

COMMENTARIES  
ON THE PRACTICE OF  
VAJRASATTVA

BY  
VENERABLE GYATRUL RINPOCHE  
AND  
TRINLEY NORBU RINPOCHE



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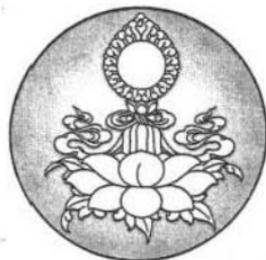
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These oral commentaries have been prepared by the Mirror of Wisdom Publications staff. We sincerely regret any mistakes we may have made in preparing them. We dedicate the merit of this publication to the health and long life of the spiritual teachers, to the propagation of the Dharma in the world, and to the happiness, well-being, and enlightenment of all beings.

*May complete auspiciousness prevail!*

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## THE MEDITATION AND PRACTICE OF VAJRASATTVA

An Oral Commentary Given by  
The Venerable Gyatrul Rinpoche  
December 1978

One reason for our deluded state—you can call it ignorance or that we just do not understand much of what is really occurring—is due to the two obscurations, which are like veils over our pure awareness. There are two levels of these veils or obscurations, the gross obscurations and the subtle obscurations. At the present time, we are still on the level of the gross obscurations. Why is that? It is because we have always accumulated non-virtue. We have accumulated so much non-virtue that we are obscured in a very gross way. Moreover, we are also obscured in a subtle way, and since, we have not removed the gross and subtle obscurations, we still have them both.

It is like having a sink full of very dirty dishes, which have been unwashed for several days. So, how difficult is it to wash these dirty dishes after they have been sitting for some time? Similarly, for many lifetimes we have not purified our negative accumulations—our negative karma—so it becomes more and more difficult to purify the obscurations or to clear away the veil. From the moment of birth in

this world and especially when a child becomes about four years old, one might think that what the child does is due to his knowledge of virtue and non-virtue. But, this is wrong. He does not even know the relationship between the two. What does he have? He has mental obscurations—these impressions which obscure the pure awareness. This is an instinct from past accumulations. The obscurations just grow up with the being, and by the age that we are and into later years, it becomes more and more difficult to clear away the obscurations. Therefore, we are like this sink of dirty dishes, which has not been cleaned for a long time. The stench is so wretched that we cannot even stay in the house; we have to leave. This is the way we are.

How possible is it to clean and scour in just one second all of the smell in the house, if it has been left dirty for so long? It is not possible to do it very quickly. We must do it, step by step, using different methods and different types of cleaners. The buddhas and bodhisattvas taught many different methods to purify these obscurations. Amongst all of these methods that were taught, the most profound, excellent and supreme method is the visualization and meditation upon Lama Vajrasattva (Dorje Sempa) which is the method used in the secret Vajrayana. With this, one can, in a very profound way, purify every inkling of delusion and obscuration. These can be severed from the root, and, in fact, in a very short time.

When you rely upon Vajrasattva for purifi-

cation, you yourself must effect the purification through relying upon him. You must also effect the four remedial powers, which are put into effect at the time of the visualization and meditation. There are four remedial powers. *The power of refuge*: In all of the teachings on refuge, bardo and kye rim—in the many teachings we have been given—there have been various visualizations of different buddhas and bodhisattvas, lineage trees and so forth. These are all objects of refuge to rely upon. This is the power of refuge, the object of visualization, the refuge object. *The power of strong repentance*: Repentance in this context is not a chastising of oneself, but rather, recognizing one's negativities and feeling regret or remorse—but in a positive way. One simply recognizes. Thus, this is the power of recognition as well as repentance. *The power of making the strong vow and the power of the antidote*, which is following through with the vow.

As I go through the practice—how to visualize and effect this practice—these four powers will fall into place. This Vajrasattva practice, which is from Longchenpa, begins with the sounding of the syllable *AH*. As you say the syllable *AH*, it should bring to mind the Dharmadhatu, the sphere of ultimate truth, which is unborn. It is from within this sphere of ultimate truth that one practices the visualization. So, first one sounds the syllable *AH* and realizes that, from within this, you are then sitting as a meditator in your ordinary form.

Upon the crown of your head as you sit as

the meditator, there arises a white lotus flower which has one thousand petals and is about the length of an arrow above your crown. Some might wonder, 'Why does this white lotus flower appear and why does it have one thousand petals?' The reason that it appears upon the crown of your head is because the lotus is something which has grown from the mud, and it is unstained. So it is that we have been born in samsara, yet we can be without stain—just as the lotus is brilliantly white. The fact that it has one thousand petals is because in this particular aeon of time, there will be one thousand buddhas who come to teach. Sakyamuni Buddha was the fourth. Resting just on top of the one thousand petaled lotus is a white, full moon disc, which is flat and very brilliant.

The fact that the sphere of ultimate truth, the Dharmadhatu, and your own pure awareness are inseparable, are one in nature, is represented by the syllable *HUNG* (  ), which appears on top of this moon disc. It is standing upright, and is very brilliantly white. There is light blazing out from it. Instantaneously, the *HUNG* transforms into the actual nature of all the buddhas condensed together. This nature is your own root guru. Your own root guru, the actual nature of all of the buddhas, is in the disposition of the Lama Vajrasattva. He is to be visualized as Lama Vajrasattva even though in actual nature Vajrasattva is your root guru. Here Vajrasattva appears as the transformation of the syllable *HUNG*.

Vajrasattva is white in color—so brilliantly

white that his body is like one hundred thousand suns blazing forth. He has one face and two hands. He possesses all of the ornaments and garments of the Sambhogakaya Buddha, the illusory being. There are thirteen ornaments altogether. Concerning these thirteen adornments of the Sambhogakaya Buddha, there are five silken garments and eight jewels.

The first of the five silken garments is the veil, which hangs down from the crown. The second is the upper robe. The third is a longer veil—like a long, flowing scarf. The fourth is the wrap around the center. The fifth is the lower robe. Of the eight jewels the first is the crest ornament. The second are the earrings, counted as one. Third, is the necklace; fourth are the two upper arm ornaments, counted as one. Fifth, are the two longer garland necklaces. One of them hangs way down and the other to about where the breasts are. Sixth, are the two bangle bracelets. Seventh, are the rings on the hands; and eighth, are the two anklets—thus, the eight jewels.

Vajrasattva holds a five-pointed vajra in a mudra at his heart. In his left hand, in another mudra, he holds a bell at the point where is hip and abdomen meet. Both of his feet and legs are in the full lotus posture. He is embracing his consort, Nyema Karmo. Embracing Vajrasattva's neck with her right arm, her right hand holds a curved vajra knife. In her left hand, she holds a skullcup filled with amrita, which she is offering to his mouth.

Both of these beings, Vajrasattva and his

consort, are naturally without any true existence. Although they appear upon the crown of your head and you can visualize them very clearly there, they are like the reflection of the moon in water. They are really illusory in nature. However, just as the reflection of the moon in water is clear, they, too, should be that clear in your visualization—absolutely precise. Again, they are the length of an arrow above the crown of your head, and they face outward—not downward or backwards—but facing outward just as you are.

As you visualize Vajrasattva clearly, make the prayer to that you will take refuge in him from this very moment until total enlightenment is realized. To further effect the power of refuge, you request, as you take refuge in him, that he bestow upon you and all sentient beings the purification of all of your non-virtuous accumulations, obscurations and delusions accumulated from past lifetimes and this present lifetime, as well as all of the instincts of these accumulations. Thus, you request him to effect the purification. Since all living beings in the six realms of transmigratory existence experience the particular suffering of each specific realm, you pray that Vajrasattva will effect the purification and place each and every being in the state of total realization. By praying so fervently to him you are effecting both aspects of bodhicitta—the aspirational and the engaging bodhicitta. Thus, you are accomplishing your wish in the prayer because you are praying in such a fervent way. You pray to Vajrasattva that you will be able to attain the same realization that

he has achieved and that all sentient beings will also have this realization. That is the power of refuge.

Any images or object of refuge can also be an object to rely upon for the purification of negativities, whether it is a statue, a stupa, a thangka or a lama. With all of these different objects and images one might think, 'Well, what is all of this?' It might look like Halloween with all of the different wrathful and peaceful images. But they are all just objects of refuge with which one is able purify negativities.

At this point be certain that Vajrasattva is able to perceive not only all of your past negativities but all those of other sentient beings. How does he perceive this? He perceives this with deep, loving kindness and compassion. His enlightened intention is the same as all the Enlightened Ones in that he has only the intention to grant you purification. When we speak of Chenrezig (Avalokitesvara) and in particular, the aspect of Chenrezig in which he has one thousand eyes, you might wonder why there are all of these eyes peering out. The eyes are just to demonstrate his compassion—they are the perception of compassion. This quality is unceasing and very, very great. Just because Chenrezig has one thousand eyes, you should not think that his compassion is greater than other buddhas, such as Sakyamuni who has only two eyes. That is not the point either. (Some of you may be trying to visualize with your eyes closed. But be careful; you might fall asleep!)

At this time, you feel certain that from many past lifetimes—countless past lifetimes—until the present moment, you have accumulated much negative karma, especially the root accumulations of the three doors: the three non-virtues of the body, the four of the speech and the three of the mind. In this way you have many, many countless negative obscurations as karmic impressions on your mind. Not just you alone, but similarly all living beings are in the same condition. These negativities are accumulated by way of the ten non-virtues and also the five heinous crimes, the four heavier accumulations and so forth.

The four heavier accumulations are: To place yourself on the same level as highly learned ones or those who are spiritually learned, when actually you have no realization at all; To take anything from someone who is a yogi, a practitioner; To have someone who is ordained prostrate to you, when you have taken no vows. (In Tibet, there are many cases of this because there were many kings and queens who sat on high thrones and had monks prostrate to them. But all of these kings and queens have fallen into the lower hell realms); To take any food from the place where someone is making a retreat because that person is there with a limited amount of food. If you take some of their food, they will not be able to continue their retreat for as long as they had planned. Thus, it is very negative to shorten someone's retreat for even one day.

There are more series of four accumulations of heavy, weighty karma. The second of

these series of four is even heavier: To lie about spiritual accomplishment, for instance, to swear to the Dharma or the Buddha that you had a certain vision or that you did this or that, when you actually did not; Causing a Shravaka Buddha, a getsul or gelong monk or nun or anyone who has full ordination to lose his or her vows; To lose your bodhicitta vows in any way; To break your Vajrayana words of honor in any way.

There are four others which are still heavier: To dishonor, cast blame upon or make lower any source of refuge through having become overpowered by strong ignorance; From having become overpowered by strong pride, to dishonor the quality of any spiritual scholar; By the power of strong jealousy, envy and/or paranoia, to say that the Dharma is untrue in any way. To say, for instance, that what the Buddha taught was untrue and so forth; Having become overpowered by strong tendencies of attraction and aversion, to be sectarian in any way or divisive concerning the Dharma or to try to obstruct anyone's practice of the Dharma.

Now, I hope you understand why I go on, almost every time, about the importance of not being sectarian, not having politics with the Dharma, not thinking that your tradition is better than other traditions or being divisive in any respect concerning any religious tradition. We are not talking about virtue here, we are talking about the most heavy accumulations of non-virtue that are possible. However, I did not say that you should run after every spiritual tradition; what-

ever you are practicing, follow that and do it well. But don't have this mind, which is poisonous, because if you are sectarian or if you are doing any of these heavy non-virtues, it really is rebirth in the lowest hell realm. Although I am a little bit ashamed to even talk about these things because I do not protect myself very well from them, I am trying to protect you because in one way you might think that I am your teacher. For that reason, I hope that this can give you some protection.

Finally, there is one more series of four very heavy accumulations of non-virtue. The first of these four is from amongst the five heinous crimes. The heaviest of these crimes to commit is to shed the blood of a buddha. These days you would not be able to shed the blood of the buddha, so this refers to shedding the blood of your root guru or any other spiritual teacher who is highly qualified. From amongst the ten non-virtues, the heaviest non-virtue to accumulate is to have wrong view. Thus, this is the second of these four because if you have wrong view then everything else is naturally accumulated. Where does wrong view come from? It comes from doubt, ego and stupidity. It also comes from particular desires. The third of these four is to discriminate against the Dharma which is actually equanimity. The fourth is to dishonor what is true or very pure—to debate upon a very pure thing like the Buddha or any of the Buddha's teachings. To try to pick apart his teachings or debate them when there is really no ground on which to debate at all. This can also be applied to

debating against or trying to dishonor any religious tradition because we do not have that kind of deep quality.

There are also the eight negativities. The first is to dishonor anyone who is a really firm practitioner. Second, to praise or honor someone who is very negative. Third to stop someone to from accumulating virtue. For instance, if someone is accumulating vast amounts of merit, to in any way cause them to stop or to break into this accumulation is the third negativity. To confuse someone who has a pure mind of faith; to cause them to have doubt, to plant doubt in their mind-stream. Fifth, to abandon your pure spiritual master. How would this be done? You could do this just by saying, 'Oh, he is no good.' This would also apply to the yidam, the meditational deity. You might say, 'This yidam is no good because I have gotten sick and many obstacles are arising.' Thus, to just forget about the yidam altogether would be the fifth negativity. To reject the sangha, which means anyone with whom you have received many teachings or empowerments. Seventh, to begin taking an empowerment and then to leave in the beginning or in the middle of it—to walk out of the mandala. Or, if you are listening to a Dharma teaching, to get up and walk out before the teaching is completed. Also, concerning walking out of the mandala at the inappropriate time, this also applies to getting up and walking out in the middle of a puja--the pujas done in honor of the tenth and twenty-fifth days of the Tibetan month, Guru Rinpoche and dakini

days respectively—just because you thought it was too noisy or something. Eighth, is to be someone who is without shame or who is unable to be shamed; to be prideful and unmindful. Concerning all of these ways to accumulate heavy non-virtue, I have only taught on some but not all.

At this point in the visualization, you should try to recollect all of the non-virtues which you have, in fact, accumulated. Even if you cannot remember them all in detail, you should be certain that most probably you have accumulated all of them, not just in this lifetime, but in past lifetimes, which you are unable to remember. At least, you can be certain that you *have* accumulated non-virtue. Then, you feel deep remorse because of the results that you experience from the accumulation; you feel very regretful and very ashamed. In fact, you do not keep anything secret. What you can remember, you definitely expose and reveal and recollect without hiding anything. You beseech Vajrasattva to have a mind of very great compassion—not just a little compassion, but a vast amount of compassion—so that he will be able to bestow this compassion upon you. When you beseech Vajrasattva, it is like screaming, ‘Please help me!’ but not with the mouth, not with your voice.

