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སྤེལ་དངོས་གཞིའི་རྩ་བོ་དང་བཅས་པ་ཟབ་དོན་རྒྱ་མཚོའི་ལམ་ཚང་བཞུགས་སོ།།

CHAKCHEN PRELIMINARY PRACTICES

KUNGA TENDZIN
THE THIRD KHAMTRUL RINPOCHE

A PRACTICE HANDBOOK - VOLUME I



Dedicated to the long life of
H.E. Kyabje Khamtrul Rinpoche and H.E. Dorzong Rinpoche
For the benefit of all sentient beings





The Marpa Dharma Translation Group, under the direction of H.E. Dorzong Rinpoche, is devoted to the publication of texts from the Drukpa Kagyü lineage of Tibetan Buddhism. It is presently based in Tashi Jong, the seat of H.E. Khamtrul Rinpoche, in Himachal Pradesh, Northern India.

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The quotations from THE HEART TREASURE OF THE ENLIGHTENED ONES, by H.H. Dilgo Khyentse Rinpoche, © 1992, are published by arrangement with Shambala Publications, Inc., Boston, USA.

	<p>This handbook is not intended for unauthorised use. It is a practice text, to be used under the guidance of your teacher.</p>	
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༄༅། །ཕྱག་ཆེན་སྒོན་འགྲོའི་བསྒྲུལ་རིམ་གསལ་འདེབས་
ངག་འདོན་རྒྱས་སྤེལ་དངོས་གཞིའི་རྩ་ཐོ་དང་བཅས་པ་བྲབ་དོན་
རྒྱ་མཚོའི་ལམ་ཚང་བཞུགས་སོ།།

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A PRACTICE HANDBOOK
VOLUME I



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	FOREWORD	
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NAMO GURU!

In the words of H.H. Dilgo Khyentse Rinpoche:

"Without the ngöndro, the main practice will not resist deluded thoughts, it will be carried away by circumstances, it will be unstable and will not reach its ultimate point."

At the time of addressing a gathering of foreign students, Chökyi Nyima Rinpoche said:

"In Tibet the preliminary practices were not considered a big deal, and did not take very long to complete. These days the situation is a bit different. The preliminaries seem to be an enormous, overwhelming task!"

✿ The text "The Complete Path, the Ocean of Profound Meaning" by the Third Khamtrul Rinpoche is a traditional scripture in the Drukpa Kagyü lineage and has been used for several centuries by practitioners of *ngöndro*, an all-important preliminary practice.

Khampa Karma Tenpel, the First Khamtrul Rinpoche, was a senior disciple of Yöndzin Ngawang Zangpo, one of the chief disciples of Kunchen Pema Karpo.

Kunga Tendzin, the Third Khamtrul Rinpoche, was born in 1680. He became an accomplished scholar, a spiritual treasures revealer (Tib. *tertön*), and a realized meditation master. The Complete Path is one of the many texts he wrote during his lifetime. Kunga Tendzin was a lineage holder of both the Nyingma and Kagyü schools of Tibetan Buddhism. The sacred dances still being performed every year in his monastery of Khampagar were the result of one of his visions on the eight aspects of Guru Rinpoche. He died in 1728 at the age of 48 years.

The Eighth Khamtrul Rinpoche, as a consequence of the communist Chinese occupation of Tibet in 1959, travelled to India with a group of followers, establishing Khampagar Monastery and the Tashi Jong settlement in the state of Himachal Pradesh in 1968. He passed away in 1980.

The ninth reincarnation was born in 1981. He was recognized by H.H. the XVI Karmapa and H.H. Dilgo Khyentse Rinpoche. He is presently the head of Khampagar Monastery.

✿ This handbook was prepared by the Marpa Dharma Translation Group. We are deeply thankful for the invaluable advice and support of our root lama H.E. Dorzong Rinpoche on all aspects of the work, and to the Ven. Dugu Choegyal Rinpoche for his compassionate and profound Dharma guidance. He is the author of the cover art and many of the drawings illustrating this work. We also gratefully acknowledge the pioneering translations of Gerardo Abboud (from Tibetan into Spanish) and Tony Duff (from Tibetan into English).

The pronunciation conventions for the Tibetan terms were greatly helped by the Asian Classics Institute publication "Standards for Representing Tibetan Pronunciation in Roman Letters", New York, 1998. We thankfully acknowledge the patience of Dr. Robert Taylor, Assistant Director of the Asian Classics Input Project (ACIP), for kindly answering our many information requests. In addition, some of the beautiful seals used in the pages of this handbook have been taken from the ACIP catalogue of seals of the St. Petersburg collection.

When we thought our work was finished, we gave copies to a few of our close Dharma friends, and asked them if they could please see how it read. We sincerely thank Alejandro, Ambrosía, Caterina, Hernán, José, and Regina for their suggestions, corrections, and encouragement.

We also acknowledge and appreciate the thoughtful suggestions of Tashi Tsering, of the Amnye Machen Institute in Dharamsala, India, on the difficult task of how to print this handbook.

✿ Why an annotated English version? While they were practising their own ngöndro, some of the members of the Marpa Dharma Translation Group felt that certain things they were doing and many of the words they were reciting did not make much sense, were quite incomprehensible, or it was not clear how or when to perform something. So years later, the occasion arose in which they could try to cover some of these gaps, for themselves and others. That is how this publication came into being...

Quoting Tulku Thondup in "Enlightened Journey", pg. 225, (see bibliography):

"If you have an urge to know the meaning of the various references mentioned, but in reciting and practising Ngöndro the thought might flicker in you, 'I don't know this stuff. What is this?', that kind of mentality forms a negating and resisting blockage in your spiritual growth and generates unhealthy energies in your mind. I have explained them so that we could have a sense of relief and understanding about these points.

"However, knowing the details sometimes brings another kind of hindrance -conceptualising too much in a rush thinking, 'This is this; this is that. This has three. That has four, etc.' Then, instead of bathing in the experience of peace, joy, and blessings -the power of the empowerments- you might become a spiritual accountant or aesthetician, too conceptual and too intellectual, and it could derail the progress of your spiritual experiences. So the important thing is to use the information to create a balance, knowing enough not to worry about the meaning of the terms and not turning the information into a manoeuvre in rush-hour traffic."

✿ About the translation conventions of the present text:

- ✿ When a Tibetan Dharma term could be suitably rendered in English, we have translated it. When at the limits of our translation capacity we could not find a convincing translation, we left the word in Tibetan, without using a Sanskrit rendering. We assume the average reader to be not familiar with Sanskrit nor with Tibetan, so introducing *vajra* instead of *dorje* or *Bhagwan* for *Chomdende* conveys no new meaning. We have made an exception with words that have already entered the everyday language, such as *Buddha*, *bodhisattva*, *Dharma*, and a few others. In the case of some names of persons or enlightened manifestations that would look awkward or lengthy in English, we have also opted to leave them in Tibetan. We saw no point in translating *Chöku Sherchin* into something like *Absolute Body Wisdom Transcendent Activity*. A trilingual glossary (Tibetan/Sanskrit/English) is included at the end of volume two of this publication.
- ✿ Tibetan book titles are usually very long. For instance, the complete title of the present text is '*Here are the meditation stages of the preliminary practices of Chakchen. A clear, ample, extensive oral exposition, including a list of the basic, root subjects. The complete path of the ocean of profound meaning*'. Translators have to make choices to give a manageable title in English, so different translators select various parts of the whole as the title of their work. This goes to say that the same text can be found under entirely different titles depending on the translations.
- ✿ The first contact with a Tibetan text is not easy, and the usual numbering of the various sections and subsections as laid out by Tibetan authors does not contribute to the clarification of what is a part of what. While keeping the original numbering structure of the root text, we have numerically indented each one of the parts, chapters, sections and subsections, and included an outline of the text as an Appendix.
- ✿ Some of the definitions and explanations given below are context-dependent. In addition, very frequently there are several possible levels of understanding, such as outer, inner and main, or relative and absolute. Therefore, you might find in different publications apparently different renderings of the same term, and all may be correct.

✿ Intellectual understanding will not, by itself, lead to enlightenment. However, as we travel along the path, it will provide an important support for mastering the teachings. Books can be helpful. Therefore, if you would like to obtain some of the references in the bibliography you can do it in several ways:

- ✿ A good local bookshop may be able to get them for you.

- ⌘ You can order by mail or, in certain cases, by fax or online via the Web from some of the publishers or distributors, such as:

Wisdom Books, a bookshop specialising in Buddhist books, with hundreds of titles in stock, 402 Hoe Street, London E17 9AA, Great Britain. Tel: 181 520 5588, Fax: 181 520 0932. Their catalogue costs five pounds, and includes a one-year updating service. Also with a large selection of titles, **Shambala Publications Inc.**, Horticultural Hall, 300 Massachusetts Ave., Boston, Massachusetts, 02115, USA. They will send, upon request, their cost free catalogue. Their website is www.shambhala.com. **Snow Lion**, PO Box 6483, Ithaca, NY, 14851, USA, Fax 607-273-8519, or when calling from the USA, Fax 800-950-0313. Their website is www.snowlionpub.com. They publish an excellent newsletter and catalogue, sent free to customers.

- ⌘ If you travel, you can visit:

In New Delhi, **The Book Worm**, Block B 29, Connaught Place, and **Piccadilly Book Stall**, shop 64, Shanker Market, Connaught Circus. In Kathmandu, **Pilgrim's Bookshop**, Thamel, next door to Kathmandu Guest House and **Mandala Book Point**, Kanthipat. In London, **Wisdom Books**, see address above. Tube station Walthamstow (Victoria line). You can also visit **Foyle**, 113-119, Charing Cross Road. Tube station Tottenham Court Road, and **Dillon's**, 82 Gower Street. Tube station Gower. In New York, **Barnes and Noble** has several outlets in Manhattan (105 Fifth Ave. at 18th. St., 33 East 17th. St. etc). Their website is www.barnesandnoble.com.

- ⌘ For readers interested in a short and very clear exposition of the basic Buddhist ideas, we recommend the introduction to Shantideva's "The Way of the Bodhisattva" in the Shambala edition. (See bibliography at the end of this volume).

⌘ Regarding the care of Dharma books and art, the visual expression of the teachings of Lord Buddha, it must be remembered that these teachings, if properly understood and put in practice, will help attain full enlightenment. Therefore, like all invaluable objects, they deserve great respect. You may want to follow some of these suggestions:

- ⌘ The traditional recommendations for their care include not leaving them on the floor or places where people might walk or sit on them, and so on.
- ⌘ If it is necessary to dispose of them, do not throw them away with the garbage but burn them in an appropriate place. Before doing so you may recite **OM AH HUNG** and visualise the letters of the text to be burnt dissolving into the **AH**, and then the **AH** absorbing into you. After that, you can burn the texts.
- ⌘ All these suggestions apply also to Dharma paintings and similar sacred manifestations.

You may want to care in the same way for the teachings and artwork of other spiritual traditions.

- ⌘ This handbook has been divided, for ease of use during practice, into two volumes:

- ⌘ Volume I includes: Homage and Contents, Foundations, Four Ordinary Preliminaries, Refuge and Enlightened Attitude, and Dorje Sempa practice.
- ⌘ Volume II will include: Offering of the Mandala, Guru Yoga, Main Part, Conclusion, and In Between Sessions.

⌘ Finally, none of the present members or advisors of the Marpa Dharma Translation Group has English as their native language, or has received a formal education in English linguistics or literature. We would gladly welcome new members with these qualifications. In the meantime, we request the reader's forbearance for the errors and horrors we might have committed against Shakespeare's language.





INTRODUCTION

NAMO GURU!

✿ This work is intended as a practice handbook, a 'how to', 'hands on' practical manual, and not as a scholarly presentation of traditional teachings. Therefore, you may notice technical inconsistencies. However, we have neither the inclination, the knowledge, nor the resources to make an academically sound presentation. Please bear with us.

✿ The suggested mode of use of this handbook is to read through the whole text once, to get a general idea, and then start learning and rehearsing the practices in short successive sections until a complete mastery is attained. To this end, you can use one or more of the three sections in each part: the **root text in Tibetan**, its **English version**, and the **annotated English version**.

In the annotated English section, you will find the English version of the root text repeated and framed in short segments. Within each segment, we have indicated in bold characters the words or concepts that are explained in detail after each frame.

✿ The Kunga Tendzin root text is the basis of the practice. Some complementary details are given in the annotated version; your teacher will fill in the rest. There is no adequate substitute for this personal contact, *as he/she knows what you need, and how and when to transmit it to you*. So, all your doubts should be checked with him/her, as many times as you need, until all of them have been totally clarified.

✿ This handbook to the Kunga Tendzin preliminary practices text has been written with the *average* reader in the mind of the authors, and their own criteria and experience. Nevertheless, each one of us is a unique case, and therefore what is read will generally be only an *approximation* to specific, individual needs. Therefore, once more, there is no adequate substitute for the one to one contact with the lama.

✿ The relationship between lama and disciple is a subject of the utmost importance. Much will be clarified during and after Guru Yoga, the fourth extraordinary preliminary practice (included in Volume 2 of this handbook), but for the time being it is suggested to be careful with how to relate to this concept.

The relationship should be essentially adult and healthy, avoiding extremes.

- ✿ A very submissive or devotional approach will hinder understanding and progress.
- ✿ An approach strongly relying on 'my inner teacher' or 'my own essence' rather than an external teacher, can be confusing for someone without a certain degree of realisation. It will not always be clear when the 'messages' are from the inner teacher or when they are coming from the ego.
- ✿ The suggested course is an approach that balances all factors, such as faith, devotion, self-confidence, understanding, and so on.

Moreover, it should be remembered that this relationship is to be seen as temporary and liberating. Gradually it evolves towards the final, total freedom of an enlightened being, who no longer needs any teacher nor any teachings. More on this in the note on *lama* on pg. 20.

✿ Be sure you understand clearly not only the formal aspects, but also the meaning behind what you are doing. Practising mechanically will not be of real benefit.

✿ If you read explanations of this practice in texts of other lineages, such as those mentioned in the bibliography at the end of this guide, you will notice that, although they are all identical in its es-

sence, they differ in details of the visualisation, recitation, etc. Do not mix different practices. Clarify your doubts only with your own teacher or other qualified teacher of the same lineage. This is not a sectarian proposition. It just takes into consideration that different lineages and sub-lineages can have different approaches to the same topic, and this might confuse someone without experience. Later on, it will be clear for the practitioner the differences and their reasons, and this suggestion will no longer be valid.

✿ Try to develop trust in yourself and in your practice, avoiding inputs from other persons, no matter how well intentioned they might be. Do not divulge, comment, or compare what you are doing with others, as this will usually confuse you rather than being a help.

From Tulku Thondup, "The Healing Power of Mind", pg. 67, (see bibliography):

"Often spiritual training becomes more effective when given as a secret instruction, kept as a secret treasure and practised in secret without confiding in anybody but the teacher. The ultimate goal of the teaching is to open us up, not to limit, or isolate ourselves in seclusion. But especially at the beginning, we need to gather our energy and concentration. Secrecy can help us to do this.

"If we use what we learn for dinner-table chatter or as a business commodity, a tool for mundane goals, we risk dispersing our energy and inspiration."

✿ It is better not to expect results. They will eventually appear spontaneously. Waiting for results is not a good method of practice. The mind gets distracted as in everyday life with hopes, fears, and doubts and the practice becomes weak.

RELAX, ENJOY, PRACTICE, AND FORGET ALL THE REST.

✿ Practices such as these include two aspects:

- ✿ Oral transmission. A ceremony in which the lama, by reading aloud a particular text in the presence of the student confers the permission to read, study, and practice it. The lama should have himself/herself received this transmission from a holder of the teaching.
- ✿ Instructions. The oral, personal instructions on how to actually perform the specific practice.

Your teacher will give both of them to you before beginning the practice.

✿ In the words of H.H. the XIV Dalai Lama of Tibet ("Cultivating a Daily Meditation", pg. 67. See bibliography):

"For the beginner, the meditation place is quite important. Once we have developed certain experiences, the external factors have very little effect. However, generally speaking, the place for meditation should be quiet. When we clean and tidy up the room, our wish should not be just to have a clean place, but to put our minds in order. When later we visualise deities, make offerings, recite mantras, it is as if we had prepared to receive important guests. When we expect an invited guest, we first clean and tidy up. It is not nice to invite a guest into an untidy place. In order to practice meditation, first clean your room. Your wish to do this should not be polluted by negative states of mind like attachment, aversion or similar attitudes."

You can also prepare the place so it will feel inspiring and conducive to your practice. Cushions, a carpet, light, eventually flowers or incense, whatever you think would make you happy and comfortable, you can think about it and implement it.

Chapters three and four of the above mentioned book by Tulku Thondup are another source of good advice on how to get settled to start practicing.

✿ Finally, we wish to share the advice of H.H. Dilgo Khyentse Rinpoche ("The Heart Treasure of the Enlightened Ones" pg. 151, see bibliography):

"Racing around, here and thither, only tires us out for no reason. We are always rushing off to see what is happening somewhere else and getting involved in all sorts of events in the world outside. But all this time there is actually more than enough to look at inwardly, in the movement of our thoughts, and plenty to be done to master them."



ཨ། མཆོད་བརྗོད་དང་ས་བཅད།

HOMAGE AND CONTENTS

	THE ROOT TEXT TIBETAN	
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༄༅། །བཀའ་བརྒྱད་རིན་པོ་ཆེ་ལ་ཕྱག་འཆའ་ལོ། །ཡེ་ཐོག་སངས་རྒྱལ་ཆོས་རྒྱ་ཀུན་ཏུ་
 བཟང་། །ངེས་པ་ལྷ་ལྷན་ལོངས་སྤྱོད་རྗེ་འཆང་། །བཅུ་གཉིས་མཛད་སྟོན་མཆོག་སྤུལ་བྱའི་དབང་། །རྩ་བོ་ཉིད་
 སྤྱོད་པ་ལ་ལྷན་བསྐྱེས། །སངས་རྒྱལ་ཉག་གཅིག་བརྒྱད་པའི་རྗེ་བཅུན་ཆོགས། །བཀའ་དྲིན་མཉམ་མེད་རྩ་བའི་སྤྱོད་
 མའི་ཞབས། །དཀོན་མཆོག་རྩ་གསུམ་སྤྱབས་གནས་རྫོགས་པར་འདུད། །མཁའ་མཉམ་འགྲོ་ཀུན་རྣམ་གྲོལ་བྱིན་
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 རྣམས་གྱིས་ནི། །ལམ་ཐམས་ཅད་གྱི་སྦྱིང་པའི་ཡང་སྦྱིང་ངེས་དོན་ཟབ་མོ་སྤྱོད་མེད་པ་འདི་ཉིད་ལ་འཇུག་པར་བྱའོ། །དེའི་བྱན་སོགས་
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 ཡིན་པས་རྒྱད་རྣམ་པར་སྦྱོང་། །དངོས་གཞི་དོན་དམ་སེམས་ཉིད་བསྟོམ་དོན་བརྩོན། །རྗེས་དགེ་བ་རྫོགས་བྱང་དུ་རྒྱས་འདེབས། །བྱན་
 མཆོས་རྒྱུན་གྱི་རྣལ་འབྱོར་ཡང་དག་པར་སྦྱོང་བ་དང་དུག་གོ། །ནམ་དུ་འང་ཕྱི་ནང་གསང་བའི་གཡེང་བ་ཐམས་ཅད་སྤངས་ཏེ། །ལུས་དག་ཡིད་
 གསུམ་རབ་ཏུ་དབེན་པའི་སྟོན་ནས་འདི་རྣམས་འདོན་སྟོམ་ཆེག་དྲིལ་ཁོ་ནར་བྱ་བ་ཉིད་དོ།



	THE ROOT TEXT ENGLISH VERSION	
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HOMAGE**Homage to the precious Kagyü!**

*Primordial Buddha, absolute body Kuntuzangpo,
 Endowed with the five certainties, complete enjoyment body Dorje Chang,
 Performer of the twelve deeds, supreme enlightened manifestation, Lord of Sages,
 Essential body, glorious Lotus-Born,
 Assembly of the revered lineage masters, not different from buddhas,
 Venerable root lama of unequalled kindness,
 I respectfully bow to the sources of refuge, the Three Jewels and Roots.
 Grant your blessings so that all beings infinite as space be completely liberated.*

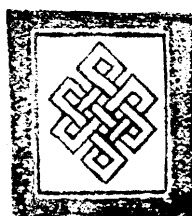
CONTENTS

Those among all fortunate beings who wish to attain the excellent fruit of enlightenment in one lifetime, based on their self-awareness, should enter this unsurpassable, profound, heart of hearts of all paths of definitive meaning. The six sessions and stages of the practice are:

First, faith in the lama and the Dharma sets the foundation. The ordinary preliminaries properly bind the mind. The extraordinary preliminaries thoroughly train the mind-stream. The main part aims at the meditation on the absolute mind itself. The conclusion dedicates all virtue to perfect enlightenment. Between sessions, at all times, the realisation of the happy state of meditation is perfectly maintained.

Also, at night, abandoning all outer, inner, and main distractions, with completely secluded body, speech, and mind, just do recitation and meditation entwined into one.

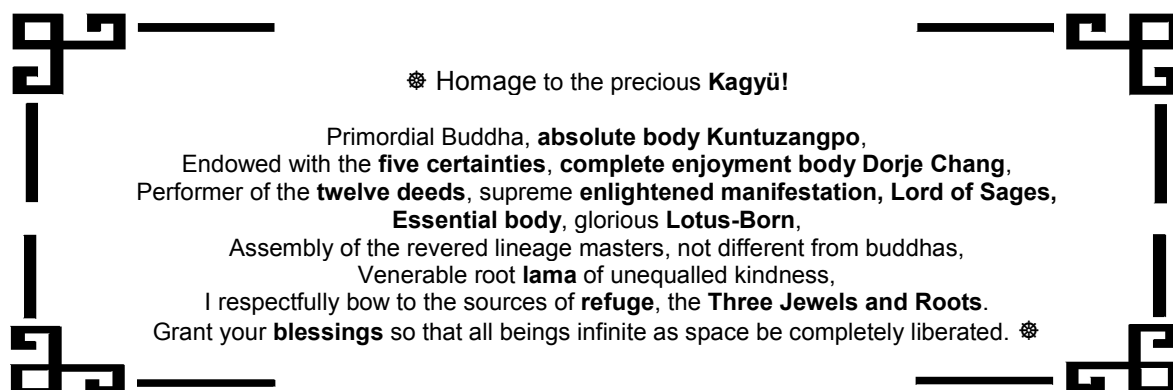




THE ROOT TEXT

ANNOTATED ENGLISH VERSION

NAMO GURU!



* **Kagyü.** One of the four extant lineages of Tibetan Buddhism, the other three being Nyingma, Sakya, and Geluk. See note on the Chakchen lineage on pg. 62.

* **Absolute body, complete enjoyment body, enlightened manifestation body and essential body** are not four physical bodies or places, but intellectual efforts intended to conceptualise totality. As such, the division in four aspects is artificial, and can only be understood by laboriously trying to explain in words what is mostly beyond words.

The absolute body, (Tib. chos sku, phonetic *chöku*. Skt. *dharmakaya*) is the absolute, the expanse from where everything can happen or manifest and into where everything can disappear. We can relate it to emptiness, unobstructedness.

The complete enjoyment body, (Tib. longs sku, phonetic *longku*. Skt. *sambhogakaya*) sometimes translated as intangible appearance body, can be thought of as a bridge between the absolute and the enlightened manifestation bodies. It is the expanse without substance, the sphere of light, sound, visions. We can relate it to energy, again in a non-physical aspect. Enlightened beings can manifest in this level in order to help sentient beings. Although not visible to ordinary beings, they are usually represented in the iconography and practice texts as extraordinarily richly attired royalty, with the purpose of inspiring and enriching a practitioner's meditation. It must be remembered that when we use terms such as energy, light, and sound, we are not implying physical elements. These are non-physical characteristics, and they are not part of the experience of ordinary beings. We try to approximate them by using metaphors.

The enlightened manifestation body, (Tib. sprul sku, phonetic *tulku*. Skt. *nirmanakaya*) can be related to form. Enlightened beings arise out of emptiness as energy, and coalesce into form, with wisdom and awareness. These embodiments appear in a variety of roles, in order to be able to help beings with different needs and capacities: as an ordinary looking being, as a great teacher, as a buddha, and the like.

The essential body, (Tib. ngo bo nyid sku, phonetic *ngowo nyiku*. Skt. *Svabhavikakaya*) is the indivisible union of the three previous bodies.

* **Kuntuzangpo.** (Tib. kun tu bzang po, phonetic *Kuntuzangpo*. Skt. *Samantabhadra*). The primordial buddha, who has never fallen into delusion. According to the teachings of the Nyingma lineage he is the absolute body level buddha.

