

Sixth, the final and ultimate method for giving rise in your mindstream to the wisdom of realization are instructions on guru yoga, the profound path that is the entryway to blessings.

This consists of three sections 1) how to rely on a teacher, 2) the benefit of relying on them well¹ and 3) instructions on the swift path of transference (*powa*).²

<L3> Preparation in Two Parts

<L4> *How to Rely on a Teacher {R 257.9}*

First, fortunate individuals wishing to gain liberation in this life do best to find³ a lama of many lifetimes who possesses lineage blessings from past lives, and on whom they can rely.

Otherwise, find someone who is a reliable source upon whom you can rely upon with confidence.

Moreover it is vital that you do not simply rely but have steadfast and heartfelt trust together with pure perception, deciding definitively that, in terms of qualities, your lama is equal to {R 257!4} Buddhas', and that his or her kindness is greater than that of even a thousand Buddhas.

So rely on your teacher with the three ways of pleasing your teacher.⁴

<L4> *The Benefits of Relying on a Teacher Well {R 258.1}*⁵

All the tantras agree in general that the essence of the secret mantra Vajrayana path is guru yoga

¹ {R 258.1} *Words*, 309-313 opens its guru yoga chapter with citations from Atisha, Saraha, Longchenpa and others, along with statements from several tantras, to establish the reasons why guru yoga is so important. Patrul Rinpoche then goes on to give instructions on the practice. He does not have a section specifically devoted to the benefit of relying well on a teacher, though this is implicit.

² {R 290.1} Adzom Drukpa mentions it here because he sees it at this as a subtopic of Guru Yoga. As in *Words*, *Words*, it forms the final chapter of commentary on Jigme Lingpa's foundational practice text.

³ TextEdit: {R 257!6} *snyed na rabs* should read *snyes na rab*

⁴ That is, by offering respect, material things such as food, and meditative practice.

⁵ This is not named as a category in *Words*. Patrul Rinpoche does not explicitly state that Guru Yoga is superior to creation and completion stages, but he suggests this by citing Gotsangpa, 311: : "...There are many practices of the generation (creation) phase, but not one of them surpasses meditation on the teacher (guru yoga).

meditation alone. Therefore, it is described as superior even to creation and completion stages.

One tantra says:

Better than meditating for ten million kalpas on a hundred thousand deities

is to recall your lama.⁶for a single instant.

{R 258.9} The natural heart essence great completeness tradition and, in particular, the vajra essence vehicle, do not say that the profound meaning is thoroughly (*gtan*) settled⁷ ‘through analytical indicators or reasoning and the like or by listening and reflection, as in the lower vehicles. Nor is it said that final supreme feats arrive based on the ordinary feats, as in the lower tantras. Nor is it said that an identification which demonstrates dynamism of actual wisdom {R 258!3} relies on the third empowerment’s illustrative primordial wisdom, as is said in other higher tantras.⁸ Only a supremely realized lama whose lineage is like a golden chain untarnished by breaches of commitment is to be regarded as an actual Buddha. Regard whatever {R 259.1} this lama says as authentic and, having undertaken the three types of service to the lama,⁹ engage in as much joyful endeavoring as possible, for this is the heart of your accumulation and purification.

When you prayerfully appeal to your lama from the depths of your heart and the very marrow of your bones with the strong devotion of “you know what’s best for me,¹⁰ this alone is like a

⁶ Cited also in *Words*, 311. Adzom Drukpa cites only the first three lines, *Words* cites five.

⁷ TextEdit Rege 258!6-5 ‘*beb* should be ‘*babs*; the full phrase is *gtan* ‘*babs*.

⁸ For Dzogchen, the third empowerment is not yet the final wisdom, as it is in other vehicles. For example the *Guhyasamaja*, a strong tantric lineage among Dzogchen practitioners, does not comment on the fourth *wang*, simply saying it is like the third one. Dzogchen makes a distinction between them. (Lama Tenzin Samphel).

⁹ TextEdit: {R 259} *rnams pa* should read *rnam pa*.

¹⁰ Literally, *yid kyod shes* translates as “You know my mind, you will see whether I go to heaven or hell.” One says these words with a feeling of complete trust, Lama Tenzin emphasizes, and there is no one else, including myself, on whom I can so fully rely.

piece of ~~dry~~ moss¹¹ set alight by a magnifying glass.¹² By the power of your prayer, blessings are instantly transferred, and realization¹³ suddenly awakens in you. It is very important to understand the reason for this, as glorious Saraha writes:

When the teacher's words enter your heart,
it's like seeing treasure in the palm of your hand.¹⁴

Likewise the omniscient dharma king Longchenpa, in *Finding Rest in Illusion* wrote:¹⁵ {R 259!9 ff}

The paths of creation and completion phase meditations and the like do not free you by way of the very essence of what they are; therefore, you rely on conduct, enhancement practices,¹⁶ and such. In guru yoga, realization of how things are emerges in your mindstream through that practice's own essence alone. In this way, guru yoga is the most profound of all paths.
{R 259!5-4}

Array of Commitments Tantra says:

Better than meditating for a hundred thousand eons on a deity
with all the major and minor marks

¹¹ TextEdit: *skam thags* should read *skam thag*

¹² In the past, Tibetans would use a magnifying glass to create fire by setting dried grass or moss ablaze; under the concentrated light the dried material flames up immediately. Likewise, concentrated prayer powerfully activates waves of grace, blessings.(Lama Tenzin Samphel).

¹³ TextEdit: {R 259.5} *rtog pa* should read *rtogs pa*

¹⁴ *Words*, 310-311 also cites this prayer and at 393n224 emphasizes the importance of surrender in practice. Both indicate the power of aspirational prayers to yield more open-hearted receptivity to the teachings.

¹⁵ See *The Trilogy of Rest*, by Longchen Rabjam. vol. 1, *Finding Rest in the Nature of the Mind*, vol. 2, *Finding Rest in Meditation*, vol. 3, *Finding Rest in Illusion*. Boulder, CO: Shambala, 2018–2020.

¹⁶ This refers to practices that help you get past some way in which you might be stuck. For example, perhaps your habit of oversleeping interferes with your practice. Enhancement would be receiving instructions that help relieve you of either sleepiness or lack of enough sleep. (Lama Tenzin Samphel).

is to recall your teacher for a single instant. {R 260}

Better than a million recitations

of the approach and accomplishment practices is

A single prayer to your teacher.

And the *Array of Ati* says:

Whoever meditates on the kind teacher above the crown of their own head,

in the center of their own heart, or on the palm of their own hand,

will possess the siddhis of a thousand buddhas.¹⁷

There are many similar quotes from sutras and tantras, including from the very mouth of Rigzin Jigme Lingpa, who said: {R 260.10}

Once I saw the writings of the second majestic one, Longchenpa, an uncontrived discernment of him as an actual buddha arose in my mindstream. {R 260!9; L 138-139} I sent down a prayer like an immovable stake, whereby I was cared for by Longchenpa's wisdom body and realization arose in my mindstream of its own accord. Following this, I instructed over a hundred seekers. However, effortful ones (fixated on hope and fear)¹⁸ did not progress beyond a worldly meditative state, while those with higher knowing strayed in the direction of conceptual analysis {dualistic perception and intellectual analysis associated with accepting and rejecting}. Their way of realizing the ultimate was just a tipping of the scales to the point of devotion to the ultimate. {260!1-261!2}

¹⁷ Both these citations appear in *Words*, 311.

¹⁸ Rege places this at {R 260!1} but in our reading it clearly is an annotation to this first group of seekers, and this is also where Larung Gar places it, {L 138!4}. The overall point is that neither those who are too effortful nor those stuck in conceptualization have an actual realization of the ultimate, they don't get past the point or benchmark of having faith in the ultimate. (Gyurme Lodro Gyatso).

Even if you compare it with the teachings of all nine vehicles, you will never find a path superior to or more profound than this. It may be called a preliminary or foundational practice, it is in fact the crucial and final key point of all the main practices. {R 261.4}

If you always and in every situation maintain just this, the most profound and final of the deep practices entrusted to you, then even without any other practice, this alone is enough. It is vital therefore that you endeavor here as much as possible from the bottom of your heart.

<L3> Actual Practice in Three Parts

<L4> *Praying to the Assembled Field*

The second root in the practice of the main part is praying to the assembled field, which also has two parts: 1) making vivid the assembled field and 2) gathering the accumulations through the seven branches.

<L5> Making Vivid the Assembled Field

E Ma Ho

Endless land, pure self-risen vision

splendid Copper Mountain fully there.

{R 261!4} A pure land is the domain perceived by a pure and powerful mind. Vividly imagine, therefore, how all that appears everywhere around you with all its features complete, is the immeasurable array of the Lotus Light Palace, on Glorious Copper-colored Mountain, wherein, recite from the root text:

Me, Vajrayogini, at center:

one head, two hands, clear red in color, {R 262.3}

curved knife and skull, my three eyes skyward,

poised to dance, standing on sun and moon.

In saying this, feel that you are a suitable vessel for initiation, that you give rise to the primordial wisdom of bliss and emptiness and that you have the special auspicious support of being cared for as his disciple. {R 262.3} Because of this you are in essence the dakini Yeshe Tsogyal on lotus and sun seats.¹⁹ The aspect in which you appear is that of the venerable Jetsun Vajrayogini²⁰ {or the red Dorje Palmo holding knife and skull, in dancing posture is also suitable}.²¹

Your body is red, with one face, two hands, and three eyes, longingly gazing at the lama. {R 262.18} {joy is aroused and urges you on}.²² Your right hand plays a small skull-drum by your right ear which awakens beings from the sleep of ignorance and confusion. Your left hand rests on your hip, holding a curved knife that severs the three poisons at the root. Meditate that your bare body²³ is adorned with bone²⁴ ornaments and flower garlands, visible but insubstantial, like a rainbow rising in space:

Crown's thousand petalled lotus, sun, moon.²⁵
In the sky before you, just four inches above your head is a lotus made of variegated jewels,

¹⁹ TextEdit: {R 262.4} 'dan should read *gdan*.

²⁰ Both Adzom Paylo Rinpoche and Khetsun Sangpo Rinpoche, teaching specifically in context of the Longchen Nyingthig, orally gave the instructions to see ourselves as the great bliss queen, (*bDe chen rgyal mo*), and it is practiced this way on the basis of oral instructions. The text however, as in *Words*, only mentions that your aspect is Vajrayogini. This is because guru yoga is to be distinguished from the practice of the three roots or sources (*rtsa gsum*), wherein Yeshe Tsogyal is explicitly in the form of the Great Bliss Queen.

²¹ Rege places this annotation at {R 262.7}, we have brought here where its referent is clearer.

²² Rege places this annotation at {R 262!8}; we have placed it here for clearer understanding.

²³ TextEdit: {R 262!7} *sku cer* should read *sku gcer*

²⁴ TextEdit: {R 262!8} *rgyun* should be *rgyan*

²⁵ Jigme Lingpa's text as cited in *Heart Essence*, 166 and elsewhere reads *spyi bor padma nyi lza'i steng*, omitting mention of the thousand petals, otherwise identical.

blooming with hundred-thousand petals. Red and orange anther grains spiral at its center whereon very beautiful sun and moon discs express the indivisibility of existence and peace as well as of wisdom and method. The root text:

On my crown lotus, my root lama, one with all refuge, Lake-Born Tulku,
red-tinged white skin, youthful, wearing gown, Dharma robes and fine brocaded shawl.

{R 263.6} In essence, this is your glorious root lama looking like the Odiyana Vajra-holder. His complexion is pale, tinged with red like a white conch blushed with rose.. His expression is part wrathful, part smiling, with two eyes in a wide-open gaze. {R 263.9} Symbolizing his perfection of the bodhisattva vehicle, his innermost garments are the white secret vajra robe {R 263.9-10} and a garment with tight red sleeves.²⁶ Over this he wears a long blue gown indicating that he has perfected the mantra vehicle. On top of this, he wears a maroon monk's robe with gold patterned design indicating that he has perfected the pathway of individual liberation. Covering this, he wears a maroon brocade cape, indicating that he has thoroughly perfected all vehicles. {L 140-141} The root text:

One face, two hands, royal in bearing;
right hand, vajra holds, skull-vase in left, {R 264.1}

He has one face and two hands and wears leather boots on his feet. He is seated in majestic readiness. {R 264}, His right hand holds a five-pronged golden vajra toward his heart {or you can meditate on him here as threatening all that appears and exists}.²⁷

²⁶ The inner garments reflect the presence of bodhicitta in the body as the red and white orbs which are the essence of mother and father respectively, a perspective of secret mantra. The outer garments reflect that, in terms of one's external appearance and behavior, one accords with the Vinaya, maintaining positive actions, as Guru Rinpoche himself advises disciples to do. (Lama Tenzin Samphel).

²⁷ In this case the hand points upward or outward, but not at the heart.

Resting on his left hand, in the gesture of meditative stabilization, is a skull-cup brimming with the wisdom nectar of immortality and indicating the indivisibility of appearance and emptiness. It contains a long-life vase topped with a sprig from the wish-fulfilling tree indicating that he has attained²⁸ the yoga of a vidyadhara's immortality:

Wearing the hat of Pema Nyen Zhu.