This, then, effects the second power, which is the power of strong recollection and remorse. Feel that definitely, for countless past lifetimes, you have accumulated these non-virtues and that the kindness of Vajrasattva is such that he is a source of refuge. He is one who will kindly help

you to purify all of these negative accumulations. At this point in the visualization, you feel that now you understand the difference between virtuous and non-virtuous accumulations. Since you do, in fact, comprehend at this moment the difference between virtue and non-virtue, because you have clearly recollected the non-virtues and you have seen the results that they bring, you make the resolution that even at the cost of your life, you will no longer accumulate these same non-virtues again. This affects the power of the strong vow to never again accumulate non-virtuous deeds.

At this point, after you have made the strong vow, you visualize in the hearts of Vajrasattva and his consort, since their hearts are in union, that there appears a moon disc, white in color. It is very, very tiny like a mustard seed split in half. Standing upright on top of it is the tiny syllable *HUNG*, white in color, about the size and width of one hair. Then, there springs forth around the edge of the moon disc the One Hundred-Syllable mantra of Vajrasattva. Beginning with the *OM* each syllable is present and ever so tiny. The syllables back up counter-clockwise behind the *OM*, encircling the *HUNG* in the middle. They do not touch one another. The mantra circles clockwise. The syllable *OM* is the leader and the rest of the mantra is backed up behind the *OM*; thus, circling clockwise.

You begin reciting the mantra as soon as you have lined up the visualization. From your recitation of the mantra, the mantra in Vajrasat-

tva's heart is set into motion. You should feel that Vajrasattva and his consort become extremely pleased and feel great bliss from the sound of your recitation of the mantra. In this respect, the mantra in their heart begins to rotate very evenly and beautifully; there is much bliss. From each syllable in the mantra in the yab-yum's heart and also from the syllable *HUNG*, dutsi or amrita begins to drip down as the mantra continues to revolve due to your recitation. This nectar drips down and begins to fill up the lower part of their bodies. This nectar is the nectar of the union of intrinsic awareness and great bliss. As it fills the bodies of Vajrasattva and his consort, it begins to drip out of the place where they are in union. It comes from this opening down to the crown of your head, entering your head at the opening of the crown chakra. You and all living beings in the six realms of cyclic existence—the desire, form and formless realms—should be visualized as receiving this nectar.

As the nectar begins to enter you and other sentient beings, it naturally purifies all delusions and obscurations. All sufferings exit your being. All sickness, disease and negativity, also, exit your body when the nectar enters. Although there are many things that could be described here because of the many traditions for this teaching, it is sufficient to have a sense of certainty that all obscurations and states of suffering of yourself and all other beings are purified as the nectar enters your bodies. Continue to beseech and pray to Vajrasattva for purification with a pure mind and con-

tinue to recite the One Hundred-Syllable mantra. Continue to visualize the nectar entering into and purifying your body. The reliance upon Vajrasattva, the recitation of the mantra and, in fact, all of the aspects of the practice, complete the fourth power, which is the power of the antidote.

As you continue to recite the mantra, you should feel, that the nectar has entered every one of your pores and those of every other living being. There is a sense of great bliss. Innerly and outerly, you are very clear and pure like a crystal. A great light begins to radiate from your body. As you become very clear and pure in this respect, begin to visualize the central energy channel, which runs straight up the center of your body in front of the spinal cord from the crown to the base of the abdomen. Resting on the central energy channel, which is called *uma*, are the four chakras, the vein centers. Starting from the bottom up, the first network of energy channels is the navel chakra; it is called the *manifestation chakra*. It is composed of sixty-four arteries, which branch upward.

The second chakra is at the heart, and it is called the *chakra of ultimate truth*. There are eight great arteries which make up this chakra, and it faces downward like an umbrella. The third is at the throat, and there are sixteen veins, which make up this chakra. It is called the *utilization chakra* and faces upward. The fourth chakra on the crown faces downward like an umbrella, and there are thirty-two arteries. It is the *chakra of great bliss*.

Clearly visualize the central energy channel and the four chakras as the nectar continues to flow in through the crown of your head. You are now receiving the four empowerments. As the nectar enters your crown, you should have a sensation similar to milk being poured into a very clear glass. The nectar is white, and it fills your being, which is now very clear like crystal. As you have the certainty of the nectar filling your being from the crown down, you receive the vase initiation. Thus, as the nectar permeates the crown chakra, this is the vase initiation. As it permeates the throat chakra, you receive the speech initiation. As it permeates the heart chakra, you receive the wisdom initiation. As the nectar permeates the navel chakra, you receive the long-life initiation, which is the eternal life empowerment. When this is effected, your entire being is filled with the nectar, and you have received all four empowerments. When you receive the four empowerments, you have naturally purified the four obscurations.

I said, previously, that there are two obscurations; now I am saying that there are four. The first of these four is karmic obscuration. The second is deluded obscuration. The third is subtle obscuration. The fourth is habitual obscuration. As you purify karmic obscurations, you receive a very joyful experience as the crown chakra is permeated. You purify deluded obscurations as the throat chakra is permeated, and you receive supreme joy. As the heart chakra is permeated and subtle obscurations are cleared away and purified,

you receive particular bliss. As the navel chakra is permeated with nectar, the habitual obscurations are purified, and you receive spontaneous bliss and joy. These four types of joy and bliss are also termed the four types of intrinsic awareness.

The experience in the crown chakra can grant the Nirmanakaya experience or the manifestation being. The experience in the throat chakra will give one the Sambhogakaya realization. In the heart chakra, it is the Dharmakaya realization. In the navel chakra, it is the Svabhavakaya realization. It is not sufficient to just think, 'Well, maybe this is so,' as you effect the practice. Rather, you should have a great sense of certainty that you have definitely received these empowerments.

Following this sense of great certainty, you again beseech Vajrasattva and his consort, Nyema Karmo. Both are very, very pleased and satisfied. The reason they are pleased is because you and all sentient beings have just acquired all of the enlightened qualities. All of your obscurations have been sufficiently confessed and purified. You also feel that Vajrasattva really tells you that all of your obscurations have been totally purified.

After this, Vajrasattva and his consort melt into light and dissolve into you. You should then generate yourself as Vajrasattva. Also, all sentient beings spontaneously become Vajrasattva. As you visualize yourself and all other beings as Vajrasattva, be sure that they appear as illusory forms, like reflections of the moon in water. Now, that you are Vajrasattva, you have a tiny moon

disc in your heart. On top of this white moon disc in the center is the seed syllable *HUNG*, which is blue in color. Directly in front of this seed syllable *HUNG*, which is standing up in the center of the moon disc, is the seed syllable *OM*, which is white. The *OM* is in the eastern direction. In the southern direction, which is to the right of the *OM*, there appears the seed syllables *BENZAR* or *VAJRA*, which are yellow. Behind the *HUNG* to the back in the west, there appears the syllable *SA*, which is red. In the north, to the left of the *OM*, there appears the syllable *TVA*, which is green. These syllables, *OM BENZAR SATTVA*, are all facing towards the *HUNG* in the center of the moon disc.

Then, you start reciting the mantra *OM BENZAR SATTVA HUNG* as many times as you can. As you recite the mantra, from the seed syllables in your heart on this tiny moon disc, the five colors—blue from the *HUNG*; white from the *OM*; yellow from the *BENZAR*; red from the *SA*; and green from the *TVA*—radiate forth. On the tips of these rays of five colors, there appear offering goddesses or deities holding various offering materials. They are offering to you and to all sentient beings. The symbols they are offering are especially the eight auspicious symbols and the seven precious signs. These offering goddesses are now countless in number because the rays of light radiating forth from your heart and from the hearts of all beings as *Vajrasattva* are countless. All of these offering materials are offered to the many countless *Vajrasattvas* and to the buddhas and

bodhisattvas of the ten directions.

You should feel after a certain point that the offerings are totally accepted by the buddhas and bodhisattvas. As the offerings are received with delight, you spontaneously accumulate the two kinds of merit. In this accumulation, the rays of five colors come back and condense and dissolve into you. With these rays of light, you receive the spiritual transmission, which dissolves into your heart. This transmission is all the common and extra-ordinary spiritual attainments, which dissolve into you. For the auspicious omen of your own realization of the Dharmakaya, you must effect this aspect of the visualization. From the five syllables, multitudinous colors of light are extended to you and to all sentient beings and purify your defilements. You should feel that absolutely all obscurations, sufferings and habitual instincts are purified as this light penetrates into each and every living being.

The external world then spontaneously turns into the celestial abode of Vajrasattva, the enlightened realm. All living beings in this external world are Vajrasattva, enlightened ones. All beings are reciting the mantra, *OM BENZAR SAT-TVA HUNG*, This aspect of the visualization is effected for the omen that all other beings realize the form kaya. The method used in the latter part of this visualization, when one visualizes for the sake of one's own Dharmakaya realization and for the sake of the form kaya realization of all other beings, is on the level of the Vajrayana—the most profound method with which to accumulate the

two kinds of merit. In the other vehicles of Buddhism, the Hinayana and the Mahayana, many, many kalpas of time are required before one is able to purify obscurations. If we really understand the Vajrayana and practice it very well, it is possible in one instant to purify all obscurations through this practice. If you are really able to effectively perform the visualization and purify, you will be able to help other beings very directly; you will have the power to really help other beings.

After you have recited *OM BENZAR SAT-TVA HUNG* and visualized in this way for some time, then dissolve the visualization by imagining that the external world, which is the enlightened realm of Vajrasattva, now dissolves into all of the beings who are Vajrasattva. All of these living beings who are Vajrasattva dissolve into you as Vajrasattva. Your being then dissolves into light which dissolves into the *OM* in your heart. The letter *OM* dissolves into the seed syllable *BENZAR*; *BENZAR* dissolves into *SA*; *SA* dissolves into *TVA*; *TVA* dissolves into *HUNG*. The syllable *HUNG* dissolves beginning with the hook on the bottom, which dissolves into the *HA*. The *HA* dissolves into the little new moon sliver which dissolves into the tige drop, the circle on top of the crescent moon. This tige drop dissolves into the squiggle at the top. Then the squiggle dissolves. Now, rest in a very positive state of mind concerning non-conceptualization; this is very good. You should rest that way for as long as you can. As soon as a thought occurs to you, instantly regener-

ate yourself as Vajrasattva and dedicate the merit.

If you want to practice Vajrasattva, then please practice it in this way. Now, you understand Dorje Sempa's qualities. I say everyday, 'Chant Dorje Sempa; go ahead with Dorje Sempa; go ahead with Dorje Sempa.' Why? This is what I have just explained.

### *Questions and Answers*

Q: At the beginning, say for the first time that I visualize Dorje Sempa above my head, how big should this visualization be?

A: Whatever you visualize. Fill up the sky if you can, or maybe very tiny—whatever you can, go that way.

Q: What is this state of non-conceptualization when you are resting?

A: It is the dzog rim aspect of kye rim. It is just resting in the realization of your own pure awareness, resting on that realization.

Q: What is the relationship between the consort and Vajrasattva? Is she just a decoration tacked on? Are they equal or does she have a thing going around in her heart loop too? I have trouble trying to figure out the relationship.

A: They are probably boyfriend and girlfriend,

aren't they? It is the union of skillful means and pure wisdom, the union of ultimate truth and pure wisdom.

Q: Is she like a female aspect of him?

A: They are both principles of enlightened awareness. The male principle—the yab—is the method, the skillful means, which is half of the aspect. The other half of the aspect is wisdom—the female principle. There are other ways to look at it if you do not understand it in that way. For instance, the method represents compassion and the wisdom represents emptiness.

Q: What I meant was that sometimes you see Vajrasattva by himself and sometimes you see him with a consort. When he is by himself, is the consort considered to be there too?

A: When he is alone, the female principle is represented by the bell he holds. Or, when he is alone, you could think that his actual being represents the male principle and his mind, his pure awareness, the actual nature of his mind, which is within his being, represents the female principle.

Q: How can a person directly help other people by practicing this?

A: Except for the visualization that you are helping them you are really not helping them.

Q: Just in the visualization you help other people?

A: Yes.

Q: What is the significance of the eight jewels?

A: They represent different qualities of enlightenment. For example, the head crown has five jewels which represent the five Buddha families. The five silken garments represent the five intrinsic awarenesses. However, there are many different meanings. All of it has meaning; it is not like us who just put our clothes together.

Q: Can you tell me the meaning of the jewels around the ankles?

A: The bracelets and anklets represent the four immeasurables, which have meaning in themselves. The four immeasurables are the hook, the handcuff, the lasso and the bell. (But don't think of the police!)

Q: In the original visualization when we are in our own ordinary form and we visualize Dorje Sempa above, does the surrounding space have any particular color? Should we visualize the surrounding space as being blue like the sky or without any color, or how?

A: Just do what you do naturally.

Q: Since I do not know Tibetan yet, I cannot imagine the mantra circling or even the seed syllables. Does this mean that the power of the visualization of the practice is lessened?

A: Whatever you can visualize now, do it. Later you can change it. But don't use your lack of knowledge as an excuse for not practicing—chanting is important. These are the six syllables in Tibetan (*OM BENZAR SATTVA HUNG*):

ཨོཾ་བཙུན་སའ་ཐཱ་བ་ཧུཎ་ཀློང་།

Q: Is there any movement in the visualization during the recitation of the mantra? Are they (the deities) sort of swaying and smiling? That is, are Dorje Sempa and Nyema Karmo rigid and still in one position?

A: Yes they are in one position, of course. They are still because they represent the sphere of ultimate truth; and they are, therefore, very still.

Q: But not rigid?

A: No, the illusory body is not at all like our flesh and blood body. Don't meditate in that way. That is wrong. If you do, you will have a big problem.

Q: In the past, with various visualizations, you said that, if one could not get all the details, the intention was enough.

A: Yes, therefore, I said don't use an excuse about not doing the visualization. Of course, you have to remember. Read the notes again; listen to the tapes.

*A DAILY YOGIC METHOD FOR ACCOMPLISHMENT OF LAMA DORJE SEMPA THE VAJRA WARRIOR THAT BRINGS TOGETHER THE PITH OF THE PROFOUND PATH*

*According to the New Treasure of  
HIS HOLINESS DUDJOM RINPOCHE  
JIGDREL YESHE DORJE*

*Oral Instructions given November 1982 by  
VENERABLE GYATRUL RINPOCHE*

This is the commentary that has been specifically written for the practice. The root practice is from His Holiness and the commentary is from the Orgyen Mindroling lineage. The great Mahasiddha, Lochen Dharma Shri, Lochen Pandita, wrote this commentary. Therefore, it is a mixture of both the treasures of His Holiness and the Orgyen Mindroling lineage.

