

*A Treasure House of Blessings and Spiritual Attainments—
 The Ten Branches Associated with
 The Matrix of Pure Appearances and Primordial Consciousness:
 A Book of Instructions in Accordance with the Recitation of the Preliminaries to
 the Profound and Secret Heart Essence of the Dākinīs*

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¹ *Zab gsang mkha' 'gro'i snying thig gi sngon 'gro'i ngag 'don dang mthun pa'i khrid, dag snang ye shes drwa ba dang 'brel ba'i yan lag bcu pa byin rlabs dngos grub kyi bang mdzod* in *The Collected Treasure-Texts of bDud 'joms gling pa* (Thimphu, Bhutan: Lama Kuenzang Wangdue, 2004), Vol. 16: 95–196.

. . . [161] Here is the second part. As for the uncommon, inner preliminaries:

(I) First, there is the guidance on going for refuge, which is like the foundational cornerstone for all Dharma.

(II) Then, there is the guidance on generating bodhicitta, which is the entryway to the Mahāyāna path.

(III) Next comes the guidance on the meditation and recitation of Vajrasattva, which is the method for purifying the two types of obscurations and their habitual propensities.

(IV) Then, there is the guidance on the maṇḍala, so that one may complete the two collections.

(V) The guidance on making an offering of one's body is the profound method to overcome all obstacles and bad conditions.

(VI) The guidance on guru yoga makes the vessels of one's body, speech, and mind replete with empowerments and blessings.

(VII) The guidance on the profound path for the transference of consciousness trains one in the path to liberation.

(I) Here is the guidance on going for refuge, the foundational cornerstone for all Dharma.

One must go for refuge by way of the three kinds of faith.

Of these, admiring faith is the thought that arises when one sees the beauty and loveliness of the representations of the enlightened body, speech, and mind, as well as of the various groups of the gathered saṅgha, and thinks, "I take my refuge here."

[162] Aspiring faith believes that the sources of refuge will protect one from the terrors of this life and wishes to accomplish what one hopes for.

Invincible faith brings to mind the three rare and precious jewels out of fear of the terrors of the three lower realms and of the sufferings of saṃsāra, and turns to rely upon them with one's whole mind and heart and innermost being.

Actually going for refuge consists of the following:

(a) The different types of refuge

(b) How to go for refuge

(c) Contemplating the benefits

(a) There are three different types of refuge:

Going for refuge out of fear of the sufferings of the lower realms, and aspiring merely to reach the pleasurable realms is the path of a small-capacity person; its result is merely the state of the pleasurable realms, as a human or a deva.

Going for refuge out of fear of the sufferings of saṃsāra and aspiring to the deeds that will lead to one's own pleasure and happiness alone is the path of a medium-capacity person, and its result will be no more than one's own personal liberation.

Going for refuge in order to liberate all the limitless numbers of sentient beings in saṃsāra from the ocean of suffering of cyclic existence is the entry point for persons of great capacity, and it is the authentic path of immeasurable merit. From here on it is this in which one should train.

(b) Here is the way to go for refuge:

In terms of the universal objects of refuge common to all paths, one goes for refuge to the Buddha as [163] the Teacher, to the Dharma as the entryway for all authentic paths, and to the Saṅgha as those who help one to practice the path.

In terms of the uncommon, inner objects of refuge: one offers one's body, speech, and mind to the guru, one relies upon the personal deity, and one devotes oneself to the dākas and ḍākiṇīs as one's refuge as one would to one's friends.

As for the secret object of refuge, this is the nature of one's own existence, Samantabhadra. Its essential nature is the unborn dharmakāya; its manifest nature is the unimpeded sambhogakāya; and sublime compassion is the all-pervasive nirmāṇakāya. Taking these nondually as the path is the secret, unsurpassed, actual way to go for refuge in the nature of existence.

Since relying on anything other than these—what does not transcend saṃsāra or beings still within the perishable worlds—lacks the power to protect you from what you fear, those are not places to go for refuge. Therefore, apart from the three forms of what is rare and precious, it is inappropriate to seek one's refuge under any other form of protection. In fact, doing so would become an obstacle to liberation and omniscience.

Then, here is the way to generate the field for gathering merit in the space in front of you.

As a dream vanishes into the space of awareness upon awakening, all impure appearances and mindsets completely transform. The ground of the vessel of your outer environment [164] is exquisitely beautiful, made of light, with the appearance of various precious jewels. It is clear and smooth like the face of a mirror. It is soft to the touch and springs back underfoot. Mists of fragrant aromas waft up from verdant hills of medicinal herbs. The hills are entirely covered with blooming lotus flowers blazing in many different colors.