Generally, the precious master of Odiyana has five different types of hats, but here he wears the Lotus which Liberates on Sight, also known as the Petalled Hat of the Five Families. Moreover, symbolizing the unity of the creation and completion stages it has two layers, and representing the three kayas, it has three points. Its five {L 141} colors represent the five buddha-forms working for the benefit of beings, and its sun and moon symbolize skilful means and wisdom. Its blue border symbolizes unlimited commitment, the vajra on top is a symbol of unshakable concentration, and to symbolize that he has realized the highest view and culminated the practice, it is adorned with a vulture's feather. In the crook of his left arm in the hidden form of a three-pointed *kathvanga* or trident is the supreme mother. Recite:²⁹

At left arm, his bliss-emptiness *yum*

In her secret form, three-pointed staff.

The three prongs of the {R 265.1} trident represent the three-fold essence, nature, and flowing compassion. Below this are three severed heads: a dried-up head representing the sheer buddha form, a rotten head representing the bright buddha form, and a fresh head representing the formed buddha form. Nine metal rings looped over the prongs represent the nine vehicles;

²⁸ {R 264.5} *bsnyes* should read *rnyed*

²⁹ *Words*, 316 identifies her as Mandarava. Guru Ripoche's life-narratives relate that he attained the stage of immortality when he was with Mandarava in the Maratika. They did long life practice at that time and had visions of Amitābha and Amitāyus, who granted them the stage of immortality.

five-colored silken pennants represent the five primordial wisdoms. The trident is also adorned with locks of hair from dead and living *mamos* and dakinis, representing that Guru Rinpoche has subjugated them {R 265.3} in the eight great charnel-grounds, through which he has perfected their symbols, meanings and signs.³⁰ Recite:

He rides glowing rainbow-orbed expanse.

His radiant body, with the major and minor marks, makes all pure lands visible. In a rainbow tent of compassion's natural radiance, brimming with wafting, shimmering bright and quivering orbs and smaller bright spheres. In the center of these, imagine emanations and more emanations, like motes of dust in a ray of light.³¹

With five lights laced all round that expanse

All around him is a five-colored lattice in which dawn round rainbows of light.

Where the lord with twenty-five *tulkus*,

sages from India and Tibet,

rigzin, *yidams*, gods, dakinis, and

protectors, vowed ones, gather like clouds,

shining in one empty clarity.

Dawning from the play of your root lama's great heartmind of wisdom {R 266} are the Indian

³⁰ For example, the silken ribbons symbolize the five primordial wisdoms, meaning that he has accomplished these. The trident symbolizes his overcoming the *mamos*, meaning that he has severed the three poisons.

³¹ In an otherwise almost identical paragraph in *Words*, 316, the *thig le*, bright orbs or in *Words'* translation, points of light, are not described as stirring or wafting, and the image of specks sparkling in a ray of light is also not there. Nor is his body described as making visible all pure lands. In this way, Adzom Drukpa adds a delicate yet memorable touch that, just possibly, has emerged from his own experience. This description does not appear in *Words*; see *Kun bzang* e-text 353.

and Tibetan panditas, siddhas, and awareness holders who abide in the bodhisattva grounds,³² as well as the supreme eight great awareness holders from India, the eighty-four mahasiddhas, the twenty-five great disciples from Tibet and so forth, the lamas of Dzogchen Word and Treasure lineages. {L 142} In addition, there are inconceivable hosts of yidam deities {R 266.5} belonging to the six tantra classes, dakas, dakinis, dharmapalas and vow holders, who are empty, luminous, and beyond grasping, like a moon's reflection in water.

{R 266} Vividly imagine that the principal deities and their retinues are in a state of equanimity such that your ordinary perceptions naturally cease. In reverential respect for them, chant with longing devotion chant in an inspiringly melodious voice:

Hung

Right in Northwest Ogyen land

on a blooming lotus stem

powers amazing and supreme

widely known as Lotus Born.

With Dakinis all around

I do practice as you did.

Please bring your waves of splendor

Guru, bring me siddhis, *hum*.

So saying you {R 267.1} invoke³³ the lineage lama heartminds {of their earlier heart-felt promise}.³⁴

³² Nyingma identifies the four stages of vidyadhara, as described in the recitation while receiving the initiations during Guru Yoga. (R. 282) *put page here in proof* The “sages from India and Tibet” includes Rigzin as well as great scholars like Nagarjuna, Candrakirti and so on, also have reached the bodhisattva grounds (Lama Tenzin Samphel).

³³ The seven-line prayer invocation reminds them of their earlier promise, namely that like the mother of an only child, they will certainly come and liberate you due to your practice.

³⁴ TextEdit: {R 266!1} *zhes* should be small letters, it is part of the annotation (*mchan*). {R267.1} *rgyud bskul te* is not *mchan* despite the small print.

Feel that you invite countless oceans of deity hosts associated with the three lineages and three roots from the three-fold Buddha Form Pure lands and the Luminous Lotus Pure Land of the Glorious Chamara Mountain.³⁵ Like snow settling on a lake, sense how they softly³⁶ melt into yourself and the merit field. {L 142-14}

<L5> The Seven Branches: Gathering Stores of Merit and Wisdom.⁴⁰²

The seven branches are the portal for gathering the two collections.³⁷ The Vajrayana path has many skillful methods, free of hardship and accessible to those of sharp faculties. Therefore, through continuous and strong minded training in gathering the collections, a great eon's worth of stores related with practicing the perfections is now accumulated in a single instant.³⁸ In this case, liberation can be attained in a single lifetime. Most especially, since the vajra master alone is definitively the most excellent, secret, and highest field of merit, connecting your furthering of merit with the practice of guru yoga is decidedly superior to other methods.

<L6> Bowing {R 269!2}

³⁵ Lama Tenzin observes: On the map, the shape of Śri Lanka looks much like what Tibetans call a *rnga yab* (Skt. Cāmara) that is, the tail of a yak used to whisk flies away, the name of the southern continent. Śri Lanka is also known as a copper tail-shaped island, (*camara dipa*), or in Tibetan simply as *Sang Ling*, the copper island.

When Guru Rinpoche flies from Tibet he says he will go to this island, considered the habitat of cannibals. There are many stories of Indians coming to the island to extract jewels and being seduced by cannibal women there. Guru Rinpoche was headed there to subjugate them, to cease their cannibal ways. The *Mahābhārata* also refers to Sri Lanka as a cannibal island; Ram's wife is stolen by the King of Lanka as the story unfolds. Also in South India, Sri Parvat is called "Splendid Mountain" (dpal ri) Parvat, also known as Adam's Peak. Many statues of tantric deities have been discovered in Kanchi Kurum in South India, including one that famously looks like Guru Rinpoche, mustache and all, not holding a vajra, but in the familiar posture of Guru Rinpoche. There are some indications that present-day Hindu temples in South India were, in an earlier time, Buddhist.

³⁶ *sib sib*

³⁷ *Words*, 317.

³⁸ TextEdit: {R 267!8} mistakenly writes *sogs pa* for *gsog* (accumulate).

In this regard, its first branch, bowing down, is an antidote to pride:

Bowing emanated forms,

many as sands in all worlds. {R 268}.

In general, what we call “bowing” is an expression of homage, a gesture of respect conveyed by way of the Sanskrit term *Namo*. {R 268.1} The specific focus varies by tradition. {L 143} For ourselves, according to the oral tradition of our two masters³⁹ we do full prostrations while acknowledging wrongdoing,⁴⁰ and the five-point prostration while rejoicing in others’ goodness. {R 268.5} Whichever one you do, first express respect by cupping your hands together in the shape of a lotus-bud about to bloom or held in the shape of a small locket (*gao*).⁴¹ Join your palms together, leaving space between them, with the tips of your fingers touching each other, and leaving something like a square-shaped opening between palms. *The Treasury of Precious Qualities* says:

Offering reverence with a body not cozy with carelessness,⁴² content in clear realization, with honoring in your heart, holding well the flower bud, a vessel of cupped hands⁴³ your hands in the shape of a small locket.

Then, touch your palms to what we call your “crown,” where your hair spirals⁴⁴ at the top of your

³⁹ Pema Osel Dongag Lingpa and [Patrul] Ogyan Jigme Chokyi Wangpo, mentioned in *Thar Lam* 167, 6-6 and {R 167.10}.

⁴⁰ This means alternating styles of bowing during the recitation, opening with a full prostration, then moving to the five-pointed one.

⁴¹ *ga’u*, a small relic case, often worn around the neck, in which sacred medicine, relics or other blessed object can be kept. *Kun bZang* cites *ga bu*.

⁴² TextEdit: {R 268.8} has *snyim pa*, meaning “cupped hands,” whereas *Kun bZang* has *snyom*, which is correct in *Words*. e-text *Kun bzang* 356.10 cites it a *ga bu chung* “the small relic case.”

⁴³ *Words*, 318 also cites this.

⁴⁴ The pattern is like when water descends in a swirl through the hole at the bottom of its vessel. Adzom Rinpoche refers to this in his revealed text on *The Compassionate One*, a Dzogchen sadhana he received as part of what he described as the complete Dzogchen teachings of Avalokiteshvara on Potu Island in 2012. (Privately circulated through Dawn Mountain).

head and then to your throat at shoulder level, and to your heart at the area between your nipples.

Bow until your forehead, two palms and two knees touch the ground. This is called the five-point prostration.⁴⁵ {R 269.1} Why need your palms be joined at the crown? As mentioned in *The Sutra of Great Liberation*:

I join palms above my head like an opening lotus-bud,

and with cloud banks of countless bodily forms I bow to Buddhas in the ten directions.⁴⁶

It is said that bows not done in this way are like an unruly pretense,⁴⁷ haphazard and devoid of respectful devotion, faulty in the manner of just trampling on something. {R 269.7} Therefore, imagine that {R 269!8} through your taming and training in devoted reverence you emanate countless bowing bodies like your own. Like a good year's grain crop wooshed by the wind, all living beings bow just as you do. As many bows as you do, so much benefit will you gain. Sages of old said that if you fail to bow in the right way, remain bent over when you get up, or if you bend forward without touching your forehead to the ground, or your hands flap like fabric and you don't join your palms—well, never mind gaining benefit, you will just accumulate faults. So take up practice by way of understanding the benefits of bowing as described by excellent sages of days gone by.

<L6> *Offering* {R 269!2}

Offering you all good things

⁴⁵ *Words*, 318 also cites this or a very similar verse.

⁴⁶ *Words*, 318 also cites this verse.

⁴⁷ Literally, “like a wild bear” meaning you are like a wild bear pretending to be human by standing on its hind legs. More specifically, you are unruly in the sense that you don't bother to give respect to someone deserving it, lose your sensitivity or awareness, and become carelessly reactive, almost like a mad person, to whatever is going on around you. (Lama Tenzin Samphel).

Present here or imagined⁴⁸ {R 270: L 144}

With manifestly pure motivation and intention, offer whatever you have that is well made, of good quality and elegantly arranged without getting snared in miserliness or growing pretentious when you prepare your offerings on the altar. These are simply a support for your focusing. {R 270.3}

Then, mentally fill the entire earth and sky with abundant offerings, physical substances that are owned by someone or are not, suitable outer, inner or secret offerings beyond count, proffered by manifold offering goddesses who perform many types of song and dance which, like a magical display overflows everywhere. {R 270.7} Every one of these offerings extend an infinite progression of inconceivable gifts to buddhas and bodhisattvas in the ten directions until samsara is emptied in what is called “noble Samantabhadra’s cloud banks of offering.”

In this way, mentally create as many offerings as you can, and always endeavor to make as many actual offerings as possible. {R 270!3}

<L6> *Acknowledging Wrongdoing*

Shining dharmakāya light {R 170!4-3; L144-145} on all wrongs of my three doors.

Reflect, “With intense regret and contrition, agitated by afflictions from beginningless samsara until now, I openly acknowledge and will not repeat any of the intrinsically wrong or

unwholesome actions⁴⁹ or the codified wrong doings—the violation of vows, bodhisattva training

⁴⁸ In general, everything in existence is offererdLiterally, More precisely, one is offering those things that are physically present, and also those given through the power of your deeply focused state of attention samādhī,) or. concentration or focused imagination (*ting ‘dzin mthus*). (Lama Tenzin Samphel)

⁴⁹ Murder, stealing, sexual harm, are examples of deeds that are naturally or intrinsically wrong. Codified wrongdoings are those that violate vows (*sdom pa*) or training (*bslab*), which

or tantric pledges—that I have amassed through body, speech or mind.” {R 271.1}

Say this while recalling the four purifying powers which are themselves antidotes. Then imagine that all your wrongful deeds and obscurations gather as a black heap right on your tongue. As you recite, feel that light rays pour forth from the merit-field deities’ body, speech and mind and, as soon as they touch that heap, give rise to the definitive recognition that you are thoroughly purified and cleansed, like darkness driven out by the sun. Finally, resolve steadfastly into the sheer knowing that knows itself, and which is the luminous sheer form state. {R 271.10}

<L6> *Rejoicing: Antidote to Jealousy* {R 271.8}

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From the root text:⁵⁰

I rejoice in all good deeds

encompassed by the two truths. (Root text)

From the depths of your heart rejoice in the Majesties’ setting the Dharma Wheel turning to benefit beings. Rejoice in the bodhisattvas’ magnificent waves of activities and in beings’ goodness, and in the wholesomeness conducive to liberation and in all the roots of wholesome actions associated with conventional or ultimate truth.