* **Five certainties.** Five characteristics of the complete enjoyment body buddhas.

- ⌘ Certainty of time. They will remain for as long as the phenomenal world is not emptied of confused sentient beings.
- ⌘ Certainty of place. They always reside in the buddhafield named *Heaven Below None*.
- ⌘ Certainty of body. They are always adorned with the thirty-two major and eighty minor physical marks of a buddha.
- ⌘ Certainty of teachings. They always teach the great vehicle doctrine.
- ⌘ Certainty of disciples. They always teach to pure bodhisattvas.

⌘ **Dorje Chang.** (Tib. rdo rje 'chang, phonetic *Dorje Chang*. Skt. *Vajradhara*). Literally 'dorje holder'. The absolute body realm buddha of the Kagyü lineage. In some practices, the teacher is also visualised as Dorje Chang. In the absolute sense, Dorje Chang is the complete enlightenment.

⌘ **Twelve deeds.** Traditional stages in the life of the historical Buddha:

1. Descending from Tushita heaven.
2. Entering the womb of his mother.
3. Taking birth.
4. Becoming skilled in the worldly arts, and demonstrating physical prowess.
5. Enjoying the women of the royal harem.
6. Renouncing the world and becoming a monk.
7. Practising austerities and abandoning them.
8. Meditating under the bodhi tree.
9. Defeating the host of temptations.
10. Attaining full enlightenment.
11. Turning the wheel of the Dharma.
12. Passing away to the ultimate peace beyond suffering.

⌘ **Lord of Sages.** Shakyamuni, the historical Buddha. Please refer to note on King of the Shakyas on pg. 63.

⌘ **Lotus-Born.** An epithet of Guru Rinpoche, the great master responsible for the early spread of Buddhist teachings in Tibet. He is considered the second Buddha, his coming having been predicted by the first one, Buddha Shakyamuni.

⌘ **Lama.** (Tib. bla ma, phonetic *lama*. Skt. *guru*). Union of the Tibetan terms 'la' from 'la na me pa' meaning 'nothing superior', and 'ma', meaning 'mother of all sentient beings without any discrimination among them'. It is the title given to a teacher with a good level of realisation. In the words of Tsangpa Gyare, one of the forefathers of the Drukpa Kagyü lineage, a true teacher should possess four qualities:

- ⌘ He/she should have liberated himself/herself.
- ⌘ He/she should liberate others out of compassion.
- ⌘ He/she should know when it is the time to teach what to his/her students.
- ⌘ He/she should be skilled in many different methods of teaching.

Traditionally, it was considered on a higher level than the title of Rinpoche. Today, this very important title is inappropriately used to refer to almost any novice monk. In the Himalayan region, it is even adopted as a surname by families who just count among their ancestors a lama.

From the point of view of the student, the lamas with whom he/she comes in contact can be:

- ⌘ The *connection lama*, with whom he/she comes across on at most a few occasions, and receives teachings not specifically intended for him/her, but in the context of a larger audience.
- ⌘ The *kind lama*, with whom he/she will be in more intimate contact, and who eventually, will give teachings on an individual basis.
- ⌘ The *root lama*, who will transmit the quintessential instructions to recognise the nature of mind. It is this last lama that is considered the ultimate teacher.

✿ **Refuge.** Generally speaking, when we realise that we are in a very difficult or hopeless situation, and feel we are not able to overcome it on our own, we sometimes decide to look for help and protection from someone else.

When deciding where or from whom to seek help, it must be remembered that the source of refuge must itself be completely free. A blind man cannot guide other blind people. A prisoner cannot liberate his jail mates. Therefore, powerful people, friends, relatives, money, institutions, can only be of limited and temporary support.

From the original Buddhist perspective, the sole sources of ultimate refuge are the Three Jewels:

- ✿ The Buddha, the original teacher.
- ✿ The Dharma, his teachings.
- ✿ The Sangha, the liberated teachers who transmit the Dharma.

See below note on the Three Jewels.

In addition, the dorje path includes as sources of refuge the Three Roots, the lama, the yidam, and the warriors/sky-walkers. For *lama*, see pg. 20. For *yidam*, see pg. 62. For *warriors*, see pg. 65. For *sky-walkers*, see pg. 65.

From another perspective, the ultimate source of refuge is the Dharma. The Buddha himself repeatedly said that he only showed the way, but that each one had to traverse his/her own path to enlightenment. He could not magically enlighten beings. As for the sangha, in its extended meaning of all those who have taken refuge, they are the companions in the perfect way and deserve all our respect, but can only be sources of limited help. Once more, enlightenment is a personal affair. The sources of refuge in the absolute level are the three bodies: the absolute body, the complete enjoyment body, and the enlightened manifestation body (see pg. 19 for the meaning of these terms).

In addition, from another point of view, and quoting Dudjom Rinpoche, the absolute meaning of the sources of refuge is respectively:

- ✿ Awareness itself.
- ✿ Its unceasing self-luminous display.
- ✿ It's all pervading capacity.

At the time of taking refuge until attaining enlightenment, we have engaged ourselves:

- ✿ Not to harm other sentient beings.
- ✿ Not to take refuge in worldly gods or entities.
- ✿ Not to get involved with people who despise Buddhist basic teachings, such as the law of cause and effect, the continuity of the cycle of death and rebirth until enlightenment is attained, etc.

In the dorje path, supplementary engagements are taken:

- ✿ After taking initiations, oral transmissions, and meditation instructions from the teacher, to consider him/her as a buddha. This is the first jewel, the Buddha.
- ✿ Take his/her words and teachings as the jewel of the Dharma.
- ✿ Consider his/her disciples, attendants, and our pure conduct spiritual companions as the jewel of the Sangha.

There are different levels of motivation for this decision to take refuge:

- ✿ Because we are afraid or tired of suffering, we take refuge for our own sake. From the teachings' point of view, this is an inferior motivation.
- ✿ On the contrary, we might experience the wish to take refuge in order to attain enlightenment so we will be able to guide all other sentient beings to reach that same liberation. This is considered a superior motivation.

✿ **Three Jewels.** (Tib. *dkon mchog gsum*, phonetic *könchok sum*. Skt. *tri ratna*). They are:

- ✿ The Buddha, the original teacher.
- ✿ The Dharma, his teachings.
- ✿ The Sangha, the liberated teachers who transmit the Dharma.

They possess the qualities of enlightenment and the limitless compassion required to provide such a refuge.

The historical Buddha is no longer physically here. Therefore, stupas, statues, paintings, etc. represent him. The teachings are preserved in the written texts, transmitted instructions, and so on. The Sangha is represented by the community of ordained persons, as an extension of the original meaning mentioned above.

In addition, because they are the representations of the Three Jewels, they deserve all our respect.

✿ **Three Roots.** (Tib. *rtsa gsum*, phonetic *tsa sum*. Skt. *tri mula*). The fundamental vehicle (see note on pg. 30) and the great vehicle (see note on pg. 30) have the Three Jewels as refuges.

The dorje vehicle (see note *secret mantra vehicle* on pg. 30), in addition to these sources of refuge, includes the Three Roots:

- ✿ The lama (Tib. *bla ma*, phonetic *lama*. Skt. *guru*) is the source of blessings. See note on pg. 20.
- ✿ The yidam (Tib. *yi dam*, phonetic *yidam*. Skt. *ishtadevata*, *deva*, *devata*) is the source of accomplishments. See note on pg. 62.
- ✿ Warriors and sky-walkers (Tib. *dpa' bo*, *mkha' 'gro*, phonetic *pawo*, *kandro*. Skt. *daka*, *dakini*) are the source of enlightened activity. See notes on pg. 65 (warriors) and pg. 65 (sky-walkers).

The Three Jewels constitute the outer refuge. The Three Roots are the inner refuge. The nature of mind is the main or absolute refuge.

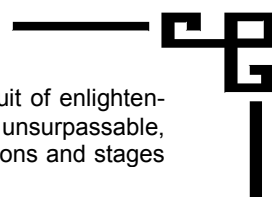
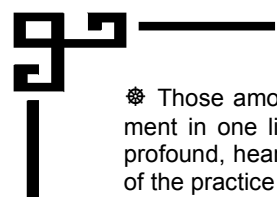
✿ **Blessings.** This term might mislead persons with a non-Buddhist background, as the term translated as 'blessing' has different meanings in different spiritual traditions. In addition, even within the Buddhist tradition, it will take different meanings depending on the level of understanding.

On the relative level, as a result of a perfect teacher's realisation and compassion, which are the source of the blessings, he/she generates power, the blessings in themselves. Compassion is the key to realisation, as it means the teacher has gone beyond the ego fixation that otherwise would hinder his/her realisation and all other capacities.

According to the interaction of the teacher's realisation and compassion, these blessings can take many forms. If the sources are limited, then the blessings will have a limited effect. In addition, as they can be expressed through any combination of body, speech, and mind activities, they will manifest in myriad different forms. His/her physical attitudes, clothes, any other item in contact with his/her body, his/her relics after death, can all have positive effects. Hearing his/her voice or teachings can help with the practice of the student. His/her practice, prayers, and meditations can create beneficial or protective conditions according to the particular needs. In Tibet, for centuries, faith in these capacities has proved to be truly effective.

In a teacher-student practice context, a student can relate with the teacher through confidence, faith, or devotion in his/her Mind. Then, and only then, the lama can transmit wisdom. This process is individual, Mind to mind, and its success depends on the level of realisation of the teacher and his/her compassion on one hand, and on the openness and devotion of the student on the other. Without these components, no blessing, seen as wisdom transference, can take place.

Although the student's future depends on his/her past and present actions, the blessings of a realised teacher can partially modify this by creating favourable, inspiring, energising conditions for the practice. It is for these reasons that practices such as the ngöndro are recommended.



✿ Those among all fortunate beings who wish to attain the excellent fruit of enlightenment in one lifetime, based on their self-awareness, should enter this unsurpassable, profound, heart of hearts of all paths of definitive meaning. The six sessions and stages of the practice are:

First, faith in the lama and the Dharma sets the foundation. The **ordinary preliminaries** properly bind the mind. The **extraordinary preliminaries** thoroughly train the mind-stream. The main part aims at the meditation on the absolute mind itself. The conclusion

dedicates all virtue to perfect enlightenment. Between sessions, at all times, the realisation of the happy state of meditation is perfectly maintained. Also, at night abandoning all outer, inner, and main distractions, with completely secluded body, speech, and mind, just do recitation and meditation entwined into one. ❀

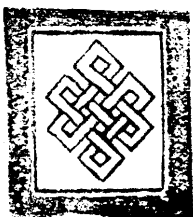
❀ **Ordinary preliminaries.** Also known as 'the four reminders', or the 'four that turn the mind', they are a most significant remembrance of the importance of devoting oneself fully to the spiritual practice. They are presented in part two, beginning in pg. 31. Two books that can be consulted with benefit on this subject are "The Gem Ornament of Manifold Instructions" by Kalu Rinpoche, and "The Four Ordinary Foundations of Buddhist Practice" by Thrangu Rinpoche. The references are given in the bibliography

❀ **Extraordinary preliminaries.** A basic practice of all four schools of the dorje vehicle. The Drukpa Kagyü lineage extraordinary preliminaries include four practices:

- ❀ *Refuge and enlightened attitude.* In order to overcome the basic ignorance and its consequences, the practitioner requests protection and help from the sole sources able to provide them in the ultimate sense: the Buddha, the Dharma and the Sangha. He/she also develops the enlightened attitude: the altruistic motivation to attain enlightenment for the benefit of all sentient beings. During this practice 111,111 prostrations and recitations are performed. This practice is presented in part three, chapter one, beginning on pg. 41.
- ❀ *Recitation and meditation of Dorje Sempa.* Intended to free (purify) negative attitudes, obscurations, transgression of vows, etc., and the corresponding imprints in the consciousness. This involves 111,111 repetitions of the hundred-syllables mantra of Lama Dorje Sempa. This practice is presented in part three, chapter two, beginning on pg. 74.
- ❀ *Offering of the mandala.* Performed in order to accumulate both merit and wisdom, through 111,111 recitations and offerings. This practice will be presented in part three, chapter three, on Volume II of this handbook.
- ❀ *Guru yoga.* Develops devotion to the teacher in its broadest sense through 111,111 repetitions of a prayer to the lama. This practice will be presented in part three, chapter four, on Volume II of this handbook.

For details on these all-important practices, refer to "The Words of My Perfect Teacher" by Patrul Rinpoche, "The Torch of Certainty" by Jamgön Kongtrul Rinpoche, and "The Gem Ornament..." by Kalu Rinpoche (see bibliography).





Part

1

༄༅། ལྷ་མ་དང་ཚུལ་ལ་དད་པས་གཞི་གཟུང་བ་ནི།

**ESTABLISHING THE FOUNDATION THROUGH
FAITH IN THE LAMA AND THE DHARMA.**

	THE ROOT TEXT TIBETAN	
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༄༅། །དང་པོ་སྒྲ་མ་དང་ཚོས་ལ་དད་པས་གཞི་གཟུང་བ་ནི། དཔལ་ལྷན་རྩ་བའི་སྒྲ་མ་རིན་པོ་ཆེ། །བདག་
 སོགས་སྟིང་གར་བསྐྱེད་ཟེའུ་འབྲུ་ལ། །འབྲུལ་བ་མེད་པར་རྟག་པར་བཞུགས་ནས་ཀྱང་། །སྒྲ་
 གསུང་བྲགས་ཀྱིས་བྱིན་ཀྱིས་བསྐྱབ་ཏུ་གསོལ། །མཉམ་མེད་བཀའ་བརྒྱུད་འབྲུག་པའི་རྩེ་བཙུན་
 རྣམས། །ཚིག་དང་ཉམས་ཙམ་ཕྱི་བརྒྱུད་མ་ཡིན་པའི། །རྟོགས་པ་དོན་བརྒྱུད་ངོ་མཚར་མད་ཏུ་
 བྱང། །མི་ཕྱིད་དད་པ་འགྱུར་མེད་བརྟན་པར་བྱ། །རིང་ལམ་བྱང་དོན་ཐེག་པ་དམན་ལས་
 འཕགས། །ཐེག་ཆེན་གསང་སྤྲུགས་ཟབ་དོན་ཉིང་ཁུ་མཆོག་ །གནས་ལུགས་རང་བཞིན་ཕྱག་རྒྱ་
 ཆེན་པོའི་ཚོས། །བསྐྱལ་སྟོང་རྟེན་དཀའ་དེང་འདིར་སྟོབས་འདུག །།



	THE ROOT TEXT ENGLISH VERSION	
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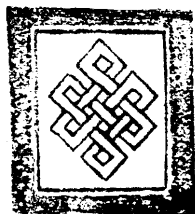
Part 1. Establishing the foundation through faith in the lama and the Dharma.

*Glorious, precious root Lama,
On the lotus anthers at our heart
Remain forever inseparable and
Grant your blessings of body, speech, and mind.*

*With immutable and indestructible faith I will rely
On the pure masters of the unequalled Drukpa Kagyü lineage,
Which is not an outer lineage of mere words and temporary experiences,
But the marvellous, wondrous transmission that realises the essential meaning.*

*With joy I enter today in the path of Chakchen, the nature of how things are,
Difficult to obtain in a thousand aeons.
Superior to the long path of the fundamental vehicle of provisional meaning,
It is the excellent essence of the profound meaning
Of the great vehicle and the secret mantra vehicle.*





THE ROOT TEXT

ANNOTATED ENGLISH VERSION

NAMO GURU!

❁ Part 1. Establishing the foundation through faith in the lama and the Dharma.

*Glorious, precious root Lama,
On the lotus **anthers** at our heart
Remain forever inseparable and
Grant your blessings of body, speech, and mind.*

*With immutable and indestructible faith I will rely
On the pure masters of the unequalled **Drukpa Kagyü lineage**,
Which is not an outer lineage of mere words and temporary experiences,
But the wondrous, marvellous transmission that realises the essential meaning.*

*With joy I enter today in the path of **Chakchen**, the nature of how things are,
Difficult to obtain in a thousand aeons.
Superior to the long path of the **fundamental vehicle** of provisional meaning,
It is the excellent essence of the profound meaning
Of the **great vehicle** and the **secret mantra vehicle**. ❁*

❁ Prayer to the lama. For your convenience, we give below this prayer with the approximate Tibetan pronunciation. During your daily activities, you can visualise your lama above your head. At the time of starting your formal session of practice, visualise him/her descending into you, and remaining at the level of your heart, the size of the thumb, transparent, as if made out of light. Then recite:

<p>༄༅། དཔལ་ལྷན་རྩ་བའི་བླ་མ་རིན་པོ་ཆེ།</p> <p>PAL DEN TSA WEY LA MA RIN PO CHE</p> <p>Glorious, precious root Lama,</p>	<p>བདག་སོགས་སྟོང་གར་བསྟོའི་ཟེུ་འབྲུ་ལ།</p> <p>DAK SOK NYING KAR PE MOY ZEU DRU LA</p> <p>on the lotus anthers at our heart</p>
<p>འབྲུལ་བ་མེད་པར་རྟག་པར་བཞུགས་ནས་ཀྱང་།</p> <p>DREL WA ME PAR TAK PAR SHUK NE KYANG</p> <p>remain forever inseparable and</p>	<p>སྐྱུ་གསུང་ཐུགས་ཀྱིས་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།</p> <p>KU SUNG TUK KYI JIN GYI LAB TU SÖL</p> <p>grant your blessings of body, speech, and mind.</p>

Recite this prayer three times, in Tibetan or in your own language, according to your wish. As with all prayers and recitations, if you decide to do it in Tibetan, make sure you remember the meaning.

❁ **Anthers.** The part of a flower that produces and contains pollen, the male component in the reproductive process of a plant. See fig 1.1 in page **¡Error! Marcador no definido.**

❁ **Drukpa Kagyü lineage.** In Buddhism, a lineage is an uninterrupted succession of teachers who receive a corpus of teachings, realise them in themselves, and transmit them to their disciples. They might also contribute their own specific teachings to the original stream. Many times, an original lineage branches into several others, as different masters emphasise some aspects of the teachings

or some methods and practices over others. The Chakchen lineage descends from Dorje Chang (see note on pg. 20). The lineage manifested in India through several masters such as Tilopa and Naropa, and was taken to Tibet by Marpa the Translator (1012-1096). The lineage of Marpa continued through Milarepa and Gampopa. After Gampopa, several sub-lineages branched out and grew, dwindled or intertwined depending on the circumstances they had to traverse along the centuries.

The Drukpa Kagyü lineage continued its separate transmission line through Pakmo Drupa, Lingje Repa, Tsangpa Gyare, to the present day. At one time there was a saying in Tibet that '*Half of the Tibetans are Drukpa Kagyü. Of those, half are beggars. Of these, half are drubthobs*' (Tib. grub thob, phonetic *drubtob*. Skt. *siddha*, those who have attained accomplishments).

✿ **Chakchen.** (Tib. phyag chen, phonetic *Chakchen*. Skt. *Mahamudra*). Literally 'great seal', it is a path of practice for realising our own buddha nature. It is the main meditation in the Kagyü lineage. The Sakya and Geluk schools of Tibetan Buddhism also practise it. The term can also denote the lineage, the teachings, and the supreme accomplishment, the attainment of enlightenment. See also note on Chakchen lineage on pg. 62.

✿ **Fundamental vehicle.** (Tib. dman pa'i theg pa, phonetic *menpay tekpa*. Skt. *Hinayana*). The school of Buddhism chiefly practised in the South Asian countries, such as Sri Lanka, Thailand, etc. The Tibetan and Sanskrit names for this vehicle mean 'narrow' or 'lower' path, and can incorrectly imply a demeaning sense. This school is usually called *Theravada*, 'the ancient ones', by its practitioners. They claim to be the holders of the historically genuine teachings of Buddha Shakyamuni, against what they see as the later deviations of other Buddhists schools. From the point of view of the dorje vehicle, the fundamental vehicle's emphasis on renunciation and practice, is a necessary stepping stone in the spiritual path, not something of lesser or lower level. However, it has to be complemented with the compassion emphasised by the great vehicle, and the wisdom generated by the dorje vehicle to allow for complete enlightenment.

✿ **Great vehicle.** (Tib. theg pa chen po, phonetic *tekpa chenpo*. Skt. *Mahayana*). School of Buddhism practised mainly in the North and South-East Asian countries, such as China, Japan, and Korea. It emphasises the development and practice of compassion, whose goal is not the attainment of enlightenment for our own benefit, but mainly in order to be able to help all sentient beings along the spiritual path.

✿ **Secret mantra vehicle.** (Tib. gsang sngags kyi theg pa, phonetic *sang-ngak kyi tekpa*. Skt. *Mantrayana*). The school of Buddhism developed and practised in Tibet. Nowadays it is the main branch of Buddhism in the Himalayan countries and Mongolia. Also known as the dorje vehicle or the tantric vehicle. It emphasises the practice of the fundamental and great vehicles, and complements them with its own methods, such as the practice of the yidam, physical exercises such as the 'tummo' practice, etc.



Part

2

༄༅། ཐུན་མོང་གི་སྒྲིན་འགྲོ།

THE ORDINARY PRELIMINARIES

	THE ROOT TEXT TIBETAN	
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༄༅། གཉིས་པ་ཚོས་ལ་སྒོ་བཀོལ་བྱམ་མོང་སྒོན་དུ་འགོ་བ་ལ་བཞི་ལས། དང་པོ་དལ་འབྱོར་རྟེན་དཀའ་བསམ་པ་ནི། ཐོག་མེད་
 འཁོར་བའི་སྒྱེ་མང་ཉམ་རེ་ཐག། །ད་རེས་དལ་འབྱོར་རིན་ཆེན་ཐོབ་པ་འདི། །རྒྱ་རྒྱུན་ཅི་ནས་རྟེན་
 དཀའ་ཕན་འདོགས་ཆེ། །འདུན་མ་མ་ཞོར་གཏན་དོན་ཚོས་ལ་དྲིལ། གཉིས་པ་འཆི་བ་མི་རྟག་བསྐྱེམ་པ་
 བློན་བཅུད་འཛིག་རྟེན་འདུས་བྱས་མི་རྟག་དངོས། །རང་ཉིད་ངེས་པར་འཆི་ལ་ནམ་འཆི་
 མེད། །འཆི་སྐབས་འདིར་སྒྲུང་གང་གིས་ཕན་མི་འགྱུར། །ལོང་མེད་ཆོ་འདིར་ངེས་འབྱུང་བཙོན་
 འབྱས་བསྐྱེད། གསུམ་པ་ལས་རྒྱ་འབྲས་བཙི་བ་ནི། སྤྲིག་པའི་རྣམ་སྤྲིན་མི་འདོད་ཉེས་པའི་རྒྱ། །དག་པའི་
 ལས་འབྲས་བདེ་ལེགས་བཟང་པོའི་རྟེན། །ཡིད་ཆེས་བརྟན་པས་སྤང་སྤང་ཕྱ་ཞིབ་སྒྲོད། །ལུང་མ་
 བརྟན་ཀྱང་ཐབས་ཀྱིས་དག་བར་བསྐྱུར། བཞི་པ་འཁོར་བའི་ཉེས་དམིགས་བྲན་པ་ནི། ངན་སོང་གསུམ་ནི་
 སྤྲིག་བསྐྱེད་མི་བཟང་དྲག། །བདེ་འགོ་གསུམ་ཡང་འགྱུར་བའི་སྤྲིག་བསྐྱེད་ཅན། །འདུ་བྱེད་སྤྲིག་
 བསྐྱེད་འཁོར་བར་འཆིང་བའི་གཞི། །འཛིགས་སྒྲག་སྒྲོང་སེམས་ངེ་བཞིན་རྒྱུད་སྤྲིན་བྱ།



	THE ROOT TEXT ENGLISH VERSION	
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Part 2. Binding the mind to the Dharma with the four ordinary preliminaries.

2.1. Reflecting on the difficulty of obtaining the freedoms and advantages.

*In the beginningless cycle of conditioned existence
 These innumerable rebirths have been so tiring.
 This time I have obtained these precious freedoms and advantages
 Which arise from causes and conditions, so difficult to find and of great benefit.
 With unmistakable aspiration, I devote myself to the Dharma, the ever-lasting goal.*

2.2. Meditating on death and impermanence.

*The whole universe and all its inhabitants are compound,
 Therefore, their nature is impermanent.
 I myself will definitely die, and the time of death is uncertain.
 At the moment of death, all the appearances of this world will be of no benefit.
 There is no time. In this very life, I will develop renunciation and perseverance.*

2.3. Respecting action, cause and effect.

*The undesired full ripening of evil deeds is the cause of all misfortunes.
 The fruit of virtue is the basis of peace, perfection, and all what is correct.
 Having faith in this, I will act with precise discernment
 Of what is to be cultivated and what is to be abandoned.
 Even undefined actions, I will skilfully transform into virtue.*

2.4. Remembering the sufferings of the cycle of conditioned existence.

*Suffering in the three miserable realms is intense and intolerable.
 In the three fortunate realms, still there is the suffering of change.
 The all-pervasive suffering is at the root of being bound
 In the cycle of conditioned existence.
 This fearful, terrified mind is the way to ripen the mind-stream.*





THE ROOT TEXT

ANNOTATED ENGLISH VERSION

NAMO GURU!

