view, it is a fabricated mediation on emptiness. Rest directly on the one who thinks, "This is emptiness!"

There are some meditators who look when they are feeling quite blissful, empty or clear, but who don't look when they are feeling uncomfortable, ill at ease, vacant and without a reference point. That

is not the correct view, it is accepting and rejecting. Don't accept or reject anything. Rest directly in whatever takes place.

There are some meditators who look when they are having good thoughts but don't look when they are having evil or dirty thoughts. That is not the correct view, it is called choosing the good and rejecting the bad. Don't choose what is good and reject what is bad, but rest without distraction directly in what is being thought, whether good or evil.

There are some meditators who are delighted when their mind is feeling well, but who hate their own mind when they have restless thoughts. That is not the correct view. The fault lies in not knowing how to sustain the essence in whatever takes place. Let your mind rest loosely when you have agitated thoughts, and in that state, rest directly in the one who is feeling agitated.

There are some meditators who concentrate and then relax without there being any real need for that. That is not the correct view, it is being a little too unnatural. The fault lies in not knowing how to let their minds be. Concentrate and relax when there is a need for it, but don't when there is no need. Simply rest, clearly and wide awake, in naturalness.

There are some meditators who, at the thought of the taste of delicious food or drink, are unable to continue meditating. They get up and try to find a tasty drink or a nice bite of food, after which they indulge in the enjoyment of that delicious food or drink. If you do that, the sustenance of samadhi will disappear and you will not acquire good meditation. By being a sweet tooth or a glutton one turns into a stubborn practitioner. Don't be attached to the nice taste of food or drink. Feed from the sustenance of samadhi.

There are some meditators who are unable to meditate when they are comfortable and rich, feel on top of things, have power or are honored. At this time they are exhilarated and jubilant. When they suffer, meet with misfortune, sickness or pain, are slandered or taken to court, then they are also unable to meditate. Dark clouds gather on their faces, they exclaim the most unpleasant words and even tears drop from their eyes. If you act that way you will not become a good Dharma practitioner who is able to equalize joy and sorrow. You will

be a Dharmaless, ordinary, stubborn person who is overwhelmed by joy and sorrow and the eight worldly things. You should therefore equalize joy and sorrow and be able to bring them both to the path.

The life story of mind.

Emaho!

Mind itself is primordially without any concreteness.

When observed it is not seen but is emptiness.

It is not just empty but awake and cognizant.

This unity of being awake and empty is all-pervasive like space.

When placed, it doesn't stay, but moves at random, without obstruction.

When left alone, unplaced, it returns again back home to itself.

Having neither arms nor legs, still it runs about everywhere.

When sent off it doesn't vanish but returns to it's natural place.

Though it has no eyes, still it sees everything.

But this awake cognizance turns into emptiness.

One cannot say "this is the essence of mind,"

And yet, thoughts and experiences do take place.

It doesn't exist because it turns into emptiness.

It doesn't not exist since thought and cognition take place.

It blazes with the light of unified cognizance and emptiness.

The natural expression of this empty and yet cognizant dharmakaya is manifest.

It expresses itself by possessing the five wisdoms.

The state of primordial purity and spontaneous presence,

As well as the kayas and pure realms, appear without obstruction.

It is the mingling of the mother and child luminosity.

This natural state of mind,

Have you realized it, all of you realized people?

Have you understood it, all of you with great understanding?

Put it into practice, all of you practitioners!

Now follows the instruction and the natural liberation of confusion which is like transmuting poison into medicine.

*In emptiness there is no stinginess.
Stinginess arises because of confusion.
Look undeludedly into the one who is feeling stingy.
Look and maintain that without distraction.
The stinginess is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of stinginess.
There is no generosity higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no attachment.
Attachment arises because of confusion.
Look undeludedly into the one who is feeling attached.
Look and maintain that without distraction.
The attachment is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of attachment.
There is no discipline higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no anger.
Anger arises because of confusion.
Look undeludedly into the one who is feeling angry.
Look and maintain that without distraction.
The anger is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of anger.
There is no patience higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no laziness.
Laziness arises because of confusion.
Look undeludedly into the one who is feeling lazy.
Look and maintain that without distraction.
The laziness is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of laziness.
There is no diligence higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no distraction.
Distraction arises because of confusion.
Look undeludedly into the one who is feeling distracted,
The distraction is cleared and turns into emptiness.
Rest undistractedly in this empty state.
This is the total purification of distraction.
There is no concentration higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no stupidity.
Stupidity arises because of confusion.
Look undeludedly into the one who is feeling stupid.
Look and maintain that without distraction.
The stupidity is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of stupidity.
There is no knowledge higher than this.
How wonderful for the yogin who realizes it!*

*In emptiness there is no desire.
Desire arises because of confusion.
Look undeludedly into the one who is feeling desire.
Look and maintain that without distraction.
The desire is cleared and turns into emptiness.
Rest undistractedly in this empty state.
That is the total purification of desire.*

*There is no contentment higher than this.
How wonderful for the yogin who realizes it!*

Now follows the instruction in the natural liberation of disturbing emotions.

This is the transmutation of disturbing emotions into wisdom.