Taking great delight from the depths of your heart enhances your rejoicing in others’ goodness, increases your wholesome qualities, and creates the immeasurable benefit of great waves of wholesomeness not done by body or speech, but accumulated {R 271!3} and the like. Therefore, this is precious in every possible way.

specifically refers to bodhisattva training, or one’s tantric pledges (*tam tshig*).

⁵⁰ *Words*, 324-325.

<L6> *Exhorting the Buddhas to turn the wheel of Dharma*

Please turn the three Dharma wheels

as suits your students' learning. {R 272.2} (Root text)

Vividly see yourself in the presence of the likes of buddhas, bodhisattvas, lamas who are spiritual friends and able to bear the burden of great waves of activities benefiting others.

Reflect that they have grown weary with wandering beings' ingratitude and gloomy outlook, and so are inclined to remain happy and peaceful, without teaching the Dharma. {R 272.5}

Facing them, you emanate hundreds and thousands of millions of bodies, offer them the likes of golden wheels and clockwise-coiling conches while you prayerfully request them to turn whatever Dharma wheels will train those who to be trained in the nine-fold path which is subdivided into three sections.

The three outer vehicles of the *śrāvaka*, *pratyekabuddhas* and *bodhisattvas* give guidance regarding the sources of suffering. The three inner vehicles, Action, Performance and Yoga tantras (*Kriya*, *Upayoga* and *Yoga*), teach ascetic ritual practices,⁵¹ and the three secret vehicles, *Mahayoga*, *Anuyoga* and *Atiyoga*, use the method of conferring secret initiations. Prayerfully ask them to turn the dharma wheel, taming by whatever appropriate teachings those who are to be tamed through these three subsections of the nine pathways. {R 272!5}

Through your doing so, their turning the dharma wheel transfers grace-waves to your own mindstream. Stabilize a state of devotion in which you are certain of this.⁵²

⁵¹ *Words*, 325.

⁵² That is, you are confident of receiving the blessings, or grace waves through their turning of the wheel, and therefore that you are accepted as a student and will be cared for by your teacher. (Lama Tenzin Samphel).

<L6> *Requesting the Buddhas not to enter nirvana*{R 272!4}

From the root text:

Please don't pass to nirvana

till samsara is empty.⁵³ {L 146}

Saying this in the presence of buddhas and bodhisattvas who, having completed their work for the good of {R 273.1} beings in this and other realms, now wish to enter nirvana, prayerfully request them, just as the layman Cunda prayerfully requested the Teacher, the Blessed One in the past.⁵⁴ Feel that on hearing your prayerful request, they declare that, due to your own enormous anguish, so long as samsara is not yet empty, they will in fact remain manifest in form bodies in order to benefit beings. {R 273.6}

<L6> *Dedication*

May all goodness of all time cause the great awakening. {R 273.8}

Like the youthful Manjusri, thoroughly dedicate all the wholesome roots garnered by you or others through these seven branches in the past, present or future, and seal this with objectless⁵⁵ wisdom.⁵⁶ It is vital that you dedicate upon completion of any type of great or subtle wholesome root at all times and in all ways. Wholesome sources not dedicated in this way will be exhausted after bearing fruit just once. But whatever is dedicated as a cause for final awakening is not

⁵³ *Words*, 325.

⁵⁴ Cunda was a lay practitioner who offered Buddha his last meal; because of Cunda's request, Buddha extended his life for three months. He is at the center of the *Cunda Kammāraputta Sutta*.

⁵⁵ *dmigs med*, literally "without an object" and often translated as "non-referential." Poetically, "unthinged." Longchenpa cites *Self-Dawning Awareness which* glosses *dmigs med* as "free of elaborations" *spros pa med* in *CYZ 'grel* 95!2. See also Barron, *Trove*, 75. The point in every case is that one does not feel one's attention collapsing around a specific thought, image, that could be experienced as a "thing," that is, as a substantial object or focus.

⁵⁶ *Words*, 325 opens this section very similarly.

exhausted, even after bearing fruit a {L 146-47} hundred times, to the contrary, it increases and grows until the state of perfect buddhahood is attained.

Likewise, you may seek the state of a hearer, solitary realizer, {R 274.1} or bodhisattva. Or you may wish to gain a divine or human body as your/basis, or wish for fleeting fruitions such as a long life, good health, or a pleasing appearance. But regardless of what end you have in mind, it is vital that, once you establish wholesome sources, you dedicate them to that. As the saying goes: {R 274.4}

Dedication is an inexhaustible path; increase and transformation are its qualities. {R 274.6} However, here on the ground of an ordinary being, it is difficult for common individuals to have a fully qualified dedication which does not focus on the three circuits of subject, object and action. Still, when you consider that you are dedicating just as buddhas and bodhisattvas of the past have done, this will serve as a dedication wholly free of the three circuits. As mentioned already, directing your roots of wholesomeness depends entirely on sealing them with dedication when you close. Therefore, always endeavor to do this.

The seven branches {L 147} are vital in all these ways. When you conjoin them with one hundred thousand prostrations, the benefit is exceptional.

<L4>Invoking and Taking Four Empowerments⁴²² {R 274!4}

The third root is the resolute prayer request {R 274.3-2} which establishes your mind⁵⁷ as the essence of the four vajras.⁵⁸ Attaining the state of freedom and omniscience depends on your realizing the naturally occurring wisdom of sheer knowing. Furthermore {R 275}, as mentioned

⁵⁷ TextEdit {R 274!3} read *rgyu* as *rgyud*

⁵⁸ As noted in *Words*, 396n267, your purified channels are the vajra body, or emanation (or formed form) dimension, your purified winds are 1) the vajra speech, or richly resplendent (rich form) dimension; 2) your purified mind is the vajra mind or sheer form dimension and 3) the purified nature of all three is the vajra inseparability or essential nature dimension.

above, this depends on the blessings of your teacher.⁵⁹

In addition, whether the blessings come sooner or later does not depend on the specifics of the object, but on the presence or absence of your devotional reverence, as we can see in the life stories of the excellent beings who arose in the past. Therefore, reflect that your glorious protector, your holy teacher, {R 275.4} as the *heruka* essence is the fully empowered authority in every mandala.⁶⁰

Just seeing, hearing, contacting, or thinking about your teacher plants seeds {R 275.4} of liberation. Since the noble activities your lama undertakes are the same as that of all Majesties, your very lama is the fourth Jewel. For you, this lama's supreme kindness is even greater than Buddha's {R 275!8} because this lama in compelling manner, just by means of the profound path of maturation and liberation and the blessing of his compassion, places you, in your current body and in this very lifetime, on the Vajradhara ground.

If you take your lama's measure, in terms of good qualities, your teacher's grace-mind is vast as space, your teacher's learning and tender love limitless as the ocean, with compassion powered like a great river, its nature steadfast as Mount Meru. Since a lama's exalted heartmind is the same toward everyone, your lama is like father and mother {R 275!5} to all beings. Every aspect of each such quality is beyond count.

You need only make prayerful requests to your lama for whatever feats you seek, feeling "I rely entirely on you, my hope lies only with you from now on until awakening. Only you know whatever good or bad, happiness or suffering arises for me. I am not just mouthing words. I offer

⁵⁹ *Words*, 328 opens this section with instructions; Adzom Drukpa opens with a short introduction to the significance and context of such resolute prayer.

⁶⁰ This means your teacher has received the complete initiation and done all that was required by way of mantra recitation and so forth. (Lama Tenzin Samphel).

you my mind, heart and breast.” Say this with such heartfelt confidence that every hair on your body stands on end, tears flow from your eyes, your attention is captivated by your lama such that you are thinking of nothing else. With such intense longing, unbearable in body and mind, you chant from Jigme Lingpa’s root text:

Jetsun Guru Rinpoche, {L 148} in you wondrously are one
all buddhas' love and blessings, sole protector of us all.

Body, goods, mind, heart, and breast, I offer to you freely;
please heed all my highs and lows
from now till awakening.

Great Jetsun Lotus Born One. {R 276!5}

*Om Ah Hum Vajra Guru Pema Siddhi Hum*⁶¹

Then apply yourself to chanting the Vajra Guru mantra as a prayerful call to the lama’s mindstream. After each hundredfold repetition, chant the prayer “Jetsun Guru Rinpoche...” once more. Halfway through the time you have set aside for recitation, start your recitation of this prayer: {L 148-149}

With no other place of hope in the dregs of time I now sink in swamps unbearable.

From this save me, great guru; grant the four *wangs*, Blessed One.

Spark my knowing, Loving One.

Ban both barriers, Powerful One.⁶² {R 277.7}

⁶¹ *Lamplight* does not put the mantra on the page here, however Jigme Lingpa’s text does. Adzom Drukpa instructs one to recite this mantra between recitations of this prayer; so we have placed it here lest it be overlooked.

⁶² *Words*, 329. After this, *Words* no longer cites Jigme Lingpa’s guru yoga verses in full, except for the four empowerments.

As mentioned above, take the four initiations again and again.⁶³ At end of your session chant:

Praying from my heart center,
not just mouthings, not just words,
bless me from your heart expanse. Fulfill my aspirations.

Then, recalling the good qualities and kindness of the lineage masters through a song of powerful yearning and reverential devotion chant:

E Ma Ho

You, first buddha, Sheer Form Kuntu Zang;
rich-form, water's moon-play Dorje Sem;
Complete Tulku-Form, Garab Dorje:
please, your blessings and empowerment.

Treasure of the teaching, Sri Singha,
Nine Vehicles' King, Jampel Shenyen,
Jñānasūtra, Panchen Vimala,
please show the path to liberation.

Sole Jambu world jewel, Lotus Born
Your heart's children: king, student, and friend⁶⁴

Sign and treasure-giver Longchenpa; Khandros' word-wealth holder, Jigme Ling:
Please grant me the fruit, liberation.

Real Chenrezi, Gyalwe Nyugu, and Dharma Eyes, Trime Lodrö, you.

⁶³ That is, while reciting the guru mantra in between three rounds of this prayer, feel that you are taking the invitations, receiving the light from the three letters as described later in the text.

⁶⁴ King Trisong Detsen, Vairocana (sometimes also said to be the twenty-five students of Guru Rinpoche), and the friend is Yeshe Tsogyal.

{Although these two [Gyal wey Nyugu and Dorje Ziji Tsel] are simultaneous, receiving the kindness of their practical guidance of ripening and liberation were sequential.}

Seven-worded Dorje Ziji Tsel,⁶⁵

May both needs be complete just like that.⁶⁶

So saying, and feeling trust in each of the wished-for outcomes, {R 279.2-3} pray without verbal pretense and with the heartfelt feeling of, “You know, you care”: {R 279.3}

*Prayerful Aspirations for this Life*⁶⁷

May I reverse craving for this world

trust in vajra guru as my eyes; practice all my lama’s instructions

with strong resolve that never weakens:

Lama’s heart-stream blessings be in me! ⁴³³

All are from the first a pure land’s fruits- gods, mantras, and sheer form,

the Dzogchen with no work of “do this, don’t do that,”

Radiant *rigpa*, past thought or knowing.

May I see reality nakedly. {R 279!5}

In rainbow space where thoughts are freed, may visions of bright orbs and buddhas grow—

⁶⁵ Adzom Drukpa’s addition, not in Jigme Lingpa’s text. It apparently replaces Jigme Lingpa’s closing line of this segment, *May both needs be just like that fulfilled*. As Jake Dalton noted in his Khyentse Foundation Goodman Lecture, the prayer text or *sādhana* is a flexible genre; it is very common for lamas to add lines, especially perhaps in acknowledging their lineage.

⁶⁶ *Heart Essence*, 116, 168. I have also seen another version, currently unavailable, in which Jigme Lingpa closes with a slightly different line at this juncture: “May four visions come to completion” (*gsol ba ‘debs so snang bzhi mthar phyin shog*).

⁶⁷ Adzom Drukpa does not include these headings for the different sections of this prayer, finding them very helpful for focusing attention, and given to the translator by at least one of her teachers, they are included here. Jigme Lingpa, however, introduces this verse with the title given here, “Prayerful aspiration for this life.”

full *rigpa* display, resplendent lands, Buddhas beyond mind, quelled in the real.

May I gain the stable vased youth state. {R 280.1}

Prayerful Aspirations for the Bardo

Should I not enter that great yoga,
coarse body not freed into the sphere,
then when life conditions fail, may death
dawn as clear light, my sheer form all pure,
bardo visions freed in resplendence,
complete skill to Set Free and to Soar,
like a child freed in its mother's lap.