It is said there are a hundred types of deities, but there can be as many as one thousand. Vajrasattva is the head of all those families. He is the upholder of enlightened body, speech, mind, pure qualities and activities. For the five Buddha families and the related deities, he is the holder of the lineage. After receiving the empowerment, one then must receive the commentary in order to know how to do the practice. That is explained, quite extensively here, through commentary on the visu-

alization found in the sadhana.

First of all, one must receive empowerment, and, then, become a stable practitioner, beginning by holding the words of honor perfectly and having an unfailing desire to obtain, in this life, the state of perfect primordial awareness. That is done through perseverance of body, speech and mind and whatever else is necessary to obtain that state.

The practice, or sadhana, has three parts. The first part is the preliminaries, the ngöndro; the second is the actual practice, and the third is the dedication. For the ngöndro, one should spend time reflecting on the endless state of cyclic existence. This is done by the Four Reflections, the common preliminaries: precious human rebirth, impermanence, cause and result and suffering in cyclic existence. They should be contemplated deeply at the beginning of this practice. You should feel that you have tamed whatever has not been tamed in your mind about those thoughts. If renunciation automatically arises, there will not be obstacles about these thoughts, doing this practice will not be difficult and it will be without obstacles. But that only comes if renunciation spontaneously arises from within. You will not get the result from the practice that you should, unless renunciation is strong from within. It isn't that you cause yourself to think about it, but rather it comes from within, like a mother who watched her only child burn in a fire; she constantly remembers that in her mind.

Having a strong renunciation that is spon-

taneously born, according to the practice is followed by refuge, which is considered the root of Dharma. It is taken in the Three Precious Jewels. This is done with bodhicitta, the root of Mahayana. Bodhicitta is born by visualizing all living beings in your mind and feeling love and compassion for them. With the same intention as the mother watching her child burn with her hands tied, you look upon all living beings, in their suffering, with love and compassion. You desire to do the practice to be of benefit to them all.

The next practice is that of Vajrasattva, the practice of purifying afflictions and obstructions, which is done by reciting the One Hundred-Syllable mantra. Following that is the practice of accumulating merit, the mandala offering and then the practice, which is the root of blessings, guru yoga. These five are the uncommon preliminaries.

Having completed these two aspects of the preliminaries, common and uncommon, you meet with the actual practice, the sadhana of kye rim or generation stage practice, which culminates in the recitation of the mantra. The completion stage practice follows. These comprise the three stages.

The actual practice, kye rim, has three subdivisions: the mudra of the body in the generation stage, the commentary on the recitation of mantra and the commentary on the clear light mind, which is the completion aspect of the practice.

The mudra of the body includes meditating on the wheel of protection, generating the mandala and deities, the invocation of the primor-

dial wisdom deities and the dissolution into the samaya deities.

Generally, in the generation stage, kye rim, there are four ways to generate the deity in order to block the four doors to rebirth in cyclic existence (womb, egg, heat and moisture, and spontaneous conception). There are also the three states of meditative absorption which automatically occur when you think of yourself as the deity. It is important to be aware of these three parts prior to and while you are visualizing yourself as the deity. After you have created the wheel of protection, generated the mandala and the deity inside the mandala, the meditational being or damtsig sempa, you invoke the primordial wisdom being, the yeshe sempa, which is the nature of the deity. This primordial wisdom being then dissolves into the visualization, and the two become nondual. The sadhana contains the specific instructions. Whether it is an extensive sadhana or a brief version or whether the deity belongs to the class of peaceful, expansive, powerful or wrathful, these stages will always be there.

### THE EXPLANATION ON THE PREPARATION FOR PRACTICE

As you recite the first line, '*chog chu'i ...*' visualize, from the ten directions, all objects of refuge coming and appearing in the form of Vajrasattva. You then cross your hands and snap your

fingers, which indicates that they are there. You are now aware of all living beings, their suffering, their need to be liberated and their object of refuge, Vajrasattva. Whether you visualize Vajrasattva in the ten directions or in only one direction, it doesn't matter, as long as you know that Vajrasattva is there.

*Namo* means homage. Prostrate to the object of refuge, Vajrasattva, saying, "To you, the head of all the Buddha families, I go for refuge continually. Of all objects of refuge, you are my root source. From this moment, until I am enlightened, I will take refuge in you". The second two verses are generating bodhicitta. You recite, "For the benefit of others, I will practice this sadhana with great perseverance, until the depths of this ocean of suffering are emptied." This can be said three times or one hundred times. The main reason that the verses are repeated three times is symbolic. You can say it as many times, as you need, in order to really understand what you are saying. It can be one time, three times, or many times.

The Seven Branch Prayer is next. When you have finished this prayer of offering for accumulating merit, the objects of refuge dissolve into you. With the words *Benzar Mu*, you should feel the deities dissolve into you and that you receive the blessings of body, speech and mind.

Next, visualize yourself as a wrathful Vajra Heruka, with one face, two arms and three eyes. The color is not specific in this sadhana, so it can be any of the colors of the rainbow. The

main point is that, when tiny Herukas proceed forth, duality is annihilated, particularly the belief in a form and a formless enemy, obstructing forces. The actual form and formless obstructing enemies are expelled into the sphere of truth. Our main enemy is the dualistic mind—believing in the true existence of self and the true existence of the self that perceives it. As you recite the mantra, you feel, depending on your scope of awareness, that you have sent the enemies or obstructing forces, into the field of truth or to the other side of the ocean or wherever is comfortable for you.

With the next mantra '*Benzar Jnana Raksha Hum*', you visualize the wheel of protection, which is immediately established after you have expelled the unwanted forces. Imagine that you are surrounded by a fence of vajras, including the ground and roof, so that you are surrounded as though in an egg. The vajras are meshed together; to the exterior of that is the wisdom fire. All wheels of protection are this way.

Inside of this wheel, there are many things that you will want to use as offerings. The inside is empty, until you create something to be offered, and those offerings must be blessed. At this point, you offer your offerings on your altar, the usual offering to the five senses, including the vajra and bell, because they are also objects of offering. While saying the mantra, also imagine the inner offerings multiply so that all these offerings become exhaustless, like clouds of Kuntuzangpo's offerings. This includes the offering of shalsey, which symbolizes imagined offerings. The shal-

sey, the food tormā, is also celestial food. When doing this practice, it is important to know that there are outer, inner and secret offerings.

### *ACTUAL PRACTICE*

There are two parts of the actual practice: the yoga of equipoise, remaining in the sitting position and the yoga of post meditational practice, arising from the sitting position.

The first, the yoga of equipoise has three parts: the physical mudra of the body; the yoga of speech, mantra; the yoga of the clear light nature of the mind.

There are five subdivisions in the first part: the three meditative absorptions; generation of the mandala; invocation and stabilization; prostration, praise and offering; visualization upon each characteristic of the deity.

The first of these five is the three meditative absorptions. The first absorption is on the nature of reality. The practice must be done to cleanse an object or to purify something. The time in existence or samsara that is being cleansed by doing the meditative absorption on the nature of reality is the point of dissolution—death and the entrance of the mind into blankness and confusion, like blacking out. If we don't prepare with this practice, we will die in a normal way, with the stages of dissolution, and we will be ignorant

when we enter the bardo. By doing this practice and cleansing this, the mind goes into the clear light of the Dharmakaya. This can also be practiced in the dream state, by falling asleep with awareness, instead of falling into a dream, which is likened to the time of death. The main point is, if you can perceive the nature of reality as it is, you will naturally see it at the time of death, as well as the nature of samsara. The nature of that awareness is free from the four extreme views and the eight limitations. The result of purifying that moment is to become a buddha in the Dharmakaya realization, free from the four extremes and eight limitations. The four extreme views are eternalism, nihilism, neither and both.

If you haven't successfully cleansed the habit of misunderstanding the moment of death, the conscious awakens from the faint as a mental body, with the awareness of itself, which means there is appearance. This is the second meditative absorption upon the nature of all appearances. At the moment of death, the consciousness faints, which is the Dharmakaya. If you have practiced and recognize this, that is when you become enlightened. If you weren't able to recognize this highest way, then appearances occur. The consciousness wakes from the faint as an illusory body in the bardo. As such, there are two places that this body cannot go; the first being the womb of its future mother and the second, into the seat of the vajra, which means, it cannot become enlightened at that moment. It must travel in the bardo of intrinsic reality for a certain period of

time. It, then, has all the phenomenal experiences of the peaceful and wrathful deities, and so on. If the practice for the second meditative absorption is done well, this removes further time for traveling in the bardo. If the habits are not cleansed, the consciousness is a mental body, traveling through the bardo accumulating causes for its future birth in one of the six realms. The result of perfecting the absorption on all appearances, cleansing those habits, is to be aware of oneself as the Sambhogakaya, or the complete enjoyment body, with all of the attributes and endowments.

The third absorption is on the primary cause. It relates to and cleanses the point where the mental body, in the bardo, is about to become conceived through one of the four ways. For the first two absorptions, the nature as it is, is the wisdom of knowing the nature of reality, the feminine aspect. The phenomena, or all appearances arising from that, is compassion, the male principle. The union of these two is the primary cause. To see them together simultaneously produces the seed syllable, the form from which the deity is born. The nature of reality and the display of appearance produce, from compassion, the union. These are the three absorptions and, in the kye rim, it is the key to the entire practice. Without knowing this, going on and practicing is useless.

Most of the sadhanas begin with the mantra, *Om Maha Sunyata...*, to dissolve everything into sunyata and from emptiness, I appear. Everyone knows the mantra, but few understand what it is about. Everything absorbs back into its

nature, like the waves going back into the ocean. They don't go back to a mountain. Your body, your ego and the whole thing, goes back to its mother. Wherever it came from, it is going back to its original nature. Just as we were created in an order, with the elements, we dissolve in the same order. Even the subtle aspects of it are the same. When people who don't know about Dharma die, it is death. But if you know the practice, there is no such thing as dying. If you know your nature now, you will see your nature in any situation. You will think of your elements as the five Buddhas and the five Consorts. The eight branches of consciousness are the eight bodhi-sattvas. The nature of your consciousness is the nature as it is and the body is the form of the main deity. You, as the main deity, are the nature of the mind as it is—all pervasive; the deities surrounding you are the eight consciousnesses, which we have on the conventional plane. They are your assembly. They emanate from you and are absorbed into you.

The meditative absorption on the primary cause is the joining of the union of emptiness and all appearances, or compassion. This is called *rigpa*, pure awareness. Thus, *rigpa* is the appearance of the white letter *HUNG* ( ཨུཾ ). Meditating upon *HUNG* is bliss, clarity and emptiness—the nature of the mind, taking this form of the white *HUNG*. This is a very important point and should be done with complete and total concentration. Whether your eyes are open or closed, your mind should obtain clarity of itself as the

white letter *HUNG*. There should be no awareness of yourself. The *HUNG* is your own pure awareness. Only then do you move on to the next point of the practice. This part of the meditation cleanses the moment of birth—just as the consciousness is about to enter the seed and/or egg of our future mother and father, as though it were being pulled by a magnet. By cleansing that tendency to be so compulsive, from the Sambhogakaya, one is able to emanate as the Nirmanakaya for the sake of taming the minds of those whose minds, are difficult to tame. This is the ability to emanate as one of the four types of activity: peaceful, expansive (enriching), powerful or wrathful, as a tulku (Nirmanakaya) to benefit beings. These are the four miraculous activities.

To explain it again, the moment to be purified is the moment prior to taking rebirth; the purification is the visualization of ones mind as the syllable *HUNG*. The result of that is the ability to come from the divine body, the Sambhogakaya, into the rougher body of the Nirmanakaya—to intentionally reincarnate into the realms of living beings only for their benefit.

At the time of practicing dzog rim, the completion stage, this practice relates to the moment of arising again as the deity. In the completion stage, everything dissolves back into the nature, and as soon as you have a thought, instantly you are aware of yourself in the primordial wisdom body, the yeshe body; like a fish jumping from the water. This is the first part of the practice on the meditative absorptions.

After you have perceived yourself as the syllable *HUNG*, then you meditate upon the wheel of protection. Then you meditate upon the mandala, inside the wheel of protection and inside of the mandala, the deity.

From the *HUNG*, which is the only thing you are aware of, light radiates forth, in all directions, and from the light come countless vajras, coming from the tip of the light rays, and they become so magnificent that they have formed a vajra earth, the ground. They are countless and meshed together so that there is no space between them and they become the ceiling or tent. Even inside the ceiling, there is a canopy, completely surrounding you. On the outside of that is a vajra lattice hanging down and then a rope of vajras surrounding, as well. On the very top, there is a half vajra, sticking up. It is like the head point.

From the vajra protection wheel, light radiates and that light becomes a ring of fire, the fire of primordial wisdom. This is on the exterior of the vajras. The fire ring has no boundary; it is without limit. Consider that the fire and vajras have the quality of being absolutely indestructible and unchangeable. That is wisdom. The size of this is limited by the stinginess of our mind. Make it as big as you can.

The practice of generating the wheel of protection removes the obstacles for taking lower rebirth. It actually blocks the door to less desirable levels of rebirth. The wheel of protection is protecting oneself from falling into lower levels of rebirth. As a result, just as Buddha Sakyamuni

subdued the forces, or the spirits, that tried to overcome him prior to his enlightenment, we, too, will have the ability to subdue our own demonic forces by meditating on the wheel of protection. The practice helps prepare us for the completion stage when we meditate on our channels, air and tige. Obstacles and deviations will be eliminated at that time.

Inside of the wheel of protection is the *HUNG* ( ཨུཾ )—your awareness nature. From *HUNG* the radiation of the five elements occurs. Each element is born from its seed syllable. Visualize the five seed syllables coming forth: the first is *EH* ( ཨ ), space; then *YAM* ( ཡཾ ), air; *RAM* ( རཾ ), fire; *BAM* ( འཾ ), water; *LAM* ( ལཾ ), earth; and *SUM* ( སྐྱཾ ) (probably Mt. Meru, although the text is not specific). The seed syllable has emanated into the elements. On the bottom you have space, then air, fire, water and earth. Consider that the earth is made of atomic particles of dust and each of these particles is a vajra. There are millions and billions of vajras and this is what the earth is made of; not of ordinary dust. It is even and smooth, like the wheel of protection. Imagine these elements as sequential heaps and above the earth is Mt. Meru and the entire mandala of the universe. Many kye rim practices have very detailed explanations of the shape, however, this commentary does not and because it is a terma, no comment will be made in order to avoid a mistake. Be aware of the syllables and their meaning.