At its center is a lotus on its stem, with leaves and petals in full bloom. It is large and expansive, and above its central stamen is a cushion of the sun and moon, one atop the other. Upon this cushion is one whose essential nature is that of your root guru, while his appearance is that of Ācārya Padmasambhava.

His sacred form is white with a reddish hue; he has one face and two arms, with a smiling expression that is peaceful and also slightly wrathful. He sits with his two legs in the posture of royal ease. His right hand holds a golden vajra pointing down towards the earth, and his left hand rests in the posture of meditation, holding a covered kapāla. Upon its lid is a vase filled with the deathless nectar of primordial consciousness; the mouth of the vase is adorned with the ornament of a wish-fulfilling tree. Upon his head is an elegant deerskin hat, with a

vulture's feather at its crown. His holy body bears a ceremonial gown, a brocade cloak, and the three kinds of Dharma robes.

His divine partner, Vajravārāhī, in hidden form, is the three-pointed khatvāṅga staff resting in the crook of his arm. Meditate upon him as being an illusory, rainbow body, appearing yet [165] without any nature, dwelling at the center of a pavilion of rainbow light of five colors.

Imagine that around him in a circle are seated a gathering of all the root and lineage lamas, leaving no one out—a bounty of variegated colors, a maelstrom of light.

Upon the petal to the central figure's right is a moondisk, and atop that is the Bhagavān, the glorious Śākyamuni, who is of the essential nature of all buddhas combined as one. His holy body is like a golden mountain upon which the sun is rising; his right hand presses down upon the earth and his left forms the mudrā of meditative equipoise. His crossed legs form the diamond posture and he is adorned by the signs and symbols of enlightenment. He wears the three kinds of Dharma robes. Meditate upon him as being surrounded by the thousand buddhas of the Fortunate Eon.

Upon the petal behind the central figure, imagine all the Dharma of scripture and realizations in the form of volumes of books and the spoken word piled within a golden reliquary, as though a last testament.

Upon the petal to the left of the central figure are the eight close bodhisattva disciples, as well as the followers of those bodhisattvas. In a circle around them are the great śrāvakas, the eight supreme ones, and so on, as well as an oceanic gathering of the Saṅgha.

Upon the petal in front is the Great Glorious One, [166] the Vajra Youth, Vajrakīlaya, who is the essential nature of all personal deities combined as one. He is nondually joined with the Great Mother, the lady who sets her seal upon the cakras; they are the nature of all ḍākas and ḍākinīs combined. Imagine that all the gatherings of deities belonging to the maṇḍalas of the personal deities of the four classes of tantra and of the six classes of tantra surround them, not leaving a single one out.

Surrounding them all in a circle is the oceanic gathering of samaya-bound guardians of the teaching who act in deeds and primordial consciousness—see them seated as a bounty of variegated colors, a maelstrom of light.

To the right of the person going for refuge are all sentient beings who have been your fathers; to your left are all your mothers; in front of you are your enemies, behind you are all the sentient beings who might present you with obstacles or try to harm you. All of their bodies are bowed in reverence; their speech recites the words of taking refuge in a great roar of sound; with their minds they think, “From this moment until we reach the state of omniscience, unsurpassed enlightenment, we take our refuge in all of you who are sublime sources of refuge. We rely upon all of you. We offer to you our bodies and everything we enjoy, without a shred of attachment, clinging or grasping. We put our hopes in no one else but you. We take our refuge in no one else but you.”

Then recite as follows:

Namo

I and all my mothers and fathers, beings across limitless space,
 [167] take refuge in our lama and the Three Jewels
 until we reach the heart of enlightenment.
 Out of love please take us under your care,
 Never to be separated from you even for a moment.

After you have recited this many times, masses of light like billowing clouds emerge from the holy bodies of all the sources of refuge and dissolve into you and all the others who surround you. The light purifies you by clearing away the two obscurations and their seeds, so that all turn into a mass of light and dissolve into the heart of the Great Oḍḍiyāna Lama. His whole retinue also melts entirely into light and dissolves into the central figure. Meditate upon nonduality and settle there without any object.

(c) Thirdly, here is the contemplation upon the trainings and benefits of going for refuge.

First, there are the three things to abandon:

- (1) Once you have gone for refuge in the Buddha, you do not seek refuge in worldly deities;
- (2) you abandon the negative karma of ever turning sentient beings' attitude away from the path of Dharma; and
- (3) you never keep company with bad friends, those who hold wrong views.

Second, there are the three things to take up:

With respect to (1) any sacred form that has been set forth to represent the Buddha, down to its broken parts,

(2) any part of the Dharma, down to a single letter, and

(3) anything bearing even the mark of the Saṅgha,

you should abandon any kind of disrespect and instead develop reverence.