*In the undistracted state there is no suffering.
Suffering arises as a fault of confusion.
Look undistractedly into the essence of suffering.
The suffering disappears and turns into emptiness.
Rest undistractedly in this empty and awake state.
That is the total purification of suffering.
It is called the dharmakaya of great bliss.*

*In the undistracted state there are no disturbing emotions.
Disturbing emotions arise as a fault of distraction.
Look undistractedly into the essence of disturbing emotions.
Look and meditate without being distracted.
The disturbing emotions disappear and turn into emptiness.
Rest undistractedly in this empty and awake state.
That is the total purification of disturbing emotions.
It is called the dharmakaya of non-arising.*

*In the undistracted state there is no anger.
Anger arises as a fault of distraction.
Look undistractedly into the essence of anger.
Look and meditate without being distracted.
The anger disappears and turns into emptiness.
Rest undistractedly in this empty and awake state.
That is the total purification of anger.
It is called the mirror-like wisdom.*

*In the undistracted state there is no arrogance.
Arrogance arises as a fault of distraction.
Look undistractedly into the essence of arrogance.
Look and meditate without being distracted.
The arrogance disappears and turns into emptiness.
Rest undistractedly in this empty and awake state.
That is the total purification of arrogance.
It is called the wisdom of equality.*

*In the undistracted state there is no attachment.
Attachment arises as a fault of distraction.
Look undistractedly into the essence of attachment.
Look and meditate without being distracted.
The attachment disappears and turns into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of attachment.
It is called the discriminating wisdom.*

*In the undistracted state there is no jealousy.
Jealousy arises as a fault of distraction.
Look undistractedly into the essence of jealousy.
Look and meditate without being distracted.
The jealousy disappears and turns into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of jealousy.
It is called the all-accomplishing wisdom.*

*In the undistracted state there is no stupidity.
Stupidity arises as a fault of distraction.
Look undistractedly into the essence of stupidity.
Look and meditate without being distracted.
The stupidity disappears and turns into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of stupidity.
It is called the wisdom of dharmadhatu.*

*In the undistracted state there is no dullness.
Dullness arises as a fault of distraction.
Look undistractedly into the essence of dullness.
Look and meditate without being distracted.
The dullness disappears and turns into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of dullness.
It is called the wisdom of empty wakefulness.*

*In the undistracted state there is no agitation.
Agitation arises as a fault of distraction.
Look undistractedly into the essence of agitation.
Look and meditate without being distracted.
The agitation disappears and turns into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of agitation.
It is called the wisdom of changelessness.*

*In the undistracted state there are no poisons.
The three poisons arise as a fault of distraction.
Look undistractedly into the essence of the three poisons.
Look and meditate without being distracted.
The three poisons disappear and turn into empty wakefulness.
Rest undistractedly in this empty and awake state.
That is the total purification of the three poisons.
It is called the wisdom of the three kayas.*

In order to develop certainty, here is an explanation of the way the mind expresses itself.

Sometimes it happens that a meditator's mind does not think of anything whatsoever, and there is a blank and empty state. When that happens, don't try to correct anything, but let it rest wide awake, directly in itself.

Sometimes it happens that the mind remains clearly awake and blissfully at ease. When that happens let your mind rest in clear wakefulness.

Sometimes it happens that the mind is feeling unaware, without any reference point and unable to remain lucid. When that happens bring forth a clear wakefulness and rest nakedly and wide awake.

Sometimes it happens that the mind is totally depressed. When that happens rest delighted, happy and joyful.

Sometimes it happens that it is at rest for only a moment and can not remain quiet for a longer period of time, but has an unnoticed undercurrent of thoughts. When that happens "tighten your mouth and loosen your chest."

Sometimes it happens that it seems impossible to discern whether or not the mind is cognizant. When that happens, bring forth clear wakefulness which doesn't stick to anything, just like a hair pulled out of butter. Rest wide awake without being distracted.

Sometimes it happens that the mind thinks of all kinds of things, jumps to and fro, and is unable to remain still for even an instant. When that happens, let both your body and mind relax. Rest in that state, mindful and alert, without being distracted.

Sometimes it happens that one doesn't feel like meditating, has an ache in the heart and is unable to remain at ease. When that happens, supplicate your master sincerely and rest delighted and joyful.

Sometimes it happens that one feels blissful, self-confident, clear-headed and totally exhilarated, so that one feels like getting up and dancing. When that happens, don't let your mind hold on to anything but rest totally relaxed.

These ways in which the mind expresses itself is something that happens when one is a beginner and hasn't resolved the natural state of mind. They are not something that happens for one who has already resolved it. I will now briefly explain how that is.

*When the natural state of mind has been resolved,
One doesn't need to watch, since luminosity dawns by itself.
One doesn't need to meditate, since mind nature is stable in itself.
One doesn't need to be distracted, since the mind nature is in control.
One doesn't need to change anything, since wakefulness is all-pervasive
like space.
One doesn't need to correct anything, since one rests in luminosity.*

*In the state of luminosity ones mind is mingled inseparably.
Having reached the undistracted and natural state of mind,
From the state of the dharmakaya of emptiness,
Spontaneously present luminosity will manifest.*

*At this time ones mind and the buddha cannot be separated.
The kayas and pure realms will manifest without separation.
There is neither hope nor fear, ego clinging, joy nor sorrow.
There is neither acceptance nor rejection and no form of doubt.
That is how it is when the nature of mind has been resolved.*

Now follows the way to carry out the four modes of action.

*When a meditator walks around,
He doesn't run and jump like a fool.
But in a state in which his body and mind are relaxed,
He moves with a careful and alert frame of mind.*

*When a meditator sits,
He doesn't let his thoughts run in an endless chain,
But he assumes the correct posture and rests with his mind stripped to
nakedness.*

*When a meditator sleeps,
He doesn't sleep like a stupid corpse,
But dissolves himself undistractedly in luminosity.*

*When a meditator eats and drinks,
He consecrates it as being nectar.
With his body as the peaceful and wrathful deities,
He eats with his mind in an undistracted state.*

*Whether you walk, sit, sleep, whatever you do,
Do it within a state that is inseparable from emptiness
And your mind will be inseparable from the buddha.*

**If you want to be free from regret at the moment of death, you
should have a practice such as this.**

*You should know how to follow a qualified master.
You should be a renunciant who is free from worldly activities.
You should possess an endeavor that knows not even a moment of
distraction.
You should have the perseverance of being able to live alone in mountain
retreat.
You should have the fortitude of cutting through attachment to food and
clothes.
You should have the view that is totally free from dualistic experience.
You should have the meditation which is undistracted and unceasing
luminosity.
You should possess the way of action which is free from effort,
acceptance and rejection.*

You should have the result of your mind being inseparable from the Buddha.