On top of the earth, which is composed of

the countless vajras, a lotus appears, with petals made of the most precious jewels you can imagine. In the center is a flat, round disc and the pollen heart. It is the essence of the lotus. The lotus is as large as the foundation of all that you are visualizing. On top of the flat disc is a sun mandala. In the center of that is a crossed vajra, sitting flat. The part of the vajra to the east (in front), is made of white jewels, that to the south is of yellow jewels, that to the west is of red jewels, to the north is of green jewels. Visualize each one step by step, not the whole thing at one time. This purifies the thought of human beings, when they are reborn, that the earth is ordinary. This cleanses the ordinary perception of the universe, as well as the five elements, which make up the universe and the way that we see it. As a result, at the time of obtaining enlightenment, we will be aware of the pure land of one of the Five Buddhas and the elements as the five Consorts. It makes the auspicious condition for us to be in the pure land at the time of our enlightenment. At the time of the completion stage, it relates to the visualization of the five chakras, the five elements and Mt. Meru as the central channel.

The lotus, the sun and the crossed vajra relate to the channel, the air and the tigre. By doing the development stage well, prior to doing the completion stage, it makes the mind more flexible, gives a blessing to the mind, so that when the mind begins visualizing the central channel and energy in the tigre and tries to direct the energy in the central channel, it will go in much faster. Ob-

stacles have been removed.

On top of the crossed vajra, the syllable *HUNG* (  ) appears (your consciousness) and from the *HUNG*, the letter *DHRUM* (  ) shoots out. This syllable, *DHRUM*, creates the palace, the celestial house. This is always the same. This palace is square and with four entrances. At the very peak of the palace, there is a jewel with ornaments. This can be five colors or blue for the Dharmakaya. The palace possesses all the qualities of a celestial palace. (Refer to books, such as *Generating the Deity* for the specific parts of the celestial palace.)

Inside of the palace is another lotus, with eight petals. See this as very huge and filling the entire center of the palace. In the center of the lotus are eight snow lions, standing up and holding a jeweled throne. On top of the throne is a lotus and a moon mandala seat. Each part is to be meditated upon slowly. Visualizing the celestial palace removes the habit of thinking of our abode as being an ordinary structure.

The lotus, the snow lions, the throne and the moon cleanse the habit of being born in a womb and in an egg; going into the union of the white seed and the red egg of the father and mother. Wherever we are going to be reborn is a habitual instinct, because we have been born there before. This practice removes the habit of being reborn in any realm. The result is that at the time of your enlightenment, when you are aware of the pure land, you will also be aware of the celestial palaces as an expression of your own nature. In

attaining enlightenment, it is not as though there is no longer any phenomena. There is appearance and awareness of the appearance as the pure land and the celestial mansions, rather than ordinary phenomena. At the time of the completion stage, this practice of visualizing the celestial palace benefits the channels, energy (air) and tigel, when you imagine them as being united as one. There is then the experience of clarity, emptiness and bliss, united. The seat on the lotus symbolizes the crown chakra. The moon seat, upon that, relates to the seed that we have from our father, which we have in our crown chakra, which is *HAM* ( ). In the completion stage practice, of visualizing the *HAM* in the crown chakra of great bliss, you are generating the tummo heat from below and you are about to experience the four blisses. This series of practices are enhanced through the stages of developing the visualization.

Now the generation of the deity begins. After visualizing the deity, you then invoke the wisdom deity. This has three sections. First the visualization of the primary syllable *HUNG* descending upon the seat and remaining there. The syllable descending upon the seat and remaining is the yoga of speech. Secondly, visualize the syllable *HUNG* transforming into a white, five-pointed vajra, because the deity you are generating is from the vajra family. In other practices, the seed syllable will transform into the symbol of that family. The vajra has five points. In the center of the five pointed vajra is the syllable *HUNG*. Meditate upon this, the yoga of mind (second

yoga).

Thirdly, visualize that from this symbol and syllable, light radiates out to the ten directions, making offerings to all the buddhas and bodhisattvas. Receiving their blessings, the light reabsorbs into its source. The light then goes out again and penetrates into all living beings. The blessings and power of it removes their karmic afflictions and obscurations completely, then the light returns. The *HUNG* and vajra become radiant light, as though made only of light. Then you say, 'Om Benzar Sato Hung.' With that, the vajra and *HUNG* transform into Vajrasattva (yourself as the deity). This is the third yoga.

This part of the visualization cleanses the consciousness at the time of conception. The consciousness is referred to as lung sem, a combination of vital air and consciousness. This is what travels in the bardo. Once the seed, egg and lung sem join together in the womb, the thirteen airs gradually develop. Once they have developed, all of the faculties and organs are completely developed. The growth of the fetus in the womb relates to visualizing yourself as Vajrasattva. The yoga of the body cleanses the habit of the growing of the fetus in the womb.

As a result, from the purification, one is able to become an intentional incarnate being, to take on an emanation body, by entering into the ordinary realms, consciously, to benefit beings. This conscious entry can only occur through enlightenment. The time of the completion stage, when one visualizes the *HUNG* and the

vajra, relates to the time the vital air and consciousness enter into the central channel. The light radiating out and coming back in relates to the experience of emptiness and bliss, united, which occurs immediately after the consciousness goes into the central channel. The light radiating out and coming back relates to the experience of emptiness and bliss, united, which occurs immediately after the consciousness goes into the central channel. When you visualize the light radiating out from the *HUNG* and the vajra, stirring the minds of the buddhas and bodhisattvas, awakening their awareness, you receive their blessings. When you receive the blessing, you experience bliss. The nature of that bliss is emptiness, which relates, during dzog rim, the completion stage, to when you are effectively able to send your air and mind into the central channel, you have the same experience, the bliss of emptiness.

When you visualize yourself as the complete deity, and thus effect the yoga of body, you experience the spontaneously born, unchanging experience of primordial wisdom. You have accomplished kaya, enlightened form.

Vajrasattva appears in kaya, enlightened body, white, clear, very attractive, smiling and youthful. In his right hand he holds the five-pointed vajra to his heart. Often you will see him with a gold vajra and silver bell, however, this commentary does not mention this. In his left hand, he is holding the bell to his side. He is embraced by his consort. He is in the vajra posture. Half of his hair is tied up in a crown knot and the

other half flows down the back. The consort is Nyema Karmo. Karmo means white female. She has the same qualities as does Vajrasattva. She embraces him around the neck, holding the curved vajra knife and a skull cup filled with nectar that she offers to his mouth. They both have the special attributes of the Sambhogakaya, the complete enjoyment body, such as the five silken garments and they also wear jeweled ornaments. When you meditate upon this, imagine that the light that radiates from their bodies has no limit. This is the Yoga of Body.

In the crown, visualize a white OM ( ཨྎ ), in the throat a red AH ( ཨཱ ) and in heart, a blue HUNG ( ཧཱ ). This part of the visualization purifies the growth of the three entrances of a child; the body, speech and mind. As a result, when you are enlightened, you will never be separate from the three vajra states. The habits that create ordinary body, speech and mind are removed, so that you will have vajra body, speech and mind. At the time of the completion stage, when you have the ordinary sperm, egg, vital air and mind, their ordinary habit is obstructed. Instead of experiencing these, you experience the pure primordial mind nature. All of this deity generation is called the damtsig sempa (samaya being), which is often called the meditation being, but without the wisdom being. It is a mental support that you have created.

The second part is the causing of the wisdom being and wisdom mandala, which is naturally born, to dissolve into your samaya being and

samaya mandala. From your heart, as Vajrasattva, light radiates out, stirring and pleasing the minds of all the buddhas. All buddhas, in the Dharmakaya, never changing, spontaneously, from that body, manifest the Rupakaya. The form is that of Vajrasattva, complete, with everything that has been visualized, millions and billions of the deity, coming from all directions. The deities dissolve into Vajrasattva, the mandalas dissolve into the mandala and all parts of the visualization have billions dissolving into it. Then, you say the invocation. It is as though water has been poured into water. Wisdom nature has been poured into and has completely consecrated the damtsig sempa. They are non-dual. There is no difference between them. We cling to one being high and one being low in error. They are equal. *Dza Hum Bam Ho* is then recited, with the mudra.

This practice cleanses the habit that a child has, during childhood, of having an idea in their mind as to what they want to be; becoming attached to something that is in accordance with the family as it relates to their career. As a result, when you are enlightened, you and all the buddhas' primordial wisdom state is equal.

For the completion stage, it relates to understanding the experimental clear light to be the ultimate clear light. First, there is the clear light, through illustration, but that isn't actually the experience. However, one leads to the other. Doing this in the practice helps one to expedite the ultimate realization of the clear light. It is like thinking that samsara is one thing and nirvana is an-

other. There comes a time in dzog rim that there is no difference, and they both arise from wisdom energy. They are not two; they are only one. If you paint a thangka or create an image, it is like the samaya being. The consecration is the joining of the wisdom being with the samaya being. Ultimately, samsara and nirvana are one. That which is illustrated is actually ultimate.

At this point, comes the actual training in the visualization of the deity, which is composed of four parts. First is the general training. This training is like seeing the complete image of the deity all at once, like a reflection in the mirror or in water. Suddenly the whole thing is there. The reason the meditation is done in this way is to reverse our coarse habit of clinging to ordinary phenomena. This is the most desirable method of visualizing; from the tip of the crown to the bottom of the lotus, as clear as it would be in a reflection in the mirror, with all the details.

If you can't do that on your own, use a thangka or an image. Look at it, look away and try to visualize it. For example, if you try to visualize it slowly, discursive thoughts come in between your attempts to get the body completely together. To avoid this, it is ideal to see it all at once. If you can't do that, then start piece by piece, until you complete the whole thing. When visualizing step by step, go from the ground up with the body and then from the crown down with the ornaments and clothes. There is no question of what you are purifying; this is just a discussion on the training process, reflecting on what

has already occurred.

It is very important, throughout the process of practice, to feel yourself as Vajrasattva and to feel the pride of being the deity. Meditating on the deity, with the pride of being the deity, eradicates the compulsive clinging to yourself as being an ordinary human being or feeling that others are just ordinary. Vajrasattva, unlike us, has complete qualities, perfectly developed and all of the faults have been removed. You keep the pride that you are the embodiment of the enlightened form of all the buddhas, into the one form of Vajrasattva. That is your nature; that is who you are.

Every aspect of the deity is for training minds and that is why you can effect the visualization to be as large as the universe or as small as an atomic particle. Think, 'I am the mind of enlightenment, which is primordial wisdom; there is not a hair's breadth of duality, of subject and object.' But, for the sake of beings whose minds are in duality, there must be something that appears. In that way, the deity appears. Clarity of the deity and pride of the deity and recollection of purity help bring our minds nearer to the state of nonduality. That is why it is important to visualize it to be illusory in nature. It lacks true inherent existence, yet appears. Because the deity appears as an expression of one's own pure nature, without fault or imperfection, there can be no fault in the display of the nature. The deity is naturally pure. The deity is white, symbolizing the self-born state of primordial wisdom, which never changes and is not affected by any affliction or obscurity.

The foundation of reality is of one taste. That is symbolized by the one face of the deity. At the time of enlightenment, the three kayas and the jnana or yeshe are all of one taste, further symbolized by the one face. In the original nature, the sphere of original truth, everything is equal. There are not two truths—deceptive truth and ultimate truth. We do speak of the two truths, because we are in deceptive truth. At the time of the result, when the two accumulations of merit are complete, there are two states of understanding (omniscience) that occur. This is symbolized by the two arms. The bell and the vajra symbolize the method and the wisdom.

The vajra posture and union with the consort, demonstrate being in samsara and nirvana at the same time. The vajra posture is specifically symbolic of remaining seated in samsara, but the mind is in nirvana.

At the time of the foundation, there is no delusion in the nature of the mind. It is without fault and stain. At the time of the result, according to deceptive reality, including kye rim practice, the silken garments that the deity wears symbolize the liberation from delusion.

The deity has virtuous activities completely perfected, symbolized by half the hair tied at the crown. Unlike our nature of being attached to the objects of our desire, Vajrasattva's nature can use the desire and the desire for objects as a wisdom, as a quality or energy. This is displayed by the wearing of jewels.

The consort holds a curved vajra blade,

which symbolizes the severing of delusion from the root. She also holds a skull cup, symbolizing holding the bliss of no thoughts. If you are free from discursive thoughts, you experience a bliss, but this is not the same feeling that you get from being intoxicated; it is a natural response. The nature of the mind is blissful and when it is freed from concepts, it spontaneously experiences this bliss.

The nature of emptiness and the great compassion, nondual, is expressed by the yab and yum, joined together. We should always consider that the mandala and the seat of the deity, as well as the deity and the entire appearance of the visualization, by way of foundation and result, is pure. Do not think part of it is pure and other parts are impure. It is all the same.

The main point is that within our original nature, the Dharmata, all of the qualities of buddhahood are encompassed, naturally and spontaneously. It is not as though they come gradually and are purchased at different prices. You do not receive them slowly, as something other than what you already have. Whether it is the palace, the mandala or the deity, the primordial nature of it is pure. During the practice, naturally consider the symbolic nature and purity of each part of the visualization.

This portion of the practice can be done again and again, without the mantra, until you have received a certain amount of awareness, which comes naturally. Remembering that you are Vajrasattva, in union with the consort, you are

not sitting there like a rock. There should be a certain amount of bliss, but without desire. If desire arises, remember that you are illusory in nature and allow that desire to go into empty awareness rather than attachment. The entire mandala is not ordinary; it is the primordial awareness expression of bliss, clarity and the nature of emptiness. Do not attach to that bliss or clarity or the nature of emptiness. If you do not attach to these, then you experience the play of the Dharmakaya—just be in meditative equipoise, without attachment, rather than feeling that you have accomplished something.

In order to increase the dexterity of your accomplishment, to maximize your qualities, try to do the visualization as large as possible and as small as possible. By thinking that the palace is the size of a mustard seed and the deity is the size of three thousand myriads will provide dexterity. Then do it *visa versa*. Milarepa went inside of a yak horn and sang a song, yet, the yak horn didn't get bigger and Milarepa didn't get smaller. In doing the practice, the palace doesn't actually get smaller and the deity bigger. One must observe the activity.

You have the ability to make up your own sizes, to exercise your own mind. The main point is to train in the absorption in the appearance of the pure deity. Anyway that you decide to do that, as long as you keep the appearance of the deity accurate, will help to dissolve your compulsory clinging to impure phenomena. It is not necessary to have a definite order, the main point is

to have a clear visualization of the deity and to be able to recall the pure meaning. Try to do what is easiest for your own mind, what is the most comfortable. If you can maintain the visualization in this way, you have accomplished shiney, peaceful abiding.