Prayerful Aspirations for the Next Life

If not freed in the primordial
Peak of paths, great secret clear light sphere,
Shining true-form face not sought from other buddhas,
then through five “no-practice” buddha paths, {R 280!6}
may I find five innate *tulku* realms.
In the glowing Lotus Palace, where *rigzin* oceans' leader, Lord Orgyen,
honors secret teachings, may I there
take birth as his first child, then rise forth
to meet the needs of endless beings. {R 281.1}
With grace-waves from oceans of *rigzin*,
By truth beyond mind, the real realm (*dharmadhātu*)

May I, free and fortunate, bring forth Threefold inter-risings and so be
full, ripe, cleansed and attain buddhahood.

The blessed vajra words of the complete path are accomplished when you gain certainty regarding how these crucial points relate to your particular capabilities. Therefore, make prayerful requests from the depths of your heart, “Please, wise teacher, let me accomplish as described here.”

Once again due to your yearning devotion, the retinue dissolves into your root lama, whereby your lama’s knowledge, tender love, and power is set supremely ablaze. Recalling the meaning as you read the words, feel that, in Jigme Lingpa’s root text words:⁶⁸

Light streams from the letter *OM*,
sparkling like crystal between the eyebrows of the guru.
They enter through my crown,
cleansing body actions and channels. Vajra body blessings flow.
Receiving the vase *wang*, I am creation phase vessel.
Ripened *rigzin* seed is sown, and the *tulku* state becomes my future.
Light streams for the letter *Āh*, bright like a ruby in guru’s throat.
These enter in my throat, {R 282.1}
cleansing my speech actions and wind blocks. Vajra speech blessings flow.

⁶⁸ {R 282!2}. These lines, though not marked the *tertsa*, is cited as a quote identical to Jigme Lingpa’s own words in his foundational practice text, and therefore are indented. Even when marked, the tradition Tertsar མཁའ་ཁྱེད་ཀྱི་མཁའ་ཁྱེད་ is not used, instead a similar symbol that omits the horizontal line. Yet, we know that all Jigme Lingpa’s words are revealed *ter*, as indicated in the LG edition. From this point on, *Words*, 329, Patrul Rinpoche no longer cites the full text of Jigme Lingpa’s text, indicating the familiar words to the reader with first and last lines of key stanzas in sequence. Adzom Drukpa includes them all here. This segment chanted, not sung, and not in 7- or 9-syllable meter.

Receiving the secret *wang*, I am vessel for chants.

Life-strength *rigzin* seed is sown, and the rich-form state becomes my future.

Light streams from the sky-colored letter *hung* in guru's heart.

These enter in my heart, cleansing mind actions, bright orbs' blocks.

Vajra mind blessings flow. I am vessel for bliss-empty *caṇḍālī*.⁶⁹

Mudra rigzin seed is down, and

the sheer-form state becomes my future. {R 282.!9}

And now, from the *hung* at the guru's heart,

a second letter *hung* springs forth like a shooting star,

blends as one with my own mind, cleanses base acts,

blocks to omniscience; strong wisdom blessings flow.

Receiving ultimate word *wang*, I am vessel for forever-pure Dzogchen.

Right-there *rigzin* seed is sown.

Essence-form, the final fruit, becomes my future. {R 282!3}

Within that state, mentally recite the essence mantra as much as you can.⁷⁰ {R 282.!4; L 151}

Moreover, once a yogi has entered the secret mantra vajra pathway, the repair of any degeneration of commitments that occurs, the strong facilitation of your meditation on all paths of creation and completion phase and so on, avoiding obstacles and deviations, as well as the enhancement higher and higher of your host of good qualities and such depends on initiations {R

⁶⁹ Adzom Drukpa follows Jigme Lingpa's recitation very closely here, including all his detail in this commentary. In Jigme Lingpa's guru yoga, which has a description very similar to this, the third initiation is the wisdom which you become a vessel for "bliss-empty *caṇḍālī*" (Klein, *Heart Essence*, 78 and 253; also, *Tantric Practice*, 175.) *Words* does not mention this in its important discussion of the four empowerments, 329-30.

⁷⁰ *Words*, 331.

283.3} which are the sources of ripening. As it is said:⁷¹

Secret Mantra accomplishments depend on initiation,

Otherwise, you're like a boatman without oars.

And also:

Without initiation, there are no feats (*siddhi*)

You don't get butter by pressing sand.⁷² {R 283.6; L 152}

The initiations we receive when an authentic vajra master first introduces us to the mandala is the ground initiation. The fourfold initiation that we take by ourselves when we practice Guru Yoga is the path initiation. The initiation that we obtain at the moment of the ultimate fruition, called the “great ray of light initiation” or the “initiation of indivisible profundity and radiance,” is the fruit initiation, true and complete awakening. These initiations possess three inconceivably profound characteristics: they purify, perfect, and mature. Even when you are doing the main practice, it is a mistake to dispense with any of the foundational practices. It is particularly important while you are meditating on practices such as the development or completion stages and the Great Perfection, always to start each session with the path empowerment of guru yoga. When you emerge from that, recite from the root text:

When my time of life has passed {R 284.1} may I on great Ngayab Mount,

land of unified *tulku*, Vajrayogini body, sparkling clear and radiant,

one with Jetsun Pema Jung.⁷³ Awakening in that state,

may I with great wisdom play, magic bliss, empty display,

be guide and inspiration for all beings in all realms:

⁷¹ *Words*, 331-2.

⁷² *Words*, 332.

⁷³ *Heart Essence*, 79.

Jetsun Pema, make it so. {R 284!5}

Guru Rinpoche smiles, his eyes filled with compassion. A warm red ray of light suddenly appears, and the moment it touches your shining red Vajrayogini heart, you become a sphere of red light which dissolves into Guru Rinpoche's heart. You are one taste, indivisible. Resting in that state as long as you can, when emerging from it, recite: {R 285.3}

Precious and glorious root lama, In the lotus of my heart reside.

See, sustain me, with your great kindness. Grant me body, speech, and mind *siddhis*.

Without even a moment's wrong view of the splendid lama's life, may I

in faith see all lama's deeds as good, whereby may lama's blessings fill my mind.

{R 285!7} Vividly imagine your basic body⁷⁴ and the pure lands displayed as before. You are a somewhat wrathful Vajrayogini and, following the words of the liturgy, imagine your lama in the form of Buddha Amitabha with his retinue, on the crown of your head. In the center of your body is the central channel and so forth. In this way, practice as described. After that, recite:

Through all my lives, close to true lamas,

practicing the glorious Dharma,

may I complete all the paths and grounds,

gaining soon the Vajradhara state. {R 286.3}

⁷⁴ Your body is the basis for transforming yourself into the dakini, and you receive initiation in that form. "Body" here does not mean only the physical body, there is also a mental body (*gid gyi lus*). However, for ordinary people, the body and its physical senses are very much involved in the accumulation of karma. Each of these senses perceive their particular objects. The eyes see visible form and shape, ears hear sound, and so on. The objects of the physical senses have apparent solidity, substantiality. The mind's objects are referred to as *chos khams*—the realm of phenomena that are not solid and substantial but appear only to the mind not the senses. As we begin imagining ourselves as the dakini, the body is the basis, but we are dealing with subtle mental phenomena, not with an object of the five senses. In this context, the "basic body" means that in this practice of becoming Vajrayogini, and in creation phase practice more generally, you start from the base of your body and everything manifests and is created from that.

You can recite any special long life prayers you have here, the aspiration to the Glorious Copper-colored Mountain and other dedication prayers. {R 286.5} Taking this all-sufficient guru yoga as the essence of the {R 286.9} path and having the good fortune to practice it is due to your merit from the past.

Even though this may prove difficult on account of temporal exigences,⁷⁵ {R 286.9} don't multiply your notions by analyzing your teacher's flaws and good qualities. Whether your lama is capable of being bad or good, the deity who is your lot⁷⁶ is only your own precious teacher.⁷⁷

If you investigate your teacher's behavior with the impure mental vision of an ordinary person, it will be difficult to see that they have exhausted all flaws and completed all qualities and to regard them as noble.

Also, raise wholehearted trust by reflecting on the story of the elderly lady who was liberated on account of her devotion to a bit of dog tooth. However much your qualities of experience and realization gradually improve, so much will you remember your teacher's kindness and good qualities. When you actually accomplish realization, you will have the devotion to see your teacher as a real Buddha. An ordinary person's perception is under the influence of others. It can become happy or sad in an instant, and devotion can change into disbelief. {R 287.1}

Since this is the general nature of living beings, it can be difficult to place confidence in

⁷⁵ For example, during certain time periods of time, people are disturbed by any number of circumstances, and thus their behavior is more disturbed than in other eras. (Lama Tenzin Samphel).

⁷⁶ *lha skal* "The deity who is your lot (*skal*), sometimes translated as the deity who is your destiny. This is a deity with whom you are connected due to your practice and your karma. The term *skal* or "lot" is also used when, for example, with two other hunters you kill a white boar, then divide it into three parts, the part that you get is your *skal*. (Lama Tenzin Samphel).

⁷⁷ {R 286.9} '*di kho na yin*. Gyurme Lodro Gyatso creatively glossed this in English as "You have no choice." That is, once you take someone as your lama, your deity is that lama, whatever their behavior.

yourself. Whatever you experience and whatever you do during the day, maintain mindfulness and awareness so that no matter what you see or what you do, you never forget your teacher. In that way, neither the deity or lama in space before will feel embarrassed. {R 287.2} Your vajra brothers and sisters are your witnesses; don't embarrass them. And don't embarrass your own mind.

So long as you are steeped in a deep and urgent vigilance regarding these three, everything you do will certainly further merit and purification that aligns with your lama's instructions.

Embraced by the three noble principles, don't give in to ordinary perception for even an instant.

Practice guru yoga in the evening and do prayers for yourself and others such as *On a Lotus Flower in the Center of the Lake* and so forth, the *Prayer which Fulfills all Aspirations*, *The Pure land of the Three Kayas*, and the like. When you go to sleep, invite your teacher into the center of your heart and, imagining that the light of his body fills your entire body, focus your mind on his presence. Finally, as you are about to fall asleep, your body cannot contain the light,⁷⁸ which now expands to touch the environment and its inhabitants, then dissolves like salt into water and into you. You dissolve into your teacher, your teacher also vanishes into light which disappears into space, and you fall asleep in the uncontrived natural state.

When you wake up, without falling under the power of wild or scattered thoughts, pray to recall your teacher and again remain in an unaltered state. {R 288.1} If you practice this way, you will perceive luminosity during sleep and recognize dreams. {R 288.2} At dawn, sit up in your bed immediately and, sitting up straight, exhale the stale breath, remove the sullyng factors of sleep and dullness, and relax. To purify impure perception, imagine the environment and the

⁷⁸ The light floods your body and dissolves it, so there is nothing to keep the light from expanding out continuously. (Lama Tenzin Samphel),

beings who are its essence as the Glorious Copper-Colored Mountain with vivid forms of beings inseparable from the lama, dakas and dakinis resounding small *damaru* drums. Imagining that the sound of proclaiming the vowels and consonants awakens all beings from the sleep of ignorance. Follow the liturgy in chanting the ritual of the speech blessing, reciting the vowels, consonants and essence of causation mantra at least seven times, practicing as it has been explained. {R 288.7}

Anyone whose devotion and commitments are completely pure and who completes the path through guru yoga, even without doing the main practice, will be reborn in the Glorious Mountain of the South Western Continent. In that pure buddhahfield they will travel, even outpacing the speeding processions of the sun and moon, through the path of the four awareness holder levels and reach the level of Samantabhadra. {R 288!2}

When divided into sessions, the mantra recitation of guru yoga can be completed in six months or so. In any case it is of utmost importance that the mantra be recited ten million times. Some people think that these foundational practices are not very important and, filled with high hopes after hearing how profound the teachings of the main practice are, don't take the time to practice the foundation properly. But to imagine that you can do creation and completion stage practices without going right through to the end of the foundational practices makes no sense whatsoever. They will break their commitments or become coldly intractable⁷⁹ practitioners. Even if some small momentary signs of "warmth" occur, they are unstable, like a building without foundations. {R 289.7}

If you train in the foundational instructions as if you are simply doing forced service while

⁷⁹ *chos dred*

foolishly disregarding the accumulations and purifications of the foundations thinking that they aren't necessary when doing the main practice, you are like someone lacking any travel provisions yet wanting to make it to India or China. Once you have all the factors sufficient for the path, you should endeavor to progress in the foundational practices.

If you give up the foundations , the basis of the path, you cut off the very root of Dharma. Always keep trying until you arouse genuine conviction in the preliminary practices. Concentrate particularly on guru yoga, the entrance-way for blessings, and make it the very foundation of your practice. That is the essential point.

This concludes the progressive stages of instructions on guru yoga, the means to receive blessings for directly awakening the wisdom of realization in one's being. {R 289!1}

Sixth, the final and ultimate method for giving rise in your mindstream to the wisdom of realization are instructions on guru yoga, the profound path that is the entryway to blessings.