You should hold the samaya that is free from attachment and hypocrisy. You should be free from the covetousness of longing for things.

Fortunate Dharma practitioners, carry out what one should for the best kind of practice.

If you wish to have a good harness which is helpful for meditation, then do as follows

Give up being a lord with many servants and a great following.

Give up being the owner of great wealth and property.

Give up maintaining many horses and numerous cattle.

Give up being the head of a big family.

Give up harboring ill will towards enemies and attachment towards friends.

Give up work, cultivating the land and craftsmanship.

Give up seeking entertainment, profit, fame and means of livelihood.

Give up striving for greatness, reputation and political influence.

If you don't abandon these things your mind will be carried away by distractions.

If you do abandon them and attain stability in the nature of mind, you will be a true buddha.

Nowadays, in these present times,

There are many masters skilled in teaching and many students skilled in meditation.

There are many who realize their own mind.

There are many who gain full understanding of the true meaning.

*The mind itself, this empty and yet cognizant nature,
Can be recognized by all as well as it can be recognized by one.
Ask those who have knowledge and you will become clear about it
yourself.
Ask the many learned ones and also you will gain understanding.
Be free from doubt and then practice.*

I have a further instruction to meditators which is most essential that I will now explain.

*Nowadays, in these present times,
There are some masters and some students in whose case,
The master teaches wrongly and the student meditates incorrectly.
Meditating for even seventy or eighty years,
They will have no other results than increasing their thoughts.
There are many who regard the non-existent as something existent.
There are many who practice stupidity as meditation without having
gained clear understanding.
There are many who engage in futile diligence.*

*You masters who are clever in teaching and you students who are good in
meditation,
Don't be proud; take advice from those who are learned.
Don't invent everything yourself; resolve your own mind.
Don't deceive yourself; be free from doubt.*

THE SPONTANEOUS SONG OF THE INNATE

The Supplication of Calling the Master From Afar

by

His Holiness Dudjom Rinpoche

*Your essence, the natural state of simplicity, unchanging from the beginning,
Abides as the youthful vase body, the basic luminosity of primordial purity.
Dharmakaya master Yeshe Dorje, think of me.
Grant your blessing that I may attain the great confidence of the view.*

*Your nature, the luminous sphere of unobstructed unity,
Abides as the display of spontaneous presence endowed with the five certainties.
Sambhogakaya master Dechen Dorje, think of me.
Grant your blessing that I may perfect the great skill of meditation.*

*Your compassion, the wakefulness free from extremes and devoid of partiality,
Abides as the naked essence of all-pervasive awareness and emptiness.
Nirmanakaya master Drodul Lingpa, think of me.
Grant your blessing that I may master the great enhancement of action.*

*There is no change in the primordial ground of self-awareness.
There is no good or bad in whatever occurs, the expression of dharmakaya.
Since my present wakefulness is the buddha in person,
I have discovered the carefree master of mental ease within my own heart.*

*When realizing that the master's nature is this innate mind,
There is no need for fixated prayer or contrived exertion.
By relaxing freely in the uncontrived and natural flow of awareness,
I have obtained the blessing of nonfixation, spontaneously freeing whatever occurs.*

*There is no chance for buddhahood through the way of fabrication.
The mind-made meditation of speculation is a deceptive enemy.
As a silly madman whose fixation has collapsed,
I will now spend my life unadorned, in the spontaneous state of rest.*

*As a yogin of the Great Perfection, I am happy in whatever I do.
As a scion of Padmakara, I am joyful no matter who I am with.
As the great treasure master, my protector is unequaled.
As the heart essence of dakinis, these teachings are unmatched.*

*The darkness of the great ignorance in my heart is spontaneously cleared.
The sun of luminous wakefulness shines unobscured and continuously.
This great fortune is the kindness of my master, the only father.
I remember his kindness which is impossible to repay.*

At the request of my foremost vajra disciple, Tulku Jigmey Choying Norbu Don Tamchey Druppey De, this was uttered as wanton gossip by Jigdrel Yeshe Dorje.

GLOSSARY

Akshobhya (mi bskyod pa). The chief buddha of the vajra family. The manifestation of mirror-like wisdom.

Alaya (kun gzhi). The basis of all of samsara and nirvana. See 'all-ground.'

All-ground (kun gzhi, alaya). The basis of mind and both pure and impure phenomena. This word has different meanings in different contexts and should be understood accordingly. Literally it means the 'foundation of all things.'

Amitabha (snang ba mtha' yas). The chief buddha of the lotus family. The manifestation of discriminating wisdom.

Amoghasiddhi (don yod grub pa). The chief buddha of the karma family. The manifestation of all-accomplishing wisdom.

Amrita (bdud rtsi). The 'nectar of immortality,' the drink of the gods.

Ang (Tib. ang). An exclamation of deep sadness.

Anuttara (bla na med pa). The 'unexcelled,' the highest; especially anuttara yoga, the fourth of the four sections of tantra according to the New Schools.

Aperture of Brahma (tshangs bug). The top of one's head.

Appearance and existence (snang srid). Whatever can be experienced [the five elements] and has a possibility of existence [the five aggregates]. This

term usually refers to the world and sentient beings.

Arhant (dgra bcom pa). 'Foe destroyer;' someone who has conquered over the four Maras and attained the fourth and final result of the Hinayana path.

Aryadeva ('phags pa'i lha). One of the important Buddhist philosophers of India and a disciple of Nagarjuna.

Atsamana (Tib. a tsa ma na). An exclamation of deep sadness.