✽ Part 2. Binding the mind to the Dharma with the four ordinary preliminaries.

2.1 Reflecting on the difficulty of obtaining the **freedoms and advantages**.

*In the beginningless **cycle of conditioned existence***

These innumerable rebirths have been so tiring.

This time I have obtained these precious freedoms and advantages

Which arise from causes and conditions, so difficult to find and of great benefit.

With unmistakable aspiration, I devote myself to the Dharma, the ultimate goal. ✽

✽ **Freedoms and advantages.** Reflection on the difficulty of obtaining these freedoms and advantages is the first of the four ordinary preliminaries. Unenlightened beings wander in an unceasing cycle of birth, death, and rebirth in the six realms of existence. (See note on the six realms on pg. 66). Among the infinite number of possible rebirths (animals, hungry ghosts, etc.), only a rebirth as a human being, with its balance of suffering and joy and its capacity for learning, will eventually allow travel along the spiritual path that leads to enlightenment. Even then, if the human life, with its limited duration, is not used to its fullest extent for practice and training of the mind, this result will not be obtained. This fortunate rebirth is therefore called 'the precious human existence' and the teachings describe some of its characteristics. Being born as a human being in a country where the teachings are available, without physical impairments or mental deficiencies that might hinder the practice, with an interest in the spiritual path, are some of the freedoms. Some of the advantages mentioned in the texts are: the appearance of a buddha, the presence of teachers and spiritual companions to help along the path and so forth. Therefore, the bottom line is:

✽ The probability of attaining again all of these situations simultaneously in the future is extremely low.

✽ The duration of this fortunate conjunction of circumstances is very short.

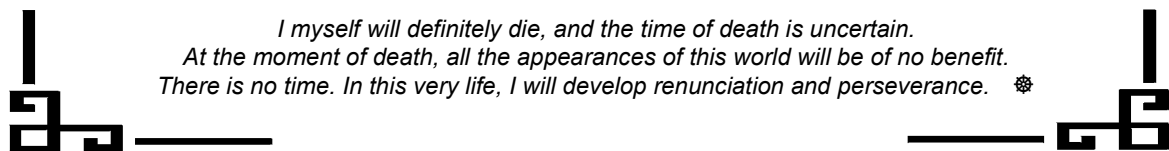
✽ Start practising now, as intensely as possible.

For a more detailed explanation of the various freedoms and advantages, you can refer to the first chapter of "The Words of my Perfect Teacher" by Patrul Rinpoche. (See bibliography)

✽ **Cycle of conditioned existence.** (Tib. 'khor ba, phonetic *kor wa*. Skt. *samsara*). Literally 'whirlpool', it refers to the world as perceived by common unenlightened beings, and the ensuing endless cycle of birth, death, and rebirth as a result of their deluded perceptions. This functioning can also be seen in everyday life, as the restless movements of our mind from one thought to the next, usually with no possibility of attaining a stable state. See also note on 'cessation of suffering' on pg. 70. As taught by H.H. Dilgo Khyentse Rinpoche ("Heart Treasure... ", pg. 115): "When the nature of mind is recognized, it is nirvana. When it is obscured by delusion, it is called samsara. Yet neither samsara nor nirvana has ever departed from the continuum of the absolute."

✽ 2.2. Meditating on **death and impermanence**.

*The whole universe and all its inhabitants are compound,
Therefore, their nature is impermanent,*

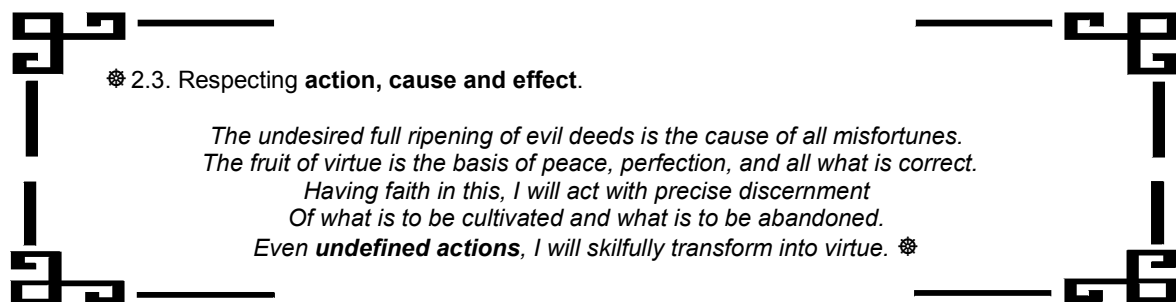


❀ **Death and impermanence.** This is the second of the four ordinary preliminaries. Although we intellectually understand the fact of change and impermanence, most of the time, we ignore it in our everyday life. We act as if life situations were permanent, unchanging. We make plans for the distant future, supposing that conditions such as friendships, political situations, employment, health etc. will be stable, which they are not. Therefore, our plans have to change or be discarded repeatedly, and suffering and waste of time is the inevitable result. Change and impermanence seem intimidating, as we forget that not only good things finish, but that also sickness, wars, famines, hard times, come to an end. In addition, trying to prevent change is a war lost before starting it. An alternative view would be to consider impermanence as a good friend that constantly points to what is a common sense attitude towards life, thus sparing much agony.

One specially forgotten form of impermanence is our own life. We know that all beings in history, no matter how powerful or endowed, have died. We see people dying around us all the time. Yet, we live our life as if it were to be of indefinite length. A Tibetan parable reminds us of this aspect of reality: A man, standing near the edge of a cliff, slipped and started to fall into the precipice. He precariously got hold of a tuft of grass, and grasped it with all his strength, knowing too well that it was his only way of staying alive. A white rat suddenly appeared and started nibbling at the grass, only to be later replaced by a black one, both leisurely feeding on the same grass. They took turns, once the white, then the black one, until finally, the last spade was eaten, and the man fell down to his death below. Here the white rat is the day, the black one is the night, and their sequence the passing of time. Although he did not realise it, the man holding to the grass has been dying all the time. Like all other beings. The grass only gave a temporary reprieve, the *illusion* of unending life. In addition, death is perceived by most of us as something terrifying, thus increasing our avoidance of the whole subject. The traditional meditation on death brings forward three certainties:

- ❀ All beings will die.
- ❀ The moment of death is uncertain.
- ❀ Nothing of what we cherish can be taken with us. Family, wealth, reputation, all will be left behind.

This second reminder of death and impermanence, combined with the first one on the precious human existence, insists on the intelligence of the decision of putting spiritual practice above most of our other usual concerns.



❀ **Action, cause and effect.** (Tib. las, rgyu, 'bras, phonetic *le, gyu dre*. Skt. *karma*). The law of cause and effect, also known as 'law of karma', is a basic tenet of the Buddhist view of life. Essentially, it establishes a relation between our deeds and our experiences. When we perform an action with desire, anger or ignorance, such performance leaves an imprint in our consciousness. Some

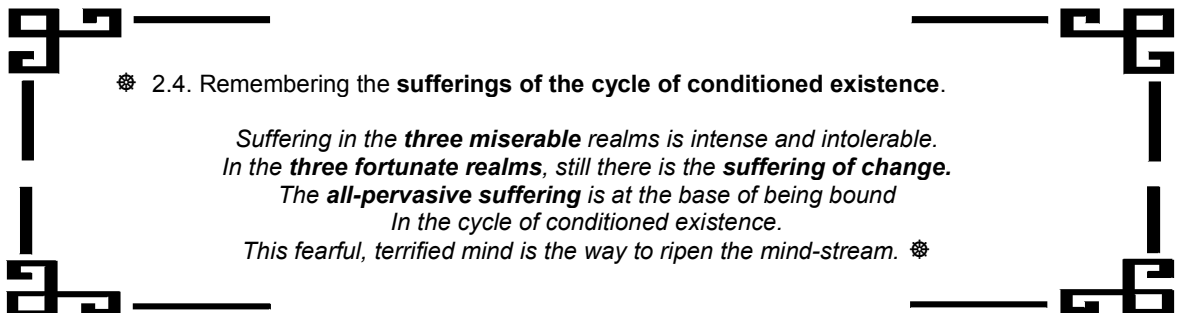
time later, these imprints will mature, according to the prevailing conditions at that moment, as experiences of different types.

Generally speaking, good actions will mature in pleasant experiences and the result of evil actions will be lived as unhappy situations. The definition of good and bad is usually given as those actions carried out with the motivation of benefiting or harming others (including oneself), respectively. Therefore, what we are living today is the result of our actions of the past. There is not much we can do here. However, our future is being conditioned by our actions of today. Consequently, here and now there is a lot we can do to shape this future. To be able to do something meaningful, (instead of persisting with the mistakes of the past), we have to train our mind through spiritual practice. Otherwise, we will only be able to repeat habitual patterns of conduct and perpetuate the cycle of suffering-happiness-suffering beyond our control, with no hope of becoming free.

This law of cause and effect has been variously misunderstood as being something heavy, fateful, a punishment for sins, etc. It must be remembered that:

- ⌘ It works both ways, for the positive and for the negative.
- ⌘ It works at all times, and will go on working until we learn to act without desire, anger, or ignorance, that is until we become enlightened.
- ⌘ It is not enforced by anyone. Only the imprints on our mind make it function.
- ⌘ It makes us free to determine our future. With an untrained mind, we keep on repeating habitual patterns of conduct, independently of what the circumstances around us would recommend. Fears, attachments, pride, hatred -these all insure difficulties. With a trained mind, we can choose the type of actions we perform in the present, so to live one or other type of life in the future.
- ⌘ As a consequence of the liberty we have, we are responsible for our actions, and therefore for our experiences, be they pleasant or unpleasant. There are no innocent victims or guilty perpetrators. It is not the government, our parents, or our boss, but ourselves.

⌘ **Undefined actions.** Contrary to 'good' or 'bad' actions, those actions that are not performed with a specific motivation. Examples could be breathing, sleeping, etc.



⌘ **Sufferings of the cycle of conditioned existence.** (Tib. 'khor wa'i nye dmigs, phonetic *kor way nye mig*). The last point of the 'four reflections that turn the mind towards the Dharma' reminds us that suffering, as a result of our ignorance, is inherent in the structure of this world. Contrary to common belief, difficulties cannot be avoided for any length of time, and even pleasant situations hide within them the seeds of future trouble. This is not to be seen as a pessimistic, nihilistic view of life, but just one more fact to be taken into account when making decisions about what to do with whatever is left of our own life. The proposal is to let go of exhausting, endless activities that will presumably give us lasting pleasure, security and so on (which they never do), and to devote ourselves to the taming of our unruly minds with a view to attain enlightenment. That is to say, to transcend the ordinary view of life, and develop a spiritual outlook. See below note on suffering of change and all pervasive suffering.

⌘ **Three miserable and three fortunate realms.** Together they constitute the six realms of existence. See note on this term on pg. 66.

✿ **Suffering of change and all-pervasive suffering.** Three different types of suffering pervade our conditioned, unenlightened existence:

- 1- Suffering of pain. The additional pain perceived on top of the usual suffering of sickness, losing a beloved one, being separated from what is desired, coming into contact with undesired situations or persons, etc.
- 2- Suffering of change. The suffering and frustration experienced when situations considered desirable change into something different, perceived as less alluring or altogether unhappy.
- 3- All pervasive suffering. The subtle, all pervasive suffering inherent in conditioned existence. Usually it is not perceived, being obscured by the first two gross forms of suffering. It becomes apparent only after attaining a high level of realisation, and therefore overcoming the habitually gross perceptions of suffering.

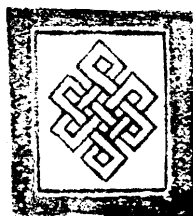


Part

3

ཨ། ཐུན་མོང་མ་ཡིན་པའི་སྔོན་འགྲོ།

THE EXTRAORDINARY PRELIMINARIES



Part

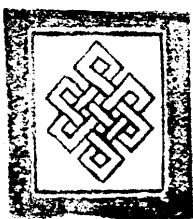
3

chapter

one

ཨ། སྐབས་སེམས།

REFUGE AND ENLIGHTENED ATTITUDE



	REFUGE AND ENLIGHTENED ATTITUDE Suggestions for the practice session	
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✿ Referring to the actual Refuge and Enlightened Attitude practice, familiarise yourself with the *Introduction* (beginning on pg. 13). After that, in all your sessions, make the practice 'good in the beginning' by starting with:

- ✿ **Homage and contents**, (beginning on pg. 15).
- ✿ **Part one**, *Establishing the Foundation* (beginning on pg. 25).
- ✿ **Part two**, *The Four Ordinary Preliminaries* (beginning on pg. 31).
- ✿ Then, continue with this **Part three, chapter one**, *Refuge and Enlightened Attitude*.



THE ROOT TEXT
TIBETAN

༄༅། །གསུམ་པ་རྒྱུད་ནམ་སྦྱོང་ཐུན་མོང་མ་ཡིན་པའི་སྒོན་འགོ་ལ་བཞི་ལས། དང་པོ་སྒོ་སྦྱོང་རུང་རྒྱུ་པ་རྒྱུ་བས་འགོ་སེམས་
བསྐྱེད་ལ་ནང་ཚན་དུ་དབྱེ་བར་ནམ་པ་དུག་ལས། ཐོག་མར་རྒྱུ་བས་སེམས་མདོར་བསྐྱེས་ནི། །སངས་རྒྱས་ཚེས་དང་ཚོགས་
ཀྱི་མཆོག་རྣམས་ལ། །བྱང་ཆུབ་བར་དུ་བདག་ནི་རྒྱུ་བས་སུ་མཆི། །བདག་གིས་དགོ་སྦྱོར་བགྱིས་
པའི་བསོད་ནམས་ཀྱིས། །འགོ་ལ་ཡན་མིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག། །ཅེས་ལན་གསུམ། གཉིས་པ་
རྒྱུ་བས་ཡུལ་སོགས་བསྐྱོམ་པ་ནི། སྤང་སྤིང་མ་དག་སྤང་བའི་ཆ་ལས་འདས། །རང་མདུན་ལྷི་ལས་གསེར་གྱི་
ས་གཞིར་གྱུ་བ། །འོད་གསལ་ཁོད་སྒྲོམས་ཞིང་ཁམས་མཚན་ཉིད་ཅན། །རྒྱ་ཆེ་ནམ་མཁའི་ཁམས་
ཀྱན་བྱུང་བར་གདལ། །དབུས་སུ་བྱི་ལས་བདུད་ཅིང་རྒྱ་མཚོ་དཀར། །དལ་ཡངས་ཡན་ལག་
བརྒྱུད་ཀྱི་ཡོན་ཏན་ལྡན། །པྱི་ལས་རིན་ཆེན་དཔག་བསམ་དགོས་འབྱུང་གིང་། །མཐོ་མཛེས་
ཕྱོགས་བཞིར་ཡལ་གདན་གྱིས་པའི་དབུས། །ཁོར་བུའི་བྱི་འཕང་དར་བའ་རྒྱུ་གྱིས་གྲུབས། །སྤྱི་
ཚོགས་བདུ་ཉི་ཟླ་བཅེགས་པའི་ཁར། །རྒྱུ་བས་ཀྱི་སྤིང་པོ་དྲིན་ཅན་སྤྲེལ་མེ། །དོ་རྩེ་འཆང་ཚུལ་ཡི་
ཤེས་སྒྱུ་ཅན་བཞུགས། །དབུ་སྤྱིང་ནམ་མཁའ་ཐུག་ཆེན་བརྒྱུད་པའི་རྩེ། །ཀྱན་གྱང་ཐོ་བཅེགས་
རྣམ་པར་གསལ་བར་གྱུར། །མཐའ་སྒྲོར་རྒྱ་བོད་གྲུབ་མཐའ་རིས་མེད་ཀྱི། །སྦྱིས་མཆོག་ཐམས་
ཅད་ཁོམ་ཚོགས་ཚུལ་གྱིས་བསྐྱོར། །མདུན་དུ་ཡི་དམ་འཁོར་ལོ་བདེ་མཆོག་ལ། །གསར་ཉིད་ལྟ་
ཚོགས་རྒྱ་མཚོའི་ཚོགས་ཀྱིས་བསྐྱོར། །གཡས་སུ་སྒྲོན་པ་ཤུག་རྒྱལ་པོ་ལ། །ཕྱོགས་བཅུ་དུས་
གསུམ་སངས་རྒྱས་ཚོགས་ཀྱིས་བསྐྱོར། །རྒྱབ་ཏུ་ཚེས་སྒྱུ་ཤེར་ཕྱིན་ཡུམ་ཆེན་མོར། །རྣམ་བྱང་དམ་
ཚོས་སྒྲེགས་བམ་ཚོགས་ཀྱིས་བསྐྱོར། །གཡོན་དུ་བྱང་སེམས་སྒྱུན་རས་གཟིགས་དབང་ལ། །མཆོག་
དམན་རིག་གོལ་དགོ་འདུན་ཚོགས་ཀྱིས་བསྐྱོར། །

	THE ROOT TEXT ENGLISH VERSION	
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Part 3 - Chapter 1

Here is the practice of Taking Refuge and Generating the Enlightened Attitude, in order for the mind to become a suitable vessel (for further development of its Dharma qualities), in six parts.

3.1.1. Refuge and enlightened attitude in a concise form.

*In the Buddha, the Dharma, and the Sangha, until attaining enlightenment, I take refuge.
By the merit of my virtuous activities, may I attain buddhahood in order to benefit all beings.*

Repeat this supplication three times.

3.1.2 Meditation on the manifestations of refuge.

Transcending our impure perception of the phenomenal existence,
In front of me appears LAM,
Which transforms into a golden ground field.
Luminous, even, possessing all the qualities of a buddhafield,
Vast, pervading all the realms of space.
At its centre, BAM,
Which transforms into a white ocean of nectar.
Calm and immense, possessing the eight qualities of perfect water.
At its centre, PAM,
Which changes into the precious tree that fulfils all exalted wishes.
Lofty, beautiful, its branches form seats in the four directions.
At its centre, a throne of jewels,
Adorned with a silk brocade mantle and other ornaments.
On this rests a multicoloured lotus seat.
Above it, a sun disk seat and a moon disk seat, one upon the other.
On them is seated my most kind teacher, my root lama.
He is the essence of all refuges.
His wisdom body is in the form of Dorje Chang.
In the sky, above his head, manifest all the lineage masters of Chakchen.
They sit vertically, one above the other in their due order.
Around them, in a large congregation, all the supreme teachers of all lineages of India,
Tibet and so forth.
On the front branch seat is the yidam Khorlo Demchok.
Oceans of deities of the new and old tantra transmissions surround him.
On the branch seat on (Dorje Chang's) right side is the teacher (Buddha),
King of the Shakyas, he is surrounded by a host of buddhas of the ten directions and the three times.
On the branch seat behind is the great mother Chöku Sherchin.
She is surrounded by scores of texts of the supreme Dharma of complete purity.
On the left side branch seat, the bodhisattva Chenrezi.
Around him, a multitude of supreme and lower Sanghas of realisation and liberation.

བར་མཚམས་དཔའ་བོ་མཁའ་འགྲོ་ཚེས་སྒྲིང་སྟེ། ། རོར་ལྷའི་ཚོགས་བཅས་མ་ཚད་མེད་པས་
 གང་། ། ཀུན་གྲུང་བདག་ལ་ཞལ་གཟིགས་དབྱིས་པའི་ཚུལ། ། བཀྲག་མདངས་འོད་གསལ་བྱིན་
 ཚེན་འབར་བར་བཞུགས། ། མདུན་དུ་བདག་དང་ཆོའདྲིའི་པ་མས་གཙོས། ། རིགས་དྲུག་སེམས་
 ཅན་མཐའ་ཡས་རྫོགས་པར་འཁོད། ། ཚིག་ཙམ་སྐྱབས་གསོལ་དགོས་པ་ཅི་ཞིག་འགྲུབ། ། རྫོ་
 གསུམ་མ་ཡིངས་ཅེ་གཅིག་འདུན་བསྒོམ་བྱ། ། གསུམ་པ་ཕྱག་འཚལ་བ་ནི། བདག་ལུས་རབ་བྱུང་གཅིག་
 མིན་ནམ་སྤུལ་ནི། ། བཀྲང་བྱའི་ཡུལ་འདས་བསམ་གྱིས་མི་བྱབ་གསལ། ། ཁྱིམ་ཅན་ནམ་
 མཁའ་མཉམ་པའི་འགྲོ་རྣམས་བཅས། ། ལུས་ངག་ཡིད་གསུམ་གྲུས་པས་ཕྱག་འཚལ་གྱུར། ། ། ། མ་
 ཉམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྤྱ་མ་སངས་རྒྱས་ཚེས་ཀྱི་སྤྱུལ་སྐྱབས་སུ་
 མཆིའོ། ། མ་ཉམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྤྱ་མ་ལོངས་སྟོན་རྫོགས་པའི་སྤྱུ་
 ལ་སྐྱབས་སུ་མཆིའོ། ། མ་ཉམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྤྱ་མ་ཐུགས་རྗེ་སྤུལ་
 པའི་སྤྱུལ་སྐྱབས་སུ་མཆིའོ། ། མ་ཉམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྤྱ་མ་སངས་
 རྒྱས་རིན་པོ་ཆེ་ལ་སྐྱབས་སུ་མཆིའོ། ། ཕྱག་གི་གྲངས་རྒྱས་པར་མ་ནམ་བཞི་སྟོར་དང་པོར་ཕྱག་བརྒྱ། གཉིས་པར་ཉིས་
 བརྒྱ། གསུམ་པར་སུམ་བརྒྱ། བཞི་པར་བཞི་བརྒྱ་སྟེ་སྟོང་ཕྱག་གསལ། ཐུན་བཞི་སྤུལ་མ་ལ་སོགས་བསུས་པར་རེ་རེར་བརྒྱ་ཕྱག་རེ་
 འབུལ། ཡང་ན་ཕྱག་མི་འབུལ་ཆོ་བཞི་ཀ་མཉམ་སྒྲགས་སུ་ཅི་རིགས་འདོན་ཅིང་མོས་བསྒོམ་ཚད་ལྷན་དུ་བྱ། བཞི་པ་འདོད་དོན་གསོལ་གདབ་
 སོགས་ནི། བདག་སོགས་སེམས་ཅན་ཐམས་ཅད་ཀྱི་སྤྱོ་ཚེས་སུ་འགྲོ་བར་བྱིན་གྱིས་བརྒྱབ་དུ་
 གསོལ། ཚེས་ལམ་དུ་འགྲོ་བར་བྱིན་གྱིས་བརྒྱབ་དུ་གསོལ། ལམ་འབུལ་པ་སེལ་བར་བྱིན་གྱིས་
 བརྒྱབ་དུ་གསོལ། འབུལ་པ་ཡེ་ཤེས་སུ་འཆར་བར་བྱིན་གྱིས་བརྒྱབ་དུ་གསོལ། ཅུ་བའི་སྤྱ་མ་
 བརྒྱད་པ་དང་བཅས་པ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། ། མཆེད་གྲོགས་ཚོས་མཛད་དང་བཅས་པ་
 རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། སྟོན་ཀྱི་འཛིག་རྟེན་དཔལ་ལྷན་སྤྱ་མའི་ཚོགས་ལ་སྐྱབས་སུ་མཆིའོ། །

The space in between is totally filled by all the warriors, sky-walkers,
 Protectors of the teachings, and wealth deities without exception.
 They are all looking at me, with a very pleased expression.
 Brilliant, splendid, they remain radiating clear light and great blessings.
 In front of them, my father and mother of this life and I,
 Are leading infinite beings of the six realms.
 What will be achieved by merely repeating the words of the refuge supplication?
 Therefore, the three doors undistracted, I will meditate with one pointed determination.

3.1.3. Offering of prostrations.

Myself in the form of a member of the ordained Sangha.
 Not just as one but as an innumerable, inconceivably great number of emanations.
 Together with all other kind sentient beings who pervade all of the infinite sky,
 We respectfully prostrate with body, speech, and mind.