As you sit and try to effect the meditation, discursive thoughts will arise. Rather than giving attention to the discursive thoughts, meditate upon the deity. The discursive thoughts will arise, but the thoughts are directed toward the deity. You will not become overpowered by your discursive thoughts. If you busy your mind with the visualization and the pride of the deity and the recollection of purity, there is no time left for mental wandering. If your mind does wander after form, sight, taste or touch, think of that as being faulty—wandering after an impermanent sensation. If you become tired, weary or unhappy, remember the benefits of the absorption. Think of the qualities of Vajrasattva and the qualities of the enlightened state. When you are unhappy, agitated, and moody, think about the Four Thoughts that turn the mind. If you have a specific problem or aversion to practice, think about the Four Thoughts.

The following is the meditation on each part of the deity. If you are able to visualize the deity completely, that is the very best. This includes all the detail of the ornaments, eyebrows, and so forth. This would be the best. However, for most of us, that is not the case. Therefore, we need to train by focusing the mind, generating the

visualization, beginning from the base up. First, visualize the lotus and the moon, the legs and feet. It doesn't mean that it must be done this way. Do that which is the easiest for you, from the top down or from the side in. Traditionally, a meditator will begin from the bottom up, creating the body and then going down, placing the ornaments and garments on the body in a downward movement. You must try to effect a visualization that is as clear as the reflection in a mirror, including color, radiance, posture, characteristics, garments, etc. Once you have been able to arrive at that point, then you are meant to stay with that, increasing the habit of remaining with yourself as the deity for long periods of time.

The experiences that you have in the first part of the day, the morning session, will be clear awareness with high energy. Towards the end of the day, you will find that it is just the opposite, because your energy is down. If you experience this down feeling, relax yourself in the practice, approaching the practice with joy, knowing you can do it as a method for relaxation, rather than a method for attaining something. However, if it is the opposite and you have a higher energy, then you need to be more perseverant and joyful in the morning. You need to check your own attention and cause yourself to make more of an effort. Push yourself in the morning. As it was explained, when you are practicing, you will have much motion of the mind, mental instability, movement of the mind. By practicing, that will decrease, which will move you from move-

ment to understanding the practice as an experience without movement, which will move you to the third experience of stability and bliss. That brings you to the fourth experience, meditation. In meditation, you must continue on in order to produce the habit that becomes automatic. The meditation is complete when the habit is so strong that you don't need to meditate anymore. As you practice, there will be experiences that occur on outer, inner and secret levels. These are signs of accomplishment, however, they may not always be positive. There will be many different signs that arise because of your experience and these are not necessarily good. They are just signs arising because of the experience. When you have these experiences, it is important to relate them to the Lama. If you have a friend that has done the practice, it is useful to speak to him or her. In Tibet, people could refer to the texts to clarify their experiences. However, you can't always rely on these sources as every being is going to have different experiences, which is why it is important to relate to the Lama. We each will have our own unique experiences because of our different scopes of awareness. This completes the deity yoga of the body.

There are three parts to the yoga of the mantra recitation. The first is the rough practice, with the vital air and recitation. The second is the subtle recitation practice, with the vajra recitation. The third is the regular recitation of the mantra.

The rough practice is done first. When you need relief from that, you do the subtle prac-

tice with the vajra recitation. When you start to become sleepy or dull, move to the third, the actual mantra recitation. As before, you have the two beings, damtsig sempa and yeshe sempa, united. In the heart of the yeshe sempa, the primordial wisdom being is the syllable of life, which is called the meditative absorption being. Focus all of your awareness on that in the form of *HUNG*. Remain, without wandering. Bring in the vital air from above and below and form an amulet (having two sides) like a vase, at the navel center, below the *HUNG*. Hold that air and start reciting the mantra, mentally. Your body should be in the full lotus posture and hands in the mudra of meditative equipoise, nyamshag. Be relatively comfortable.

Visualize yourself as the deity. In the heart center there are five auras of light and inside of that is a moon seat. Seated on top of that is another Vajrasattva, the yeshe sempa, an exact duplicate of you as the commitment being, the size of a thumb joint. In the yeshe sempa's heart is a vajra, which has five points and stands upright. In the center of the vajra is a white *HUNG* and that is the meditative absorption being. Until you can clearly visualize that, spend your time with that visualization. Once you have been able to clearly visualize this, move onto the next part of the practice, bringing in the air.

Follow this with three rounds of air: one from the right nostril, one from the left and one from both, releasing the air of hatred, desire and delusion. That is all expelled. At the conclusion

of the third, slowly and smoothly bring in air through the right and left nostril, imaging it to go into the two side channels, going down parallel to the central channel and then it enters into the central channel. From below, block off and imagine that you suck air up and the two meet at the navel. This is not happening forcefully but with ease. This is called the yid lei, the mental recitation: bringing the air so that the abdomen puffs out, holding it there as you recite the mantra in your mind. When it begins to feel uncomfortable, you need to release it from your nostrils, let it come out, taking another little second breath in and then exhaling with more force. The third time, get it all out, emptying the entire cavity. This is not to be a forced *bum*, small amounts of breathing can take place. There are different kinds of practices, some with no breathing at all.

After you feel confident in this practice and have achieved some stability, by way of mental concentration, you can then begin the vajra recitation of *OM, AH, HUNG*. The body posture is identical. Generate yourself as the deity, the commitment being, with the generation of the wisdom being in your heart and the meditative absorption being *HUNG*, achieving some clarity in that. Do another three round breathing to eliminate deluded air. After exhaling the third time, you inhale slowly, being aware of *OM* coming in. It is not a conventional *OM*, with a certain shape, it is the general awareness of the nature of *OM* coming in. Bring it to the navel chakra, holding it and it becomes *AH*. As you exhale, it goes out with the

sound and awareness of *HUNG*. Keep practicing this way, each time you breathe air in and out.

Sometimes we find that when we do practices with the vital air, there will be obstructions occurring because of the purification of the practice. Sometimes, you can't exhale normally; there is some sort of block. This usually comes from breaking concentration. It is good to have some Tibetan incense burning in the room, which will help the process of normal breathing. It is to be like very slow normal breathing. After you become used to the practice, you begin doing the vase again, bringing in the *OM*, holding it as the *AH* and expelling it as the *HUNG*. Expel it when you start to feel uncomfortable. Do this practice for as long as you can.

When you begin to feel tired, move to the third aspect, the rough recitation of the mantra. At the time of doing the first two practices, during the holding of the air, you can try to practice partial holding, which is called holding a small vase. You can still breathe and talk, while holding the vase. The *bum chen* is bringing in all of the air, causing it to all go down, so that the area comes out with force and there is no breathing. When you can't hold it any longer, you let it out slowly, bringing in more air to once more form the vase.

Within the primordial wisdom being, in your heart, is the *HUNG*, the meditative absorption being with the syllables of the mantra appearing on the edge of the moon disc. They are standing straight, not touching each other. Light radiates forth from the syllables, into the ten direc-

tions, pleasing the mind of the buddhas by making an offering to them. They become very happy and the blessing of all of the buddhas and all of the spiritual attainment, *ngö drub*, dissolves right back into the syllables. This is for your own personal benefit. Again, the light goes out from the syllables in your heart, into all directions, reaching all sentient beings, instantly eliminating all their negativities accumulated through the three doors and the three times and they all attain the state of Vajrasattva. When the light comes back in and reabsorbs into the syllables, that is for the purpose of others. This is called the trinley aspect, miraculous activity. It is the recitation which benefits others through miraculous action. The first one was the recitation which benefits yourself by way of bringing in all the blessings. Secondly, you benefit others by expressing miraculous activities.

It is best to do both of these visualizations at the same time, simultaneously. The light is going out from the same place and going back into the same place. One aspect of it is making offerings to the buddhas and the other part is the purification of all beings. If you can't do them simultaneously, do them step by step. This practice belongs to Mahayoga and it is not accurately done by only seeing yourself as the deity or seeing one deity in the space in front of you. This is a practice in which you see all form as the deity, all appearances, all phenomena, taking on the form of Vajrasattva. That is the result of the speech. The blessing from doing the mantra is to hear all

sounds to be the nature of mantra, pure. The result for the mind is to understand that all discursive thoughts are the display of clear light awareness; they are the mind of Vajrasattva. In that physical, verbal and mental awareness, you actually recite the mantra. Whether you recite the Six-Syllable or the One Hundred-Syllable, it doesn't matter.

According to the real tradition, which is not the way Americans think it is, the commentary is given to a student and then the disciple is meant to practice. After that, they return for more commentary.

In ngöndro practice, the student does 100,000 of the practice. In this practice the sign of accomplishment is 100,000 for each syllable, or a total of 600,000 of the short mantra. If you are doing the One Hundred-Syllable mantra, do 100,000, plus 10,000, plus 1000, plus 100, plus 10. If you want to gauge yourself by number, that is it. If you want to gauge yourself by time, as short as three months or as long as six, doing four sessions a day. The real meaning of the practice is a lifetime endeavor; one never ceases to practice one's deity. The intensity is brought into these amounts of numbers as a certain amount of realization will occur.

Grasping to ordinary phenomena and sound and mental labels as ordinary and our attachments, are removed through this practice. By removing negativity, we become aware of vajra speech, which possesses sixty branches; the

speech of buddhas, which is the ability to speak in one sound and for others to understand it on their level of understanding.

Kye rim relates to dzog rim, as the next step, which is the practice of using the vital air. The vital air relates to speech. Purifying the verbal afflictions lays the perfect foundation for the dzog-rim practice, allowing realizations very quickly.

At the time of dissolution, you dissolve yourself, as the deity, and the mantra simultaneously, not separately. Everything externally dissolves into the wheel of protection, which is a pure land. That goes into the palace, which dissolves into oneself as the commitment being and you, as the commitment being dissolve into you, as the primordial wisdom being. You, as the primordial wisdom being, dissolve into the five pointed vajra in your heart, which dissolves into the *HUNG*, which dissolves into nothing. The *HUNG* dissolves from the bottom up. You then stay in the indivisibility of pure awareness and emptiness, *rig tong yer med*. Relax, as long as you can, and like a fish jumping out of the water, you appear once again, exactly as you had been, in the complete mandala, with the palace, and so forth. Then dedicate the merit, making prayers for good fortune.

At the time that you go to sleep, assuming you have done your practice sometime during the day, and you are in the awareness of yourself as the deity, do the stages of dissolution, trying to fall asleep in the stage of nothingness so you enter

into the clear light, instead of a dream. In the morning, when you awaken, the first sound that you hear, imagine that it is the sound of the mantra and the deities, singing to awaken you. In the next instant, be aware of yourself as Vajrasattva.

At the time that you cause the generation to dissolve, it is like death and instantly, it is like birth. You are purifying the habitual pattern of birth and death into generation and completion and generation. At the time of dissolving the external world into nothing, it purifies the rough grasping of the elements that we experience at the time of death. This eliminates that particular suffering. That part of the visualization of the external world, into the palace, into you, as Vajrasattva, removes the coarse grasping to the elements at the time of death. Dissolving the commitment being into the wisdom being, into the absorption being removes the coarse experience of seeing what is called the white flash, the red flash and the blackout at the time of death, which immediately follows the dissolution of the elements. After the elements have dissolved, there is no longer any physical awareness, external awareness that is coarse. It is all the internal coarse phenomena. The first is when the white seed, *HAM*, from our father, which is in the crown, drops to the heart. Then there is a flash of white, if you have no experience at all. The red egg comes up into the heart, there is a flash of red, like a sunset. When the two meet, it is automatically black and the consciousness experiences the blackness. That is when the mind leaves the body. That those two are sepa-

rate now, biologically, is what keeps us alive now. Once they have dropped in, there is no reversal. This relates to the three beings, the commitment being (white), the wisdom being (red), and the absorption being (black). It then goes into clear light, which dissolves all of the habits of again taking rebirth and wandering in the bardo. You go into clear light, instead of something else.

As a result, you obtain the Rupakaya. The Rupakaya can dissolve itself into the Dharmakaya at will. Rupakaya is an intentional form body. It can dissolve itself into the sphere of openness at will. Then again, it arises as a form body, for the sake of others.

THE DAILY YOGIC METHOD FOR THE  
ACCOMPLISHMENT OF  
LAMA VAJRASATTVA, THE VAJRA  
WARRIOR

A Complete Commentary Given  
by Trinley Norbu Rinpoche

*Preparation of the Offering*

First, if you have a thangka or statue of Guru Vajrasattva, or a picture of your kind root guru, place it nicely upon your altar. As for the mandala, it is good if you can offer five heaps of rice. It is especially good to make the mandala, which remains as an offering on the altar, as well as the mandala which is offered in the practice.

Carefully place the sense offerings in order: the two kinds of water—water for drinking and water for bathing—flowers, incense, light, perfume, food, and sound. The vajra master should keep a small plate of rice with which to offer the mandala, in fact, not only the vajra master, but anyone who is practicing alone should do this. If you do not have the mandala to offer, it is alright to offer only a

small bit of rice. It is also sufficient to offer the mandala mudra. Finally, if you plan to offer tsog during the ritual, it should be prepared before beginning.

### *The Sadhana*

The sadhana itself is divided into three parts. Every sadhana has these three parts: the preparation, the actual body of the practice, and the concluding prayers of dedication. The preparation consists of the offering tormas and all practices up to and including the blessing of the offering materials. The actual body of the practice begins with the generation of the deity and continues through the recitation of the essence mantra. The conclusion begins with the prayers to the protectors and includes the tsog offering, praises, requests and prayers for good fortune. These three parts must be intact in whatever practice you are developing.

### *The Preparation*

After situating yourself to begin the practice, repeat the *Seven-Line Prayer to Guru Rinpoche* three times. Then, if you are employing the generation of Vajrasattva from the Mindroling tradition, there is a lineage prayer for the Mindroling Terchen which should be recited. If employing *The Daily Guru Yogic Method for the Accomplishment*

of *Lama Vajrasattva*, the treasure of His Holiness Dudjom Rinpoche, you should recite the lineage prayer called *Destong Gyurme Kunzang Choying Long*. If you are unable to recite these, it is no problem. You can recite the general lineage prayer.

At this point you should do the recitation which concludes ... *Vajra Sama Dza*. Then meditate that all buddhas and bodhisattvas from the three times and the ten directions appear in the sky in front of you expressed in the aspect of Guru Vajrasattva. Following this, pay homage reciting, *Namo ...*, then take refuge and generate the bodhicitta.