Avalokiteshvara (spyen ras gzigs). 1) The buddha of compassion. 2) One of the eight main bodhisattvas.

Bardo (bar do, antarabhava). 'Intermediate state.' Usually refers to the period between death and the next rebirth.

Bhumi (sa). The levels or stages of the bodhisattvas; the ten stages of the last three of the five bodhisattva paths. See 'ten bhumis.'

Bindu (thig le). 1). Essences. 2). Circles or spheres.

Bodhicitta (byang sems, byang chub kyi sems). The aspiration to attain enlightenment for the sake of all beings.

Bodhisattva (byang chub sems dpa'). Someone who has developed bodhicitta, the aspiration to attain enlightenment in order to benefit all sentient beings.

Brahma (tshangs pa). The chief god in the realm of form.

Brahmarandra (tshangs bug). See 'Aperture of Brahma.'

Buddha-nature (bde gshegs snying po). Sugatagarbha, the essence of the sugatas; the potential for enlightenment or enlightened nature that is inherently present in each sentient being.

Buddhahood (sangs rgyas). The perfect and complete enlightenment of dwelling in neither samsara nor nirvana.

Cessation ('gog pa). A temporary state in which sensation and thinking have ceased. Sometimes mistaken as being the state of liberation.

Chakrasamvara ('khor lo bde mchog). A main yidam or tantra of the New Schools.

Chakshus (Skt). The meaning in this context should be clarified through oral instructions from a qualified master.

Chinese Hashangs (rgya nag gi hva shang). The term refers here to the followers of a certain Chinese meditation teacher, Hashang Mahayana, whose view point was refuted by Kamalashila in a public debate during the Early Spread of the teachings. See also Hashang view.

Cittamatra (sems tsam pa). The Mind Only School of Mahayana, asserting the view that all phenomena are 'only' the appearances of 'mind.'

Coemergent (lhan cig skyes pa). Literally, 'born together;' natural or innate. The two aspects of mind, appearance and emptiness, co-exist. As is said: "Coemergent mind is dharmakaya, coemergent appearance is the light of dharmakaya."

Chokyi Nyima Rinpoche (chos kyi nyi ma rin po che). The abbot of Ka-Nying Shedrup Ling Monastery and the oldest son of Tulku Urgyen Rinpoche. Author of 'Union of Mahamudra and Dzogchen' and of 'Jewel of the Heart,' Rangjung Yeshe Publications, 1987.

Cutting through (khregs chod). Cutting through the stream of the thoughts of the three times. Same as 'trekcho.'

Dakini (mkha' 'gro ma). One of the three roots. Spiritual beings who fulfill the enlightened activities. However, the different levels of meaning should be understood in each context.

Devaputra (lha'i bu). One of the four Maras symbolizing laziness and attachment to sense-pleasures.

Dharma (chos). 'Dharma' is the Buddha's teachings; 'dharma' means phenomena or mental objects.

Dharmadhatu (chos kyi dbyings). The 'realm of phenomena;' the suchness in which emptiness and dependent origination are inseparable. In this context 'Dharma' means the truth and 'dhatu' means space free from

center or periphery. Another explanation is 'the nature of phenomena' beyond arising, dwelling and ceasing.

Dharmakaya (chos sku). The first of the three kayas, which is devoid of constructs, like space. The nature of all phenomena designated as 'body.' Should be understood individually according to ground, path and fruition.

Dharmapala (chos skyong). The protectors of the Buddhist teachings.

Dharmata (chos nyid). The nature of phenomena and mind.

Disturbing emotion (nyon mongs pa). The five poisons of desire, anger, delusion, pride, and envy which tire, disturb, and torment one's mind.

Dzogchen (rdzogs pa chen po; rdzogs chen). The teachings beyond the vehicles of causation, first taught in the human world by the great vidyadhara Garab Dorje.

Egolessness (bdag med). The absence or lack of a self-entity in both the individual person as well as matter and mind.

Eight bodhisattvas (byang chub sems dpa' brgyad). Avalokiteshvara, Manjushri, Maitreya, Samantabhadra, Vajrapani, Ksitigarbha, Akashagarbha, Nirvaranaviskambin.

Eight collections of consciousnesses (rnam shes tshogs brgyad). The all-ground consciousness, mind-consciousness, defiled mind-conscious-

ness, and the five sense-consciousnesses.

Eight female bodhisattvas (byang chub sems ma brgyad). Lasya, Mala, Gita, Nirti, Pushpa, Dhupa, Aloka and Gandha.

Eight heruka sadhanas (sgrub pa bka' brgyad). Eight yidams and their corresponding sadhanas received by Padmakara from the Eight Vidyadharas.

Eight objects (yul brgyad). The objects of the eight consciousnesses.

Eight Vidyadharas (rgya gar gyi rig 'dzin brgyad). Manjushrimitra, Nagarjuna, Hungchenkara, Vimalamitra, Prabhahasti, Danasanskrit, Shintamgarbha and Guhyachandra.

Ema (Tib. e ma). An exclamation of sadness. Can also mean the same as 'Emaho.'

Emaho (Tib. e ma ho). An exclamation of wonder and amazement.

Empowerment (dbang). The conferring of power or authorization to practice the Vajrayana teachings, the indispensable entrance door to tantric practice.

Essence, nature and compassion (ngo bo rang bzhin thugs rje). The three aspects of the sugatagarbha according to the Dzogchen system.

Eternalism (rtag lta). Belief in a permanent and causeless creator of everything. In particular, the belief that one's identity or consciousness has a

concrete essence which is independent, everlasting and singular.

Exaggeration and denigration (sgro btags + skur 'debs). Attaching existence or attributes to something which does not have them + underestimating the existence or attributes of something which does have them.