This consists of three sections 1) how to rely on a teacher, 2) the benefit of relying on them well⁸⁰ and 3) instructions on the swift path of transference (*powa*).⁸¹

<L3> Preparation in Two Parts

<L4> *How to Rely on a Teacher* {R 257.9}

First, Fortunate individuals wishing to gain liberation in this life do best to find⁸² a lama of many

⁸⁰ {R 258.1} *Words*, 309-313 opens its guru yoga chapter with citations from Atisha, Saraha, Longchenpa and others, along with statements from several tantras, to establish the reasons why guru yoga is so important. Patrul Rinpoche then goes on to give instructions on the practice. He does not have a section specifically devoted to the benefit of relying well on a teacher, though this is implicit.

⁸¹ {R 290.1} Adzom Drukpa mentions sees the practice of transference, *Powa*, it here because he sees it at this as a subtopic of Guru Yoga. As in *Words*, *Words*, it forms the final chapter of commentary on Jigme Lingpa's foundational practice text.

⁸² TextEdit: {R 257!6} *snyed na rabs* should read *snyes na rab*

lifetimes who possesses lineage blessings from past lives, and on whom they can rely.

Otherwise, find someone who is a reliable source upon whom you can rely upon with confidence.

Moreover it is vital that you do not simply rely but have steadfast and heartfelt trust together with pure perception, deciding definitively that, in terms of qualities, your lama is equal to {R 257!4} Buddhas', and that his or her kindness is greater than that of even a thousand Buddhas.

So rely on your teacher with the three ways of pleasing your teacher.⁸³

<L4> *The Benefits of Relying on a Teacher Well* {R 258.1}⁸⁴

All the tantras agree in general that **the essence of the secret mantra Vajrayana path is guru yoga meditation** alone. Therefore, it is described as superior even to creation and completion stages.

One tantra says:

Better than meditating for ten million kalpas on a hundred thousand deities

is to recall your lama.⁸⁵ for a single instant.

{R 258.9} The natural heart essence great completeness tradition and, in particular, the vajra essence vehicle, do not say that the profound meaning is thoroughly (*gtan*) settled⁸⁶ 'through analytical indicators or reasoning and the like or by listening and reflection, as in the lower vehicles. Nor is it said that final supreme feats arrive based on the ordinary feats, as in the lower tantras. Nor is it said that an identification which demonstrates dynamism of actual wisdom {R 258!3} relies on the third empowerment's illustrative primordial wisdom, as is said in other

⁸³ That is, by offering respect, material things such as food, and meditative practice.

⁸⁴ **This is not named as a category in *Words*. Patrul Rinpoche does not explicitly state that Guru Yoga is superior to creation and completion stages, but he suggests this by citing Gotsangpa, 311: "...There are many practices of the generation (creation) phase, but not one of them surpasses meditation on the teacher (guru yoga).**

⁸⁵ Cited also in *Words*, 311. Adzom Drukpa cites only the first three lines, *Words* cites five.

⁸⁶ TextEdit Rege 258!6-5 'beb should be 'babs; the full phrase is *gtan 'babs*.

higher tantras.⁸⁷ Only a supremely realized lama whose lineage is like a golden chain untarnished by breaches of commitment is to be regarded as an actual Buddha. Regard whatever {R 259.1} this lama says as authentic and, having undertaken the three types of service to the lama,⁸⁸ engage in as much joyful endeavoring as possible, for this is the heart of your accumulation and purification.

When you prayerfully appeal to your lama from the depths of your heart and the very marrow of your bones with the strong devotion of “you know what’s best for me,”⁸⁹ this alone is like a piece of ~~dry~~ moss⁹⁰ set alight by a magnifying glass.⁹¹ By the power of your prayer, blessings are instantly transferred, and realization⁹² suddenly awakens in you. It is very important to understand the reason for this, as glorious Saraha writes:

When the teacher's words enter your heart,

it’s like seeing treasure in the palm of your hand.⁹³

Likewise the omniscient dharma king Longchenpa, in *Finding Rest in Illusion* wrote:⁹⁴ {R 259!9

⁸⁷ For Dzogchen, the third empowerment is not yet the final wisdom, as it is in other vehicles. For example the *Guhyasamaja*, a strong tantric lineage among Dzogchen practitioners, does not comment on the fourth *wang*, simply saying it is like the third one. Dzogchen makes a distinction between them. (Lama Tenzin Samphel).

⁸⁸ TextEdit: {R 259} *rnams pa* should read *rnam pa*.

⁸⁹ Literally, *yid kyod shes* translates as “You know my mind, you will see whether I go to heaven or hell.” One says these words with a feeling of complete trust, Lama Tenzin emphasizes, and there is no one else, including myself, on whom I can so fully rely.

⁹⁰ TextEdit: *skam thags* should read *skam thag*

⁹¹ In the past, Tibetans would use a magnifying glass to create fire by setting dried grass or moss ablaze; under the concentrated light the dried material flames up immediately. Likewise, concentrated prayer powerfully activates waves of grace, blessings. (Lama Tenzin Samphel).

⁹² TextEdit: {R 259.5} *rtog pa* should read *rtogs pa*

⁹³ *Words*, 310-311 also cites this prayer and at 393n224 emphasizes the importance of surrender in practice. Both indicate the power of aspirational prayers to yield more open-hearted receptivity to the teachings.

⁹⁴ See *The Trilogy of Rest*, by Longchen Rabjam. vol. 1, *Finding Rest in the Nature of the Mind*, vol. 2, *Finding Rest in Meditation*, vol. 3, *Finding Rest in Illusion*. Boulder, CO: Shambala, 2018–2020.

ff}

The paths of creation and completion phase meditations and the like do not free you by way of the very essence of what they are; therefore, you rely on conduct, enhancement practices,⁹⁵ and such. In guru yoga, realization of how things are emerges in your mindstream through that practice's own essence alone. In this way, guru yoga is the most profound of all paths.

{R 259!5-4}

Array of Commitments Tantra says:

Better than meditating for a hundred thousand eons on a deity
with all the major and minor marks
is to recall your teacher for a single instant. {R 260}

Better than a million recitations
of the approach and accomplishment practices is
A single prayer to your teacher.

And the *Array of Ati* says:

Whoever meditates on the kind teacher above the crown of their own head,
in the center of their own heart, or on the palm of their own hand,
will possess the siddhis of a thousand buddhas.⁹⁶

There are many similar quotes from sutras and tantras, including from the very mouth of Rigzin Jigme Lingpa, who said: {R 260.10}

⁹⁵ This refers to practices that help you get past some way in which you might be stuck. For example, perhaps your habit of oversleeping interferes with your practice. Enhancement would be receiving instructions that help relieve you of either sleepiness or lack of enough sleep. (Lama Tenzin Samphel).

⁹⁶ Both these citations appear in *Words*, 311.

Once I saw the writings of the second majestic one, Longchenpa, an uncontrived discernment of him as an actual buddha arose in my mindstream. {R 260!9; L 138-139} I sent down a prayer like an immovable stake, whereby I was cared for by Longchenpa's wisdom body and realization arose in my mindstream of its own accord. Following this, I instructed over a hundred seekers. However, effortful ones (fixated on hope and fear)⁹⁷ did not progress beyond a worldly meditative state, while those with higher knowing strayed in the direction of conceptual analysis {dualistic perception and intellectual analysis associated with accepting and rejecting}. Their way of realizing the ultimate was just a tipping of the scales to the point of devotion to the ultimate. {260!1-261!2}

Even if you compare it with the teachings of all nine vehicles, you will never find a path superior to or more profound than this. It may be called a preliminary or foundational practice, it is in fact the crucial and final key point of all the main practices. {R 261.4}

If you always and in every situation maintain just this, the most profound and final of the deep practices entrusted to you, then even without any other practice, this alone is enough. It is vital therefore that you endeavor here as much as possible from the bottom of your heart.

<L3> Actual Practice in Three Parts

<L4> *Praying to the Assembled Field*

The second root in the practice of the main part is praying to the assembled field, which also has two parts: 1) making vivid the assembled field and 2) gathering the accumulations through the

⁹⁷ Rege places this at {R 260!1} but in our reading it clearly is an annotation to this first group of seekers, and this is also where Larung Gar places it, {L 138!4}. The overall point is that neither those who are too effortful nor those stuck in conceptualization have an actual realization of the ultimate, they don't get past the point or benchmark of having faith in the ultimate. (Gyurme Lodro Gyatso).

seven branches.

<L5> Making Vivid the Assembled Field

E Ma Ho

Endless land, pure self-risen vision

splendid Copper Mountain fully there.

{R 261!4} A pure land is the domain perceived by a pure and powerful mind. Vividly imagine, therefore, how all that appears everywhere around you with all its features complete, is the immeasurable array of the Lotus Light Palace, on Glorious Copper-colored Mountain, wherein, recite from the root text:

Me, Vajrayogini, at center:

one head, two hands, clear red in color, {R 262.3}

curved knife and skull, my three eyes skyward,

poised to dance, standing on sun and moon.

In saying this, feel that you are a suitable vessel for initiation, that you give rise to the primordial wisdom of bliss and emptiness and that you have the special auspicious support of being cared for as his disciple. {R 262.3} Because of this you are in essence the dakini Yeshe Tsogyal on lotus and sun seats.⁹⁸ The aspect in which you appear is that of the venerable Jetsun Vajrayogini⁹⁹ {or the red Dorje Palmo holding knife and skull, in dancing posture is also suitable}.¹⁰⁰

⁹⁸ TextEdit: {R 262.4} '*dan* should read *gdan*.

⁹⁹ Both Adzom Paylo Rinpoche and Khetsun Sangpo Rinpoche, teaching specifically in context of the Longchen Nyingthig, orally gave the instructions to see ourselves as the great bliss queen, (*bDe chen rgyal mo*), and it is practiced this way on the basis of oral instructions. The text however, as in *Words*, only mentions that your aspect is Vajrayogini. This is because guru yoga is to be distinguished from the practice of the three roots or sources (*rtsa gsum*), wherein Yeshe Tsogyal is explicitly in the form of the Great Bliss Queen.

¹⁰⁰ Rege places this annotation at {R 262.7}, we have brought here where its referent is clearer.

Your body is red, with one face, two hands, and three eyes, longingly gazing at the lama.

{R 262.18} {joy is aroused and urges you on}.¹⁰¹ Your right hand plays a small skull-drum by your right ear which awakens beings from the sleep of ignorance and confusion. Your left hand rests on your hip, holding a curved knife that severs the three poisons at the root.

Meditate that your bare body¹⁰² is adorned with bone¹⁰³ ornaments and flower garlands, visible but insubstantial, like a rainbow rising in space:

Crown's thousand petalled lotus, sun, moon.¹⁰⁴

In the sky before you, just four inches above your head is a lotus made of variegated jewels, blooming with hundred-thousand petals. Red and orange anther grains spiral at its center whereon very beautiful sun and moon discs express the indivisibility of existence and peace as well as of wisdom and method. The root text:

On my crown lotus, my root lama, one with all refuge, Lake-Born Tulku,
red-tinged white skin, youthful, wearing gown, Dharma robes and fine brocaded shawl.

{R 263.6} In essence, this is your glorious root lama looking like the Odiyana Vajra-holder. His complexion is pale, tinged with red like a white conch blushed with rose.. His expression is part wrathful, part smiling, with two eyes in a wide-open gaze. {R 263.9} Symbolizing his perfection of the bodhisattva vehicle, his innermost garments are the white secret vajra robe {R 263.9-10} and a garment with tight red sleeves.¹⁰⁵ Over this he wears a long blue gown indicating that he

¹⁰¹ Rege places this annotation at {R 262!8}; we have placed it here for clearer understanding.

¹⁰² TextEdit: {R 262!7} *sku cer* should read *sku gcer*

¹⁰³ TextEdit: {R 262!8} *rgyun* should be *rgyan*

¹⁰⁴ Jigme Lingpa's text as cited in *Heart Essence*, 166 and elsewhere reads *spyi bor padma nyi lza'i steng*, omitting mention of the thousand petals, otherwise identical.

¹⁰⁵ The inner garments reflect the presence of bodhicitta in the body as the red and white orbs which are the essence of mother and father respectively, a perspective of secret mantra. The outer garments reflect that, in terms of one's external appearance and behavior, one accords with the Vinaya, maintaining positive actions, as Guru Rinpoche himself advises disciples to do.

has perfected the mantra vehicle. On top of this, he wears a maroon monk's robe with gold patterned design indicating that he has perfected the pathway of individual liberation. Covering this, he wears a maroon brocade cape, indicating that he has thoroughly perfected all vehicles. {L 140-141} The root text:

One face, two hands, royal in bearing;

right hand, vajra holds, skull-vase in left, {R 264.1}

He has one face and two hands and wears leather boots on his feet. He is seated in majestic readiness. {R 264}, His right hand holds a five-pronged golden vajra toward his heart {or you can meditate on him here as threatening all that appears and exists}.¹⁰⁶

Resting on his left hand, in the gesture of meditative stabilization, is a skull-cup brimming with the wisdom nectar of immortality and indicating the indivisibility of appearance and emptiness. It contains a long-life vase topped with a sprig from the wish-fulfilling tree indicating that he has attained¹⁰⁷ the yoga of a vidyadhara's immortality:

Wearing the hat of Pema Nyen Zhu.