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA SANGYE CHÖ KYI KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
 Take refuge in the Lama, the Buddha, the absolute body*

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA LONGCHÖ DZOKPEY KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
 Take refuge in the Lama, the complete enjoyment body*

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA TUKJE TRULPEY KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
 Take refuge in the compassionate Lama, the enlightened manifestation body.*

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA SANGYE RINPOCHE LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
 Take refuge in the Lama, the precious Buddha*

Counting the prostrations: In an extended session of one thousand, recite the first line for one hundred prostrations, the second for two hundred, the third for three hundred, and the fourth for four hundred. During a condensed practice, such as when putting together the four sessions, each one can be offered one hundred at a time. When practising without offering prostrations, recite the four together. Do it with conviction, so it becomes authentic practice.

3.1.4. Supplication for one's aspirations.

*I supplicate you to bless the minds of all sentient beings and myself,
 So they may turn towards the Dharma.
 I supplicate you to bless the minds of all sentient beings and myself,
 So our Dharma practice will proceed along the path.
 I supplicate you to bless the minds of all sentient beings and myself,
 So that the path may dispel delusion.
 I supplicate you to bless the minds of all sentient beings and myself,
 So delusion may dawn as wisdom.*

*We take refuge in the root lama and the lamas of the lineage.
 We take refuge in our dorje siblings and the other practitioners.
 We take refuge in the world, the congregation of glorious lamas.*

བཅུད་ཀྱི་སེམས་ཅན་ལྟ་དང་ལྟ་མའི་ཚོགས་ལ་སྐྱབས་སུ་མཆིའོ། ལྷ་འཁྱེད་དཔལ་ལྷན་གྱི་མའི་
 ཚོགས་ལ་སྐྱབས་སུ་མཆིའོ། རྟོགས་པས་བདག་གོལ་བར་བྱིན་གྱིས་བསྐྱབ་ཏུ་གསོལ། ཐུགས་རྗེས་
 གཞན་གོལ་བར་བྱིན་གྱིས་བསྐྱབ་ཏུ་གསོལ། རྟོན་འབྲེལ་ཐབས་ལ་མཁས་པར་བྱིན་གྱིས་བསྐྱབ་
 ཏུ་གསོལ། འབྲེལ་ཚད་དོན་དང་ལྷན་པར་བྱིན་གྱིས་བསྐྱབ་ཏུ་གསོལ། ཐུག་སྐྱེའི་པོ་མཆོག་གི་
 དངོས་གྲུབ་ཆེ་འདི་ཉིད་ལ་ཐོབ་པར་བྱིན་གྱིས་བསྐྱབ་ཏུ་གསོལ། ལྷ་པ་སྐྱབས་སེམས་ལེན་པ་ནི། ཐུགས་
 བཅུར་བཞུགས་པའི་སྒྲ་མ་དང་། །སངས་རྒྱས་བྱང་ཆུབ་སེམས་དཔའ་ཆེ། །ཡི་དམ་དཔའ་བོ་རྣལ་
 འབྱོར་ཚོགས། །ཐམས་ཅད་བདག་ལ་དགོངས་སུ་གསོལ། །དེར་ནས་བརྩམས་ཏེ་མགོན་མེད་
 བདག །བྱང་ཆུབ་སྣང་པོ་མ་ཐོབ་བར། །འཁོར་བའི་འཛིགས་པ་ཆེན་པོ་ལས། །བདག་དང་འགྲོ་
 རྣམས་བསྐྱབ་པའི་བྱིར། །རྐྱང་གཉིས་གཙོ་བོ་སྐྱེ་གསུམ་བདག །བཙོམ་ལྷན་འདས་ལ་སྐྱབས་སུ་
 མཆི། །འདྲོད་ཆགས་བྲལ་ཞིང་ལྷ་རན་འདས། །ཞི་བའི་ཆོས་ལ་སྐྱབས་སུ་མཆི། །ཚོགས་ཀྱི་
 མཆོག་གྱུར་ས་ལ་བཞུགས། །ཕྱིར་མི་ལྷོག་ལ་སྐྱབས་སུ་མཆི། །སངས་རྒྱས་ཀུན་གྱི་རང་བཞིན་
 སྐྱ། །སྒྲ་མ་མཆོག་ལ་སྐྱབས་སུ་མཆི། །དངོས་གྲུབ་སྟར་བའི་ཡི་དམ་ལྟ། །དཀྱིལ་འཁོར་ལྟ་ལ་
 སྐྱབས་སུ་མཆི། །དཔའ་བོ་དང་ནི་རྣལ་འབྱོར་མ། །མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱབས་སུ་མཆི། །
 ལྷ་འཁྱེད་སྣང་རྗེ་དབྱེར་མེད་པ། །གཞུག་མའི་སེམས་ལ་སྐྱབས་སུ་མཆི། །བདག་གིས་ལུས་ངག་
 ཡིད་གསུམ་གྱིས། །སྟོན་ཆད་སྟིག་པ་ཅི་བགྱིས་པ། །མགོན་པོ་བྱེད་ཀྱི་སྐྱབ་སྒྲར་བཤགས། །
 སྐྱབ་ཆད་སྟིག་ལས་ལྷོག་པར་བགྱི། །དེར་ནས་བྱེད་ཀྱི་འབངས་སུ་མཆི། །བྱེད་གྱིས་བསྐྱབ་བྱར་
 རྗེས་སུ་སྟོབ། །བྱེད་ཀྱི་བཀའ་ལས་མི་འདའ་བས། །ཀུན་ནས་ཡོངས་སུ་བསྐྱབ་ཏུ་གསོལ། །ཞེས་
 སྐྱབས་སུ་སོང་ལ། རི་ལྷ་རྟུ་གསུམ་མགོན་པོ་རྣམས། །བྱང་ཆུབ་ཏུ་ནི་ངེས་མཛད་ལྟར། །བྱང་ཆུབ་
 སེམས་ནི་སྒྲ་ན་མེད། །དམ་པ་བདག་གིས་བསྐྱེད་པར་བགྱི། །

*We take refuge in its inhabitants, the congregation of gods and goddesses.
We take refuge in the universe, the congregation of glorious lamas.*

*I supplicate you to bless me in order to attain
Realisation and liberate myself.
I supplicate you to bless me in order to obtain
The power of compassion and liberate others.
I supplicate you to bless me in order to become
Wise in the skilful means of interdependence.
I supplicate you to bless me in order to benefit
Whomever I might encounter.
I supplicate you to bless me in order to attain,
In this very life, the supreme accomplishment of Chakchen.*

3.1.5. Taking refuge and the enlightened attitude.

*Lamas, buddhas, great bodhisattvas, yidams, warriors, yogis
Dwelling in the ten directions, please heed me.
From now onwards until attaining the essence of enlightenment
I, a protectorless being, in order to protect all sentient beings and myself
From all the great terrors of the cycle of conditioned existence,
In the chief of the human beings, the Chomdende, lord of the three bodies,
I take refuge.
In the Dharma of peace, freedom from attachment, cessation of suffering,
I take refuge.
In the supreme congregation who dwells on the levels, in those who are not reverting,
I take refuge.
In the supreme teacher, embodiment of all buddhas,
I take refuge.
In the yidams who bestow the accomplishments, deities of the mandala,
I take refuge.
In the congregation of warriors, yoginis, sky-walkers,
I take refuge.
In the innate mind, inseparable emptiness and compassion,
I take refuge.
In front of you, protectors, I admit whatever misdeeds I have committed in the past
Through body, speech, and mind.
From now on, I will turn away from wrongdoings.
From today I will be your follower; I will train according to your teachings,
And will not stray from your advice.
Please protect me from everything.*

Having taken refuge in this way,

*Just as all the protectors of the three times have assured enlightenment,
So will I develop the sublime, unsurpassable enlightened attitude.*

ཚུལ་ཁྲིམས་གྱི་ནི་བསྐྱབ་པ་དང་། །དགེ་བའི་ཚོས་ནི་སྤྲད་པ་དང་། །སེམས་ཅན་དོན་བྱེད་ཚུལ་
 ཁྲིམས་གསུམ། །བདག་གིས་བརྟན་པོར་གཟུང་བར་བགྱི། །སྒྲ་ན་མེད་པའི་བྱང་ཆུབ་སེམས། །
 དམ་པ་བདག་གིས་བསྐྱེད་བགྱིས་ནས། །སེམས་ཅན་ཀུན་གྱི་དོན་གྱི་ཕྱིར། །བདག་གིས་སྒོམ་པ་
 མ་ལུས་གཟུང་། །མ་བསྐྱལ་བ་རྣམས་བདག་གིས་བསྐྱལ། ། མ་གྲོལ་བ་རྣམས་བདག་གིས་ད
 གྲོལ། །དབུགས་མ་ཕྱིན་པ་དབུགས་དབྱུང་ཞིང་། །སེམས་ཅན་མྱ་ངན་འདས་ལ་དགོད། །ཅེས་
 སེམས་བསྐྱེད། དུག་པ་བསྐྱ་རིམ་དོན་དམ་སྐྱབས་འགྲོར་མཉམ་པར་འཛོག་པ་ནི། སྐྱབས་ཡུལ་བར་རྣམས་མདུན་གྱི་ལྷ་ལ་
 ཐིམ། །གཡས་སྒོར་ཚུལ་གྱིས་རིམ་པར་འདུས་པ་ནི། དབུས་གྱི་རིས་མེད་སྒྲ་མ་དེ་བརྒྱད་པ། །དེ་
 རྣམས་ཡས་མར་འོད་ལྷ་སྒྲ་མར་འདུས། །ཀུན་འདུས་ཅ་བའི་སྒྲ་མ་རིགས་གྱི་བདག །བདག་ལ་
 ཐིམ་པས་སྐྱ་གསུང་བྲགས་དོ་རྗེ། །ལུས་ངག་ཡིད་དང་རྣམ་དབྱེར་མེད་པའི་གཤིས། །རང་རིག་
 ཡེ་ཤེས་དོན་གྱི་སྐྱབས་འགྲོ་མཆོག །



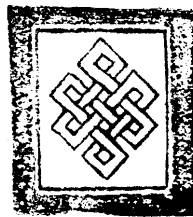
*I will firmly adhere to the three disciplines:
Practice of moral conduct, gathering positive actions,
And working for the benefit of all sentient beings.
Having developed the sublime, unsurpassable enlightened attitude,
I will uphold all the vows without exception for the benefit of all sentient beings.
I will take across those who have not yet crossed over.
I will set free those who are not yet free.
I will help exhale those who are not exhaling.
And I will guide all sentient beings to nirvana.*

Thus, the enlightened attitude.

3.1.6. The stages of dissolution and remaining in equipoise meditation on the absolute refuge.

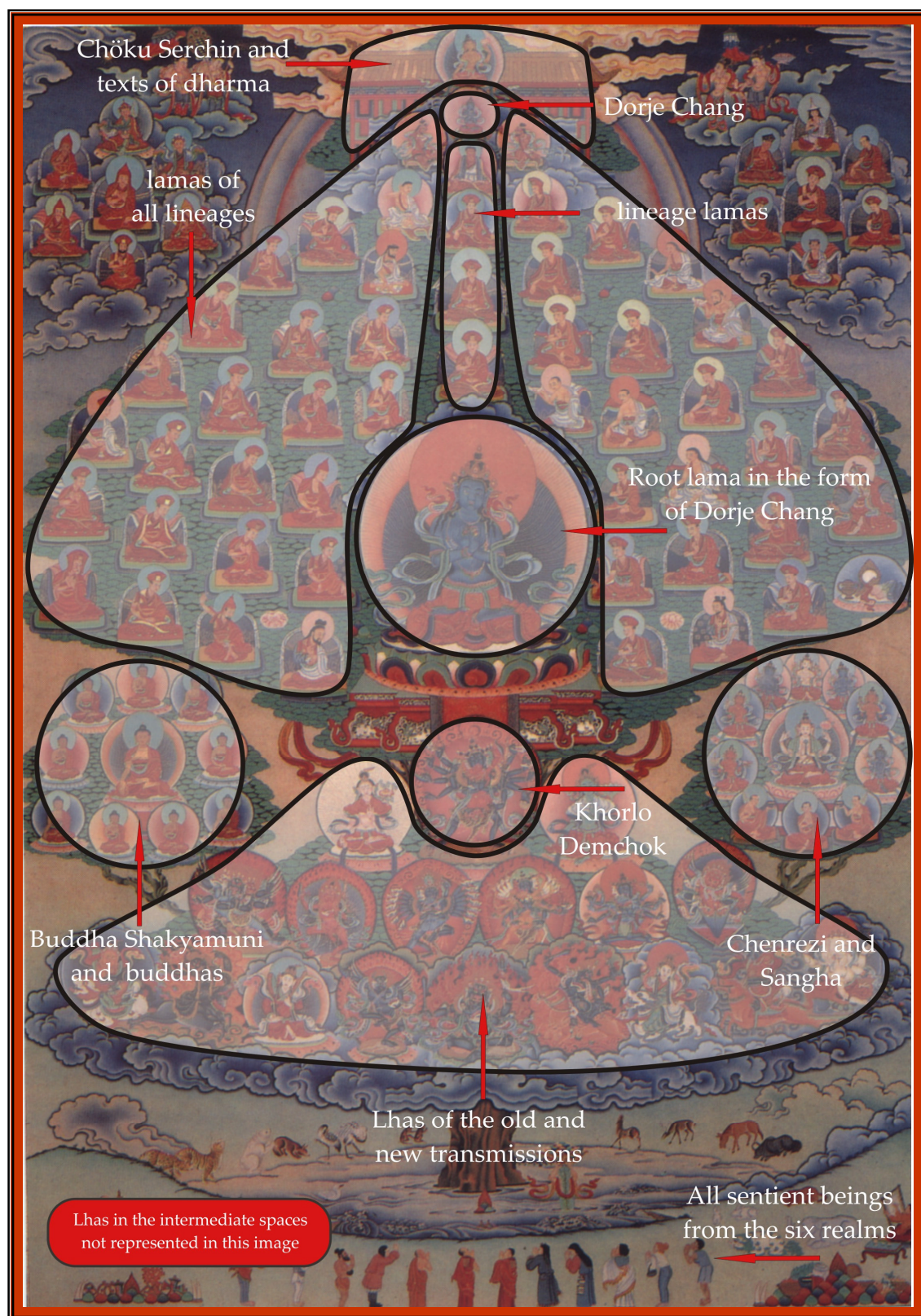
The refuge objects in the intermediate spaces dissolve into the deities in the front. Then, in a clockwise sequence, they condense one into the other. The surrounding lamas of all lineages absorb into the (Chakchen) lineage lamas, who melt in the form of light (one into the other) from the top to the bottom into the root lama. He, who is the embodiment of all refuges and Lord of the family, dissolves into me his dorje Body, dorje Speech, and dorje Mind, which become completely undifferentiated with my body, speech, and mind. This is the supreme taking of absolute refuge, self-cognisant wisdom.







REFUGE TREE



DETAILS OF THE REFUGE TREE

While preparing this guide, we asked the Ven. Dugu Choegyal Rinpoche if he could, for the sake of clarity, draw a “simplified refuge tree”. We thought the traditional presentation would not be easy to understand when first seen.

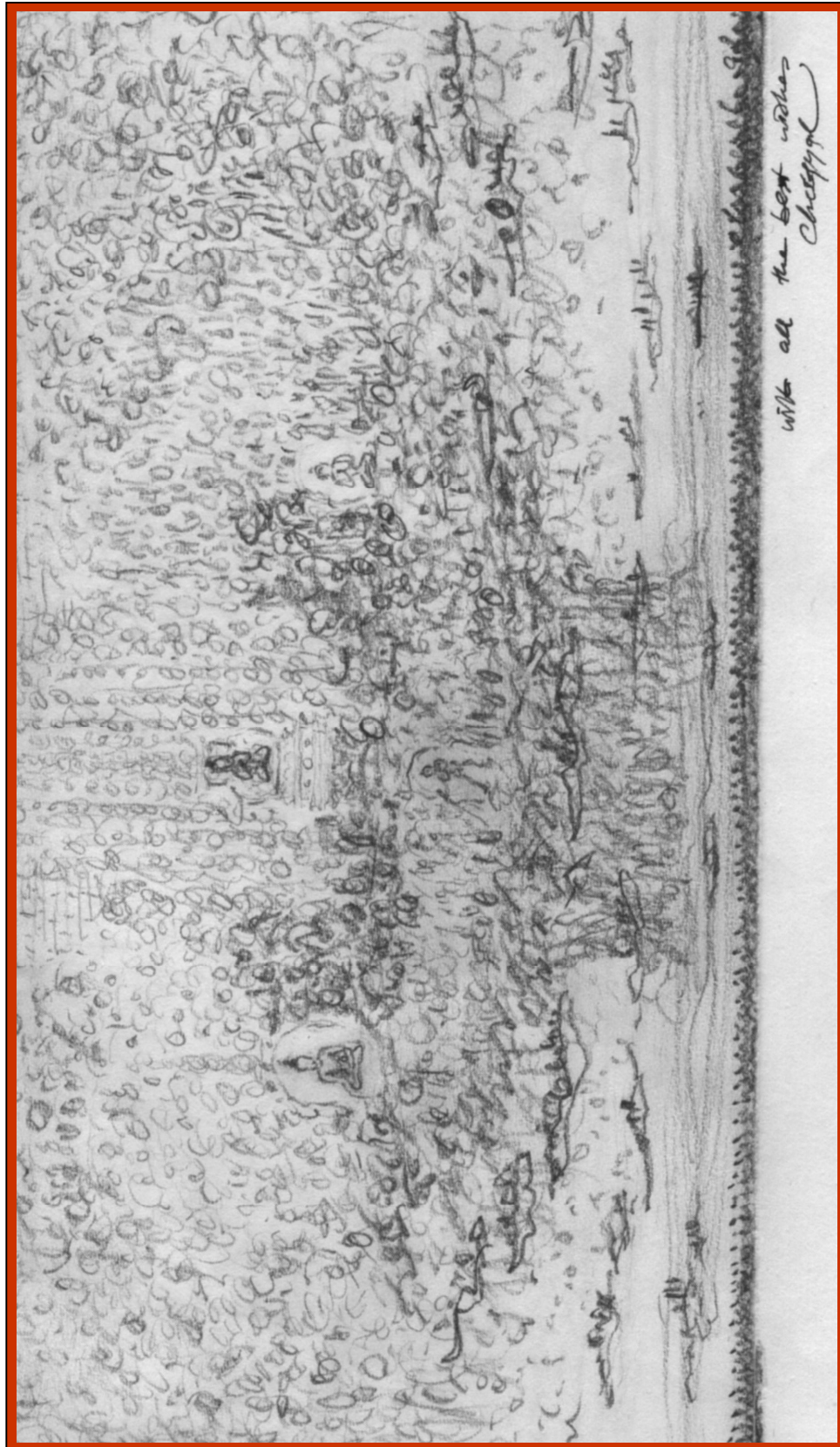
A few days later Rinpoche came back with what you can see on the following pages. He continued by saying words to the effect that it is good to leave things open, like space, so each mind can find its own way to fill out the details, if need be. Not to be caught up in a fixed proposition.

In this particular case Rinpoche was referring to the two refuge trees: the traditional, painted in extraordinary detail, following strict and invariable rules of composition, colouring, etc. and his own flowing, open-spaced rendering of the same subject. We have heard him suggesting the same thing when teaching. Each one has to find his/her own way. Do not stick to an exact set-up. Do not turn practice into yet another conceptual exercise. Let playfulness and space come in.

MDTG.



	<p>REFUGE TREE An insight from Dugu Choegyal Rinpoche</p>	
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REFUGE TREE

An insight from Dugu Choegyal Rinpoche

THE ROOT TEXT

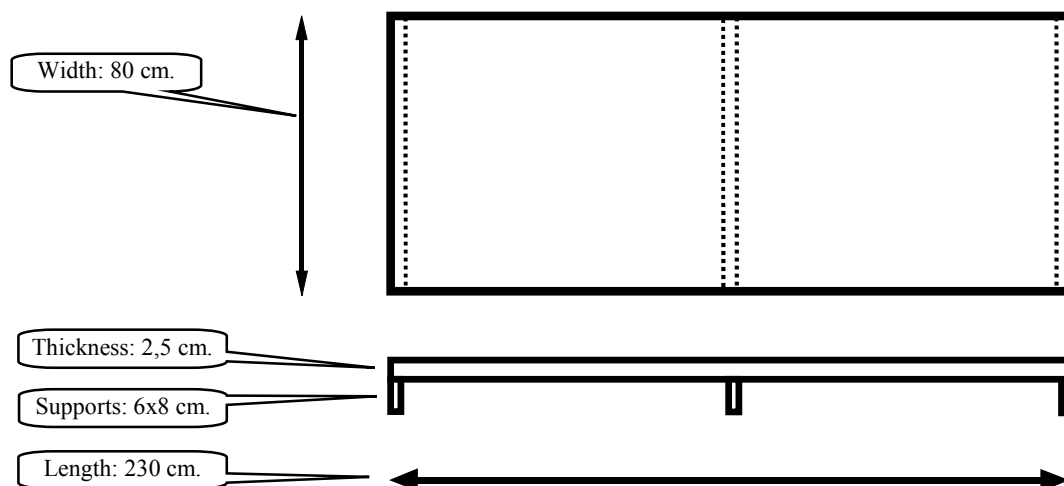
ANNOTATED ENGLISH VERSION

NAMO GURU!

✿ You will need to familiarise yourself with the details of the images of the refuge tree included on the previous pages. This will let you follow the text, seeing and learning the different aspects of the visualisation to be maintained during the actual practice. Please note that this reproduction of this tangka is included in the current edition on a temporary basis, to be replaced as soon as the artists in Tashi Jong complete a new original.

Traditionally, the completion of the four extraordinary preliminary practices would not be considered a particularly difficult endeavour. It greatly depends on the will to practice. There is no intrinsic difference between young or old people, Tibetans or Westerners, ordained or lay persons. Even then, some people, perhaps not living alone, having limited time, physical limitations, or needing to work many hours to cover their necessities, might find it difficult to complete. If this is your case, please keep in mind that the completion of this practice will take time, so do not get discouraged before or during the practice. Do not get proud and be joyful if and when you complete it.

Offering prostrations can vary, depending on the age, physical capacity, weather, and inspiration of the practitioner, from being a joyful practice to an ordeal, and everything in between. To make it easier and joyful, experiment with the setting of the place, time of the day, use carpets or gloves if necessary, try a prostration board if one is available. These boards, traditional in Tibetan practice places, are heavy planks of wood joined to make a solid, smooth single board, and many people find them useful. The sketch below gives orientative measures, which can be adapted to specific personal requirements. Just make sure that everything is very solid.

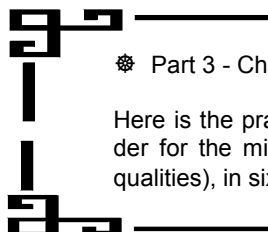


Hardwood, well dried to avoid warping.
Solid joints (tenoned or dovetailed).
Surface and sides, planed and well smoothed with fine sandpaper.
Eventually, varnished

The actual prostration sequence should be shown to and checked by your teacher, so it will be done correctly. Also, beware of modifications that you might unconsciously introduce along the practice

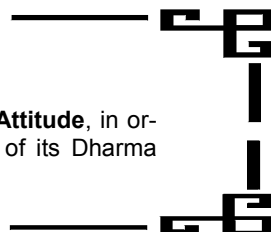
to compensate for physical discomfort. Ideally, the first and last of the whole series should be the same.

If you feel it inspiring, you might implement a shrine in the place of your practice, and the prostrations should be made facing it, as they are offered to the enlightened manifestations enshrined in it. This shrine is largely a matter of personal preferences and material possibilities, so discuss it with your teacher. It can be large or small, elaborate or simple. Ultimately, its real value is establishing our inspiration and motivation, as well as a connection with whatever representations of enlightened beings and sacred objects are included there.



❁ Part 3 - Chapter 1

Here is the practice of Taking **Refuge** and Generating the **Enlightened Attitude**, in order for the mind to become a suitable vessel (for further development of its Dharma qualities), in six parts. ❁



❁ **Refuge.** See note on pg. 21

❁ **Enlightened attitude.** (Tib. byang chub kyi sems, phonetic *jangchub kyi sem*. Skt. *bodhicitta*). In the relative sense, it is the altruistic motivation to attain enlightenment in order to be able to benefit all sentient beings without distinction. The ultimate benefit is to lead them to their own enlightenment.

The relative enlightened attitude has two aspects:

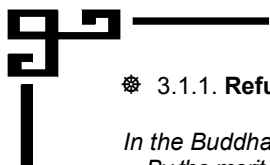
- ❁ Intention. In the initial stages, the practitioner establishes the motivation, but is not yet able to do much, as he/she lacks knowledge and means. It is an aspiration.
- ❁ Application. Later on, effective actions can be undertaken in order to help all sentient beings.