Experience (nyams). Usually refers to the temporary experiences of bliss, clarity and nonthought produced through meditation practice. Specifically, one of the three stages: intellectual understanding, experience, and realization.

Eyes (spyen/ mig). The five eyes known as the physical eye, divine eye, eye of discriminating knowledge, Dharma eye and Buddha eye.

Fasting-silence (bsnyung gnas) A two day Vajrayana practice of combined silence and fasting based on a sadhana of Lokeshvara.

Fifty-eight herukas (khrag 'thung lnga bcu nga brgyad). The 58 wrathful deities. For a description, see the *Liberation Through Hearing in the Bardo*, Shambhala Publications.

Five Aggregates (phung po lnga). The five aspects which comprise the physical and mental constituents of a sentient being: physical forms, sensations, conceptions, (mental) formations, and consciousnesses.

Five buddhas (rgyal ba rigs lnga). The five families or aspects of victorious

ones; Vairocana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi.

Five elements (kham/ 'byung ba lnga). earth, water, fire, wind and space.

Five female buddhas (rgyal ba yum lnga). Dhatvishvari, Mamaki, Locana, Pandaravasini, Samayatara.

Five skandhas (phung po lnga). The five aspects which comprise the physical and mental constituents of a sentient being: physical forms, sensations, conceptions, (mental) formations, and consciousnesses.

Forty-two peaceful ones (zhi ba bzhi bcu zhe gnyis). For a description, see the *Liberation Through Hearing in the Bardo*.

Four Maras (bdud bzhi). Lord of Death, Godly Son, Klesha and Skandha.

Gandharva (dri za). 1] A class of sentient being who lives on scents. 2] A type of celestial musicians living on the rim of Mt Sumeru.

Garuda (mkha' lding). The mythological bird, able to travel with a single movement of its wings, from one end of the universe to the other.

Gotsangpa (rgod mtshang pa). Literally, 'Vulture Nest Dweller.' He was a great master in the Drukpa Kagyu lineage and was named after a cave where he did intensive practice.

Grasping and fixation (gzung 'dzin). Refers to the duality of an object

perceived and the mind that perceives it.

Great Compassionate One (thugs rje chen po). Also known as Avalokiteshvara.

Great Seal (phyag rgya chen po). See Mahamudra.

Ground-of-all (kun gzhi). See 'All-ground.'

Guests of Qualities (yon tan gyi mgro).
Synonymous for the Three Jewels and Three Roots.

Guhyasamaja (gsang ba 'dus pa). Literally, 'Assembly of Secrets.' One of the major tantras and yidams of the New School.

Gurubhya (bla ma la). Together with 'Namo' it means 'Homage to the master.'

Hashang View (ha shang gi lta ba). The view propagated in Tibet by Chinese Buddhist masters. When used in a negative sense it means to simply pursue a meditative state devoid of conceptual thinking. It is criticized as lacking the clarity of discriminating knowledge.

Hashangs (hva shang). See 'Chinese Hashangs' and the 'Hashang view.'

Heruka (khrag 'thung). Literally, 'blood drinker.' A wrathful deity who drinks the blood of ego-clinging. In this context 'heruka' refers to the wrathful or semi-wrathful male deities appearing to one in the bardo of dharma. The following explanation of

'heruka' is according to teachings by Jamyang Khyentse Wangpo from a commentary to Lamrim Yeshe Nyingpo: 'HE' is the cause or ground, dharmakaya, the future, and the emancipation of non-formation. 'RU' is the place, disintegration, the path and thus it is the past, the emancipation of marklessness. 'KA' is the particular, the fruition and thus it is the present, nirmanakaya and the emancipation of wishlessness. In another way, hela means 'drinking' or 'enjoying' (rol pa), rudhira means 'blood' and kapala means 'bliss-sustainer' or 'skull cup.' Translated into Tibetan heruka means 'enjoying/drinking the blood of the skull' (thod pa'i khrag la rol pa). That is to say, having drunken the blood of the ego-clinging and disturbing emotions in one's own stream-of-being, the heruka is drinking the blood of the ego-clinging and disturbing emotions in stream-of-being of other disciples. In short, heruka means blood-drinker (khrag 'thung).

Hrih (Skt). The seed syllable of the lotus family.

Indra (brgya byin). The chief god in the realm of desire. He resides on the summit of Mt. Sumeru in the palace of Complete Victory and is also known as Shakra, the Ruler of the Devas.

Indrabodhi (Skt. in-dra bo dhi). An Indian king at the time of Lord Buddha. He is used as example for the Vajrayana practitioner of the highest capacity who attains liberation simultaneously with understanding the instructions and who is perfect in mingling the teachings with all aspects of daily life.

Jambudvipa ('dzam bu gling). Our known world. The southern of the four continents which is so called because it is adorned with the Jambubriksha tree.

Jetsun (rje btsun). Reverend, venerable.

Jetsunma (rje btsun ma). Title used for a female reverend.

Jina (rgyal ba). Victorious One. Same as a buddha; one who has conquered over the four maras.

Jnana (ye shes). 'Wisdom,' original and unmistakable knowing, basic wakefulness.

Jowo Temple (jo khang). The famous temple at Lhasa in which a precious image of Lord Buddha is kept. It is considered indispensable to see it when on pilgrimage to Lhasa.

Ka-Nying Shedrup Ling Monastery (bka' snying bshad sgrub gling). Tulku Chokyi Nyima Rinpoche's monastery in Boudhanath, Nepal. The name means 'sanctuary for Kagyu and Nyingma teaching and practice.'

Kaya (sku). 'Body' in the sense of a body or embodiment of numerous qualities.

Kayas and wisdoms (sku dang ye shes). The four kayas and five wisdoms.

Khen (mkhan). Abbreviation for 'khenpo,' learned one.