[168] Third, there are the three conducive trainings:

(1) You establish the conception that views your own guru as an actual buddha, and with faith and fierce admiration and reverence you do not transgress your devotion to that guru;

(2) You think of anything that guru says as being the actual sublime Dharma, and you practice accordingly;

(3) You regard the guru's retinue and close followers, as well as all their friends and relatives, as communities of Saṅgha, and you pay them due respect and honor.

Fourth, here is the way to contemplate the benefits of taking refuge:

This is the foundation of all sublime Dharma, and whoever has so much as gone for refuge plants the seeds for liberation in their mindstream. They become a suitable vessel for ripening and liberation and will not fall under the influence of bad karma or negative circumstances. They enter the community of Buddhists, insiders, and in the end they will enter the state of omniscient buddhahood.

(II) For the guidance on generating supreme bodhicitta, there is (a) developing the mind through the four immeasurables, (b) generating supreme bodhicitta, and (c) the teaching on how to train in prayer and action

(a) For the first, here are the four immeasurables:

Immeasurable compassion looks upon all sentient beings who are tormented by suffering just as a mother looks upon her dear son tortured within a prison.

Immeasurable loving-kindness bears the wish that all sentient beings, across the entire extent of space, [169] be free from unbearable suffering; it is like the love a mother feels for her cherished only son.

Immeasurable joy meditates on what joy it will be when every sentient being achieves stable and everlasting happiness; it is like the joy a once-childless woman feels upon giving birth to a lovely son.

Immeasurable equanimity gives with utter impartiality to every sentient being whatever they may need, without regard for those near or far, like one mother who provides good things to her many children.

These are what one must develop.

(b) Once one has trained the mind in these four immeasurables, here is the actual way to generate the resolve to attain supreme enlightenment, in the form of a prayer and as engaged activity.

The wish to achieve liberation for oneself first and then later to accomplish the benefit of others is a path for those of meager fortitude;

the wish for all sentient beings to be liberated together with oneself is a path for those of medium fortitude;

and to wish that all other sentient beings achieve the state of omniscience, without any thought for oneself, and thus to strive for their good, is the path for those of great fortitude. It is the unsurpassed point of entry to immeasurable merit.

Then, in the direct presence of the field of merit in the space in front of you, as visualized earlier, in order to confess misdeeds and downfalls, [170] recite the *Three Heaps Sūtra* and the like, by way of the four remedial powers. In order to thoroughly integrate precious bodhicitta within your mindstream, offer the seven-branch prayer and the maṇḍala as you would offer a high price for costly goods. Then commit yourself to the vows of a bodhisattva. To do so, recite:

Please attend to me, O Protector, with your daughters and sons.

By means of the four immeasurables

I will take responsibility for the needs of others.

Bearing in mind the intention to reach enlightenment,

I will train in the six perfections.

May I spontaneously accomplish the glorious goal for both myself and others.

Then, in the direct presence of the field of merit, think:

“Just as all of you generated precious bodhicitta for the sake of all sentient beings in the past, so in the same way I, too, will give rise to precious bodhicitta. Just as you maintained the trainings, so I, too, will train.”

Thus, take responsibility and commit to the vows from the depths of your heart.

When you have finished, dissolve the entire field of merit into yourself. Think that their enlightened mental continuum of nonconceptual primordial consciousness is merged with your own mindstream, and remain in meditative equipoise on the nature of emptiness.

(c) Third, here is the teaching on how to train in prayer and action.

First, for training in prayer:

[171] Just as I long for pleasure and happiness, so, without thinking of myself, I will wish for the happiness of all sentient beings, and thus equalize myself and others.

Then, sending to others all the happiness I actually experience and all the virtue I have actually done, and taking upon myself others’ sins and suffering, I will exchange myself for others.

Without thinking of myself at all, and focusing solely on the needs of others, I will cherish others more than myself.

This is what it means to train in prayer.

Secondly, the training in action consists of the six perfections. They are distinguished as follows:

The Perfection of Generosity

(1) There is the generosity of giving physical wealth and lovely things.

(2) There is the generosity of giving the sublime path of Dharma.

(3) There is the generosity of giving refuge—freedom from fear—by protecting others from what they fear.

The Perfection of Ethical Discipline

(1) There is the ethical discipline of restraining oneself from bad behavior, in which one restrains oneself from nonvirtue.

(2) There is the ethical discipline of gathering virtue by always cultivating the ten virtues.

(3) There is the ethical discipline of accomplishing the good of sentient beings by always working for the benefit of sentient beings, in both one’s thoughts and actions.

The Perfection of Patience

(1) There is the patience of enduring others’ harm and opposition.

(2) There is the patience of enduring ascetical hardships, hunger, thirst, and so on, for the sake of the Dharma.

(3) There is the patience of not becoming frightened by the profound meaning of the view and meditation. [172]

The Perfection of Enthusiasm

(1) There is the enthusiasm of donning the armor, in which one arouses the strength of immense courage for the sake of the Dharma.