Generally, the precious master of Odiyana has five different types of hats, but here he wears the Lotus which Liberates on Sight, also known as the Petalled Hat of the Five Families. Moreover, symbolizing the unity of the creation and completion stages it has two layers, and representing the three kayas, it has three points. Its five {L 141} colors represent the five buddha-forms working for the benefit of beings, and its sun and moon symbolize skilful means and wisdom. Its blue border symbolizes unlimited commitment, the vajra on top is a symbol of unshakable

(Lama Tenzin Samphel).

¹⁰⁶ In this case the hand points upward or outward, but not at the heart.

¹⁰⁷ {R 264.5} *bsnyes* should read *rnyed*

concentration, and to symbolize that he has realized the highest view and culminated the practice, it is adorned with a vulture's feather. In the crook of his left arm in the hidden form of a three-pointed *kathvanga* or trident is the supreme mother. Recite:¹⁰⁸

At left arm, his bliss-emptiness *yum*

In her secret form, three-pointed staff.

The three prongs of the {R 265.1} trident represent the three-fold essence, nature, and flowing compassion. Below this are three severed heads: a dried-up head representing the sheer buddha form, a rotten head representing the bright buddha form, and a fresh head representing the formed buddha form. Nine metal rings looped over the prongs represent the nine vehicles; five-colored silken pennants represent the five primordial wisdoms. The trident is also adorned with locks of hair from dead and living *mamos* and dakinis, representing that Guru Rinpoche has subjugated them {R 265.3} in the eight great charnel-grounds, through which he has perfected their symbols, meanings and signs.¹⁰⁹ Recite:

He rides glowing rainbow-orbed expanse.

His radiant body, with the major and minor marks, makes all pure lands visible. In a rainbow tent of compassion's natural radiance, brimming with wafting, shimmering bright and quivering orbs and smaller bright spheres. In the center of these, imagine emanations and more emanations, like motes of dust in a ray of light.¹¹⁰

¹⁰⁸ *Words*, 316 identifies her as Mandarava. Guru Rinpoche's life-narratives relate that he attained the stage of immortality when he was with Mandarava in the Maratika. They did long life practice at that time and had visions of Amitābha and Amitāyus, who granted them the stage of immortality.

¹⁰⁹ For example, the silken ribbons symbolize the five primordial wisdoms, meaning that he has accomplished these. The trident symbolizes his overcoming the *mamos*, meaning that he has severed the three poisons.

¹¹⁰ In an otherwise almost identical paragraph in *Words*, 316, the *thig le*, bright orbs or in *Words'* translation, points of light, are not described as stirring or wafting, and the image of specks

With five lights laced all round that expanse

All around him is a five-colored lattice in which dawn round rainbows of light.

Where the lord with twenty-five *tulkus*,

sages from India and Tibet,

rigzin, *yidams*, gods, dakinis, and

protectors, vowed ones, gather like clouds,

shining in one empty clarity.

Dawning from the play of your root lama's great heartmind of wisdom {R 266} are the Indian and Tibetan panditas, siddhas, and awareness holders who abide in the bodhisattva grounds,¹¹¹ as well as the supreme eight great awareness holders from India, the eighty-four mahasiddhas, the twenty-five great disciples from Tibet and so forth, the lamas of Dzogchen Word and Treasure lineages. {L 142} In addition, there are inconceivable hosts of yidam deities {R 266.5} belonging to the six tantra classes, dakas, dakinis, dharmapalas and vow holders, who are empty, luminous, and beyond grasping, like a moon's reflection in water.

{R 266} Vividly imagine that the principal deities and their retinues are in a state of equanimity such that your ordinary perceptions naturally cease. In reverential respect for them, chant with longing devotion chant in an inspiringly melodious voice:

Hung

sparkling in a ray of light is also not there. Nor is his body described as making visible all pure lands. In this way, Adzom Drukpa adds a delicate yet memorable touch that, just possibly, has emerged from his own experience. This description does not appear in *Words*; see *Kun bzang* e-text 353.

¹¹¹ Nyingma identifies the four stages of vidyadhara, as described in the recitation while receiving the initiations during Guru Yoga. (R. 282) *put page here in proof* The “sages from India and Tibet” includes Rigzin as well as great scholars like Nagarjuna, Candrakirti and so on, also have reached the bodhisattva grounds (Lama Tenzin Samphel).

Right in Northwest Ogyen land
on a blooming lotus stem
powers amazing and supreme
widely known as Lotus Born.
With Dakinis all around
I do practice as you did.
Please bring your waves of splendor
Guru, bring me siddhis, *hum*.

So saying you {R 267.1} invoke¹¹² the lineage lama heartminds {of their earlier heart-felt promise}.¹¹³

Feel that you invite countless oceans of deity hosts associated with the three lineages and three roots from the three-fold Buddha Form Pure lands and the Luminous Lotus Pure Land of the Glorious Chamara Mountain.¹¹⁴ Like snow settling on a lake, sense how they softly¹¹⁵ melt into yourself and the merit field. {L 142-14}

¹¹² The seven-line prayer invocation reminds them of their earlier promise, namely that like the mother of an only child, they will certainly come and liberate you due to your practice.

¹¹³ TextEdit: {R 266!1} *zhes* should be small letters, it is part of the annotation (*mchan*). {R267.1} *rgyud bskul te* is not *mchan* despite the small print.

¹¹⁴ Lama Tenzin observes: On the map, the shape of Śrī Lanka looks much like what Tibetans call a *rnga yab* (Skt. Cāmara) that is, the tail of a yak used to whisk flies away, the name of the southern continent. Śrī Lanka is also known as a copper tail-shaped island, (*camara dipa*), or in Tibetan simply as *Sang Ling*, the copper island.

When Guru Rinpoche flies from Tibet he says he will go to this island, considered the habitat of cannibals. There are many stories of Indians coming to the island to extract jewels and being seduced by cannibal women there. Guru Rinpoche was headed there to subjugate them, to cease their cannibal ways. The *Mahābhārata* also refers to Sri Lanka as a cannibal island; Ram's wife is stolen by the King of Lanka as the story unfolds. Also in South India, Sri Parvat is called "Splendid Mountain" (dpal ri) Parvat, also known as Adam's Peak. Many statues of tantric deities have been discovered in Kanchi Kurum in South India, including one that famously looks like Guru Rinpoche, mustache and all, not holding a vajra, but in the familiar posture of Guru Rinpoche. There are some indications that present-day Hindu temples in South India were, in an earlier time, Buddhist.

¹¹⁵ *sib sib*

<L5> The Seven Branches: Gathering Stores of Merit and Wisdom.⁴⁰²

The seven branches are the portal for gathering the two collections.¹¹⁶ The Vajrayana path has many skillful methods, free of hardship and accessible to those of sharp faculties. Therefore, through continuous and strong minded training in gathering the collections, a great eon's worth of stores related with practicing the perfections is now accumulated in a single instant.¹¹⁷ In this case, liberation can be attained in a single lifetime. Most especially, since the vajra master alone is definitively the most excellent, secret, and highest field of merit, connecting your furthering of merit with the practice of guru yoga is decidedly superior to other methods.

<L6> Bowing {R 269!2}

In this regard, its first branch, bowing down, is an antidote to pride:

Bowing emanated forms,
many as sands in all worlds. {R 268}.

In general, what we call “bowing” is an expression of homage, a gesture of respect conveyed by way of the Sanskrit term *Namo*. {R 268.1} The specific focus varies by tradition. {L 143} For ourselves, according to the oral tradition of our two masters¹¹⁸ we do full prostrations while acknowledging wrongdoing,¹¹⁹ and the five-point prostration while rejoicing in others' goodness. {R 268.5} Whichever one you do, first express respect by cupping your hands together in the shape of a lotus-bud about to bloom or held in the shape of a small locket (*gao*).¹²⁰ Join your

¹¹⁶ *Words*, 317.

¹¹⁷ TextEdit: {R 267!8} mistakenly writes *sogs pa* for *gsog* (accumulate).

¹¹⁸ Pema Osel Dongag Lingpa and [Patrul] Ogyan Jigme Chokyi Wangpo, mentioned in *Thar Lam* 167, 6-6 and {R 167.10}.

¹¹⁹ This means alternating styles of bowing during the recitation, opening with a full prostration, then moving to the five-pointed one.

¹²⁰ *ga'u*, a small relic case, often worn around the neck, in which sacred medicine, relics or other blessed object can be kept. *Kun bZang* cites *ga bu*.

palms together, leaving space between them, with the tips of your fingers touching each other, and leaving something like a square-shaped opening between palms. *The Treasury of Precious Qualities* says:

Offering reverence with a body not cozy with carelessness,¹²¹ content in clear realization,
with honoring in your heart, holding well the flower bud, a vessel of cupped hands¹²² your
hands in the shape of a small locket.

Then, touch your palms to what we call your “crown,” where your hair spirals¹²³ at the top of your head and then to your throat at shoulder level, and to your heart at the area between your nipples.

Bow until your forehead, two palms and two knees touch the ground. This is called the five-point prostration.¹²⁴ {R 269.1} Why need your palms be joined at the crown? As mentioned in *The Sutra of Great Liberation*:

I join palms above my head like an opening lotus-bud,
and with cloud banks of countless bodily forms I bow to Buddhas in the ten directions.¹²⁵

It is said that bows not done in this way are like an unruly pretense,¹²⁶ haphazard and devoid of respectful devotion, faulty in the manner of just trampling on something. {R 269.7} Therefore,

¹²¹ TextEdit: {R 268.8} has *snyim pa*, meaning “cupped hands,” whereas *Kun bZang* has *snyom*, which is correct in *Words*. e-text *Kun bzang* 356.10 cites it a *ga bu chung* “the small relic case.”

¹²² *Words*, 318 also cites this.

¹²³ The pattern is like when water descends in a swirl through the hole at the bottom of its vessel. Adzom Rinpoche refers to this in his revealed text on *The Compassionate One*, a Dzogchen sadhana he received as part of what he described as the complete Dzogchen teachings of Avalokiteshvara on Potu Island in 2012. (Privately circulated through Dawn Mountain).

¹²⁴ *Words*, 318 also cites this or a very similar verse.

¹²⁵ *Words*, 318 also cites this verse.

¹²⁶ Literally, “like a wild bear” meaning you are like a wild bear pretending to be human by standing on its hind legs. More specifically, you are unruly in the sense that you don’t bother to give respect to someone deserving it, lose your sensitivity or awareness, and become carelessly reactive, almost like a mad person, to whatever is going on around you. (Lama Tenzin Samphel).

imagine that {R 269!8} through your taming and training in devoted reverence you emanate countless bowing bodies like your own. Like a good year's grain crop wooshed by the wind, all living beings bow just as you do. As many bows as you do, so much benefit will you gain. Sages of old said that if you fail to bow in the right way, remain bent over when you get up, or if you bend forward without touching your forehead to the ground, or your hands flap like fabric and you don't join your palms—well, never mind gaining benefit, you will just accumulate faults. So take up practice by way of understanding the benefits of bowing as described by excellent sages of days gone by.

<L6> *Offering* {R 269!2}

Offering you all good things

Present here or imagined¹²⁷ {R 270: L 144}

With manifestly pure motivation and intention, offer whatever you have that is well made, of good quality and elegantly arranged without getting snared in miserliness or growing pretentious when you prepare your offerings on the altar. These are simply a support for your focusing. {R 270.3}

Then, mentally fill the entire earth and sky with abundant offerings, physical substances that are owned by someone or are not, suitable outer, inner or secret offerings beyond count, proffered by manifold offering goddesses who perform many types of song and dance which, like a magical display overflows everywhere. {R 270.7} Every one of these offerings extend an infinite progression of inconceivable gifts to buddhas and bodhisattvas in the ten directions until samsara is emptied in what is called “noble Samantabhadra's cloud banks of offering.”

¹²⁷ Literally, one is offering those things that are physically present, and also those given through the power of your concentration or focused imagination (*ting 'dzin mthus*).

In this way, mentally create as many offerings as you can, and always endeavor to make as many actual offerings as possible. {R 270!3}

<L6> *Acknowledging Wrongdoing*

Shining dharmakāya light {R 170!4-3; L144-145} on all wrongs of my three doors.

Reflect, “With intense regret and contrition, agitated by afflictions from beginningless samsara until now, I openly acknowledge and will not repeat any of the intrinsically wrong or unwholesome actions¹²⁸ or the codified wrong doings—the violation of vows, bodhisattva training or tantric pledges—that I have amassed through body, speech or mind.” {R 271.1}

Say this while recalling the four purifying powers which are themselves antidotes. Then imagine that all your wrongful deeds and obscurations gather as a black heap right on your tongue. As you recite, feel that light rays pour forth from the merit-field deities’ body, speech and mind and, as soon as they touch that heap, give rise to the definitive recognition that you are thoroughly purified and cleansed, like darkness driven out by the sun. Finally, resolve steadfastly into the sheer knowing that knows itself, and which is the luminous sheer form state. {R 271.10}

<L6> *Rejoicing: Antidote to Jealousy*{R 271.8}

415

From the root text:¹²⁹

I rejoice in all good deeds

encompassed by the two truths. (Root text)

¹²⁸ Murder, stealing, sexual harm, are examples of deeds that are naturally or intrinsically wrong. Codified wrongdoings are those that violate vows (*sdom pa*) or training (*bslab*), which specifically refers to bodhisattva training, or one’s tantric pledges (*tam tshig*).