Khenpo (mkhan po). A title for having completed the major course of studies of about ten years of the traditional branches of Buddhist philosophy, logic, vinaya and so forth. Can also mean abbot of a monastery or the preceptor from whom one receives ordination.

Klesha (nyon mongs pa). 'Disturbing emotion.' Usually the five poisons known as attachment, anger, stupidity, pride and envy.

Kyema (Tib. kye ma). Exclamation of sadness.

Kyemaho (Tib. kye ma ho). Exclamation of sadness.

Kyihu (Tib. kyi hud). 'Alas!' An exclamation of deep sadness.

Life-wind (srog rlung). One of the five major 'winds' or pranas. Here it refers to the original 'life-wind' which is the functioning of wisdom.

Lingpa (gling pa). A title usually appended to the name of a tertön, revealer of concealed treasures. Literally, it means 'sanctuary' of peace and happiness for beings.

Longchen Rabjam (klong chen rab 'byams). A major lineage master and writer of the Nyingma lineage.

Longchenpa (klong chen pa). See 'Longchen Rabjam.'

Luminosities of mother and child ('od gsal ma bu). 'Mother luminosity' is the buddha nature inherent in all beings. 'Child luminosity' is the recognition of that which one's teacher points out.

Luminosity ('od gsal). Literally 'free from the darkness of unknowing and endowed with the ability to cognize.' The two aspects are 'empty luminosity,' like a clear open sky; and 'manifest luminosity,' such as five-colored lights, images, and so forth. Luminosity is the uncompounded nature present throughout all of samsara and nirvana.

Madhyamika (dbu ma). The Middle (Way). The highest of the four Buddhist schools of philosophy. The Middle Way means not holding any extreme views, especially not those of eternalism or nihilism.

Mahakarunikaye (Skt.). Together with the 'namo,' it means 'Homage to the Great Compassionate One,' Avalokiteshvara.

Mahamudra (phyag rgya chen po). Literally, the 'great seal,' the most direct practice for realizing one's buddha nature. A system of teachings which is the basic view of

Vajrayana practice according to the Sarma schools, the New Schools of Kagyu, Gelug, and Sakya.

Mahasandhi (rdzogs pa chen po). Same as Dzogchen. Literally, 'great perfection,' the most direct practice for realizing one's buddha nature, according to the Nyingma, or Old School.

Mahasukhakaya (bde ba chen po'i sku). Of the five kayas, the 'body of great bliss.'

Main part of practice (nyams len gyi dngos gzhi). Refers to the practice that follows the preliminaries: either yidam practice or, here, the actual practice of Mahamudra or Dzogchen. According to Jigme Lingpa, 'main part' literally means 'actual basis' in the sense that 'basis' means to have full intellectual comprehension of the practice and 'actual' means to have direct experience of its meaning.

Maitreya (byams pa), the Loving One. The bodhisattva regent of Buddha Shakyamuni, presently residing in the Tushita heaven until he becomes the fifth buddha of this kalpa.

Major and minor circles of thogal (thod rgal gyi thig le thig phran). The details of this should be received through the oral instructions of one's teacher.

Mandala (dkyil 'khor). Literally means 'center and surrounding,' but should

be understood according to context. Usually a deity along with its surrounding environment.

Mangalam (bkra shis shog). 'May all be auspicious.'

Manjushri ('jam dpal dbyangs). One of the eight main bodhisattvas. He is the personification of the perfection of transcendent knowledge.

Mara (bdud). Demon or demonic influence that creates obstacles for practice and enlightenment.

Means and knowledge (thabs dang shes rab, prajna and upaya). Generally, Buddhahood is attained by uniting the two aspects of means and knowledge, in Mahayana compassion and emptiness and in Vajrayana the stages of development and completion. According to the Kagyu schools in particular, these two aspects are the 'path of means,' referring to the Six Doctrines and the 'path of liberation,' referring to the actual practice of Mahamudra.

Meditation and postmeditation (mnyam bzhag dang rjes thob). 'Meditation' here means resting in equanimity free from mental constructs. 'Postmeditation' is when distracted from that state of equanimity.

Meru (ri rab). The mountain in the center of the world surrounded by four continents of which the southern in our known world, Jambudvīpa.

Milarepa (mi la ras pa). A great yogin and major Kagyu lineage holder. Tibetan master and the chief disciple of Marpa. See the book 'The Life of Milarepa' translated by L. Lhalungpa, Shambhala Publications.

Mudra (phyag rgya). Can mean either 'hand gesture,' spiritual consort, or the 'bodily form' of a deity.

Muni (thub pa). The six munis are the six emanations of Samantabhadra which tame the beings of the six realms.

Nadi, prana, and bindu (rtsa rlung thig le). The channels, energies or winds, and essences of the physical body.

Naga (klu). Serpent or spirit living in water. It belongs half to the animal realm and half to the god realm.

Namo (phyag 'tshal lo). 'Homage' or 'salutation.'

Naropa (na ro pa). The great mahasiddha of India, chief disciple of Tilopa and the guru of Marpa in the Kagyu Lineage. See the Rain of Wisdom.

Natsok Rangdrol Yogin (sna tshogs rang grol gyi rnal 'byor pa). 'Natsok' means 'manifold,' the various kinds of sense cognitions. 'Rangdrol' means 'self-liberated.'

Nirmanakaya (sprul sku). 'Emanation body.' The third of the three kayas. The aspect of enlightenment that tames and can be perceived by ordinary beings.

Nirvana (mya ngan las 'das pa). The lesser nirvana refers to the liberation from cyclic existence attained by a Hinayana practitioner. When referring to a buddha, 'nirvana' is the great non-dwelling state of enlightenment which falls neither into the extreme of samsaric existence nor into the passive state of cessation attained by an arhant.

Nonfixation ('dzin med). The state of not holding on to subject and object.