Quoting Shantideva:

*Just as he knows the difference
Between intending to go and actually going,
The wise man should in the same way understand
The difference between these two aspects.*

In the absolute sense, it is the realisation of the buddha nature inherent in all sentient beings. This is the reason why the enlightened attitude is so fundamental for the attainment of buddhahood.

Enlightened attitude is an essential concept, and more can be read in the references given in the bibliography. Two classics on this subject are the above mentioned "The Way of the Bodhisattva" by Shantideva, and "A Flash of Lightning in the Dark of Night", which is a commentary by H.H. the Dalai Lama (see bibliography). In particular, the introduction to Shantideva's text in the Sham-bala edition referred to in the bibliography is an excellent guideline to help readers unfamiliar with basic Buddhist proposals to find their bearings among a number of novel, sometimes even revolutionary ideas.

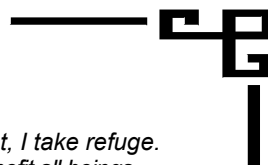


❁ 3.1.1. Refuge and enlightened attitude in a concise form.

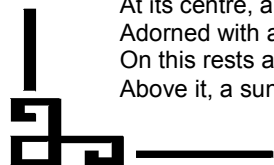
*In the Buddha, the Dharma, and the Sangha, until attaining enlightenment, I take refuge.
By the merit of my virtuous activities, may I attain buddhahood in order to benefit all beings.*

Repeat this supplication three times.

3.1.2. Meditation on the manifestations of refuge.



Transcending our impure perception of the **phenomenal existence**,
 In front of me appears **LAM**,
 Which transforms into a golden ground field.
 Luminous, even, possessing all the qualities of a **buddhafield**,
 Vast, pervading all the realms of space.
 At its centre, **BAM**,
 Which transforms into a white ocean of nectar.
 Calm and immense, possessing the **eight qualities of perfect water**.
 At its centre, **PAM**,
 Which changes into the **precious tree that fulfils all exalted wishes**.
 Lofty, beautiful, its branches form seats in the **four directions**.
 At its centre, a throne of jewels,
 Adorned with a silk brocade mantle and other ornaments.
 On this rests a multicoloured lotus seat.
 Above it, a sun disk seat and a moon disk seat, one upon the other. ❀



❀ **Refuge and enlightened attitude in a concise form.** For your convenience, we repeat here the prayer of refuge and enlightened attitude in concise form, with phonetics. Taking refuge means that we feel the need for protection from the sufferings of the cycle of conditioned existence (see note on pg. 37 for the meaning of this term), and support on the path to enlightenment. Therefore, we go for refuge in the Three Jewels: the Buddha, the Dharma, and the Sangha. The enlightened attitude is the altruistic intention to attain enlightenment in order to benefit all sentient beings.

༄༅། སངས་རྒྱལ་ཚོས་དང་ཚོགས་ཀྱི་མཆོག་རྣམས་ལ། །བྱང་ཆུབ་པར་དུ་བདག་ནི་སྐྱབས་སུ་མཆོ།

SANG GYE CHÖ TANG TSOK KYI CHOK NAM LA JANG CHUB BAR DU DAK NI KYAB SU CHI
 In the Buddha, the Dharma, and the Sangha, until attaining enlightenment, I take refuge.

།བདག་གིས་དགོ་སྒྲུབ་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། །འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག།

DAK GUI GUE JOR GYI PEY SÖ NAM KYI DrO LA PEN CHIR SANG GYE DrUB PAR SHOK
 By the merit of my virtuous activities, may I attain buddhahood in order to benefit all beings.

As mentioned in the root text, recite this prayer three times, in Tibetan or in your own language, according to your wish. As with all prayers and recitations, if you decide to do it in Tibetan, make sure you remember the meaning.

❀ Refer to the pictures of the refuge tree included above. The visualisation described in the text should be practised until it can be clearly seen and felt without undue effort. The text, when describing the different enlightened manifestations indicates 'to his left' or 'to his right'. Remember they are the inverse when the practitioner looks at them. Dimensions, qualities, quantities, are all as extensive as you can imagine. They are to be visualised as transparent, without substance, as if made out of light. These characteristics help us to rectify our habit of thinking of all phenomena as solid, permanent, existing by themselves, which is our deluded perception of their form aspect. This practice gradually introduces us to their empty aspect. Eventually, we will realise the inseparable union of form and emptiness.

Initially, you may have trouble visualising this complicated structure. Do not get discouraged, as it will gradually improve. Remember that an important element of the practice (apart from visualising) is a deep feeling of connection, in all its meanings, with the manifestations of refuge. The motivation that supports our practice, the enlightened attitude to help all beings, will also be a help to overcome these initial inconveniences. It is said that if we sincerely, genuinely feel to be in the presence of the enlightened manifestations visualised in front of us, then we will actually perceived them. The same is valid for the rest of the components of the visualisation, such as the other beings around us, etc.

✿ **Phenomenal existence.** Also rendered as 'appearance-existence'. 'Appearance' refers to reality as perceived by ordinary beings. 'Existence' is our rendering for a Tibetan term that can have several meanings according to context, such as possibility, becoming, the cycle of conditioned existences, the world, etc. Both terms together indicate 'the world and all sentient beings', with a comprehensive, all-inclusive connotation.

✿ **LAM BAM PAM** in Tibetan script are shown in figure 3.1.1 in page **¡Error! Marcador no definido..** LAM is to be visualised golden yellow, BAM pure white and PAM bright green. In all cases, they are to be visualized as transparent, as if made out of light. From them appear the different aspects of the refuge tree, as described in the text.

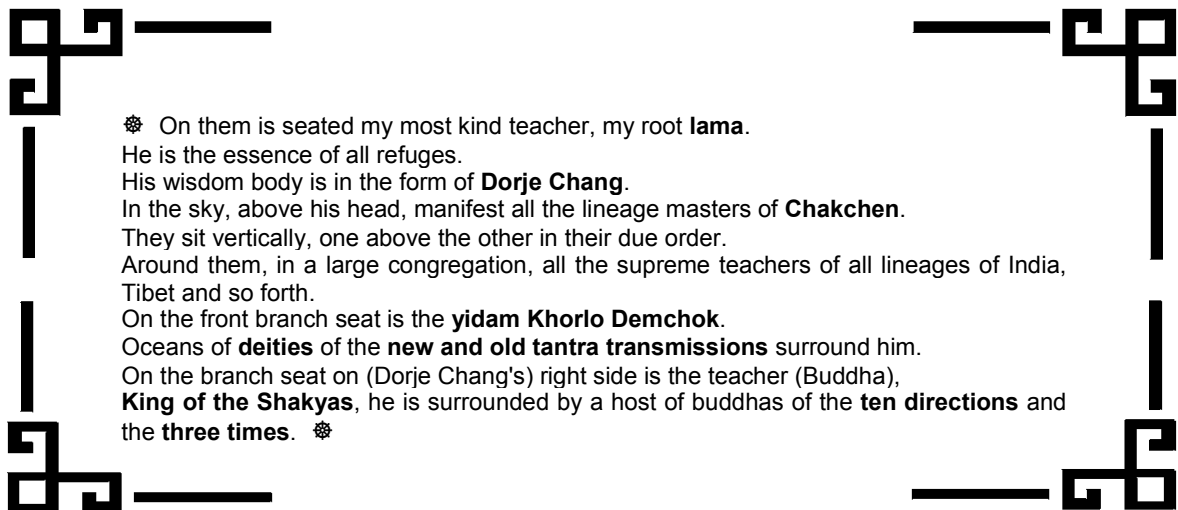
✿ **Buddhafield.** This term can be understood on two different levels:

- ✿ In an outer sense, it is the dwelling place of a particular buddha or family of buddhas. For example, the buddhafield of Chenrezi is in the Potala mountain, and Öpagme's is Dewachen. These buddhafields can manifest in the complete enjoyment body or in the enlightened manifestation body. See note on pg. 19 for the meaning of these last two terms.
- ✿ In an inner sense, a buddhafield can be understood as our pure vision or pure outlook, as opposed to our ordinary, deluded one.

✿ **Eight qualities of pure water** are coolness, sweetness, digestive lightness, softness, clearness, freedom from impurities, soothing to drink, and throat clearing.

✿ **Precious tree that fulfils all exalted wishes.** In the ancient Indian tradition, this tree was said to fulfil all the wishes of whoever related to it. In this case, the practitioner's wishes can be of two types: temporary, such as health, prosperity, peace, etc., and ultimate, the wish to attain enlightenment for the benefit of all beings.

✿ **Four directions.** The four cardinal points (N, E, S, W).



✿ **Lama.** See note on pg. 20.

✿ **Dorje Chang.** (Tib. rdo rje 'chang, phonetic *Dorje Chang*. Skt. *Vajradhara*). Literally, 'dorje holder'. In the refuge tree two embodiments of Dorje Chang are apparent. The Dorje Chang at the top of the column of lamas is the absolute body aspect of Buddha Shakyamuni and all other buddhas, and so he is shown here as the primordial master of the Chakchen lineage (see note on absolute body on pg. 19 and on Chakchen lineage below). The Dorje Chang at the bottom of the

column of lamas is your present teacher. The reason for the root lama to be represented in the form of a buddha like Dorje Chang is that the results that will be obtained from the practice will depend on how we relate to him/her. If seen just as a qualified teacher, the results will be limited. If perceived as a bodhisattva, the result will eventually be the attainment of at most that level. Only if we feel our lama to be a completely enlightened being, an actual buddha, can we be helped to secure the ultimate level.

In this respect, Tulku Thondup cites a Tibetan proverb:

*From whomever one sees as a Buddha
The blessings are received as from a Buddha.
From whomever one sees as a fool
The effects come as from a fool.*

Dorje Chang is visualised transparent, as if made out of non-physical light, deep blue, thus indicating his infinite sky-like wisdom. He has one face and two arms. He is holding at his heart level with his right hand the golden dorje, symbol of skilful means, and with the left hand the silver bell, symbol of wisdom. The crossing of the hands indicates the inseparability of both characteristics. He is dressed in the traditional way of the ancient Indian royalty, with precious ornaments and silken garments. Each one of these elements manifests a different aspect of enlightenment. It is important to realise at the time of visualising that the enlightened manifestations are not a mere representation or reminder of qualities, as a picture would be, but the actual qualities themselves.

In the absolute sense, Dorje Chang is the symbol of complete enlightenment.

✿ **Chakchen** lineage. (Tib. phyag rgya chen po, phonetic *Chakgya Chenpo*, usually abbreviated to *Chakchen*. Skt. *Mahamudra*). In Buddhism, a lineage is an uninterrupted succession of teachers who receive a corpus of teachings, realise them in themselves, and transmit them to their disciples. They also contribute their own specific teachings to the original stream. Many times, an original lineage branches into several others, as teachers emphasise some aspects of the teachings or some methods and practices over others. The Chakchen lineage descends from Dorje Chang, the absolute body manifestation of Buddha. It manifested in India through several masters such as Tilopa and Naropa, and was brought to Tibet by Marpa the Translator (1012-1096). The lineage of Marpa continued through Milarepa, Gampopa, and Pakmo Drupa. After him, several sub-lineages branched out and grew, dwindled or intertwined, depending on the circumstances they had to traverse along the centuries.

After Pakmo Drupa, the lineage received different names:

- ✿ *Kagyü*. Denotes a synthesis of the **kadampa** masters teachings and the **gyü** (lineage) of Milarepa.
- ✿ *Kargyü*. The **kar** (white) **gyü** (lineage) of Marpa, Milarepa, and their followers, many of which dressed in white robes. Kewang Sangye Dorje, one of the foremost disciples of Pema Karpo, suggested this name for our Drukpa Kagyü lineage.

The Drukpa Kagyü lineage continued its separate transmission line through Pakmo Drupa, Lingje Repa, and Tsangpa Gyare to the present day. At one time, there was a saying in Tibet that "*Half of the Tibetans are Drukpa Kagyü. Of those, half are beggars. Of those, half are drubthobs*" (Tib. grub thob, phonetic *drubtob*. Skt. *siddha*, those who have attained accomplishments).

✿ **Yidam**. (Tib. yi dam, phonetic *yidam*. Skt. *ishtadevata*, *deva*, *devata*). Meditational enlightened manifestation, or meditational deity. It is the embodiment of buddhahood as perceived by a particular being in a specific moment of his/her spiritual path. Therefore, yidams appear in many different forms: peaceful or wrathful, male or female, alone or in union with a consort, with different colours and attributes, in order to benefit beings of different dispositions and needs.

Normally, at a certain point of the practitioner's development, the teacher will indicate him/her the appropriate personal yidam, and give the empowerment, oral transmission, and specific instruction. This yidam practice usually serves as a stepping-stone for the more advanced practices of the Chakchen lineage, such as the Six Yogas of Naropa, etc.

✿ **Khorlo Demchok.** (Tib. 'khor lo bde mchog, phonetic *Khorlo Demchok*. Skt. *Chakrasamvara*). One of the main yidams of the Kagyü lineage.

✿ **Deity.** (Tib. *lha*, phonetic *lha*. Skt. *deva*). This term can be misleading for people with non-Buddhist backgrounds. Sometimes, a god is an entity that, no matter how abstractly it can be presented, is felt as 'someone' separate and superior. This belief leads to the establishment of a set of rules of conduct, and the god will reward or punish according to the compliance with them.

Although Buddhism is reputed to be a non-theistic spiritual tradition, its dorje path (commonly known as 'Tibetan Buddhism') seems to function comfortably with a well-endowed pantheon of deities. They come in all sizes, colours, and shapes. However, it is essential to realise that the notion of deity here has different meanings depending on the various spiritual levels of the person involved.

In the words of Dugu Choegyal Rinpoche, someone born and raised in the traditional Tibetan society would have a very open and sincere approach to all manners of deities, be they God or gods or goddesses. He/she would believe in them, trust them, and relate to them, all in a joyful way. However, at the same time they would not be considered overly important, heavy, and fearsome entities, so they could be invoked to help. Tibetans would feel at ease, with a respectful attitude, in a Buddhist temple, or a Hindu mandir, or a Muslim mosque, or a Christian church for that matter. All are considered in a very open and innocent way, not with a mindset that is trying to be nice to other people's beliefs, but realising that there is enough space in the mind and the heart to accommodate all beliefs with total respect for each. The only limits would be participating in ceremonies that include animal sacrifices, or receiving initiations or taking vows that would contradict the Buddhist engagements he/she has previously taken as a matter of personal conviction.

If the person had a higher level of spiritual development, all of the above would be completed with the notion of the absolute and relative truths. On the relative plane, what was said before would apply. But the knowledge of the absolute plane would add the realisation that the deity can be experienced with the characteristics of a buddha, beyond all conceptual limitations such as being pleased by offerings or displeased by negativities, etc.

At yet another and higher level of realisation, the concepts of gods and non-gods, samsara and nirvana, etc., will all be dissolved in a state of equanimity and wisdom. This is the absolute, ultimate meaning.

Therefore, the conclusion is that all approaches are necessary to temporarily fulfil the different needs and capacities of each sentient being, in order to finally reach freedom from all views and conditionings.

✿ **New and old tantra transmissions.** The spread of Buddhism in Tibet took place in two phases. The first one was the initial introduction of the teachings by Guru Rinpoche (Tib. *gu ru rin po che*, phonetic *Guru Rinpoche*. Skt. *Padmasambhava*), and is today represented by the Nyingma school (literally the 'old ones'). After a period of almost complete disappearance due to political events, a second phase took place through the reintroduction of the teachings from India. These later lineages are known as the Sarma schools (literally, the 'new ones'), and today are represented by the three other extant schools of Tibetan Buddhism: Kagyü, Sakya, and Geluk.

Here, the non-sectarian approach is emphasised. It recognises that the essence of all lineages is the same, and that the spiritually valid reason for their separate existence is the need to conform to the different needs and dispositions of the diverse practitioners through various approaches to the teachings. From the spiritual point of view, there is no such thing as a 'better' lineage, as much as there is not a 'best' practice or a 'best' teacher. It is necessary to realise that the approach of 'my' lama, or 'my' lineage, or 'my' Dharma centre is the extension of 'my' usual dualistic confusion to the spiritual area.

✿ **King of the Shakyas.** An epithet of the historical Buddha, generally known as Shakyamuni. He was born as prince Siddharta, son of Suddhodana, king of the Shakya clan. He would have become their king if he had not abandoned secular life to become a spiritual seeker. However, due to his spiritual achievements, he is given the honorific title of King of the Shakyas. His birthplace was

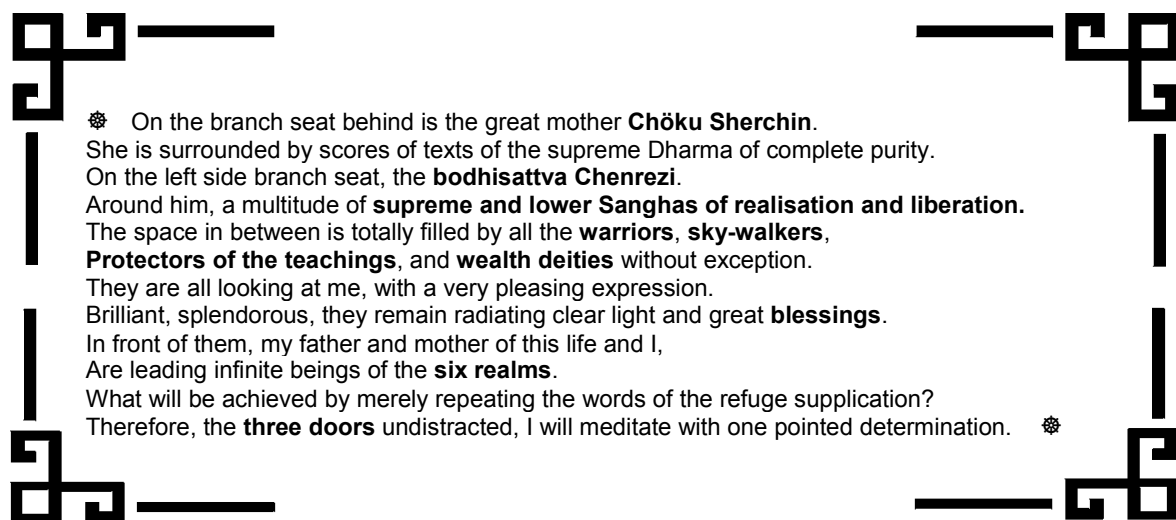
Lumbini, in the south of present day Nepal, some 600 years B.C.E. Together with Bodhgaya (the place where he attained enlightenment), Sarnath (where he gave his first teachings), and Kushnagar (where he passed away), Lumbini is one of the most sacred places for all Buddhist traditions.

The spelling *Buddha* is reserved for Shakyamuni. The spelling *buddha* applies to all fully enlightened beings, including the Buddha.

An excellent book on his life and teachings is "The Life of the Buddha", by Bhikkhu Nyanamoli. (See bibliography).

✿ **Ten directions.** The four cardinal points (N, E, S, W), the four intermediate points (NE, SE, SW, NW), the zenith above, and the nadir below. More generally, it implies the notion that the place where we live, including its contents and its inhabitants, is only one of an infinite number of cosmos, hardly imaginable by our minds, and is to be conceived and felt as deeply and vast as possible. And then this as a base for still more vastness and openness.

✿ **Three times.** Past, present, and future.



✿ **Chöku Sherchin.** (Tib. chos sku shes rab phar phyin, abbreviated form: chos sku sher phyin, phonetic *Chöku Sherchin*. Skt. *Dharmakaya Prajnaparamita*). In the dorje path female enlightened manifestations embody different aspects of liberation. For example, among other sublime qualities, Drolma (Tib. sgrol ma, phonetic *Drolma*. Skt. *Tara*) is related to protection; Dorje Phagmo (Tib. rdo rje phag mo, phonetic *Dorje Pagmo*. Skt. *Vajravarahi*) to realisation of great bliss and so on. In this case, Chöku Sherchin is the manifestation of the wisdom activities of all the buddhas on the absolute level.

✿ **Bodhisattva.** (Tib. byang chub sems dpa', phonetic *jangchub sempa*. Skt. *bodhisattva*). Literally, a being possessing an awakened or enlightened mind. There are different meanings of this term:

- ✿ Generally, a person who has decided to develop the enlightened attitude (see note on pg. 59), taken a set of vows known as the bodhisattva vows, and is practising and living according to them.
- ✿ Specifically, a practitioner who has attained the first level (see note on pg. 70). He/she is then referred to as a sublime bodhisattva.

Essentially what the bodhisattva is all about is compassion. Again, a distinction must be made between the compassion ordinary beings are used to, which often takes the form of a limited, condescending, ego-centred 'help', and the enlightened compassion of a bodhisattva. Some of the characteristics of awakened compassion are:

- ✿ It is permanent. It does not, depending on his/her state of mind, at times increase and at other times decrease or disappear.

- ⌘ It is all encompassing. It does not consider some beings and ignore others. 'Good' people, such as social workers, nurses, or priests, deserve as much help as 'bad' people, such as torturers, ethnic cleansers, and witch hunters. All are temporarily immersed in ignorance, albeit to different degrees, and all have the potential for enlightenment. It does not consider help to friends and relatives at the expense of enemies. There is a total absence of moral judgment on who deserves to be helped. At first glance, these assertions seem subversive of the natural order of things, and certainly go against the grain of our ordinary way of being. Only with perseverance and long spiritual training, will their wisdom and truth become clear.
- ⌘ It does not expect any retribution. Generally, enlightened compassion is beyond the three concepts. As an example with the act of giving, it is beyond -the giver, the recipient of the giving, and the object given.
- ⌘ It works to alleviate the suffering of beings, and considers the prevailing theme to be the elimination of *the causes of suffering*. That is why the giving of teachings, that dispel the clouds of ignorance and thus of suffering, is considered one of the best form of compassion.

We again refer the reader to Shantideva's "The Way of the Bodhisattva", (see bibliography).

⌘ **Chenrezi** (Tib. spyan ras gzigs, phonetic *Chenrezi*. Skt. *Avalokiteshvara*) in its outer, or relative aspect, he is the embodiment of the compassion of all the buddhas. He manifests in many different forms, according to the practices: peaceful with 4 or 1000 arms, feminine as Drolma, wrathful as six armed Yeshe Gönpo (Tib. ye shes kyi mgon po, phonetic *Yeshe Gönpo*. Skt. *Mahakala*). In its absolute aspect, he is our own innate wisdom and compassion.

In the words of Pema Wangyal Rinpoche: "Someone who has true compassion is not afraid of any situation. That attitude is what Chenrezi means. It is not a person outside. Anybody who has fearless compassion to be able to deal with situations is the real Chenrezi."

⌘ **Supreme and lower Sanghas of realisation and liberation.** The supreme Sanghas are bodhisattvas. The lower sanghas include all those who have taken refuge.

⌘ **Warriors.** (Tib. chos sku, phonetic *chöku*. Skt. *dharmakaya*)(Tib. dpa' bo, phonetic *pawo*. Skt. *daka*). Sometimes translated as hero. The masculine principle associated with method and form.

In the dorje vehicle, they are the equivalent of the bodhisattvas in the sutra vehicle.

On another level of meaning, they are just the mind's display, and not outer, self-existing entities.

You can read much more on this concept in an everyday life context in "Shambala, the Sacred Path of the Warrior" by Trungpa Rinpoche (see bibliography).

⌘ **Sky-walkers.** (Tib. mkha' 'gro, phonetic *kandro*. Skt. *dakini*). Sometimes rendered as *sky-goers* or *sky-dancers*. The feminine principle associated with wisdom and emptiness.

There are ordinary sky-walkers, beings with a certain degree of spiritual development, and wisdom sky-walkers, which are realised buddhas.

On another level of meaning, they are just the mind's display, and not outer, self-existing entities.

⌘ **Protectors of the teachings.** (Tib. chos skyong, phonetic *chökyong*. Skt. *dharmapala*). They protect the teachings from being diluted, and its transmission from being distorted. Protectors can appear as emanations of buddhas or bodhisattvas, acting with wisdom and out of compassion, or they can appear as spirits, gods or demons, subjugated by great spiritual masters and bound under oath to protect instead of harm.

On another level of meaning, they are just the mind's display, and not outer, self-existing entities.

⌘ **Wealth deities.** A deity propitiated in order to increase wealth in all its meaning: spiritual, material, etc. (see note on pg. 63, 'deities').

⌘ **Blessings.** See note on pg. 22.