The number of buddha families is countless. However, in accordance with the Nyingmapa tradition of Vajrayana Buddhism, these families can be condensed into twenty-five. Further, if all the qualities of these twenty-five families are condensed, there are five families. However, whether there are one thousand, one hundred, or five, all emanate from the main guru, Vajrasattva, the head of all buddha families. Thus, the five buddha families ultimately can be condensed into Vajrasattva.

Throughout the three times, one takes refuge unchangingly in the kind of refuge object which Guru Vajrasattva embodies. One can also make the promise to go for refuge in him until enlightenment is realized. If one's perseverance is great, one will quickly achieve enlightenment. In this regard, it is unnecessary to develop the Hinayana or Mahayana points of view in which one

works for many countless aeons of time to achieve the results. Due to perseverance, one may achieve the resultant state.

Next, the verses for generating bodhicitta are recited. For the sake of yourself and others, have the intention to engage in the yogas of the developing (kye rim) and completion (dzog rim) stages in order to liberate all beings from cyclic existence.

Concerning yoga, as Kun Khyen Longchen Rabjam has said, "If one is able to remain in the unchangeable nature of the Dharmadhatu, the sphere of ultimate truth, this is yoga. If one is able to relax within the actual nature of the mind, this is yoga. If one understands the profound, ultimate meaning of the developing and completion stage practices, this is the appearance of the spontaneous, empty nature of phenomena." Employing the kye rim techniques, one understands the empty nature of all phenomena — this is the *being* of Vajrasattva. If one understands the empty nature of all sound, this is the *speech* of Vajrasattva. If one understands the empty nature of one's own pure awareness, this is the *mind* of Vajrasattva. You should persevere in this kind of yoga.

At the time of the recitation each verse of the refuge and the development of bodhicitta should be recited three times. Afterwards, the seven branch offering known as *Dorie Lonpon Sangye Pal* should be recited three times. Then recite from the sadhana the verse ending ...*Vajra Mu*.

After the objects of refuge have dissolved into you, instantly generate yourself as the Vajra

Heruka, blue in color (the color which signifies wrath). In his right hand he holds a vajra posed in the threatening mudra and in his left a skull-cup filled with blood at his hip. Visualizing this form, from one's heart tiny replicas of yourself as Vajra Heruka together with vajras and swords proceed forth. Like rain pouring down, a myriad of tiny wrathful deities proceed out. Feel that all forces which obstruct the accomplishment of the pure, profound Dharma are annihilated. The deities and weapons proceed from the door of mercy. They do not annihilate obstructions for any worldly reasons. As the result of the mind of compassion, they emanate forth to annihilate the negative forces obstructing those who wish to accomplish the pure and profound Dharma so that such practitioners will be free of obstacles.

If meditative obstacles do not affect the practitioner of this yogic sadhana, the benefits derived from the practice will be extremely great and the result will be accomplished. If negative spirits (those opposed to the Dharma) are not able to cause harm, they will not accumulate negative karma. The practitioner then will be able to accomplish the developing and completion stages which in turn ripen into the result.

Now the mantra is recited. You must meditate upon the vajra protection wheel—the indestructible wheel of intrinsic awareness. The tiny wrathful ones who have radiated forth from the Vajra Heruka in inconceivable numbers now return as rays of light which become a great wheel of vajras and a surrounding ring of fire (the fire of

intrinsic awareness). This wheel of protection is constructed in every direction. As a result, it is impossible for any obstructions to permeate. Then recite the abbreviated formula, *Varja Jana Raksha Hung*. (If you wish to recite the extensive version, you may do so at this time.)

Then, the mantra beginning with *Oṃ Aḥ Hung* is recited. One should imagine that all objects of offering are no longer impure, but are now fully purified. They are substances from the highest celestial abode of enlightened awareness—the abode known as Ogmin Kawai Shing Kham—are thus fully-endowed materials. There are precious jewels, lotus flowers, and so forth. Meditate that the environment is the fully-endowed celestial abode of Vajrasattva. At the time of reciting the mantra, all offerings are imagined to be boundless. Then from within a great jeweled or lotus container, the outer, inner, and secret offerings spring forth from the seed syllable *HUNG*. All the qualities of these three kinds of offerings fill the vast expanse of space in front of you, as a great cloud of inconceivable offerings. Imagining in this way, one should recite the mantra. This completes the brief commentary on the preparation practices.

### *The Actual Body of the Practice*

The sections dealing with the activation of oneself as the perfected being of the deity

The Dharmadhatu, the sphere of ultimate truth, is without birth. It is the Dharmakaya, shunyata, the unborn sphere of ultimate truth. This birthless ultimate truth being relates to the absolute perfection of mind.

The radiance of the empty nature of the ultimate truth is the unobstructed mercy of the perfected absorption of thought upon all appearances. This self-arisen clear light is the foundation of the Sambhogakaya Buddha, the illusory utilization being. This being relates to the perfected absorption of thought upon all appearances. All-pervasive, unobstructed mercy is neither conceptual nor conventional. It is the mercy of unobstructed compassion, not restricted in any way. It pervades the three worlds of samsara as well as nirvana. The actual nature of this pure mercy is shunyata, and it is all-pervasive.

The inseparability of the unborn ultimate truth being (or Dharmakaya) and the unobstructed illusory utilization being (or Sambhogakaya) is called the union—the union or inseparability of emptiness and radiance. This is not the kind of union that is achieved when a white thread and a black thread are intertwined. The inseparable, unborn, ultimate truth being is not just empty like space. The actual nature of this ultimate truth, or perfection of thought, is that it possesses spontaneous radiance. It is because of this that there is unobstructed mercy. Unobstructed mercy, or spontaneous radiance, and the unborn ultimate truth being are inseparable. Therefore, there is a union of emptiness and radi-

ance. This union is the true nature of one's own pure awareness, or rigpa. Rigpa has no other source.

To say that this pure awareness, this rigpa, is the primary cause for the perfection of thought is correct. Some say that the unborn ultimate truth being (the Dharmakaya), the unobstructed illusory utilization being (the Sambhogakaya), and even the manifestation being (the Nirmanakaya) are unobstructed compassion. But it should be understood at this time that unobstructed mercy is the Sambhogakaya.

Thus, the unborn ultimate truth being is the Dharmakaya. The illusory utilization being is the Sambhogakaya. The union of these two (the union of emptiness and radiance) is one's own pure awareness, or rigpa, which is the manifestation being, or Nirmanakaya. It is correct to say that the Nirmanakaya is the union of emptiness and radiance, or the actual nature of one's own pure awareness; further it is correct to say that the Nirmanakaya is the cause for the perfected absorption of thought.

Now, meditate that the letter *HUNG* ( ཧུཎྜོ ) is white, clear and blazing with light. From the inconceivable radiance of this light, the vajra canopy, and so forth are formed and are surrounded by the fire of pristine wisdom, and so forth. Inside of this protection wheel, on top of a sequential stack of the four outer elements (earth, water, fire and air) is the letter *EH* ( ཨེ ) , which transforms into a blue triangle symbolizing the sphere of truth. On top of this blue triangle is

the letter *AM* ( ཨྐ ), from which the air mandala appears. The air mandala transforms into a crossed vajra. On top of the crossed vajra, the letter *BAM* ( ཨྐྱ ) appears and transforms into a circular white water mandala. On top of the water mandala there appears the letter *LAM* ( ཨྐྱྐ ), which transforms into a square yellow earth mandala.

Again, to clarify this sequence of visualization: the triangular mandala appears, blue in color and representing the sphere of truth. Within this mandala there is the letter *AM* which transforms into the air mandala. This air mandala becomes the green crossed vajra upon which rests the letter *BAM*. The letter *BAM* becomes the white circular water mandala upon which rests the letter *LAM*. From the letter *LAM*, the square yellow earth mandala appears. This is the meditation of the inner sequential stack of the elements.

Encircling the inner sequential stack of elements is the fire which should be understood as the all-encompassing mountain of fire of pristine awareness. On top of the stack is the letter *SUM* ( ཨྐྱྐྱ ), which transforms into four precious jewels, from which Mt. Meru arises. On top of Mt. Meru is a blossoming, thousand-petaled lotus and on the corolla of the lotus is the exquisite celestial mansion complete with all characteristics. At the center of the corolla is a throne supported by eight great lions. Upon this throne is a lotus, representing liberation from samsara. The inseparable union of method and wisdom is represented by the sun and moon seat: the sun of wisdom and the

moon of skillful means. Upon this seat stands the white letter *HUNG*.

As a result of meditating upon the white letter *HUNG*, it transforms into a vajra marked with a *HUNG* in its center. Then, one meditates that from this vajra, inconceivable light radiates forth, presenting offerings to the exalted, enlightened ones and their sons of the three times and in the ten directions. From these enlightened ones and their sons, all spiritual transmissions and empowerments radiate and absorb into all sentient beings in the six realms of transmigratory existence.

One's main object of visualization here should be those living or deceased people with whom one has had a direct relationship, since these people are most important to you. The obscurations of these beings, as well as those of all sentient beings, become completely purified. Whether one thinks of the four obscurations (gross, subtle, fully-ripened, and instinctual) or of the two obscurations (gross and subtle), at the time of receiving empowerment (initiation) one purifies all obscurations.

Now this light, which has brought together all the blessings and spiritual transmissions of the buddhas' and bodhisattvas' intrinsic awareness of body, speech and mind, absorbs back into the letter *HUNG*. The vajra marked by the letter *HUNG* instantly transforms into oneself as the perfect body of Vajrasattva: white, radiant like a diamond, and possessing the nine peaceful qualities:

- 1) A subtle body (the sign that pride has been purified).
- 2) A perfectly proportioned body (the sign that hatred has been purified) .
- 3) A well-toned body (the sign that desire has been purified).
- 4) A pliant body (the sign that ignorance has been purified).
- 5) Youthful appearance of the body (the sign that jealousy or envy has been purified) .
- 6) A clear body (the sign that the defect of stains has been purified).
- 7) A radiant body (the sign of containing all excellent qualities) .
- 8) An attractive body (the sign of having the perfection of all the 32 excellent marks and the 80 minor signs).
- 9) Splendor and blessing of the body (the signs of vanquishing all things).

These qualities are not possessed by oneself as Vajrasattva alone. All beings of peaceful, illusory, enlightened awareness possess these qualities. Thus one should meditate.

There are also nine wrathful qualities possessed by the illusory beings of enlightened awareness. Wrathful deities show:

- 1) lustful, coquettish, flirtatious, demure aspects (in order to lead those beings who have desire out of samsara);
- 2) wrathful, brave aspects (in order to lead those

- beings who have hatred);
- 3) awful, repulsive aspects (in order to lead those beings who have ignorance);
  - 4) coquettish, demure laughing sounds (in order to lead those beings who have desire);
  - 5) harsh, threatening sounds (in order to lead those beings who have hatred);
  - 6) wrathful sounds like thunder (in order to lead those beings who have ignorance);
  - 7) compassion (in order to lead those beings who have desire);
  - 8) magnificence (in order to lead those beings who have hatred);
  - 9) equanimity and peace (in order to lead those beings who have ignorance) .

If all these qualities are even slightly understood, the symbolic meaning of these beings will be understood.

If western students understand the meaning of the peaceful and wrathful ones, then whether they are painting thankas or creating any other Dharma imagery, they will understand the meaning of what they are doing, and it will be of benefit to their spiritual practice. All of this is clearly explained in my book, *The Small Golden Key*. Western students have great pride. But don't be too prideful—please read this book. Although I am a poor person and writer, if students have the right, pure intention and read my book, then although I have no qualities to speak of, they might possibly be benefited. *The Small Golden Key* is very brief and concise because if there were too

many details, it would have too many pages. Yet, though it is very brief, it is clear and can be of great benefit for some readers. For others, however, the fact that it is concise might make it difficult to understand; for others, if it were extensive, it would be too difficult. Although it is very brief, it was written to give the essence.

Not only Vajrasattva, but all peaceful deities possess the nine peaceful characteristics. Similarly, all wrathful deities possess the nine wrathful characteristics. The teaching on these characteristics can be found in my book. Check there without having great pride. Great, prideful people look down on others who are humble and lowly. No matter how kind one is to those with great pride, it makes no difference. They think they are like great, high lamas or famous people. Even though they don't have the ability to teach the Dharma in a deep way, they lie about their qualities. People like this really love power and fame. Even if a teacher teaches something very minor, these people think it is the deepest, most profound teaching they ever heard. Except when trying to steal your pure awareness or qualities, they would never think that you had been kind to them. Even if they have a bit of interest, they do nothing but ridicule.

Those of you who have some sense of humility, do not ridicule your teacher. You have very great pride. If your pride becomes too great, then great obstacles will arise for you. No harm will come to your teacher. When your pride is great and swollen, you can only see the sky.

However, to be as great as you think you are, you need qualities. Yet, you cannot even see good qualities in others. When those who ridicule others and are prideful are not able to see the good qualities of others, they will be unable to have good qualities themselves. So check very carefully in my book and review the nine characteristics of the peaceful and wrathful ones.

The wrathful characteristics do not need to be applied in this practice because the deity is peaceful. Since the peaceful characteristics do apply here, check their meaning carefully. The deity also possesses the 32 major and 80 minor marks of a buddha. A detailed explanation of these marks would amount to many pages. If you want an extensive understanding of these marks, you should consult the *mNgon.rtog.rGyen* or the *mKas.pa.la.jug.pa*. In fact, these major and minor marks are explained in my book. They are taught in both the Mahayana and Vajrayana traditions. The major and minor marks are a sign of the Sambhogakaya Buddha. Most people think that these marks are the signs of the full Nirmanakaya Buddha. In actuality, however, these marks are the signs of the Sambhogakaya Buddha of the two qualities of separation and maturation, the quality of separation is the Dharmakaya and the quality of maturation is the Rupakaya. The 32 major and 80 minor marks belong to the Rupakaya. Thus, concerning the explanation of these marks, if one wishes to follow the Hinayana or Mahayana traditions, one can find the teachings in the *mnGgon rtog rGyen*. If one wishes to follow the Vajrayana tradition,

the teachings can be found in the *Sang wa'i Nying po*. In the *Sang wa'i Nying po*, the 32 major and 80 minor marks relate to the main deity and the entourage of deities gathered in his/her mandala. There is a commentary to the *Sang wa'i Nying po* known as the *Chokchu Minpa Selwa*, in which this is explained extensively. One can follow either the Sutrayana or the Vajrayana tradition regarding these marks.