Nonmeditation (sgom med). The state of not holding on to an object meditated upon nor a subject who meditates. Also refers to the fourth stage of Mahamudra in which nothing further needs to be 'meditated upon' or 'cultivated.'

Nonthought (mi rtog). A state in which conceptual thinking is absent.

Obscuration (sgrib pa). The two veils of disturbing emotions and dualistic perception that cover one's buddha nature.

Old and New Schools (rnying ma dang gsar ma). Although there were no new or old schools in India, these names refer to the early and later spread of the teachings in Tibet. Translations up to and including King Trisal are called the Old School of Early Translations (snga 'gyur snying ma), and later ones are known as the New Schools of Later Translations (phyi 'gyur gsar ma). Lochen

Rinchen Sangpo (lo chen rin chen bzang po) is regarded as the first translator of the New Mantra School.

Ordinary mind (tha mal gyi shes pa). It doesn't mean the ordinary state of mind in an unenlightened person but 'ordinary' in the sense of not being fabricated, altered or corrected in any way.

Orgyen (o rgyan). Same as Guru Rinpoche.

Padmakara (pad ma 'byung gnas). 'Lotus-born.' Same as Guru Rinpoche.

Padmasambhava (pad ma 'byung gnas). 'Originated from a Lotus.' Same as Guru Rinpoche.

Pandita (mkhas pa). A learned master. Scholar, professor in Buddhist philosophy.

Phat (Skt.). The tantric sound that cuts through confusion and conceptual thinking.

Phenomena (chos, snang ba). Anything that can be experienced, thought of, or known.

Prajna (shes rab). Knowledge or intelligence. In particular, the 'knowledge of realizing egolessness.'

Prajnaparamita (shes rab kyi pha rol tu phyin pa). 'Transcendent knowledge.' The Mahayana teachings on insight into emptiness, transcending the fixation of subject, object, and action.

Prana (rlung). The 'winds' or energy-currents of the vajra body.

Pratyekabuddha (rang sangs rgyas). 'Solitarily Enlightened One.' One who has reached perfection in the second Hinayana vehicle chiefly through contemplation on the twelve links of dependent origination in reverse order.

Preta (yi dvags). 'Hungry ghost.' One of the six classes of sentient beings.

Primordial Lord/ Protector (gdod ma'i mgon po). Synonym for Buddha Samantabhadra.

Pure vidyadharas (dag pa rig 'dzin). For details, see *Liberation Through Hearing In the Bardo*.

Raga Asye (chags med). The 'Unattached One.' The Sanskrit name of Karma Chagmey.

Rangdrol (rang grol). 'Self-liberated' or 'spontaneously freed.'

Ratnasambhava (rin chen 'byung gnas). One of the five buddha aspects, the chief figure of the ratna family.

Realized person (rtogs ldan). A title of someone who has realization in Vajrayana practice. Can also refer to a yogin-monk in the Drukpa Kagyu lineage.

Realm of phenomena (chos kyi dbyings). See 'dharmadhatu.'

Renunciant (bya btang). One who has given up the worldly concerns for this life.

Rinpoche (rin po che). 'Precious One.'

Rupakaya (gzugs kyi sku). 'Form body.' A collective term for both sambhogakaya and nirmanakaya.

Sadhana (sgrub thabs). 'Means of accomplishment.' Tantric liturgy and procedure for practice usually emphasizing the development stage.

Samadhi (ting nge 'dzin). 'Adhering to continuity or evenness.'

Samantabhadra (kun tu bzang po). The 'Ever-excellent One.' The primordial dharmakaya buddha.

Samaya (dam tshig). The sacred pledge, precepts or commitment of Vajrayana practice. Many details exists, but the samayas essentially consist of outwardly, maintaining harmonious relationship with the vajra master and one's Dharma friends and, inwardly, not straying from the continuity of the practice.

Sambhogakaya (longs spyod rdzogs pa'i sku). The 'body of perfect enjoyment.' Of the five kayas of fruition, this is the semi-manifest form of the buddhas endowed with the 'five perfections' of perfect teacher, retinue, place, teaching and time which is perceptible only to bodhisattvas on the ten bhūmis.

Samsara ('khor ba). 'Cyclic existence,' 'vicious circle' or 'round' of births and deaths. The state of ordinary sentient beings fettered by ignorance and dualistic perception, karma and disturbing emotions.

Samsara and nirvana ('khor 'das). Pure and impure phenomena.

Sangha (dge 'dun). The community of practitioners. When taking refuge in the Noble Sangha, it means those who have achieved the path of seeing among the five paths and therefore are liberated from samsara.

Saraha (sa ra ha). One of the mahasiddhas of India and a master in the Mahamudra lineage. See 'The Royal Songs of Saraha,' Shambhala Publications.

Self-existing wisdom (rang byung ye shes). Basic wakefulness independent of intellectual constructs.

Shabkar (zhabs dkar). Literally, 'White Feet.' The name of Tsogdruk Rangdrol given to him because wherever he placed his feet the area became 'white' or virtuous.

Shakyamuni (sha kya thub pa). Buddha Shakyamuni, our historical buddha.

Shamatha (zhi gnas) 'calm abiding' or 'remaining in quiescence' after the subsiding of thought activity, or the meditative practice of calming the mind in order to rest free from the disturbance of thought.

Shentrul Wangje (gzhan 'phrul dbang byed) One of the abodes of gods in the Realm of Desire.

Shravaka (nyan thos). 'Hearer' or 'listener.' The practitioners of the First Turning of the Wheel of the Dharma on the four noble truths.

Shri (dpal ldan). 'Glorious, splendid.' A title given to many masters, and placed in front of their names.

Shri Singha (Skt). One of the masters in the lineage of mahasandhi or Dzogchen who was a disciple of Manjushrimitra and also the root guru of Padmasambhava.

Siddha (grub thob). 'Accomplished one.' Someone who has attained siddhi; an accomplished master.