✿ **Six (or five) realms.** Unenlightened sentient beings experiment an endless cycle of birth-death-rebirth. They take rebirth in any one of six realms, each one a particular mode of existence, each one pervaded by a dominant mental delusion. We are now in the human realm, (desire) and we can also perceive the animal realm (stupidity). The other four, gods (pride), demigods (jealousy), hungry ghosts (miserliness), and hell beings (anger) are not perceivable by ordinary beings. Sometimes the demigods and gods realms are considered as one, making a total of five.

They are not places in the physical sense, but only our own mental projections, and due to our confusion seen as real and existing outside of us. This process has been going on since beginningless time, and will last until we attain enlightenment, at which time we will be free of this compulsive, unavoidable cycle.

Another potentially useful way of looking at this concept is the workings of our mind within one life, or within one day, or within one moment, where the constant, endless arising-dwelling-cessation of thoughts follows the same pattern.

For an excellent teaching on both approaches, see the chapter *Styles of Imprisonment* in Trungpa Rinpoche's book "The Myth of Freedom" (see bibliography).

✿ **Three doors.** Body, speech, and mind.



✿ 3.1.3. Offering of prostrations.

Myself in the form of a member of the ordained Sangha.

Not just as one but as an innumerable, inconceivably great number of emanations.

Together with all other kind sentient beings who pervade all of the infinite sky,

We respectfully prostrate with body, speech, and mind.

མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྒྲ་མ་སངས་རྒྱལ་ཆོས་ཀྱི་སྒྲུབ་སྐྱབས་སུ་མཆིའོ།

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA SANGYE CHÖ KYI KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
Take refuge in the Lama, the Buddha, the absolute body*

མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྒྲ་མ་ལོངས་སྤྱོད་རྫོགས་པའི་སྒྲུབ་སྐྱབས་སུ་མཆིའོ།

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA LONGCHÖ DZOKPEY KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
Take refuge in the Lama, the complete enjoyment body*

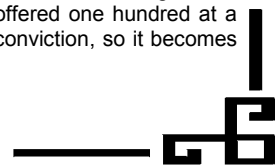
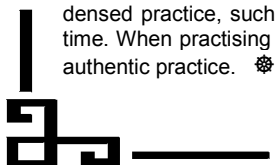
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MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA TUKJE TRULPEY KU LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
Take refuge in the compassionate Lama, the enlightened manifestation body.*

མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སྒྲ་མ་སངས་རྒྱལ་འཕྲོ་ཆེ་ལ་སྐྱབས་སུ་མཆིའོ།

MA NAMKA TANG NYAMPEY SEMCHEN TAMCHE LAMA SANGYE RINPOCHE LA KYAB SU CHIO
*All beings, (who have been) my mothers, unlimited as space,
Take refuge in the Lama, the precious Buddha*

Counting the prostrations: In an extended session of one thousand, recite the first line for one hundred prostrations, the second for two hundred, the third for three hundred, and the fourth for four hundred. During a condensed practice, such as when putting together the four sessions, each one can be offered one hundred at a time. When practising without offering prostrations, recite the four together. Do it with conviction, so it becomes authentic practice. ✿



✿ **In the form of a member of the ordained Sangha.** The intention is to create a connection with the fundamental vehicle, which is the basis of all the rest of the practices of all Buddhist paths. See note on this vehicle on pg. 30.

- ✿ According to the practitioner's capacity, prostrations can be done with three attitudes:
 - ✿ Devotional prostration: prostrating the body, reciting prayers with the speech, and maintaining mental devotion.
 - ✿ Meditation prostration: prostrating the body, reciting the prayers indicated in the text and mentally keeping the visualisation and other instructions for the practice of refuge and enlightened attitude.
 - ✿ View prostrations: prostrating the body while remaining in the nature of mind, free from concepts of subject, object, or action, thus maintaining the view of the dorje vehicle.

Physically, there are two different types of prostrations: the short one, kneeling and touching the ground with the forehead, used mainly as a very respectful form of salutation to the teacher or revered lamas; and the long one, a still more deferential form of prostration, where the body is fully extended on the ground. This long prostration is the one to be practised and counted, the total number of repetitions to be done being 111,111. The number of repetitions per meditation session is dependent on the practitioner (enthusiasm, capacity, external constraints, time available, etc.). Discuss it with your teacher.

During a practice that involves physical movements, this counting process can be done in different ways. This is largely a matter of personal preferences and choice; using counters attached to the rosary, using a short rosary of 27 beads, complementing them with pebbles, etc. Check with your teacher.

Referring to your 108-bead rosary, if you feel like it, ask a realised lama to bless it. It is held in the left hand, and the 108 repetitions done after one round counted as 100, to allow for mispronunciations, errors, etc.

Recite in Tibetan or in your own language, according to your wish. As with all prayers and recitations, if you decide to do it in Tibetan, make sure you remember the meaning. The main point is always the connection with and the feeling for what you are reciting.

During this practice, you might face two obstacles. The first, mechanising your practice, so it will be done without feeling and with many distractions. The second, getting involved in the counting. You may find yourself thinking 'How many have I done?' or 'How many have I still to do?' and similar distractions, instead of practising according to the traditional recommendation 'without hope, fear or doubt'.

As a rock can remain forever under the water, and still be dry inside, practising distractedly will be useless. Concentrate one-pointedly on the visualisation and recitation. If initially all this cannot be done simultaneously, alternate from time to time between the different aspects of the refuge tree, the recitation and the prostration, until all can be done together.


It is important to realise that the manifestations in front of us are not 'somebody out there', with a solid, concrete, separate existence. They are pure manifestations of your teacher and your own essence. Initially, this may appear as an artificial mental fabrication, but one of the signs of success of the practice is the gradual appearance and increase of a sensation of oneness with them and their pure nature. In the end, duality will totally collapse, and there will no longer be an I, a refuge tree, and a practice felt as three separate aspects.

The prayer to be recited while prostrating denotes three levels of taking refuge, the one in the first line being the deepest. The fourth line is the indivisible union of the three into a single one. It must be remembered that using the word 'deepest' does not mean 'better' or similar conceptual categorisation. Again, in our relative level of understanding it is necessary to use words to approximate a description of the indescribable. All refuges are the same in the absolute sense.

Quoting H.H. Dilgo Khyentse Rinpoche ('Heart Treasure...' pg. 116):

" Never forget that the main point is not whether our practice belongs to one or the other of the different vehicles, or whether it is of this or that level, but that it serves as an effective antidote to attachment and the obscuring emotions."

✿ **Counting the prostrations.** The indications of this paragraph about how to practice should be checked with your teacher, with whom you can define the most appropriate method for your particular, unique case.




✿ 3.1.4. Supplication for one's aspirations.

*I supplicate you to bless the minds of all sentient beings and myself,
 So they may turn towards the Dharma.*
*I supplicate you to bless the minds of all sentient beings and myself,
 So our Dharma practice will proceed along the path.*
*I supplicate you to bless the minds of all sentient beings and myself,
 So that the path may dispel delusion.*
*I supplicate you to bless the minds of all sentient beings and myself,
 So delusions may dawn as wisdom.*

We take refuge in the root lama and the lamas of the lineage.
*We take refuge in our **dorje siblings** and the other practitioners.*
We take refuge in the world, the congregation of glorious lamas.
*We take refuge in its inhabitants, the congregation of **gods and goddesses**.*
We take refuge in the universe, the congregation of glorious lamas.


*I supplicate you to bless me in order to attain
 Realisation and liberate myself.*
*I supplicate you to bless me in order to obtain
 The power of compassion and liberate others.*
*I supplicate you to bless me in order to become
 Wise in the skilful means of interdependence.*
*I supplicate you to bless me in order to benefit
 Whomever I might encounter.*
*I supplicate you to bless me in order to attain,
 In this very life, the **supreme accomplishment** of Chakchen. ✿*



✿ **Dorje siblings.** Students of the same teacher, having received initiations from him/her, etc. Indicates a very close spiritual connection, and establishes tight sacred commitments among them (see note on sacred commitments on pg. 93).


✿ **Gods and goddesses.** Refer to the note on deities on pg. 63.

✿ **Supreme accomplishment.** Accomplishments in the context of Dharma are some of the experiences derived from successful practice. They can be temporary experiences of extra-normal capacities, known as common accomplishments or, as in this case, refer to the attainment of enlightenment, known as the supreme accomplishment.



✿ 3.1.5. Taking refuge and the enlightened attitude.

*Lamas, buddhas, great bodhisattvas, yidams, warriors, **yogis***
Dwelling in the ten directions, please heed me.
*From now onwards until attaining the essence of **enlightenment***
I, a protectorless being, in order to protect all sentient beings and myself



From all the great terrors of the **cycle of conditioned existence**,
 In the chief of the human beings, the **Chomdende**, lord of the three bodies,
 I take refuge.
 In the Dharma of peace, freedom from attachment, **cessation of suffering**,
 I take refuge
 In the supreme congregation who dwells on the **levels**, in **those who are not reverting**,
 I take refuge.
 In the supreme teacher, embodiment of all buddhas,
 I take refuge.
 In the yidams who bestow the accomplishments, deities of the **mandala**,
 I take refuge.
 In the congregation of warriors, **yoginis**, sky-walkers,
 I take refuge.
 In the innate mind, inseparable emptiness and compassion,
 I take refuge.
 In front of you, protectors, I admit whatever misdeeds I have committed in the past
 Through body, speech, and mind.
 From now on, I will turn away from wrongdoings.
 From today I will be your follower; I will train according to your teachings,
 And will not stray from your advice.
 Please protect me from everything

Having taken refuge in this way,

Just as all the protectors of the three times have assured enlightenment,
 So will I develop the sublime, unsurpassable enlightened attitude.
 I will firmly adhere to the three disciplines:
 Practice of moral conduct, gathering positive actions,
 And working for the benefit of all sentient beings.
 Having developed the sublime, unsurpassable enlightened attitude,
 I will uphold all the vows without exception for the benefit of all sentient beings.
 I will take across those who have not yet crossed over.
 I will set free those who are not yet free.
 I will help exhale those who are not **exhaling**.
 I will guide all sentient beings to nirvana.

Thus, the enlightened attitude. ❀

❀ This is the extensive prayer of refuge, where the practitioner takes:

- ❀ Relative refuge in the Three Jewels (Buddha, Dharma, and Sangha).
- ❀ Relative refuge in the Three Roots (lama, yidam, and warriors/sky-walkers).
- ❀ Absolute refuge in the innate mind.

❀ **Yogi**. (Tib. rnal 'byor pa, phonetic *neljorpa*. Skt. *yogi*). A male practitioner of the dorje vehicle. One who rests in the nature of mind.

❀ **Enlightenment**. (Tib. byang chub, phonetic *jangchub*. Skt. *bodhi*). There are several levels of spiritual attainments called enlightenment. For example, the fundamental vehicle recognises as enlightenment a level that, from the point of view of the dorje vehicle, is incomplete.

The highest level, full enlightenment, implies both freedom from all obscurations and limitations on one hand, and on the other realisation of all knowledge, having 'gone beyond both samsara and nirvana'. It pertains to the domain of the absolute

This absolute level is sometimes known as buddhahood. It is important to remember that all the pure qualities and capacities of this absolute level already dwell within us in their entirety, that nothing can deteriorate them, that nothing can improve them. They are not something to be attained, to be generated, to be looked for or to be received from outside. They have been with us since beginningless time, albeit unrecognised due to our ignorance. The lama will teach how to recognise them and the associated benefits.

The traditional example for this situation is the sun. It is always shining, but temporarily the clouds can obscure it from us. Remove the clouds of the deluded mind, and the sun of enlightenment will be apparent.

✿ **Cycle of conditioned existence.** See note on pg. 35.

✿ **Chomdende** (Tib. bcom lden 'das, phonetic *Chomdende*. Skt. *Bhagwan* or *Bhagavan*) is an epithet of the Buddha. *CHOM* means a conqueror, someone who has vanquished (in this case, he has vanquished his own obstacles and negative energies). *DEN* means he has attained all qualities of enlightenment, and *DE* that he has gone beyond both:

✿ The cyclic existence (Tib. 'khor ba, phonetic *korwa*. Skt. *samsara*).

✿ The peaceful state of the Hearers (Tib. nyan thos, phonetic *nyentö*. Skt. *shravaka*) and the Solitary Buddhas (Tib. rang sangs rgyas, phonetic *rang sangye*. Skt. *pratyekabuddha*).

These two categories of practitioners have not yet cleared all their veils and attained full enlightenment, but have reached a peaceful state beyond suffering (Tib. mya ngan las 'das pa, phonetic *nya ngen le depa*. Skt. *nirvana*).

✿ **Cessation of suffering.** (Tib. mya ngan las 'das pa, phonetic *nya ngen le depa*. Skt. *nirvana*). This term is used in different senses according to context. The lesser *nirvana* mentioned here refers to the partial liberation from the cycle of conditioned existences attained by the practitioners of the fundamental vehicle. It essentially means a state 'beyond suffering' without being the full enlightenment of a buddha.

In the context of the dorje vehicle, it refers to the fully enlightened state of a buddha. Belonging to the domain of the absolute, it is beyond words, beyond thoughts, beyond explanations.

Dignaga, as quoted by Tsele Natsog Rangdrol ("Empowerment", pg. 52, see bibliography) says: "Conceptual thinking, the great ignorance, makes you fall into the ocean of samsara. Once free from this conceptual thinking, you are forever beyond sorrow".

✿ **Levels.** (Tib. sa, phonetic *sa*. Skt. *bhumi*). Literally, earth or ground. The path of the bodhisattvas is divided according to different views into a different number of levels. Some specify ten levels, some thirteen etc. The last level is always full enlightenment. Other systems classify the progression along the path in various ways, such as the five paths, the four yogas, etc.

Quoting Tai Situ Rinpoche in "Awakening the Sleeping Buddha" pg. 39 (see bibliography):

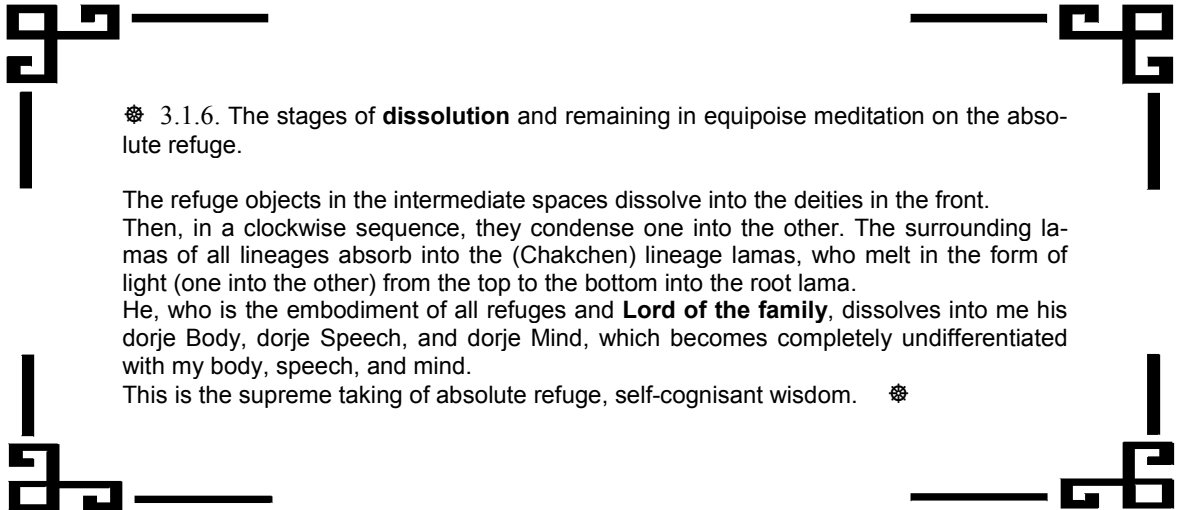
"Ten levels of bodhisattva development, called *bhumis*, are delineated as a way of describing the constant development. There aren't actually ten levels, in one way, because the individual just grows and grows, until a development plateau is reached. Then one continues to grow. Some might envision that on arrival at one of the plateaus, they will be met by an orchestra, and a ceremony will be performed in which they will get a very nice badge and a wonderful costume and hat. With ordinary mind, it is hard to envision progress in the bodhisattva realms. The notion of ten levels is a manner of speaking about something too subtle to describe. It could as easily be a thousand levels, or a million, or five or three levels -it doesn't matter, but in the great vehicle teachings the stages are referred to as a series of ten levels."

✿ **Those who are not reverting.** This expression applies to practitioners that have reached an extremely high level of realisation, and who therefore are no longer subject to the uncontrolled cycle of birth, death, and rebirth as ordinary beings are. The literal meaning is that they are not reverting to the cycle of conditioned existence.

✿ **Mandala.** (Tib. dkyil 'khor, phonetic *kylkhor*. Skt. *mandala*). Literally centre-perimeter. This term can have various meanings, according to the context. Here it refers to the fact that the yidams are a part of the whole congregation of teachers, deities, etc. included in the refuge tree, which together conform the mandala. Another possible meaning is the environment in which a teacher and his/her students interact. They are then said to belong to, or be in, the same mandala.

✿ **Yogini.** (Tib. rnal 'byor ma, phonetic *neljorma*. Skt. *yogini*). A female practitioner of the dorje vehicle. One who rests in the nature of mind.

✿ **Exhaling.** This line refers to helping beings that are so paralysed by the terrors of samsara that they cannot even breathe. Therefore, we vow to help them to resume their breathing.



✿ **Dissolution.** We suggest checking with your teacher the different aspects of this dissolution stage.

✿ **Lord of the family.** The non-realised mind is subject to the five poisons (anger, desire, opacity, jealousy and pride), and as a consequence experiences the five realms of existence (see note on pg. 66). When realised, the five poisons are transmuted into the five wisdoms, and give rise to the experience of the five buddha families, of which now the root lama is the Lord.

✿ As in other practices of this spiritual tradition, this one is divided in two parts. The first, where you have visualised the image of the refuge tree, recited, made prostrations, etc., is called the *development stage*, and corresponds to the level of the relative truth.

Dissolving all visualisations and resting without concepts in the nature of mind is the second part, known as the *completion stage* and corresponds to the level of the absolute truth. This level is beyond thoughts, beyond words, beyond description.

Dissolving the lama in you is like pouring water into water. Relax and rest your mind as long as possible without involving yourself in the thoughts that may arise. Just let them arise, dwell, and cease naturally.

In the words of H.H. Dilgo Khyentse Rinpoche ("Heart Treasure...", pg. 107):

"The mind has, in general, two aspects: stillness and movement. Sometimes, the mind is quiet and free from thoughts, like a calm pool; this is stillness. Eventually, thoughts are bound to arise in it; this is movement. In truth, however, although in a sense there is a movement of thoughts within the stillness, there is actually no difference between the two states. Just as the nature of stillness is voidness, the nature of movement is also voidness. Stillness and movement are merely two names for the one mind.

"Most of the time, we are unaware of our state of mind and pay no attention to whether the mind is still or moving. While you are meditating, a thought might arise in your mind -the idea of going shopping, for instance. If you are aware of the thought and just let it dissolve by itself, then that is the end of it. But if you remain unaware of what is happening and let that thought grow and develop, it will lead on to a second thought, the thought of having a break in your practice, and in no time at all you will find yourself actually getting up and going out to the market. Soon many more

thoughts and ideas will arise -how you are going to buy this, sell that, and so forth. By this point, you will be a very long way away from your Dharma practice.

"It is completely natural that thoughts keep on arising. The point is not to try to stop them, which would be impossible anyway, but to liberate them. This is done by remaining in a state of simplicity, which lets thoughts arise and vanish again without stringing on to them any more thoughts. When you no longer perpetuate the movement of thoughts, they dissolve by themselves without leaving any trace. When you no longer spoil the state of stillness with mental fabrications, you can maintain the natural serenity of mind without any effort." (Our emphasis. MDTG).

✿ A practice 'good in the beginning' means praying to the lama, taking refuge and establishing the correct motivation, the intention to attain enlightenment for the benefit of all sentient beings. A practice 'good in the middle' means practising earnestly and without distractions or attachment. A practice is made 'good in the end' by dedicating all the merit that has been developed for the temporary benefit and ultimate enlightenment of all beings. The prayer is given below.

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ནི། ཐོབ་ནས་ཉེས་པའི་དག་རྒྱ་རྒྱུ་ལས་ལྷུས་ཏེ།

SÖ NAM DI YI TAM CHE ZIK PA NYI TOB NE NYE PEY DRA NAM PAM JE TE
By this merit, having attained omniscience, overcoming the forces of wrongdoings,

སྒྲིག་ན་འཆིའི་བ་རྒྱབས་འབྲུགས་པ་ཡི། སྤྱིད་པའི་མཆོ་ལས་འགོ་བ་སྒྲོལ་བར་ཤོག།

KYE GA NA CHIY BA LAB TRUK PA YI SI PEY TSO LE DRO WA DRÖL WAR SHOK
May I liberate all beings - buffeted by the waves of birth, old age, sickness, and death - from the ocean of existence.

This is the relative dedication, involving concepts. This should be sealed by the absolute dedication without concepts. It is the recognition that the one who dedicates, the dedication itself, and the object of the dedication are all inherently empty. Rest in this state, devoid of the three concepts.

When we dedicate the merit of the practice, we must sustain a very strong motivation to benefit all sentient beings, the enlightened attitude. In addition, we maintain a clear realisation of the empty, illusion-like nature of all phenomena.

✿ At the beginning of your formal practice session you have visualised your kind teacher descending to your heart. During the actual practice, he/she manifests in the form of Dorje Chang in front of you and then dissolves into you. At the end of this practice period, you can keep the feeling of your teacher by visualizing him/her either in your heart or above your head. Remember him/her and feel his/her presence during your daily activities.

✿ You have completed a period of practice intended to benefit you and, through your spiritual development, all other sentient beings. You have done it with the guide of your kind teacher, and to the best of your present abilities. It is therefore a very worthwhile endeavour. Appreciate it.

✿ After you finish your session, try not to rush over to your other activities. Allow yourself time to gradually shift and adjust from one environment to the other. Be kind to yourself. Be a friend to yourself.

✿ In the closing sentences of H.H. Dilgo Khyentse Rinpoche to his teaching "The Heart Treasure of the Enlightened Ones", a text we have often quoted in this handbook, Rinpoche says:

"Whether practising formally in a session, or carrying the practice into the activities of your daily life, you should remember three supreme points applied to the preparation, the substance and the conclusion of whatever you are doing. The preparation is to wish that whatever you are about to do may benefit all beings, bringing them happiness and ultimately leading them to enlightenment. The substance is to be fully attentive to what you are doing, without ever taking subject, object, or ac-

tion as having any true existence. The conclusion is to dedicate to all beings the merit that you might have accumulated through your practice or activity. By sealing everything you do with this dedication, you ensure that the merit will ripen into the fruit of Buddhahood both for yourself and for others.

In this age troubled by war, famine disease, disasters, and physical and mental suffering of all kinds, to think even for an instant of the welfare of others is of inconceivable merit. Please take these teachings to heart and put them into practice. That will render everything I have said here truly worthwhile."



Part

3

chapter

two

ཨ། རྡོ་རྗེ་སེམས་སྒྲོམ་བརྒྱུས།

THE MEDITATION AND RECITATION OF
DORJE SEMPA



	THE MEDITATION AND RECITATION OF DORJE SEMPA Suggestions for the practice session	
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✿ If you are doing only the Dorje Sempa practice in the session, familiarise yourself with the *Introduction*, beginning on pg. 13. Then, as in all your sessions, make the practice 'good in the beginning' by starting with:

- ✿ **Homage and contents.** (Beginning on pg. 15).
- ✿ **Part one,** *Establishing the Foundation* (beginning on pg. 25).
- ✿ **Part two,** *The Four Ordinary Preliminaries* (beginning on pg. 31).
- ✿ **Refuge and enlightened attitude** in concise form. For your convenience, we give here the corresponding prayer, extracted from part three, chapter one of this handbook. Taking refuge means we feel the need for protection from the sufferings of the cycle of conditioned existence (see note on pg. 37 for the meaning of this term), and support on the path to enlightenment. Therefore, we go for refuge in the Three Jewels: the Buddha, the Dharma, and the Sangha. The enlightened attitude is the altruistic intention to attain enlightenment in order to benefit all sentient beings.

༄། སངས་རྒྱལ་ཚོ་ཏང་མཚན་གྱི་མཚན་ནམས་ལ། །བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆེ།

SANG GYE CHÖ TANG TSOK KYI CHOK NAM LA JANG CHUB PAR TU DAK NI KYAB SU CHI
In the Buddha, the Dharma, and the Sangha, until attaining enlightenment I take refuge.