The deity is adorned beautifully with the five silken garments the silken scarves, upper robe, sleeves, and so forth, as well as the eight jewelled ornaments of the crown, earrings, necklace, shoulder armlets, and so forth. His hair is in a knot at the crown and is clasped by a precious blue jewel. In his right hand he holds a vajra to his heart; in his left he holds a bell at his hip. His legs are in the vajra asana. He is embracing his consort, Nyema Karmo.

Nyema Karmo is sixteen years of age, endowed with the qualities of youth. The youthful Sambhogakaya beings in general are endowed with the fine qualities of health, pleasing disposition, passion and purity. (But I do not know if all 16-year old women are like this.) In addition to possessing all the fine qualities, she is extremely pleased and passionately smiling. She is wearing the ornaments of the five mudras, such as the wheel at the crown, the necklace, the bracelets, the anklets, and so forth. In her right hand she holds a vajra blade which is around the neck of her consort and in her left she holds a skull cup filled with nectar which she offers to him. Her two legs

encircle her consort's waist.

Vajrasattva and Nyema Karmo are united in the unfailing, exhaustless great bliss. In speaking of exhaustless bliss, I am not referring to our own exhaustible worldly desire, such as intoxication, game playing, or acts of sexual desire which arises from holding onto conceptualization, desire, and attachment. Worldly bliss is happiness which is exhaustible. Exhaustless bliss is without conception, without attraction or attachment; it is beyond suffering and is liberated from ordinary bliss. Thus it is called the exhaustless great bliss.

Vajrasattva and consort are united in this kind of exhaustless great bliss. This is the union of the male and female principles, the union of bliss and emptiness. The true nature of bliss is emptiness. This emptiness is not nihilistic emptiness: It is not just empty like the sky, with no substance whatsoever. This bliss is the bliss of intrinsic awareness; It is extremely expansive. Vajrasattva and consort are joined in the union of this exhaustless bliss and emptiness. Their aggregates and their sensory elements are enriched with the peaceful and wrathful conquerors.

To illustrate this further, the five aggregates represent the five Buddhas. The five Buddhas represent the five buddha families: the Buddha family, the Vajra family, the Ratna family, the Padma family, and the Karma family. The five elements—earth, water, fire, air, and space—represent the consorts: Sangye Chenma (earth); Mamaki (water); Gur Karmo (fire); Damtsig

Drolma (wind); Ying Chukma (space). Thus, the five elements are the five Consorts of the five Buddhas from each of the respective five families.

Similarly, all of the sensory elements represent the eight male bodhisattvas. The sense organs represent the eight mind beings. Each organ has an object (i.e., the hearing organ has its particular object, the taste organ has its particular object, etc.). The eight objects of the eight sense organs are the eight female bodhisattvas. All of the branch sensory elements represent the wrathful male and female deities. All of the aggregates and sensory elements that make up the human form are in essence the vast assembly of the mandala and entourage of the various peaceful and wrathful conquerors who are all spontaneously and naturally residing there.

From within the pure, clear, spontaneous appearance of Vajrasattva and his heavenly realm (the vast mandala as well as the forms that are present within it, together with the realization that all of this pure appearance is spontaneously born), limitless blazing light rays spring forth through the vast expanse of phenomena. The blazing light rays naturally fill up the mandala. Not just one mandala but all mandalas from all of the buddha families are filled so that there is no boundary or limit. The great one, Vajrasattva, thus pervades the widest reaches of all deities and all mandalas. He is the being endowed with limitless compassion. His compassion is measureless, without limit, and beyond definition. These are Vajrasattva's qualities. His appearance, and the

emptiness of his appearance, is seen clearly as the illusory being of enlightened awareness. His emptiness is naturally unobstructed. His appearance is not impure but is fully purified. His appearance is like a rainbow of light and not gross like ordinary substances. His form is emptiness and appearance in union—the illusory form.

Vajrasattva's clear being is marked in the three places by the syllables, *OM*, *AH*, and *HUNG*. At his crown is the white letter *OM*; at his throat is the red letter *AH*; at his heart is the blue letter *HUNG*. From the *HUNG* at his heart light radiates forth.

At the present, we do not have the power gained from the realization of our own pure awareness. At this time, when our intrinsic awareness is not clear and matured, we must invoke the intrinsic awareness beings, the Jhanasattvas, to emerge. It matters not whether we are invoking the guru, the deities, the dakinis, the Dharmakaya aspect, the Sambhogakaya aspect, or the Nirmanakaya aspect. Vajrasattva emanates light from his heart, invoking the Jnanasattvas, the pristine Wisdom beings, from all enlightened realms to come and enter. This is the invitation to the pristine wisdom awareness beings. The verses beginning, *Om! All conquerors and your spiritual sons...* are recited here. From the sphere of truth, the Dharmadhatu, which is the sphere of equanimity, all those residing there—the conquerors, or buddhas, and their spiritual sons—are requested to arise in the form of Vajrasattva and descend. One prays to them that out of their pure

compassion, which is without aversion or attraction, they will descend, consecrate and remain. Then one recites the mantra of consecration, *Samaya Ho Samaya Svam Stom Vajra Sama Dza Jhana Sattva Ah Ah*. Thus the pristine wisdom beings are invoked.

As one recites the formula, *Dza Hung Bam Ho*, oneself as Vajrasattva becomes inseparably united with the invoked pristine wisdom beings. Clearly visualizing oneself as the commitment being of Vajrasattva, one visualizes that pristine wisdom beings who were invoked from Ogmin, the vast sphere of truth, come and enter one's being. Thus the two types of beings—commitment being and wisdom being—become inseparable. The formula, *Samaya Ti Tra Lhen*, stabilizes this inseparability and the request for abeyance is made firm and complete. In other more extensive sadhanas, the mantras and verses may be more extensive, but here they are condensed and brief.

Now as one goes on to recite the sadhana, the empowering deities who come and fill the sky and bestow the empowerment are holding vases filled with nectar—the nectar of bodhicitta. The nectar grants the empowerment which permeates one's five places. These five general places are marked by the five syllables. *OM, HUNG, TRAM, HRI, AH*. These five syllables represent the five pristine wisdoms of the five buddha families. One should feel that the complete empowerment of wisdom from the Buddhas is received as the nectar permeates the five syllables in

the five places. Then one goes on to recite the empowerment formula, *Abhi Kenza Atma Ko Hang*; thus the empowerment is bestowed.

As the consecration nectar totally permeates one's being, the overflow spills out of one's head and forms into a crown. From oneself who is actually Vajrasattva, offering goddesses emanate. They pay homage to you and present offerings, sing praises, and generate intense delight. The condensed formula of homage is recited here: *Ah La La Ho Ah Ti Pu Ho Pra Ti Za Ho*.

The following Sanskrit is the outer offering and should be recited at this point: *Om Shri Varja Raga Argham Padyam Pushpe Dhupe Alope Gendhe Newidya Shabda*. All of these outer offerings are set up on the altar in front of you. They just represent the outer offerings. Actually, to make the outer offerings, one can offer all of the flowers in the world and all that is beautiful and pleasing to the eye, nose and other senses. For instance, not just man-made incense, but the natural, pure, spontaneous scents of the world can be offered. When we say, *Alope*, we mean candle or butter lamp. Speaking of candles, the long, narrow ones are usually offered, but the short fat ones can be offered as well—particularly in America where there are many of them. However, there is no need to make a big deal out of the light offering which burns on the short, fat candles. Actually, the sun and the moon which totally clear away darkness should be visualized in the sky in front of you as the light offerings—not these tiny little candles or flames. Thus, *alope*, or

light offering, means the sun, moon and everything which permeates and fills the universe with clarity—that which is beyond limitation. The offering of light is really for the purpose of clarifying the darkness of ignorance. one must make offerings in this way. One must offer substances which have inconceivable potency.

Whenever offerings are made, although the representation of the offering can be made, the real offering is like the sky which has no limit. Since there is no limit to the sky, there is no limit to this world and that which is contained within it. The natural flowers, beauty and scent are without limit. The sun, moon, etc., are all offerings. The state of nirvana and those beings who reside in that state possessing inconceivable mental qualities and pure awareness are all superb offerings. You do not need to think that just because you do not have a particular substance that you cannot make offerings. There is no true substance anyway; it is all the result of mental confusion. So what is the point of making an offering of substance? Since all Dharmas in samsara and nirvana arise from the play of one's own pure awareness, if you recognize this and if you are able to offer this recognition, then great accumulations of merit will be derived. If you can understand this concept, it will be extremely beneficial and meaningful.

However, unlike this inconceivable way of making offerings, when Americans do puja, although they are wealthy, they are incredibly stingy. Really their stinginess is astounding. Ex-

cept for a very few who are not stingy, most people are so stingy that at the time of puja they cut one tiny cake into tiny pieces or offer one apple just pulled out from their handbag. They come to the puja carrying short, fat candles and place these things upon the offering table thinking that they have made a great offering. On the other hand, Tibetans and Bhutanese are incredibly poor beggars with no material possessions to speak of, but when it comes to making offerings, they will fill the entire room. The ability to offer in this way is due to their great faith for the Dharma and a very relaxed, mature mental attitude. When it comes time for Americans to make offerings to the Dharma, they become very tight. Don't be tight like this. Open your mind when you make offerings. Relax and open up when you visualize making offerings.

Maybe when I speak like this, you think I have great desire for these objects of offering, but this is not the case at all. Don't confuse yourself. In any event, whatever you offer, make inconceivable mental offerings. Then recite the appropriate mantra. The mantra, *Maha Benzra Amrita Rakta Balingta Ka Hi* effects the inner offering of medicine, torma, and blood. The mantra, *Dana Kana Karma Dha Tu Punza Ho*, effects the offering of union and liberation.

The offering of union is illustrative of inconceivable quality and ability. However, those who think they are so clean and pure do not have the intellect to be able to comprehend this. They have no virtue. So we can only pray for people

like this so that their realization will come in future rebirths. These people are unlike Yeshe Tso-gyal, Mandarava, the lineage of Machik Lapdron and the Mengyur Dedrong lineage from Tibet. They are also unlike Kala Siddhi and Shakya Deva from Nepal. Such wisdom dakinis as these are all inconceivable, and they all have comprehended the offering of union and liberation. But these days women who have intense longing desire think they are the purest. In general they think of themselves as being extremely pure practitioners of the Vajrayana. They say they are practicing the Vajrayana, and they sit and take many empowerments, yet they have very great doubt. With such great doubt they are never really able to engage in the Vajrayana. They think they are so clean and pure, but really they are the dirtiest. These people will derive no benefit. If you do not understand the Dharma of union and liberation, and if you have doubt, you will not be able to engage in the deep, profound path.

I am not saying that it is essential to practice union or to go out and kill. However, if you have doubt towards the Dharma of union and taking life in order to liberate, then you will never be able to practice the Vajrayana. The Vajrayana doctrine originally came from the wrathful emanation of Padmasambhava who long ago on the peak of the iron mountain called Riwo Malaya, liberated the wrathful demons there by killing them, and then liberated the demonesses by having union with them. This event marked the very beginning of the doctrine of the Secret Vehicle.

Whether or not you want to listen concerning the origin of the Vajrayana, the discussion of liberation through killing and union must be told. But if you want to say that you are keeping pure moral ethics, then you must know a quote from the *Bodhicaryavatara*: "Maintain the rules of ethics without fault and purely uphold them. Morality is not pure when craving is present. So complete the path of perfection of moral discipline." Many repeat this quote from the mouth, but in their hearts they harbor great craving. This kind of activity could never be pure moral discipline. Except for causing samsara, there is no other benefit from doing this.

Perhaps maintaining the idea that one holds pure moral discipline will result in rebirth into the human or gods' realm; but these people think that certainly they are creating the cause for full enlightenment. They think that personally they are very clean and others are very dirty and low. Such people are actually very bad. Only their speech is sweet.

Therefore, concerning the Dharma of liberation and union, even if it does not grant you some personal power and potential, still you must not develop any doubt about it. Even if you cannot follow or keep up with the Dharma of union and liberation, you must not develop doubt—this is very important. Those with doubt say that this is only illustrative discussion and there is no possibility to actually practice like this. However, the examples are given so that one can eventually engage in the practice.

For example, if you are going to make an airplane, initially you make a model of the airplane. What for? For the purpose of making the real airplane later. All examples are for the purpose of illustration in this way. The model airplane is not going to be able to fly off into the sky. Whether you can accomplish the practice or not, do not develop doubt. In the Dharma the greatest obstacle is doubt. If you have no doubt, your dharma will be accomplished.

Now the outer, inner, and secret offerings and their mantras have been completed. One now recites the verses of praise beginning with, *Hung! Vajrasattva, the courageous warrior..*, The meaning of these verses is that of all the courageous bodhisattvas, Vajrasattva is the greatest and most courageous. He has the name, *Vajra*, because he is the one who embodies all of those who have gone beyond. The vajra is unbreakable, uncontrollable, indestructible, firm and steady, permanent, clear, is able to penetrate everything, and is unaffected by any other source. So, this is the meaning of the word, *vajra*. The main essence of the vajra is that it has the ability to subdue and annihilate external negative forces; yet the vajra itself remains free from all stains in samsara or nirvana.

*Sattva* means *being*. Vajrasattva is called by this name because he is the one who has the brave, heroic mind to work for the welfare of others with courage. Of all the courageous ones, Vajrasattva is the most courageous in working for the sake of others. He also embodies all of the ex-

cellent, best qualities of the primordial Buddha, Kuntuzangpo.

To Vajrasattva, homage is made from the three doors of body, speech, and mind. Outerly, innerly, and secretly homage is made.

Now one begins the speech yoga of the mantra recitation. In the center of your heart as Vajrasattva is a moon disk upon which is a five-pointed vajra with the syllable *HUNG* in its center. Encircling this vajra is the One Hundred-Syllable mantra on the rim of the moon disc. From all of these syllables radiate, pure, white light proceeds forth boundlessly. The light rays spread out to the conquerors and the three sources of lama, yidam and khandro. It goes out to all of the buddhas and bodhisattvas without limit. The light is offered to all of them. With this offering they become satisfied.

All of the power and blessings of their body, speech, mind, pure qualities, and miraculous activities return, purifying all of the faults which have incurred the wrath of the Dharma protectors and guardians. All transgressions and violations of vows are entirely purified. All of the Dharma protectors and guardians become pleased by this because it has been their solemn oath to protect the purity of commitments. Here commitments refers to all of the root and branch words of honor which have been lost.

Concerning the Dharma protectors, some of them are wisdom beings, but they still appear to be in samsara. If by one's view and activity one's root and branch vows are lost, the intrinsic

awareness guardians of the Dharma will not themselves become disturbed. However, the worldly deities in their entourage become upset and create obstacles when they observe the faults of Dharma practitioners.