¹²⁹ *Words*, 324-325.

From the depths of your heart rejoice in the Majesties' setting the Dharma Wheel turning to benefit beings. Rejoice in the bodhisattvas' magnificent waves of activities and in beings' goodness, and in the wholesomeness conducive to liberation and in all the roots of wholesome actions associated with conventional or ultimate truth.

Taking great delight from the depths of your heart enhances your rejoicing in others' goodness, increases your wholesome qualities, and creates the immeasurable benefit of great waves of wholesomeness not done by body or speech, but accumulated {R 271!3} and the like. Therefore, this is precious in every possible way.

<L6> *Exhorting the Buddhas to turn the wheel of Dharma*

Please turn the three Dharma wheels

as suits your students' learning. {R 272.2} (Root text)

Vividly see yourself in the presence of the likes of buddhas, bodhisattvas, lamas who are spiritual friends and able to bear the burden of great waves of activities benefiting others.

Reflect that they have grown weary with wandering beings' ingratitude and gloomy outlook, and so are inclined to remain happy and peaceful, without teaching the Dharma. {R 272.5}

Facing them, you emanate hundreds and thousands of millions of bodies, offer them the likes of golden wheels and clockwise-coiling conches while you prayerfully request them to turn whatever Dharma wheels will train those who to be trained in the nine-fold path which is subdivided into three sections.

The three outer vehicles of the *śrāvaka*, *pratyekabuddhas* and *bodhisattvas* give guidance regarding the sources of suffering. The three inner vehicles, Action, Performance and Yoga

tantras (Kriya, Upayoga and Yoga), teach ascetic ritual practices,¹³⁰ and the three secret vehicles, Mahayoga, Anuyoga and Atiyoga, use the method of conferring secret initiations. Prayerfully ask them to turn the dharma wheel, taming by whatever appropriate teachings those who are to be tamed through these three subsections of the nine pathways. {R 272!5}

Through your doing so, their turning the dharma wheel transfers grace-waves to your own mindstream. Stabilize a state of devotion in which you are certain of this.¹³¹

<L6> *Requesting the Buddhas not to enter nirvana*{R 272!4}

From the root text:

Please don't pass to nirvana

till samsara is empty.¹³² {L 146}

Saying this in the presence of buddhas and bodhisattvas who, having completed their work for the good of {R 273.1} beings in this and other realms, now wish to enter nirvana, prayerfully request them, just as the layman Cunda prayerfully requested the Teacher, the Blessed One in the past.¹³³ Feel that on hearing your prayerful request, they declare that, due to your own enormous anguish, so long as samsara is not yet empty, they will in fact remain manifest in form bodies in order to benefit beings. {R 273.6}

<L6> *Dedication*

May all goodness of all time cause the great awakening. {R 273.8}

¹³⁰ *Words*, 325.

¹³¹ That is, you are confident of receiving the blessings, or grace waves through their turning of the wheel, and therefore that you are accepted as a student and will be cared for by your teacher. (Lama Tenzin Samphel).

¹³² *Words*, 325.

¹³³ Cunda was a lay practitioner who offered Buddha his last meal; because of Cunda's request, Buddha extended his life for three months. He is at the center of the *Cunda Kammāraputta Sutta*.

Like the youthful Manjusri, thoroughly dedicate all the wholesome roots garnered by you or others through these seven branches in the past, present or future, and seal this with objectless¹³⁴ wisdom.¹³⁵ It is vital that you dedicate upon completion of any type of great or subtle wholesome root at all times and in all ways. Wholesome sources not dedicated in this way will be exhausted after bearing fruit just once. But whatever is dedicated as a cause for final awakening is not exhausted, even after bearing fruit a {L 146-47} hundred times, to the contrary, it increases and grows until the state of perfect buddhahood is attained.

Likewise, you may seek the state of a hearer, solitary realizer, {R 274.1} or bodhisattva. Or you may wish to gain a divine or human body as your/basis, or wish for fleeting fruitions such as a long life, good health, or a pleasing appearance. But regardless of what end you have in mind, it is vital that, once you establish wholesome sources, you dedicate them to that. As the saying goes: {R 274.4}

Dedication is an inexhaustible path; increase and transformation are its qualities. {R 274.6} However, here on the ground of an ordinary being, it is difficult for common individuals to have a fully qualified dedication which does not focus on the three circuits of subject, object and action. Still, when you consider that you are dedicating just as buddhas and bodhisattvas of the past have done, this will serve as a dedication wholly free of the three circuits. As mentioned already, directing your roots of wholesomeness depends entirely on sealing them with dedication when you close. Therefore, always endeavor to do this.

¹³⁴ *dmigs med*, literally “without an object” and often translated as “non-referential.” Poetically, “unthinged.” Longchenpa cites *Self-Dawning Awareness which* glosses *dmigs med* as “free of elaborations” *spros pa med* in *CYZ ‘grel* 95!2. See also Barron, *Trove*, 75. The point in every case is that one does not feel one’s attention collapsing around a specific thought, image, that could be experienced as a “thing,” that is, as a substantial object or focus.

¹³⁵ *Words*, 325 opens this section very similarly.

The seven branches {L 147} are vital in all these ways. When you conjoin them with one hundred thousand prostrations, the benefit is exceptional.

<L4>Invoking and Taking Four Empowerments⁴²² {R 274!4}

The third root is the resolute prayer request {R 274.3-2} which establishes your mind¹³⁶ as the essence of the four vajras.¹³⁷ Attaining the state of freedom and omniscience depends on your realizing the naturally occurring wisdom of sheer knowing. Furthermore {R 275}, as mentioned above, this depends on the blessings of your teacher.¹³⁸

In addition, whether the blessings come sooner or later does not depend on the specifics of the object, but on the presence or absence of your devotional reverence, as we can see in the life stories of the excellent beings who arose in the past. Therefore, reflect that your glorious protector, your holy teacher, {R 275.4} as the *heruka* essence is the fully empowered authority in every mandala.¹³⁹

Just seeing, hearing, contacting, or thinking about your teacher plants seeds {R 275.4} of liberation. Since the noble activities your lama undertakes are the same as that of all Majesties, your very lama is the fourth Jewel. For you, this lama's supreme kindness is even greater than Buddha's {R 275!8} because this lama in compelling manner, just by means of the profound path of maturation and liberation and the blessing of his compassion, places you, in your current body and in this very lifetime, on the Vajradhara ground.

¹³⁶ TextEdit {R 274!3} read *rgyu* as *rgyud*

¹³⁷ As noted in *Words*, 396n267, your purified channels are the vajra body, or emanation (or formed form) dimension, your purified winds are 1) the vajra speech, or richly resplendent (rich form) dimension; 2) your purified mind is the vajra mind or sheer form dimension and 3) the purified nature of all three is the vajra inseparability or essential nature dimension.

¹³⁸ *Words*, 328 opens this section with instructions; Adzom Drukpa opens with a short introduction to the significance and context of such resolute prayer.

¹³⁹ This means your teacher has received the complete initiation and done all that was required by way of mantra recitation and so forth. (Lama Tenzin Samphel).

If you take your lama's measure, in terms of good qualities, your teacher's grace-mind is vast as space, your teacher's learning and tender love limitless as the ocean, with compassion powered like a great river, its nature steadfast as Mount Meru. Since a lama's exalted heartmind is the same toward everyone, your lama is like father and mother {R 275!5} to all beings. Every aspect of each such quality is beyond count.

You need only make prayerful requests to your lama for whatever feats you seek, feeling "I rely entirely on you, my hope lies only with you from now on until awakening. Only you know whatever good or bad, happiness or suffering arises for me. I am not just mouthing words. I offer you my mind, heart and breast." Say this with such heartfelt confidence that every hair on your body stands on end, tears flow from your eyes, your attention is captivated by your lama such that you are thinking of nothing else. With such intense longing, unbearable in body and mind, you chant from Jigme Lingpa's root text:

Jetsun Guru Rinpoche, {L 148} in you wondrously are one
all buddhas' love and blessings, sole protector of us all.

Body, goods, mind, heart, and breast, I offer to you freely;
please heed all my highs and lows
from now till awakening.

Great Jetsun Lotus Born One. {R 276!5}

*Om Ah Hum Vajra Guru Pema Siddhi Hum*¹⁴⁰

Then apply yourself to chanting the Vajra Guru mantra as a prayerful call to the lama's

¹⁴⁰ *Lamplight* does not put the mantra on the page here, however Jigme Lingpa's text does. Adzom Drukpa instructs one to recite this mantra between recitations of this prayer; so we have placed it here lest it be overlooked.

mindstream. After each hundredfold repetition, chant the prayer “Jetsun Guru Rinpoche...” once more. Halfway through the time you have set aside for recitation, start your recitation of this prayer: {L 148-149}

With no other place of hope in the dregs of time I now sink in swamps unbearable.

From this save me, great guru; grant the four *wangs*, Blessed One.

Spark my knowing, Loving One.

Ban both barriers, Powerful One.¹⁴¹ {R 277.7}

As mentioned above, take the four initiations again and again.¹⁴² At end of your session chant:

Praying from my heart center,

not just mouthings, not just words,

bless me from your heart expanse. Fulfill my aspirations.

Then, recalling the good qualities and kindness of the lineage masters through a song of powerful yearning and reverential devotion chant:

E Ma Ho

You, first buddha, Sheer Form Kuntu Zang;

rich-form, water's moon-play Dorje Sem;

Complete Tulku-Form, Garab Dorje:

please, your blessings and empowerment.

Treasure of the teaching, Sri Singha,

Nine Vehicles' King, Jampel Shenyen,

¹⁴¹ *Words*, 329. After this, *Words* no longer cites Jigme Lingpa's guru yoga verses in full, except for the four empowerments.

¹⁴² That is, while reciting the guru mantra in between three rounds of this prayer, feel that you are taking the invitations, receiving the light from the three letters as described later in the text.

Jñānasūtra, Panchen Vimala,

please show the path to liberation.

Sole Jambu world jewel, Lotus Born

Your heart's children: king, student, and friend¹⁴³

Sign and treasure-giver Longchenpa; Khandros' word-wealth holder, Jigme Ling:

Please grant me the fruit, liberation.

Real Chenrezi, Gyalwe Nyugu, and Dharma Eyes, Trime Lodrö, you.

{Although these two [Gyal wey Nyugu and Dorje Ziji Tsel] are simultaneous, receiving the kindness of their practical guidance of ripening and liberation were sequential.}

Seven-worded Dorje Ziji Tsel,¹⁴⁴

May both needs be complete just like that.¹⁴⁵

So saying, and feeling trust in each of the wished-for outcomes, {R 279.2-3} pray without verbal pretense and with the heartfelt feeling of, “You know, you care”: {R 279.3}

*Prayerful Aspirations for this Life*¹⁴⁶

May I reverse craving for this world

¹⁴³ King Trisong Detsen, Vairocana (sometimes also said to be the twenty-five students of Guru Rinpoche), and the friend is Yeshe Tsogyal.

¹⁴⁴ That is, he possesses seven lineages of oral transmission. Adzom Drukpa's addition, not in Jigme Lingpa's text. It apparently replaces Jigme Lingpa's closing line of this segment, *May both needs be just like that fulfilled*. As Jake Dalton noted in his Khyentse Foundation Goodman Lecture, the prayer text or sādhanā is a flexible genre; it is very common for lamas to add lines, especially perhaps in acknowledging their lineage.

¹⁴⁵ *Heart Essence*, 116, 168. I have also seen another version, currently unavailable, in which Jigme Lingpa closes with a slightly different line at this juncture: “May four visions come to completion” (*gsol ba ‘debs so snang bzhi mthar phyin shog*).

¹⁴⁶ Adzom Drukpa does not include these headings for the different sections of this prayer, finding them very helpful for focusing attention, and given to the translator by at least one of her teachers, they are included here. Jigme Lingpa, however, introduces this verse with the title given here, “Prayerful aspiration for this life.”

trust in vajra guru as my eyes; practice all my lama's instructions

with strong resolve that never weakens:

Lama's heart-stream blessings be in me! ⁴³³

All are from the first a pure land's fruits- gods, mantras, and sheer form,

the Dzogchen with no work of "do this, don't do that,"

Radiant *rigpa*, past thought or knowing.

May I see reality nakedly. {R 279!5}

In rainbow space where thoughts are freed, may visions of bright orbs and buddhas grow—

full *rigpa* display, resplendent lands, Buddhas beyond mind, quelled in the real.

May I gain the stable vased youth state. {R 280.1}

Prayerful Aspirations for the Bardo

Should I not enter that great yoga,

coarse body not freed into the sphere,

then when life conditions fail, may death

dawn as clear light, my sheer form all pure,

bardo visions freed in resplendence,

complete skill to Set Free and to Soar,

like a child freed in its mother's lap.