།བདག་གིས་དག་སྦྱོར་བགྱིས་པའི་བསོད་ནམས་གྱིས། །འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་བར་ཤོག།

DAK GUI GUE JOR GYI PEY SÖ NAM KYI DrO LA PEN CHIR SANG GYE DrUB PAR SHOK
By the merit of my virtuous activities, may I attain buddhahood in order to benefit all beings.

Recite this prayer three times, in Tibetan or in your own language, according to your wish. As with all prayers and recitations, if you decide to do it in Tibetan, make sure you remember the meaning.

✿ If your Dorje Sempa practice is the continuation of previous practice in the same session, such as the *Refuge and Enlightened Attitude* practice (Part three, chapter one of this handbook), then all of the above has been performed at the beginning of the session, and you do not need to repeat it now.



THE ROOT TEXT
TIBETAN

༄༅། །གཉིས་པ་སྒྲིབ་སྒྲིབ་དོར་སེམས་སྒྲིབ་བརྒྱས་ལ་ལྟ་ལས། དང་པོ་སྒྲིབ་ཆོག་སོགས་ནི། རང་གི་སྒྲིབ་པ་པོ་ལས་
བསྐྱེད་ཀྱང་པོ་འདྲབ་མ་བརྒྱད་པའི་ཉེ་བར་ཨ་ལས་སྒྲིབ་པའི་དགྲིལ་འཁོར་གྱི་སྒྲིབ་དུ་སྒྲིབ་ལས་དོ་རྩེ་
དཀར་པོ་ཅེ་ལྟ་བུ་ལྟེ་བ་ལ་སྒྲིབ་གིས་མཚན་པ་ལས་འོད་འཕྲོས་འཕགས་པ་མཚན། སེམས་ཅན་
ཐམས་ཅད་གྱི་སྒྲིབ་སྒྲིབ་སྒྲིབ་སྒྲིབ། ཚུར་འདུས་སྒྲིབ་པ་ཐིམ། དེ་ཡོངས་སུ་གྱུར་པ་ལས་བཅོམ་ལྟན་
འདས་དཔལ་དོ་རྩེ་སེམས་དཔལ་སྒྲིབ་མདོག་དཀར་པོ་ཞལ་གཅིག་ཕྱག་གཉིས་དོ་རྩེ་དང་དྲིལ་བུ་
འཛིན་པས་ཡུམ་ལ་འབྱུང་བ། ཡུམ་དོ་རྩེ་སྒྲིབ་མས་མ་དཀར་མོ་གྱི་གྲུག་དང་ཐོད་པ་འཛིན་པས་ཡབ་
ལ་འབྱུང་བ། གཉིས་ཀའང་རུས་པ་དང་རིན་པོ་ཆའི་རྒྱུ་གྱིས་བརྒྱན་པ། ཞབས་དོ་རྩེ་སྒྲིབ་མོ་
དཀྱུང་གིས་བཞུགས་པའི་དཔལ་བར་ཨོ། མགྱིན་པར་ཨོ། ཐུགས་ཀར་སྒྲིབ་སྒྲིབ་ལས་འོད་འཕྲོས།
སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔལ་ཐམས་ཅད་དོ་རྩེ་སེམས་དཔལ་ཡབ་ཡུམ་གྱི་རྣམ་པར་སྒྲིབ་
བྱངས། རོ་སྒྲིབ་པོ་ཉོ་བཅོམ་ལྟན་འདས་བདག་དང་མཐའ་ཡས་པའི་སེམས་ཅན་ཐམས་ཅད་གྱི་
སྒྲིབ་སྒྲིབ་ཉེས་ལྟར་དྲི་མའི་ཆོགས་ཐམས་ཅད་བྱང་ཞིང་དག་པར་མཛད་དུ་གསོལ་ལོ། །གཉིས་པ་སྒྲིབ་
སྒྲིབ་བརྒྱུ་དོར་བརྒྱས་པ་ནི། སྒྲིབ་པ་དོ་རྩེ་སེམས་དཔལ་སྒྲིབ་སྒྲིབ་འཇའ་ཆོན་དོ་རྩེ་སྒྲིབ་ཅན་རིགས་བརྒྱའི་
བྱབ་བདག་དངོས་ཉིད་ཐུགས་ཀར་སྒྲིབ་དཔལ་དོ་རྩེ་ཉེ་བར་ས་བོན་སྒྲིབ། མཐའ་སྒྲོར་ཡིག་བརྒྱའི་
ཐུགས་གྱིས་བསྒྲོར་བའི་སྒྲིབ་དང་ཐུགས་ཐེང་དོ་རྩེ་སྒྲིབ་བཅས་ཉེན་ལས་སྒྲིབ་གསུང་ཐུགས་གྱི་བྱིན་
རྒྱལ་གྱི་རང་བཞིན་བདུད་ཅིང་རྒྱུན་བབས། ཡབ་ཡུམ་སྒྲིབ་མཚམས་ནས་བྱོན། བདག་ཉིད་
ལུས་གྱི་ཕྱིར་སོང་བས་དྲི་མ་ཐམས་ཅད་བཤལ། བད་ཆངས་ཐུག་ནས་ཐུགས་པས་ནད་གདོན་
སྒྲིབ་ཆགས་གྱི་རྣམ་པ་ཅན་རྣམས་འགྲོ་ནས་དེ། སྒྲིབ་སྒྲིབ་ཉེས་ལྟར་ཐམས་ཅད་དུང་ཁུ་དང་
སོལ་ཁུའི་ཚུལ་དུ་བསྒྲིབ་ཐུག་ཐམས་ཅད་ནས་ནག་ཞམ་མེར་བོན། བཀྱས་སྒྲིབ་དག་པ་ཆེན་
པོའི་རང་བཞིན་དུ་གྱུར་བར་བསམས་ནས།

	THE ROOT TEXT ENGLISH VERSION	
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Part 3 - Chapter 2**Purification of the obscurations. The Meditation and Recitation of Dorje Sempa, in five parts.****3.2.1. The generation stage.**

Above the crown of my head appears the syllable PAM. It transforms into a white eight-petalled lotus. On its centre A. The A transforms into a moon mandala. On its centre HUNG. It transforms into a white five-pronged dorje with a HUNG mark in its centre. Light radiates from it making offerings to the sublime beings, and purifying the evil deeds and obscurations of all sentient beings. Then it returns and dissolves into HUNG. The dorje with HUNG transforms into the glorious Lord Dorje Sempa with a white body, one face, and two arms. He is holding the dorje and the bell and embraces his female consort, Lama Dorje Nyema. She is white, holds a hooked knife and a skull cup, and embraces her male consort. They are both adorned with bone ornaments and precious jewels. He is seated with his legs crossed in the dorje posture. On his forehead OM. In his throat AH. In his heart HUNG. Light emanating from the HUNG invites all buddhas and bodhisattvas, who come in the form of Lama Dorje Sempa with consort. DZA HUNG BAM HOH

*Chomdende, please dispel and purify all the accumulated stains
Of the evil deeds, obscurations, and transgressions of all infinite sentient beings and myself.*

3.2.2. The meditation and recitation to dispel the obscurations.

Lama Dorje Sempa, indestructible and apparent yet empty as a rainbow, is the actual Lord of the Hundred Families. In his heart, a moon. On its centre stands a dorje. In the centre of the dorje a HUNG, surrounded by the hundred-syllable mantra. From that basis of body, mantra garland, and dorje life flows down a stream of nectar having the nature of the blessings of his body, speech, and mind. It comes out from their point of union. As it flows outside of my body, it clears away all my external impurities. Entering through my Brahma aperture it expels all sicknesses and negative forces via the lower gates in the form of insects. All evil deeds, obscurations, and transgressions are driven out through the hair pores as black effluents of smoky, sooty liquids. Washed and cleansed, I become the nature of the great purity.

While thus visualising,

Recite:

**OM BEZAR SATTO SAMAYA MANUPALAYA /
BEZARSATTO TVENOPA TISHTA DRIDHO ME BHAVA /
SUTOSHYO ME BHAVA / ANURAKTO ME BHAVA / SUPOSHYO ME BHAVA /
SARVASIDDHIM/ MEPRAYACCHA /
SARVA KARMA SUCHA ME CITTAM SHREYAM KURU HUNG /
HA HA HA HA HOH /
BHAGAVAN SARVATATHAGATA BEZAR MA ME MUNCA /
BEZRI BHAVA / MAHASAMAYA SATTO AH /**

Recite as many times as you can.

3.2.3. Arousing certainty in the blessings of purity.

Purified in this way, the body becomes pure like a transparent, white crystal. All evil deeds, obscurations, transgressions of the three doors, and the habitual tendencies, without exception, are completely purified. The body fills with the stream of wisdom nectar, which is the nature of the blessings of the three secret dorjes of Lama Dorje Sempa. Channels, energies, essences and body, speech, and mind components, freed from all obscurations, are transformed into a pure, rainbow-like wisdom Dorje Body, Speech and Mind.

Then recite the essential mantra:

OM BEZAR SATTO HUNG AH

3.2.4. Offering an open admission (of faults).

*Protector, through ignorance and stupidity,
I have transgressed and corrupted my sacred commitments.
Lama, Protector, grant me refuge!
Chief, great dorje holder, actual great compassion,
I take refuge in you, leader of all beings.
I openly admit all corruptions of the root and branch sacred commitments
Of enlightened body, speech, and mind.
I supplicate you to purify all the stains
Of my evil deeds, obscurations, and transgressions.*

Having thus supplicated, Lama Dorje Sempa now conveys to me the following words:

*"Beloved child of the family, you have purified
All the evil deeds, obscurations, and transgressions of your three doors."*

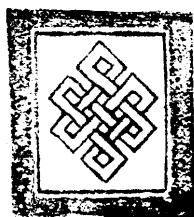
Thus, Lama Dorje Sempa grants me his assurance.

3.2.5. Condensation and dissolution. Knowing the absolute Dorje Sempa, and dedication.

Finally, by the power of my great devotion, Lama Dorje Sempa and his consort dissolve into me. His mind and one's mind are no longer two. Now I remain in equipoise in the expanse of the all-pervading primordial protector. Its nature is the absolute purity, the sphere devoid of the three concepts of evil deeds and obscurations, purification, (and that which is purified).

Thus, may all sentient beings and I attain this fruition.





	THE ROOT TEXT ANNOTATED ENGLISH VERSION	
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NAMO GURU!

✿ The drawings of the visualisations included in this section have been prepared according to the oral instructions received from Dorzong Rinpoche, Dubchok Ade Rinpoche, Dugu Choegyal Rinpoche, and the late Tokden Ajam of Khampagar Monastery.

✿ Practices such as Lama Dorje Sempa include three aspects:

- ✿ Empowerment or initiation (Tib. dbang, phonetic *wang*. Skt. *abisheka*). This term has many different meanings. In this context, it refers to a ritual, public or private, during which the lama empowers the student in a specific practice, thus reinforcing its effectiveness, and creating a closer bond between them.
- ✿ Oral transmission (Tib. lung, phonetic *lung*. Skt. *agama*). A ceremony in which the lama, by reading aloud a particular text in the presence of the student confers the permission to read, study, and practice it. The lama should have himself/herself received this transmission from a holder of the teaching.
- ✿ Instructions (Tib. khrid, phonetic *dri*). The oral, personal instructions on how to actually perform the specific practices.

In the words of H.E. Dorzong Rinpoche: "In the dorje vehicle tradition there are two stages: The empowerment that ripens and the instructions that liberate. For instance, farmers make the soil suitable by first ploughing it, crushing the big lumps, and so forth. Only when the time is ready, they plant a healthy seed. Similarly, through the empowerment that ripens, the wisdom of the particular empowerment arises in the mind stream of the disciple according to his/her capability. This is called 'empowerment'.

"Subsequently, one does not allow the seed to rot, dry up or be wasted by any other kind of damage. Instead, one preserves it properly by watering it, applying manure, and so forth. Through this, one obtains the sprout, the stalk, and the rest and finally the fruit becomes ripened. The same happens with the instructions that liberate. The wisdom of the empowerment that was born in the mind of the student must be continuously developed by depending on the lama's instructions."

On the effects of an empowerment, Tulku Thondup, in "Enlightened Journey" pg. 114, (see bibliography) says:

"There are three main benefits listed in the texts:

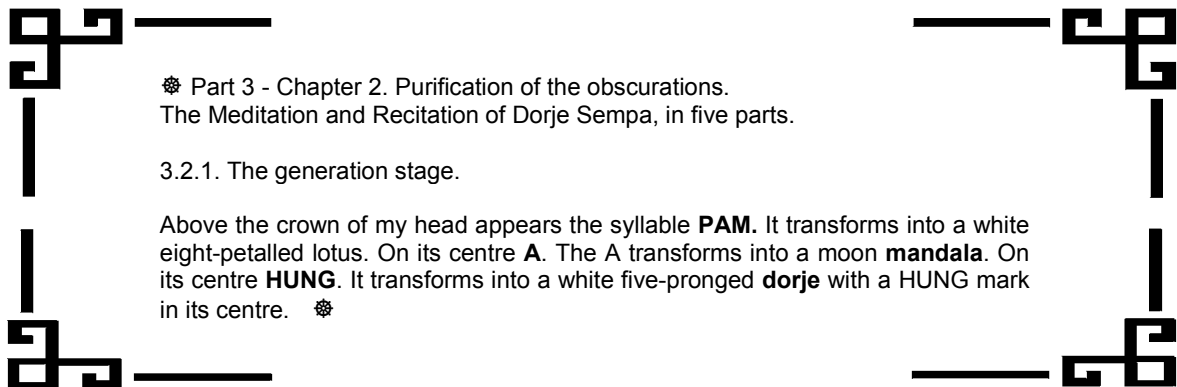
- ✿ The supreme effect of the empowerment causes you to realize primordial wisdom, the meaning of the empowerment. If you are a gifted person and all conditions are perfect, then, during the empowerment you will realise primordial wisdom, the meaning or true goal of the empowerment, the actual goal of spiritual practice.
- ✿ The middle level effect of the empowerment causes you to develop experiences of bliss, clarity, and non-thought.
- ✿ The lesser effect of the empowerment causes the arising of confidence in seeing your own three doors as the body, speech, and mind of the deities.

"These are the three categories of effects given in the texts, but they all seem too elevated or too hard for many of us to achieve in the empowerments. My personal feeling is that when we receive an empowerment, even if we do not have any of these three types of experience, as long as we have a peaceful, blissful, or devotional mind that opens, relaxes, pacifies and calms us down, this will become a transmission of the blessings of the teacher and the deities, and will establish a connection with the particular esoteric practice. So, we should feel fortunate. In addition, when we receive transmission from an authentic teacher, at least we are receiving permission to study and practice the particular teaching. We may not be receiving even the lesser effects, but we should still be proud of our good fortune."

In the case of the practice of Lama Dorje Sempa, your teacher will give the oral transmission and the instructions to you before beginning the practice. The empowerment will eventually be given at the same time or later.

Concerning this last point, in the Drukpa Kagyü lineage it is taught that if the initiation, the oral transmission and the instructions can be had simultaneously at the beginning, it is excellent. However, if for some particular reason the initiation cannot be obtained at that moment, for the case of the Lama Dorje Sempa practice as part of the ngöndro, it is not an inconvenience. In this particular case, the practice can be done without initiation.

It is different when the Lama Dorje Sempa yidam practice is to be performed. Then the initiation is a prerequisite before starting.



✿ You will need to carefully familiarise yourself with the details of the image of Lama Dorje Sempa with consort on the following page. You will also need a rosary with 108 beads with two counters attached. If you feel like it, ask a realised lama to bless it.

✿ The picture of Lama Dorje Sempa included in this handbook is a *tangka*, a traditional Tibetan spiritual painting. Following the traditional rules the Eighth Khamtrul Rinpoche, the artist of this work, included a multipetalled, multicoloured lotus as seat for Lama Dorje Sempa and consort Lama Dorje Nyema. During the actual practice, the lotus is to be visualised as described in the text, white and with only eight petals. The same is valid for the moon disk seat, to be visualised as shown in fig 3.2.2 on page 85, and the body of Lama Dorje Sempa, which is transparent white.

✿ **PAM A HUNG** in Tibetan script are shown in figure 3.2.1 on page 85. They are to be visualised as transparent, white coloured. They are in a transversal position above the head of the practitioner. A person on his/her left would be able to read them correctly.

✿ Figure 3.2.2 on page 85 shows the lotus with a half spherical moon lying among the anthers (the part of a flower that produces and contains pollen, the male component of the reproductive process of the plant. See fig 1.1 on page 85). The dorje, with the HUNG mark, stands on the moon.

✿ **Mandala**. (Tib. dkyil 'khor, phonetic *kylkhor*. Skt. *mandala*). Literally centre-perimeter. This term can have various meanings. In this context, it refers to the place where Lama Dorje Sempa is seating. It can also mean the environment in which a teacher and his/her students interact. They are then said to belong to, or be in, the same mandala.

✿ **Dorje** (Tib. rdo rje, phonetic *dorje*. Skt. *vajra*) is variously translated as diamond, thunderbolt, and so on. It is a symbol of indestructibility, having the diamond-like capacity to cut or penetrate everything without being damaged or used up in the process. It is also a ritual instrument, representing in this case the skilful means of Lama Dorje Sempa to help all beings.



DORJE SEMPA

Detail of a tangka by the Eighth Khamtrul Rinpoche.
The original is kept in the main temple of Tashi Jong.

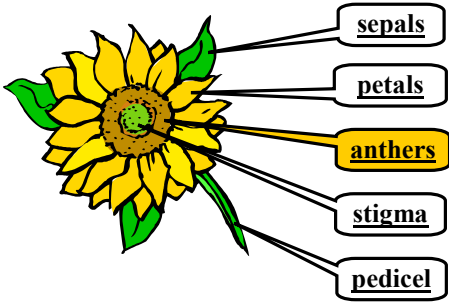


Figure 1.1

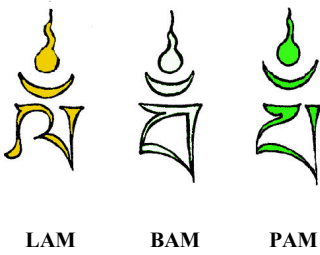


Figure 3.1.1



Figure 3.2.1



Figure 3.2.2



Figure 3.2.3

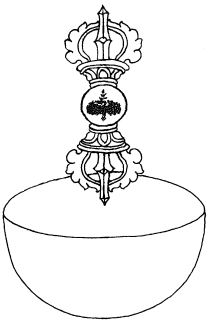


Figure 3.2.4



Figure 3.2.5

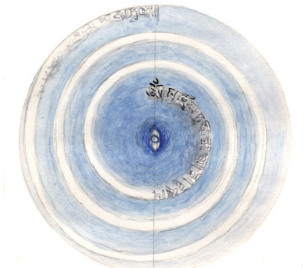


Figure 3.2.6



DORJE SEMPA
The complete visualization

❁ **Light** radiates from it making offerings to the sublime beings, and purifying the **evil deeds and obscurations** of all sentient beings. Then it returns and dissolves into HUNG. The dorje with HUNG transforms into the glorious Lord Dorje Sempa with a white body, one face, and two arms. He is holding the dorje and the bell and embraces his female consort, Lama Dorje Nyema. She is white, holds a hooked knife and a skull cup, and embraces her male consort. They are both adorned with bone ornaments and precious jewels. ❁

❁ The visualisation described in the text should be practised until it can be clearly seen and felt without undue effort. The bodies of Lama Dorje Sempa and his consort are white, without any material substance, as if made out of white-coloured light, brilliant, transparent, without internal organs. The different attributes, such as face, eyes, ornaments, and so on, should be included with as much detail as possible. In all visualisations, when we consider the manifestations as like being made out of light, it should be borne in mind that we are not saying it is physical light. It is just a metaphorical way to approximate with words a presence that is completely unsubstantial. Referring to the different attributes of the manifestations:

- ❁ The male aspect of the visualisation symbolises skilful means, and the female aspect wisdom.
- ❁ Likewise, the dorje (skilful means) and the bell (wisdom) held by Lama Dorje Sempa.
- ❁ The skull cup and the knife held by Lama Dorje Nyema have the same meaning.
- ❁ The male represents appearance and the female emptiness.
- ❁ Their sexual union indicates the indivisibility of form and emptiness.

The transparency and lack of solidity of Lama Dorje Sempa and his consort Lama Dorje Nyema help to rectify our habit of thinking of all phenomena as solid, permanent, existing by themselves on the one hand, and on the other imagining emptiness as something non-existent, a blank nothingness.

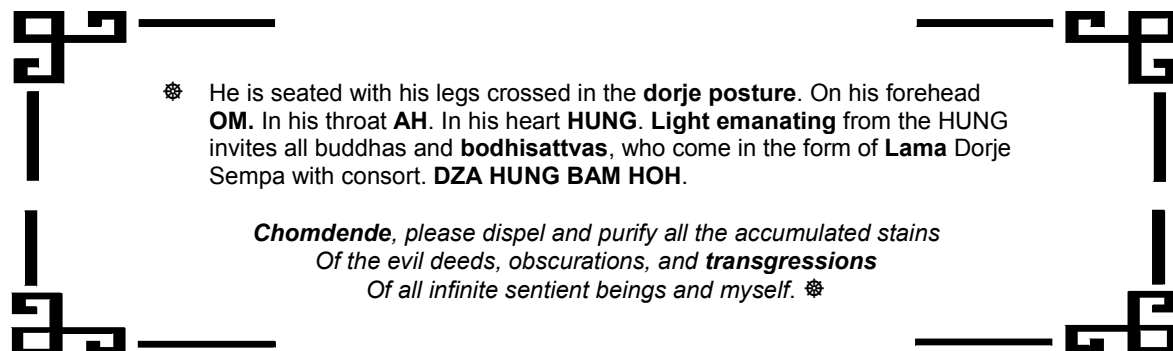
Lama Dorje Sempa is to be visualised at about one meter above the practitioner's head, and his size can be any that you feel comfortable to practice with.

❁ **Light** radiated from the dorje and the HUNG goes to all sublime, enlightened beings so we may realise the absolute body for our own benefit. It then returns to the dorje and radiates again to all sentient beings, in order for us to attain the complete enjoyment body and the enlightened manifestation body for the benefit of all sentient beings. See pg. 19 for the meaning of these terms.

❁ **Evil deeds.** (Tib. sdig pa, phonetic *dikpa*. Skt. *papa*). Also rendered as harmful actions or negative actions. Unwholesome actions of body, speech, and mind, such as killing, stealing, lying, etc. Generally, they are actions that hurt others, and which will eventually also harm the performer. In Buddhism, there is no moral judgement on deeds as such. A deed is considered evil, negative or sinful not because it is a transgression to a mandate by an external or divine entity, but because it entails suffering, now or in the future, both for the performer and the recipient of the deed. The same is valid for a good, positive, virtuous act. It will entail happiness, but not as a retribution for conformity to rules and precepts. It is just because this is the way our minds work. And what might at first glance appear as commandments, such as 'do not kill', or 'do not lie', should be interpreted as skilful suggestions for a way of acting that will avoid suffering and the causes of suffering, eventually helping to attain enlightenment.

❁ **Obscurations.** (Tib. sgrib pa, phonetic *dribpa*. Skt. *avarana*). Sometimes translated as 'obstructions' or 'veils', they are mental factors that temporarily prevent us from realising our own buddha nature. They are classified as *the obscurations of the negative or afflictive emotions*, such as anger,

pride, jealousy, etc. and *the cognitive obscurations* that limit our present understanding of reality to the conceptual, relative level.



✿ **Dorje posture** (Tib. rdo rje dkyil dkrungs, phonetic *dorje kyiltrung*. Skt. *Vajrasana*) is a sitting posture with the legs fully crossed. Refer to the image of Lama Dorje Sempa. The left leg is folded first, then the right above the left. This posture is also used, if possible for the practitioner, during meditation sessions.

✿ **OM AH HUNG** in Tibetan script are shown in figure 3.2.3 on page **¡Error! Marcador no definido..** Their respective colours are pure white, bright red, and deep blue. They are visualised as being transparent, bright, luminous letters, the size of a pea. They are in a transversal position, so a person on the left of the practitioner would read them correctly.

✿ **Light emanating** from the HUNG invites all buddhas and bodhisattvas and is absorbed back into the same place as a rain of uncountable drops, each one being in the form of a white, transparent Lama Dorje Sempa and Lama Dorje Nyema.

✿ **Bodhisattva**. See note on pg. 64.

✿ **Lama**. See note on pg. 20.

✿ **DZA HUNG BAM HOH** are four Tibetan syllables, whose sounds are to be said aloud once. They represent:

DZA: invocation of all buddhas and bodhisattvas.