Siddhi (dngos grub). 'Accomplishment.' Usually refers to the 'supreme siddhi' of complete enlightenment, but can also mean the 'common siddhis,' eight mundane accomplishments.

Single bindu/ circle (thig le nyag gcig). Synonym for dharmakaya.

Six Syllables (yi ge drug pa). The mantra of Avalokiteshvara: om mani padme hung.

Stillness (gnas pa). Absence of thought activity and disturbing emotions, but with subtle fixation on this stillness.

Suchness (de bzhin nyid). Synonym for emptiness or the 'nature of things,' dharmata, it can also be used to describe the unity of dependent origination and emptiness.

Sugata (bde bar gshegs pa). 'Blissfully gone.' Same as a buddha.

Sugatagarbha (bde bar gshegs pa'i snying po). 'Sugata-essence.' The most common Sanskrit term for what

in the West is known as 'buddha nature.'

Sukhavati (bde ba can). 'Blissful Realm.' The pure realm of Buddha Amitabha.

Sumeru (ri rab). The mountain in the center of the four continents. See 'Meru.'

Superknowledges (mngon par shes pa). Usually refers to the five 'higher perceptions' including clairvoyance, knowledge of other's minds etc.

Supreme Objects of Compassion (snying rje'i yul mchog). Refers to all the sentient beings of the six classes, especially the ones in the lower realms.

Sutra (mdo). Discourse or teaching by the Buddha. Also refers to all the causal teachings that take the cause as whole the path.

Sutra and Tantra (mdo rgyud). Sutra refers to the teachings of both Hinayana and Mahayana. Tantra refers to Vajrayana. Sutra means taking the cause as path. Tantra means taking the result as path.

Svabhavikakaya (ngo bo nyid kyi sku). The 'essence body.' Sometimes counted as the fourth kaya, the unity of the first three.

Tantra (rgyud). The Vajrayana teachings given by the Buddha in his sambhogakaya form. Literally 'continuity,' tantra means the buddha nature, the 'tantra of the expressed

meaning.' Generally the extraordinary tantric scriptures that are exalted above the sutras, the 'tantra of the expressing words.' Can also refer to all the resultant teachings that take the result as the path as a whole.

Terma (gter ma). 'Treasure.' The transmission through concealed treasures hidden, mainly by Guru Rinpoche and Yeshe Tsogyal, to be revealed at the proper time by a 'terton,' a treasure revealer for the benefit of future disciples.

Thogal (thod rgal). 'Direct crossing' or 'passing above.' Dzogchen, mahasandhi, has two main sections: trekcho and thogal. The former emphasizes primordial purity (ka dag) and the latter spontaneous presence (lhun grub).

Thogal vision (thod rgal gyi snang ba). The four 'visions' or stages of experience on the path of thogal are 'manifest dharmata,' 'increased experience,' 'awareness reaching fullness,' and 'exhaustion of phenomena beyond concepts.'

Three spheres ('khor gsum). The three 'spheres' or concepts of subject, object and action.

Tilopa (Skt.). Indian mahasiddha, the guru of Naropa, and father of the Kagyu lineage.

Transcendent Knowledge (shes rab kyi pha rol tu phyin pa, prajnaparamita).

Intelligence that has transcended conceptual thinking. Same as 'prajnaparamita.'

Trekcho (khregs chod) 'Cutting Through.' One of the two main aspects of Dzogchen practice, the other being Thogal.

Tsogdruk Rangdrol (tshogs drug rang grol). 'Self-liberated six collections' of cognitions. It is also the name of Lama Shabkar.

Tulku Urgyen Rinpoche (sprul sku u rgyan rin po che). A contemporary master of the Kagyu and Nyingma lineages, who lives at Nagi Gompa in Nepal.

Uncompounded ('dus ma byas). A phenomena that is beyond arising, dwelling and ceasing.

Universal base (gser gyi sa gzhi). The mythological basis of our known world. It is made of gold and is situated below Mt. Sumeru.

Vairocana (rnam par snang mdzad). 1) One of the five families, the chief buddha of the sugata family. 2) The great translator at the time of King Trisong Deutsen.

Vajra (rdo rje). Literally, 'diamond,' 'king of stones.' As an adjective it means indestructible, invincible, firm etc. There is the ultimate vajra of emptiness, the conventional vajra of material substance with attributes, and the apparent symbolic or

labelled vajra of the name. See also 'seven vajra qualities.'

Vajradhara (rdo rje 'chang). 'Vajra-holder.' The dharmakaya buddha of the Sarma Schools. Can also refer to one's personal teacher of Vajrayana.

Vajrasattva (rdo rje sems dpa'). A sambhogakaya buddha who embodies all the five families. He is also a major source of purification practices.

Vajrayana (rdo rje theg pa). The 'vajra vehicle.' The practices of taking the result as the path. Same as 'Secret Mantra.'

Varahi (phag mo). Vajra Varahi/ Dorje Phagmo. An important female yidam/ dakini.

Varanasi (Skt). The place where the Buddha first turned the wheel of the Dharma.

Vidyadhara (rig 'dzin, knowledge-holder) one who holds (dhara) or upholds the wisdom of knowledge (vidya) mantra.

Vipashyana (lhag mthong). 'Clear' or 'wider seeing.' One of the two main aspects of meditation practice, the other being shamatha.

Yama (gshin rje). The Lord of Death.

Yana (theg pa). The 'carrying,' 'vehicle.' A set of teachings which enable one to journey towards rebirth in the higher realms, liberation from samsara or complete buddhahood.

Yidam (yi dam). A personal deity and the root of accomplishment among the Three Roots.

Yogin (rnal 'byor pa). Tantric practitioner.

Youthful vase body (gzhon nu bum pa'i sku). The Dzogchen term for buddha nature.



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