Prayerful Aspirations for the Next Life

If not freed in the primordial

Peak of paths, great secret clear light sphere,

Shining true-form face not sought from other buddhas,
then through five “no-practice” buddha paths, {R 280!6}
may I find five innate *tulku* realms.
In the glowing Lotus Palace, where *rigzin* oceans' leader, Lord Orgyen,
honors secret teachings, may I there
take birth as his first child, then rise forth
to meet the needs of endless beings. {R 281.1}
With grace-waves from oceans of *rigzin*,
By truth beyond mind, the real realm (*dharmadhātu*)
May I, free and fortunate, bring forth Threefold inter-risings and so be
full, ripe, cleansed and attain buddhahood.

The blessed vajra words of the complete path are accomplished when you gain certainty regarding how these crucial points relate to your particular capabilities. Therefore, make prayerful requests from the depths of your heart, “Please, wise teacher, let me accomplish as described here.”

Once again due to your yearning devotion, the retinue dissolves into your root lama, whereby your lama’s knowledge, tender love, and power is set supremely ablaze. Recalling the meaning as you read the words, feel that, in Jigme Lingpa’s root text words.¹⁴⁷

¹⁴⁷ {R 282!2}. These lines, though not marked the *tertsa*, is cited as a quote identical to Jigme Lingpa’s own words in his foundational practice text, and therefore are indented. Even when marked, the tradition Tertsar མཁའ་མཚན་མཐོང་མཁའ་མཚན་མཐོང་ is not used, instead a similar symbol that omits the horizontal line. Yet, we know that all Jigme Lingpa’s words are revealed *ter*, as indicated in the LG edition. From this point on, *Words*, 329, Patrul Rinpoche no longer cites the full text of Jigme Lingpa’s text, indicating the familiar words to the reader with first and last lines of key stanzas in sequence. Adzom Drukpa includes them all here. This segment chanted, not sung, and not in 7- or 9-syllable meter.

Light streams from the letter *OM*,
 sparkling like crystal between the eyebrows of the guru.
 They enter through my crown,
 cleansing body actions and channels. Vajra body blessings flow.
 Receiving the vase *wang*, I am creation phase vessel.
 Ripened *rigzin* seed is sown, and the *tulku* state becomes my future.
 Light streams for the letter *Āh*, bright like a ruby in guru's throat.
 These enter in my throat, {R 282.1}
 cleansing my speech actions and wind blocks. Vajra speech blessings flow.
 Receiving the secret *wang*, I am vessel for chants.
 Life-strength *rigzin* seed is sown, and the rich-form state becomes my future.
 Light streams from the sky-colored letter *hung* in guru's heart.
 These enter in my heart, cleansing mind actions, bright orbs' blocks.
 Vajra mind blessings flow. I am vessel for bliss-empty *caṇḍālī*.¹⁴⁸
Mudra rigzin seed is down, and
 the sheer-form state becomes my future. {R 282.19}
 And now, from the *hung* at the guru's heart,
 a second letter *hung* springs forth like a shooting star,
 blends as one with my own mind, cleanses base acts,

¹⁴⁸ Adzom Drukpa follows Jigme Lingpa's recitation very closely here, including all his detail in this commentary. In Jigme Lingpa's guru yoga, which has a description very similar to this, the third initiation is the wisdom which you become a vessel for "bliss-empty *caṇḍālī*" (Klein, *Heart Essence*, 78 and 253; also, *Tantric Practice*, 175.) *Words* does not mention this in its important discussion of the four empowerments, 329-30.

blocks to omniscience; strong wisdom blessings flow.

Receiving ultimate word *wang*, I am vessel for forever-pure Dzogchen.

Right-there *rigzin* seed is sown.

Essence-form, the final fruit, becomes my future. {R 282!3}

Within that state, mentally recite the essence mantra as much as you can.¹⁴⁹ {R 282.!4; L 151}

Moreover, once a yogi has entered the secret mantra vajra pathway, the repair of any degeneration of commitments that occurs, the strong facilitation of your meditation on all paths of creation and completion phase and so on, avoiding obstacles and deviations, as well as the enhancement higher and higher of your host of good qualities and such depends on initiations {R 283.3} which are the sources of ripening. As it is said:¹⁵⁰

Secret Mantra accomplishments depend on initiation,

Otherwise, you're like a boatman without oars.

And also:

Without initiation, there are no feats (*siddhi*)

You don't get butter by pressing sand.¹⁵¹ {R 283.6; L 152}

The initiations we receive when an authentic vajra master first introduces us to the mandala is the ground initiation. The fourfold initiation that we take by ourselves when we practice Guru Yoga is the path initiation. The initiation that we obtain at the moment of the ultimate fruition, called the “great ray of light initiation” or the “initiation of indivisible profundity and radiance,” is the fruit initiation, true and complete awakening. These initiations possess three inconceivably profound characteristics: they purify, perfect, and mature. Even when you are doing the main

¹⁴⁹ *Words*, 331.

¹⁵⁰ *Words*, 331-2.

¹⁵¹ *Words*, 332.

practice, it is a mistake to dispense with any of the foundational practices. It is particularly important while you are meditating on practices such as the development or completion stages and the Great Perfection, always to start each session with the path empowerment of guru yoga.

When you emerge from that, recite from the root text:

When my time of life has passed {R 284.1} may I on great Ngayab Mount,
land of unified *tulku*, Vajrayogini body, sparkling clear and radiant,
one with Jetsun Pema Jung.¹⁵² Awakening in that state,
may I with great wisdom play, magic bliss, empty display,
be guide and inspiration for all beings in all realms:

Jetsun Pema, make it so. {R 284!5}

Guru Rinpoche smiles, his eyes filled with compassion. A warm red ray of light suddenly appears, and the moment it touches your shining red Vajrayogini heart, you become a sphere of red light which dissolves into Guru Rinpoche's heart. You are one taste, indivisible. Resting in that state as long as you can, when emerging from it, recite: {R 285.3}

Precious and glorious root lama, In the lotus of my heart reside.

See, sustain me, with your great kindness. Grant me body, speech, and mind *siddhis*.

Without even a moment's wrong view of the splendid lama's life, may I

in faith see all lama's deeds as good, whereby may lama's blessings fill my mind.

¹⁵² *Heart Essence*, 79.

{R 285!7} Vividly imagine your basic body¹⁵³ and the pure lands displayed as before. You are a somewhat wrathful Vajrayogini and, following the words of the liturgy, imagine your lama in the form of Buddha Amitabha with his retinue, on the crown of your head. In the center of your body is the central channel and so forth. In this way, practice as described. After that, recite:

Through all my lives, close to true lamas,
practicing the glorious Dharma,
may I complete all the paths and grounds,
gaining soon the Vajradhara state. {R 286.3}

You can recite any special long life prayers you have here, the aspiration to the Glorious Copper-colored Mountain and other dedication prayers. {R 286.5} Taking this all-sufficient guru yoga as the essence of the {R 286.9} path and having the good fortune to practice it is due to your merit from the past.

Even though this may prove difficult on account of temporal exigences,¹⁵⁴ {R 286.9} don't multiply your notions by analyzing your teacher's flaws and good qualities. Whether your lama

¹⁵³ Your body is the basis for transforming yourself into the dakini, and you receive initiation in that form. "Body" here does not mean only the physical body, there is also a mental body (*gid gyi lus*). However, for ordinary people, the body and its physical senses are very much involved in the accumulation of karma. Each of these senses perceive their particular objects. The eyes see visible form and shape, ears hear sound, and so on. The objects of the physical senses have apparent solidity, substantiality. The mind's objects are referred to as *chos khams*—the realm of phenomena that are not solid and substantial but appear only to the mind not the senses. As we begin imagining ourselves as the dakini, the body is the basis, but we are dealing with subtle mental phenomena, not with an object of the five senses. In this context, the "basic body" means that in this practice of becoming Vajrayogini, and in creation phase practice more generally, you start from the base of your body and everything manifests and is created from that.

¹⁵⁴ For example, during certain time periods of time, people are disturbed by any number of circumstances, and thus their behavior is more disturbed than in other eras. (Lama Tenzin Samphel).

is capable of being bad or good, the deity who is your lot¹⁵⁵ is only your own precious teacher.¹⁵⁶

If you investigate your teacher's behavior with the impure mental vision of an ordinary person, it will be difficult to see that they have exhausted all flaws and completed all qualities and to regard them as noble.

Also, raise wholehearted trust by reflecting on the story of the elderly lady who was liberated on account of her devotion to a bit of dog tooth. However much your qualities of experience and realization gradually improve, so much will you remember your teacher's kindness and good qualities. When you actually accomplish realization, you will have the devotion to see your teacher as a real Buddha. An ordinary person's perception is under the influence of others. It can become happy or sad in an instant, and devotion can change into disbelief. {R 287.1}

Since this is the general nature of living beings, it can be difficult to place confidence in yourself. Whatever you experience and whatever you do during the day, maintain mindfulness and awareness so that no matter what you see or what you do, you never forget your teacher. In that way, neither the deity or lama in space before will feel embarrassed. {R 287.2} Your vajra brothers and sisters are your witnesses; don't embarrass them. And don't embarrass your own mind.

So long as you are steeped in a deep and urgent vigilance regarding these three, everything you do will certainly further merit and purification that aligns with your lama's instructions.

¹⁵⁵ *lha skal* “The deity or lama who is your lot, or your destiny (*skal*), sometimes translated as the deity who is your destiny. This is a deity or lama with whom you are connected due to your practice and your karma. The term *skal* or “lot” is also used when, for example, with two other hunters you kill a white boar, then divide it into three parts, the part that you get is your *skal*. (Lama Tenzin Samphel). In this case, the term seems not to refer to a special deity but either to your own teacher (Tsultrim Ngacupa). or, just possibly, to the circumstances of your spiritual circle in general. r

¹⁵⁶ {R 286.9} ‘*di kho na yin*. Gyurme Lodro Gyatso creatively glossed this in English as “You have no choice.” That is, once you take someone as your lama, your deity is that lama, whatever their behavior.

Embraced by the three noble principles, don't give in to ordinary perception for even an instant.

Practice guru yoga in the evening and do prayers for yourself and others such as *On a Lotus Flower in the Center of the Lake* and so forth, the *Prayer which Fulfills all Aspirations*, *The Pure land of the Three Kayas*, and the like. When you go to sleep, invite your teacher into the center of your heart and, imagining that the light of his body fills your entire body, focus your mind on his presence. Finally, as you are about to fall asleep, your body cannot contain the light,¹⁵⁷ which now expands to touch the environment and its inhabitants, then dissolves like salt into water and into you. You dissolve into your teacher, your teacher also vanishes into light which disappears into space, and you fall asleep in the uncontrived natural state.

When you wake up, without falling under the power of wild or scattered thoughts, pray to recall your teacher and again remain in an unaltered state. {R 288.1} If you practice this way, you will perceive luminosity during sleep and recognize dreams. {R 288.2} At dawn, sit up in your bed immediately and, sitting up straight, exhale the stale breath, remove the sullyng factors of sleep and dullness, and relax. To purify impure perception, imagine the environment and the beings who are its essence as the Glorious Copper-Colored Mountain with vivid forms of beings inseparable from the lama, dakas and dakinis resounding small *damaru* drums. Imagining that the sound of proclaiming the vowels and consonants awakens all beings from the sleep of ignorance. Follow the liturgy in chanting the ritual of the speech blessing, reciting the vowels, consonants and essence of causation mantra at least seven times, practicing as it has been explained. {R 288.7}

Anyone whose devotion and commitments are completely pure and who completes the path

¹⁵⁷ The light floods your body and dissolves it, so there is nothing to keep the light from expanding out continuously. (Lama Tenzin Samphel),

through guru yoga, even without doing the main practice, will be reborn in the Glorious Mountain of the South Western Continent. In that pure buddhafield they will travel, even outpacing the speeding processions of the sun and moon, through the path of the four awareness holder levels and reach the level of Samantabhadra. {R 288!2}

When divided into sessions, the mantra recitation of guru yoga can be completed in six months or so. In any case it is of utmost importance that the mantra be recited ten million times.

Some people think that these foundational practices are not very important and, filled with high hopes after hearing how profound the teachings of the main practice are, don't take the time to practice the foundation properly. But to imagine that you can do creation and completion stage practices without going right through to the end of the foundational practices makes no sense whatsoever. They will break their commitments or become coldly intractable¹⁵⁸ practitioners. Even if some small momentary signs of "warmth" occur, they are unstable, like a building without foundations. {R 289.7}

If you train in the foundational instructions as if you are simply doing forced service while foolishly disregarding the accumulations and purifications of the foundations thinking that they aren't necessary when doing the main practice, you are like someone lacking any travel provisions yet wanting to make it to India or China. Once you have all the factors sufficient for the path, you should endeavor to progress in the foundational practices.

If you give up the foundations, the basis of the path, you cut off the very root of Dharma. Always keep trying until you arouse genuine conviction in the preliminary practices. Concentrate particularly on guru yoga, the entrance-way for blessings, and make it the very foundation of your practice. That is the essential point.

¹⁵⁸ *chos dred*

This concludes the progressive stages of instructions on guru yoga, the means to receive blessings for directly awakening the wisdom of realization in one's being. {R 289!1}