Some of the wisdom beings who are guardians of the Dharma are emanations of the buddha and some are emanations of the bodhisattvas. Some Dharma protectors are both worldly deities and wisdom beings. Most protectors of the Dharma embody the Buddha's skillful activities since they made the promise and solemn oath with the buddhas and bodhisattvas. In the past, Padmasambhava gave such beings the empowerment and swore them to protect the words of honor. He initiated them into the mandala of the secret vehicle and made the words of honor the essence of the empowerment. He told them to serve those who are attempting purely to accomplish the miraculous activities. Thus, it is that the worldly deities uphold the words of honor as their root source of protection. Therefore, in the tradition of the Secret Vehicle of view, meditation, and action, they make sure that such virtuous karmic accumulations as upholding the vows of the Hinayana, the training vows of the Mahayana, and the words of honor of the Vajrayana are kept strong and firm and that all vows that have been lost or broken are repaired—particularly in the Dzogchen.

Thus, the light which is absorbed into you purifies all broken vows, and so forth. All buddhas, Dharma protectors, those who are

sworn to the oath of protecting vows, all yogis and yoginis, all those who are attempting to accomplish the miraculous powers, and so forth, are satisfied. All of the qualities of enlightened activity—peaceful, expansive, powerful, and wrathful—all ordinary and miraculous powers are blessed to continue and increase. Also, all the vows and words of honor of those who reside in the same mandala with you (i.e., your vajra friends and relatives) become purified. Those foes and evil spirits who inflict harm, vicious thoughts and conduct become possessed of the bodhicitta and pure love is generated in their minds. All causes and results of karmic conditions in the six realms are purified and all beings accordingly become utterly purified. All beings are placed in the higher realms and the complete state of realization is achieved. (The places of higher existence are the realms of the human beings and the gods. The paths which result in the state of complete realization are the paths of the Hearers of the Dharma, the Solitary Realizers, the developers of enlightened mind, the three lower classes of Tantra, and the three higher classes of Tantra.)

Again, the light rays return and absorb into you. Each and every downfall in the lower vehicle and in the greater vehicle, particularly the transgressions of the words of honor of the five Buddhas, the root and branch words of honor in the Dzogchen tradition, and those taken in the presence of one's root guru, are totally purified. From having purified all neurosis of the body, speech, and mind, your being joins with the bril-

liant radiance of spiritual blessing and great bliss. Your form and appearance becomes the perfect form of Vajrasattva.

Wherever you go, all you see is the appearance of Vajrasattva's being. All sounds become the sound of the One Hundred Syllable mantra. Even ordinary memories and passing thought patterns become the perfect mind of the wisdom warrior. The greatest view of all is the enlightened intention of the sphere of ultimate truth. This uncontrived, all-pervasive, and all-embracing view in the vast expanse of perfect thought is as complete as one drop—the drop of the Dharmakaya, the great completion.

Maintaining awareness of the essence of such perfected thoughts and awareness, recite the One Hundred Syllable mantra, *Om Vajra Sattva Samaya* ... Repeat this mantra as much as possible. After this also repeat the short essence mantra, *Om Vajra Sattva Hung* as much as possible. If you take delight in effecting more visualization, continue here to imagine that from the mantra rosary in your heart light rays radiate out intensely. These inconceivable light rays proceed forth and permeate into whichever beings in the six classes of existence which you are concentrating upon. The light permeates such beings and purifies all of their karmic afflictions. Further, if you can imagine the purification affecting not only your own particular object of visualization, but all sentient beings, this is very good. The light rays penetrate into the bodies of all six classes of living beings. For example, if someone dies, something is of-

ferred to effect the liberation of the dead person. Similarly, along with the light rays, you can visualize the specific karmic activity necessary to liberate particular classes of beings. The penetrating light purifies all beings of their neuroses, obscurations, and negative actions as well as the causes of these afflictions. Instantly, like being startled from sleep, all beings are relieved of their particular afflictions, and they arise to be reborn in the pure buddha field of Vajrasattva. Feel at this point that all beings attain the state of permanent bliss.

Again repeat the essence, mantra. Then recite the syllables for the six realms: *A, AH SHA SA MA* and *HA*. These syllables should be recited 100, 1,000, 10,000, or 100,000 times. Thus, one recites the mantra for the six realms as much as possible. When the time comes for the break between practice sessions, one can recite the vowels and consonants of the Sanskrit alphabet, the essence mantra of good auspices, and the One Hundred Syllable mantra. It is very good if one can recite these. However, if this is too confusing, it is alright to omit them.

Following this, the four-line verse beginning with *Om! Lama Vajrasattva, be a refuge from the pain of narak hell...* is recited. Initially, upon reciting the seed syllable, *OM*, one calls forth the name of Vajrasattva. Calling in this way to Vajrasattva, one prays for his refuge from the pain of narak hell and from all states of hell and intense suffering. One feels intense remorse for having accumulated the causes of all afflictions and ob-

scurations and for having broken the promise not to accumulate negativities. Such behavior is really ignorant. In this way, feeling a sense of great shame for this mass of negative karma, from the depth of your heart, you regretfully and nakedly disclose everything to Vajrasattva, your guide. Furthermore, you make the promise that in the future you will not create such negativities as the breaking of the rules of the Vinaya moral discipline, the Mahayana training, or the Vajrayana words of honor and commitments regarding the five buddha families as well as the root and branch words of honor which relate to your root guru's body, speech and mind. You make the promise to hold fast to all these vows, commitments and words of honor, promising never to lose them. You pray to your protector in the fourth verse to please bestow purity upon you. In order to work for the welfare of all living beings, you further commit yourself to actualize the state of Vajrasattva, and you implore Vajrasattva to unite his perfect body, speech, and mind with your body, speech, and mind. You pray that your form may become the pure intrinsic awareness form of Vajrasattva, that your speech may become the pristine awareness speech of Vajrasattva, and that your mind may become the intrinsic awareness mind of Vajrasattva. You also pray that your three entrances may unite with the pure entrances of Vajrasattva. You pray that he may guide you to the unsurpassable state. By requesting in this way, imagine that the complete, pure transmission has been effected.

Following this is the yoga of invocation to the Great Intrinsic Awareness Being. Here the actual committed mandala and the beings within it are united with the intrinsic awareness beings. As you continue now to recite the sadhana, you should imagine that the entire environment is the buddha field of Vajrasattva. All beings in the environment are in the form of Vajrasattva (the body of shunyata), all sound is the empty speech of Vajrasattva, all phenomena is comprehended purely through the awareness mind of Vajrasattva. Maintaining the awareness that the pure appearances of these three mandalas are actually the appearance of your own awareness, the stages of absorption begin.

The outer environment, the realm of Vajrasattva, dissolves into the beings residing there, the beings dissolve into you, and your own form dissolves into the single-pointed absorption syllable, *HUNG*, in your heart. The absorption is completed by the dissolution of the *HUNG*, from the bottom up, leaving no point of reference. Thus, all phenomena and appearances are transcended from within the expanse of the sphere of truth, the Dharmadhatu. In this sphere of ultimate truth, all activities cease to exist. Here one must rest in a state of nonconceptual, meditative equipoise.

If one is able to rest in the state of meditative equipoise, the mind of wrong view which asserts eternalism will be clarified. Here, all phenomena rests in the clear-light awareness: All form is the deity, all sound is the mantra, all phenomena is pure awareness. This entire process of

the stages of dissolution is effected for the purpose of clarification and the purification of the polluted view of eternalism.

Afterwards, instantly, out of the pure nature of empty, clear awareness, once again, you emerge as Vajrasattva. Your three places are protected by the seal of the three syllables. You vow to engage in activities for the sake of all beings pervading space.

Having recited the appropriate verses, the visualization of yourself as Vajrasattva is the same as before: You possess the nine peaceful characteristics, and the three syllables mark your three centers with *OM*, *AH*, *HUNG* ( ཨོཾ ཨཱ ཧུཾ ). These three syllables seal, protect, and bless the three places, which are the ordinary entrances (the perception of form as a gross appearance, sound as ordinary sound, and phenomena as confused ordinary conceptions). The three syllables seal the three places with the blessing of pure awareness: form as pure awareness, sound as pure awareness, and phenomena as pure awareness.

With one's three places sealed by the pure protection and blessing, one is then able to engage in all activities which benefit living beings throughout the vast expanse of space. The essence of your pure awareness, which is that of the ultimate truth, emerges as the primordial body of the deity. This primordial body of the deity maintains one's energy upon the path. The path is the play of truth itself, the Dharmadhatu. Regardless of how conventional the path may seem to be, it is simply and actually the emergence of the primor-

dial body of the deity. All ordinary appearance is pure vajra form, vajra speech, and vajra mind. In this way, one carries the path which is the play of truth itself.

### *The Conclusion.*

The concluding part of the sadhana begins with the verse, *Having been born into the lineage of Vajrasattva, may I teach the secret mantra of Vajrasattva....* All the enlightened ones belong to different classes or families. All these families can be condensed into five: the Buddha family, the Vajra family, the Ratna family, the Lotus family, and the Karma family. Vajrasattva belongs to the Vajra family. At this point in the sadhana, one is praying to be born into the family, or lineage of the Vajra family of buddhas as the Vajra being in order to teach the particularly secret Dharma of this family—to practice, actualize, and effect in one short lifetime the secret Vajrayana practices of the Vajra family, the actualization of method and wisdom upon the path.

As the great Longchenpa has said, "Wisdom and method are both essential upon the path." Thus the prayer is made to be born from lifetime to lifetime in the presence of the vajra master, and to always maintain the view, meditation, and action of the secret vajra vehicle. With great compassion and devotion you generate respect and benevolence for your vajra master. You pray that you may always hold a vajra and bell in hand, read the profound deep Dharma, and be

born from lifetime to lifetime in and a place in which you can partake of the bliss of equanimity. In short, you pray to become the consort of Vajrasattva.

The term *consort* should be understood—the conventional type of consort and the ultimate type of consort, as well as the karmic consort, the dharma consort, the word of honor consort, and so forth. The bliss which manifests as the actual nature of bodhicitta is both conventional and ultimate in nature. By relating to it conventionally, it is actually a red and a white substance. At the time of the practice on the conventional path, it is also known as the seminal fluid emitted by the consort. Ultimately speaking, it is the nature of shunyata. By relying upon this substance in both ways, one relies upon Vajrasattva's consort, Nyema Karmo, and partakes of the bliss upon the path to liberation as well as the ultimate accomplishment of which the path is a manifestation. One prays to rely upon both the conventional and ultimate bliss of equanimity. By relying upon the conventional bliss of the consort and the secret substance, the ultimate realization arises. When one practices the developing stage, all appearances upon the path are the manifestation of the spontaneous method, the male principle; all understanding upon the path is the natural manifestation of wisdom, the female principle.

At this point during the developing stage practices, to call the appearance of natural wisdom the secret substance of bodhicitta is alright. If the actual, spontaneous pure nature of this sub-

stance is understood, it is the sign of the ultimate wisdom of shunyata. That which is the awakening of the ultimate nature is easily termed the emission of the secret substance or seminal fluid, but this is not necessarily accurate. Even to call it the red or white bodhicitta is still inappropriate. It is important to know that there is the conventional bodhicitta and the way it manifests and the ultimate bodhicitta. Concerning the conventional bodhicitta, it has many types of illustrations.

Within this state of awareness one prays to partake of the bliss of equanimity. Whatever fortune one has acquired by the perfection of this practice, one prays that it may be dedicated so that all limitless beings may obtain the perfect body of Vajrasattva in their present lifetime and again throughout all their lifetimes. One prays that the supreme state beyond sorrow may be experienced by all. Having dedicated the merit, the practice is sealed with the final recitation of the inspirational prayer which means: *Unchangeable is one's own true nature. Unchangeable, permanent and stable, it is the actual vajra. Intrinsic awareness wisdom is the basic expanse of the Vajra Being, Vajrasattva, the real Buddha. May good fortune pervade!*

One's own pure buddha nature is truly unchangeable from beginningless time. It is permanent and stable and possesses all of the qualities of the vajra, or diamond. It is not an ordinary substance existing in any gross way, such as stone, etc. In saying that it is permanent and stable, it is not at all stable or grows as we recognize material substance from the eternalistic point of

view. Awareness of material substance is conventional dharma. The permanent, stable, unchangeable vajra nature is not this conventional awareness. It is rather an ultimate awareness, unrelated to ordinary conceptualization. The conclusion of a permanent, true buddha nature is the ultimate, absolute comprehension. The awareness of this pure, ultimate nature is the basic being, the being of awareness, the being of the real buddha. The prayer is concluded with the prayer that this awareness may bring about good fortune. Having clarified all ignorance, all negative instincts and karmic propensities, one's form and qualities expand into the direct perception of buddha awareness.

ཨོཾ་བཛྲ་སྐྱེ་སྐྱེ་ལ་མཁུ་ལྷ་ལཱེ། བཛྲ་སྐྱེ་ཏེ་ལོ་པ་ཏིལྱེ་དོ་རྩོ་མེ་

བྱ་མེ། སུ་ཏེ་ཏྲུ་མེ་བྱ་མེ། སུ་པོ་ཏྲུ་མེ་བྱ་མེ། ལཱ་ལུ་ར་རྩོ་མེ་བྱ་མེ།

སཛ་སེ་རྩོ་མེ་བྱ་ལ་རྩོ། སཛ་ཀམ་སུ་ཅེ་མེ། ཅི་རྩོ་ལྷེ་ལྷེ་རྩོ།

ཏ་ཏ་ཏ་ཏ་ཏོ། བྱ་ག་སྐྱེ། སཛ་ཏ་སྐྱེ་ག་ཏ་བཛྲ་སྐྱེ་མེ་སྐྱེ་བཛྲ།

བྱ་མེ་མ་ཏེ་སྐྱེ་ལ་སྐྱེ་ལྷེ།

OM VAJRA SATTVA SA MA YA MA NU PA LA YA  
VAJRA SATTVA TE NO PA TISHTA DRI DO ME  
BHA WA SU TO KAYO ME BHA WA SU PO KAYO  
ME BHA WA A NU RAKTO ME BHA WA SARWA  
SIDDHI ME PRA YAT TSA SARWA KARMA SU  
TSA ME TSITTAM SHRE YAM KU RU HUNG HA  
HA HA HA HO BHA GA WAN SARWA TA TA GA  
TA VARJA MA ME MUN TSA VAJRI BHA WA MA  
HA SA MA YA SATTVA AH

ཨོཾ་བཛྲ་སྐྱེ།

OM VAJRA SATTVA HUNG