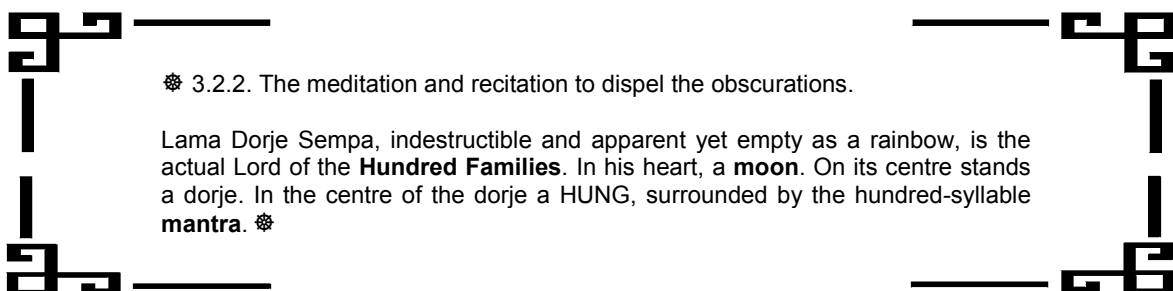
HUNG: their integration with Lama Dorje Sempa and his consort.

BAM: their remaining there.

HOH: their indivisible union.

✿ **Chomdende** See note on pg. 70

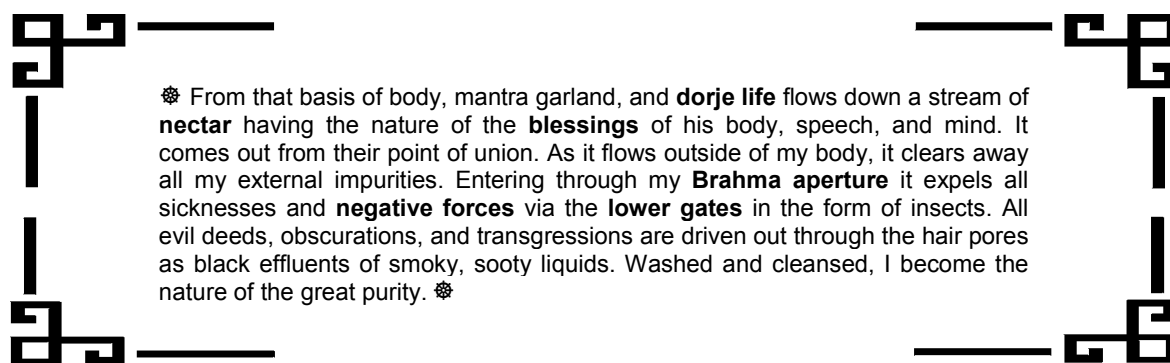
✿ **Transgressions**. (Tib. nyes ltung, phonetic *nye tung*). In this context, this term refers to the damaging or breaking of vows or sacred commitments.



✿ **The Hundred Families** (Tib. rigs brgya, phonetic *rik gya*) refers to a hundred different manifestations of enlightenment.

✿ Figure 3.2.4 on page 85 shows the semi-spherical moon, the dorje, the sacred seed syllable HUNG, and the mantra garland around the HUNG, all in the heart of Lama Dorje Sempa. Figure 3.2.5 is an enlargement of the central part of the dorje. It is a side view, shown as someone looking from the left side of Lama Dorje Sempa would see it. Figure 3.2.6 is a view of the mantra garland. The syllables of the mantra are all facing inward, and are coiled around the HUNG in a clockwise direction. They make three full turns, uncoiling from the inside towards the outside. The turns start on the front side of Lama Dorje Sempa. The syllables of the mantra appear like an immobile string of stars floating around the HUNG. We suggest completing this description by checking with your teacher these delicate details of the visualisation.

✿ **Mantra** (Tib. sngags, phonetic *ngak*. Skt. *mantra*) is a string of Sanskrit syllables whose sounds, when recited, symbolise and invoke a particular enlightened manifestation. Essentially, they protect the mind against its own negativities and ordinary deluded perceptions. You can read more on mantras and its uses in 'Cultivating a Daily meditation', by H.H. the Dalai Lama book, pg. 108, and in Sogyal Rinpoche's 'The Tibetan Book of Living and Dying', pages 71, 307 and 386. See bibliography.



✿ **Dorje life.** The life force of Lama Dorje Sempa, manifesting as the HUNG. A parallel with an ordinary being's life force would be a functioning heart. Without its beating, the person, although having the physical organ, would not be alive.

✿ **Nectar** (Tib. bdud rtsi, phonetic *dütsi*. Skt. *amrita*) is a flowing liquid, white, and transparent, without materiality. From Lama Dorje Sempa's body, mantra garland, and heart syllable HUNG flows the nectar of his Body, Speech and Mind respectively. The physical body is a result of causes and conditions. Therefore, the whole inside, outside, and in-between of this body has to be totally cleansed and purified, without leaving any residue. It then becomes a dorje Body.

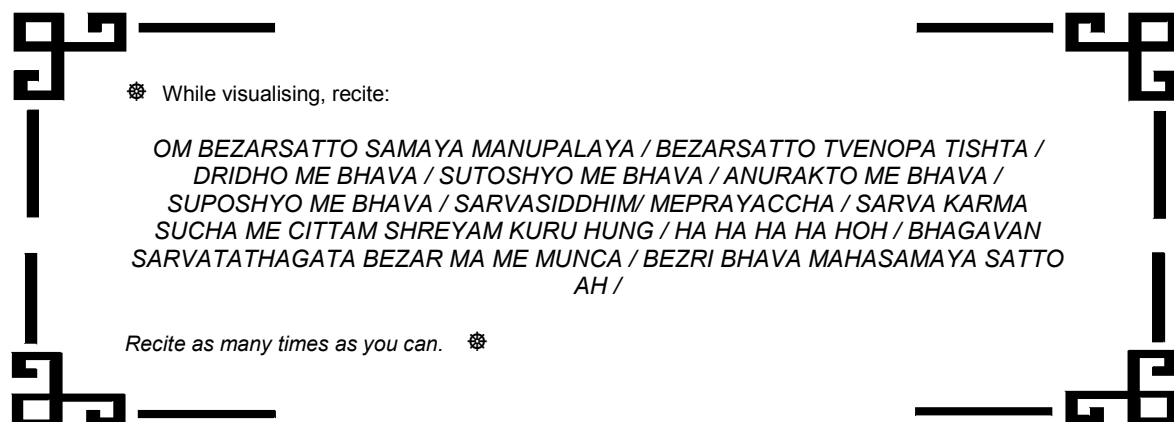
✿ **Blessings.** See note on pg. 22.

✿ **Brahma aperture.** It is located on the crown of the head. You might want to check the exact location with your teacher.

✿ **Negative forces.** (Tib. gdon, phonetic *dön*. Skt. *graha*). On the relative level, there are external forces that influence the practitioner in many different ways. If they are negative, it is necessary to clear them away, and the practice of Lama Dorje Sempa is one of various possible methods. Another view of this term, in the words of Trungpa Rinpoche: "dön is a sudden attack of neurosis that seems to come from outside". This definition clarifies some of the characteristics of the so-called negative forces. They are usually sudden, frequently intense, correspond to the person's confused mind, and are projected outside: ghosts, persons, elements of nature, etc.

On the absolute level, there are no inner or outer forces to help or harm, as the absolute is beyond all conceptual constructs.

✿ The **lower gates** are the anus and the urethra.



✿ This is the *long mantra of Lama Dorje Sempa* (one hundred syllables). You might find slightly different versions of this mantra in various publications. As it should be memorised with the correct wording and pronunciation, it is suggested to check it with your teacher before and after the memorisation to be sure that you recite and pronounce it correctly. Once correctly memorised, during the actual practice it should be recited at a comfortable volume and speed. Otherwise, if practising in a public place, such as when travelling, it should be recited at a very low volume, so that 'only the collar of your shirt will be able to hear it'

The total number of repetitions to be done is 111,111 times. The number of repetitions per meditation session depends on the practitioner (enthusiasm, capacity, external constraints, time available, etc.). Discuss it with your teacher.

The counting is done with the 108-bead rosary and the counters attached to it. It is held with the left hand and the 108 repetitions done after one round are counted as 100, to allow for mispronunciations, errors, etc.

During this process, you might face two obstacles. The first, mechanising your practice so that you do it without feeling and with many distractions. The second, getting involved in the counting. You may find yourself thinking, 'How many have I done?' or 'How many have I still to do?' and similar distractions, instead of practising without hope, fear, or doubt according to the traditional recommendation.

As a rock can remain forever under the water and still be dry inside, practising distractedly will be useless. Concentrate one-pointedly on the form of Lama Dorje Sempa, the flow of the nectar, the purification and the sound of the mantra. If initially, all this cannot be done simultaneously, alternate among the different aspects from time to time until all can be done together.

It is important to realise that Lama Dorje Sempa is not someone out there, with a solid, concrete, separate existence. He is a pure manifestation of your teacher and your own essence. At first, this may seem an artificial mental fabrication, but one of the signs of success of the practice is the gradual appearance and increase of a sensation of oneness with Lama Dorje Sempa and his pure nature. Eventually, duality will totally collapse and there will no longer be a Lama Dorje Sempa, an I, and a practice felt as three separate aspects.

Quoting H.H. Dilgo Khyentse Rinpoche ("The Heart Treasure..." pg. 116): "Never forget that the main point is not whether our practice belongs to one or the other of the different vehicles, or whether it is of this or that level, but that it serves as an effective antidote to attachment and the obscuring emotions."

✽ 3.2.3. Arousing certainty in the blessings of purity.

Purified in this way, the body becomes pure like a transparent, white crystal. All evil deeds, obscurations, transgressions of the **three doors** and the **habitual tendencies**, without exception, are completely purified. The body fills with the stream of wisdom nectar, which is the nature of the blessings of the **three secret dorjes** of Lama Dorje Sempa. **Channels, energies, essences** and body, speech, and mind components, freed from all obscurations, are transformed into a pure, rainbow-like wisdom Dorje Body, Speech and Mind. ✽

✽ **Three doors.** Body, speech, and mind.

✽ **Habitual tendencies.** (Tib. bag chags, phonetic *bakchak*. Skt. *vasana*). Generally, all actions, whether 'good' or 'bad', performed by unenlightened beings, leave a mental ('karmic') imprint in their all-ground consciousness (Tib. kun gzhi, phonetic *künshi*. Skt. *alaya*). According to the law of cause and effect (law of karma), the negative actions with which we are concerned here (unless cleansed through successful practice) will ripen as negative experiences sometime in the future. These imprints can also be thought as our ingrained habits. When we are distracted, we react in a repetitive, automatic way, instead of acting consciously. The inevitable result is suffering. See also note on action cause and effect on pg. 36.

✽ **Three secret dorjes.** Body, Speech, and Mind of Lama Dorje Sempa. A dorje Body is unchangeable, a dorje Voice is ceaselessly flowing, a dorje Mind is undisturbed by thoughts.

✽ **Channels, energies, essences** (Tib. rtsa, lung, thig le, phonetic *tsa, lung, tig-le*. Skt. *nadi, prana, bindu*) are the subtle counterparts of the gross physical body, speech, and mind.

✽ Then recite the **essential mantra**:

OM BEZAR SATTO HUNG AH

3.2.4. Offering an open **admission (of faults)**.

*Protector, through ignorance and stupidity,
I have transgressed and corrupted my **sacred commitments**.
Lama, Protector, grant me refuge!
Chief, great dorje holder, actual great compassion,
I take refuge in you, leader of all beings.
I openly admit all corruptions of the root and branch sacred commitments
Of enlightened body, speech, and mind.
I supplicate you to purify all the stains
Of my evil deeds, obscurations, and transgressions.*

Having thus supplicated, Lama Dorje Sempa now conveys me the following words:

*"Beloved child of the family, you have purified
All the evil deeds, obscurations, and transgressions of your three doors."*

Thus, Lama Dorje Sempa grants me his assurance. ✽

✿ **Essential mantra.** This is the *short mantra of Lama Dorje Sempa* (seven syllables). Generally, it is to be recited 108 times or more per session, but you may wish to check your particular case with your teacher.

✿ **Admission of faults.** (Tib. bshags pa, phonetic shakpa. Skt. deshana). In some Dharma publications, you will find our rendering *admission of faults* translated as *confession*. In Buddhism, there does not exist a notion of:

- ✿ Useless guilt, as a result of misdeeds.
- ✿ Punishment by an external entity.
- ✿ Penance and absolution administered by an external entity after a confession of these misdeeds to be done to one of its earthly representatives.

The Buddhist view is that we commit faults only because we are temporarily defiled by an illusory ignorance, and not because we are intrinsically bad. Our essence is totally pure and enlightened. The source of these wrongdoings and obscurations, our deluded mind, can be purified through appropriate practices that will eventually lead from the relative to the absolute.

To start with, it is necessary not to keep hidden the negative action, but to reveal it. Then to admit it sincerely, with honesty and an open heart, deciding not to live any longer with that burden concealed within oneself.

Admission is an important part of this purification process that begins when we realise that we have committed such a negative action. If we are distracted and do not realise it, or if we are ignorant and cannot distinguish positive from negative conduct, or do not care about it, then this purification process will not be possible.

On the other hand, if we realise this wrongdoing, in order to free ourselves from it and its results, we apply the four powers of purification, also known as the four antidotes.

- ✿ The *power of regret*. It is as if we were to realise we have swallowed a strong poison, and that we will therefore experience harmful effects. In the same way, we feel a strong regret for our committing wrongdoings. According to the law of cause and effect, the consequences of these actions will inevitably be experienced sometime in the future. It states that we are fully responsible for our activities, and will only experience the results of our deeds, be they good or bad, because imprints are ingrained in our consciousness. See note on habitual tendencies on pg. 91, and on the law of cause and effect on pg. 36. No benefit will result if we do not experience a sincere, deep regret for our ignorant actions, and understand their negative consequences for ourselves and others. If we do not care about our conduct, feeling that there is no difference between positive and negative actions, no learning and no purification will result.
- ✿ The *power of antidote*. It is like running to get a doctor, requesting urgent treatment against the poison, and then diligently and willingly follow the prescribed treatment. In our case, it is the firm determination to perform the appropriate purification practices to the best of our abilities.
- ✿ The *power of support*. It is like being in close contact with the doctor, letting him/her know our symptoms and conditions, and heeding the advice given. In our case, it is having a strong trust in the practice itself and in its capacity to benefit us through diligent performance of it.
- ✿ The *power of resolve*. It is the firm determination to totally renounce to swallow poison in the future. We firmly decide not to repeat our ignorant actions again, no matter the consequences. However, to be able to avoid repeating these ignorant actions, we must not get distracted. Otherwise, we will slip again into our habitual patterns.

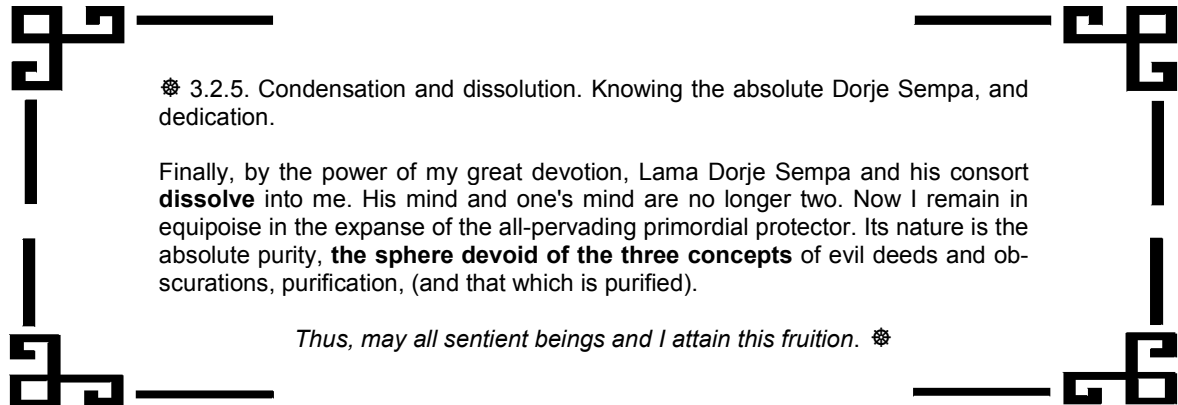
In addition, we should not think that as negative actions can be purified through these methods, we can continue to repeat them, that they are not very important, that they can be excused, and so forth. Forgetfulness and distraction are the great enemies, and practising under the guidance of our teacher is the best armour.

This is the conventional method of freeing ourselves of our harmful habitual tendencies. The ultimate method is to purify the deluded state of mind simply by realising and resting in the nature of mind, non-dual awareness.

✿ **Sacred commitments** (Tib. dam tshig, phonetic *damtsik*. Skt. *samaya*) are engagements and connections establishing all-important bonds of the practitioner with:

- ✿ The lama. Consider him/her as a true fully realised buddha and put into practice all his/her instructions and commands.
- ✿ The dorje siblings. Consider them as pure, not harbouring resentments, not slandering them, not gossiping about them, etc.
- ✿ The practice. Perform it according to the lama's instructions to the best of your abilities.

This notion of sacred commitments is a basic characteristic of the dorje vehicle.



✿ **Dissolve** Lama Dorje Sempa and his consort into you like pouring water into water. Relax and rest your mind as long as possible without involving yourself in the thoughts that may arise. Just let them arise, dwell, and cease naturally.

In the words of H.H. Dilgo Khyentse Rinpoche ("The Heart Treasure... ", pg. 107): "The mind has, in general, two aspects, stillness and movement. Sometimes, the mind is quiet and free from thoughts, like a calm pool; this is stillness. Eventually, thoughts are bound to arise in it; this is movement. In truth, however, although in a sense there is a movement of thoughts within the stillness, there is actually no difference between the two states. Just as the nature of stillness is voidness, the nature of movement is also voidness. Stillness and movement are merely two names for the one mind.

"Most of the time, we are unaware of our state of mind and pay no attention to whether the mind is still or moving. While you are meditating, a thought might arise in your mind- the idea of going shopping, for instance. If you are aware of the thought and just let it dissolve by itself, then that is the end of it. But if you remain unaware of what is happening and let that thought grow and develop, it will lead on to a second thought, the thought of having a break from your practice, and in no time at all you will find yourself actually getting up and going out to the market. Soon many more thoughts and ideas will arise- how you are going to buy this, sell that, and so forth. By this point, you will be a very long way away from your Dharma practice.

"It is completely natural that thoughts keep on arising. The point is not to try to stop them, which would be impossible anyway, but to liberate them. This is done by remaining in a state of simplicity, which lets thoughts arise and vanish again without stringing on to them any further thoughts. When you no longer perpetuate the movement of thoughts, they dissolve by themselves without leaving any trace. When you no longer spoil the state of stillness with mental fabrications, you can maintain the natural serenity of mind without any effort." (Our emphasis. MDTG).

✿ Initially, this practice can be seen as divided in two parts: the first, where you have visualised the image of Lama Dorje Sempa, etc, is called the *development stage* corresponds to the level of the relative truth. After dissolving all visualisations, resting without concepts in the nature of mind is

the second part, known as the *completion stage*, and corresponds to the level of the absolute truth. This level is beyond thoughts, beyond words, beyond description.

However, seen in this way, the main point is being missed, as these stages are perceived like separate parts, and not as a perfect balance of the two and its essential union. A metaphor for this situation is the reflection of the moon on a clear lake. We can see the image of the moon, and at the same time, we know this image to be devoid of any substantiality. In our case, we clearly visualise a form, while at the same time the mind remains in a state free from grasping at any concept.

✿ **The sphere devoid of the three concepts.** On this subtle point, we quote the words of H.E. Dorzong Rinpoche:

"In this case, the three concepts are:

- ✿ The object: wrongdoings.
- ✿ The action: the practice and the resulting purification.
- ✿ The subject: the meditator.

"However, they should not be seen as three separate units coalescing into a new single one. Once we remain in the natural state of cognition, then we are spontaneously in the sphere devoid of the three concepts.

"Otherwise, the thinking that evaluates 'this does not exist', 'that does not exist' and so on, this labelling of many non-existences here and there, is biasing the mind to a nihilistic view. Removing 'the three concepts' but holding to a view of 'not existent' is not the meditation of the sphere devoid of the three concepts because still it is not without any conceptions. Therefore, the practitioner is to remain in the natural state that is without grasping to any view."

✿ A practice 'good in the beginning' means praying to the lama, taking refuge and establishing the correct motivation, the intention to attain enlightenment for the benefit of all sentient beings. A practice 'good in the middle' means practising earnestly and without distractions or attachment. A practice is made 'good in the end' by dedicating all the merits that have been developed for the temporary benefit and ultimate enlightenment of all beings. The prayer is given on pg. 72.

This is the relative dedication, involving concepts. This should be sealed by the absolute dedication without concepts. It is the recognition that the one who dedicates, the dedication itself, and the object of the dedication are all inherently empty. Rest in this state, devoid of the three concepts.

Therefore, when we dedicate the merit of the practice we must sustain a very strong motivation to benefit all sentient beings, the enlightened attitude. In addition, we maintain a clear realisation of the empty, illusion-like nature of all phenomena.

✿ At the beginning of your formal practice session you have visualised your kind teacher in your heart. During the actual practice, he manifests in the form of Lama Dorje Sempa above your head and then dissolves into you. At the end of this practice period, you can keep the feeling of your teacher either in your heart or above your head. Remember him/her and feel his/her presence during your daily activities.

✿ You have completed a period of practice intended to benefit you and, through your spiritual development, all other sentient beings. You have done it with the guidance of your kind teacher, and to the best of your present abilities. It is therefore a very worthwhile endeavour. Appreciate it.

✿ After you finish your session, try not to rush over to your other activities. Allow yourself time to gradually shift and adjust from one environment to the other. Be kind to yourself. Be a friend to yourself.

✿ In the closing sentences of H.H. Dilgo Khyentse Rinpoche to his teaching "The Heart Treasure of the Enlightened Ones", Rinpoche says:

"Whether practising formally in a session or carrying the practice into the activities of your daily life, you should remember three supreme points applied to the preparation, the substance, and the conclusion of whatever you are doing. The preparation is to wish that what you are about to do may

benefit all beings, bringing them happiness and ultimately leading them to enlightenment. The substance is to be fully attentive to what you are doing, without ever taking subject, object, or action as having any true existence. The conclusion is to dedicate to all beings the merit you may have accumulated through your practice or activity. By sealing everything you do with this dedication, you ensure that the merit will ripen into the fruit of buddhahood both for yourself and for others.

In this age troubled by war, famine, disease, disasters, and physical and mental suffering of all kinds, to think even for an instant of the welfare of others is of inconceivable merit. Please take these teachings to heart and put them into practice. That will render everything I have said here truly worthwhile."



	APPENDIX OUTLINE OF THE ROOT TEXT IN VOLUME I	
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- **Homage and contents.**
- **Part 1. Establishing the foundation through faith in the lama and the Dharma.**
- **Part 2. Binding the mind to the Dharma with the four ordinary preliminaries.**
- **Part 3. The extraordinary ones completely prepare the mind stream.**



Homage and contents.

Part 1. Establishing the foundation through faith in the lama and the Dharma.

Part 2. Binding the mind to the Dharma with the four ordinary preliminaries.

- 2.1. Reflecting on the difficulty of obtaining the freedoms and advantages.
- 2.2. Meditating on death and impermanence.
- 2.3. Respecting action, cause and effect.
- 2.4. Remembering the sufferings of the cycle of conditioned existence.

Part 3. The extraordinary ones completely prepare the mind-stream.

Chapter 1.

3.1. Here is the practice of *Taking Refuge and Generating the Enlightened Attitude*, in order for the mind to become a suitable vessel (for further development of its Dharma qualities), in six parts.

- 3.1.1. Refuge and enlightened attitude in a concise form.
- 3.1.2. Meditation on the manifestations of refuge.
- 3.1.3. Offering of prostrations.
- 3.1.4. Supplication for one's aspirations.
- 3.1.5. Taking refuge and the enlightened attitude.
- 3.1.6. The stages of dissolution and remaining in equipoise meditation on the absolute refuge.

Chapter 2.

3.2. Purification of the obscurations. The *Meditation and Recitation of Dorje Sempa*, in five parts.

3.2.1. The generation stage.

3.2.2. The meditation and recitation to dispel the obscurations.

3.2.3. Arousing certainty in the blessings of purity.

3.2.4. Offering an open admission (of faults).

3.2.5. Condensation and dissolution. Knowing the absolute Dorje Sempa, and dedication.

Part 3 continues in Volume II



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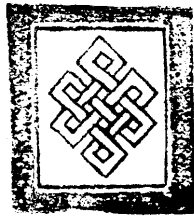
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	<p>MAY WISDOM AND PEACE PREVAIL</p> <p>MAY ALL SENTIENT BEINGS BENEFIT</p>	
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