(2) There is the enthusiasm of practice, by which one never leaves off practicing the sublime Dharma by way of one's body, speech, and mind.

(3) There is the enthusiasm of insatiability, by which one never feels as though one has had enough of the Dharma.

The Perfection of Meditation

(1) Always devoting oneself to remain isolated from the domain of saṃsāra, analyzing and investigating the discursive thoughts of the mind, and placing oneself in the experience of stillness constitutes the meditation of a child who partakes of enjoyments.

(2) Pacifying all coarse thoughts in their own nature and placing the investigating consciousness—the subtle mental consciousness—in a state of single-pointed samādhi constitutes the meditation that thoroughly investigates its objects.

(3) Pacifying all coarse and subtle thoughts in their empty essential nature and remaining in an unfluctuating state is the virtuous meditation of the tathāgatas.

The Perfection of Wisdom

(1) Listening to profound guidance from one's guru and gaining inner certainty about that meaning, free of error or misunderstanding, is the wisdom of hearing.

(2) Cutting off all doubts and superimpositions with respect to the meaning of this guidance is the wisdom of thinking. [173]

(3) Thus, the *view* is to realize, just as it is, how all phenomena within all possible worlds of both saṃsāra and nirvāṇa exist, namely as the spontaneously appearing display of the ground of being, without even a particle being established in any other way—just as no appearing phenomena is established in any other way than are the appearances of a dream, as one's own appearance within one's own expanse.

The *meditation* does not depart from making manifest the way in which the dharmakāya exists at its luminous depths—free of the eight extremes of elaboration and endowed with the three doors of liberation.

Without mixing up one's conduct with respect to the view, one maintains introspection and conscientious discipline. Without losing the view in favor of conduct, one never forgets the path, view, or meditation. This is *conduct*.

This constitutes the wisdom of meditation, and these three altogether are the perfection of wisdom.

In this way, training in the six perfections for the sake of all sentient beings is known as the training in “engaged bodhicitta.”

The result of developing precious bodhicitta in the form of prayer and action is that it becomes a great, inexhaustible treasure, like a wish-fulfilling tree or a wish-fulfilling jewel. It increases more and more, and propels you to the state of an omniscient buddha.

Virtue directed to one's own benefit does no more than to collect merit for saṃsāra, within the path of the small-capacity vehicle. [174] It brings no more than a one-time-only result, so it is like the plantain tree. Therefore, to turn away from the path of the small-capacity vehicle and to strive instead to develop the precious bodhicitta of the Mahāyāna is the crucial point and the heart of the matter.

(III) Third, here is the guidance on the meditation and recitation of Vajrasattva.

The ground of my being is clear and luminous, like the face of a mirror, but it is covered by the dirt of the two obscurations, so the reflected images of realizations do not appear. Therefore, as a way to clean it, one strikes the crucial point of confession and purification—by way of the four remedial powers—with the meditation and recitation of Vajrasattva.

Just a cubit above the crown of my head, hovering in space, is a white lotus with eight petals. Above it is a maṇḍala disk of the full moon, and above that is one whose essential nature is my root guru of great kindness. In appearance, he is the glorious Vajrasattva, whose form is white like a conch shell and luminous like crystal.

He is a mature young man of sixteen years, dazzling with the signs and symbols of enlightenment and perfectly endowed with the vibrant glory of youth. With his right hand he holds a golden vajra to his heart, and with his left he holds a bell of white silver resting upon his hip. His legs are crossed in the bodhisattva posture and he is adorned with the eight jeweled ornaments: a jeweled ornament upon his crown, earrings, [175] a short necklace around his throat, jeweled bands on his upper arms, bracelets, anklets, a medium-length necklace and a long necklace. He wears a headdress of silk ribbons, a silk upper garment, silk wrapped around his legs, a silk underskirt, and a sash around his waist. These make up the five Dharma robes of silk. Thus he is adorned with the thirteen parts of the accoutrement of a sambhogakāya form.


Within the expanse of a pavilion of rainbow light of five colors, he appears yet without any nature of his own, and is generated with the identity of all the buddha families and of every maṇḍala.

Upon his lap is the Lady of Vajra Confidence. She is white in color, bearing a curved knife in her right hand and a skull vessel in her left. She is naked, adorned with many jeweled ornaments, and is nondually joined with him. Meditate upon them as the essential, nondual nature of appearances and emptiness. This meditation constitutes the “foundational remedial power.”

To confess before them, with a deep sense of sorrow and regret, all the sins and nonvirtuous deeds one has ever committed in the past, constitutes the “power that rips out bad deeds.”

Bearing in mind the promise never to engage in nonvirtue from this moment forward, even if it should cost one’s life, is the “power of restraint that turns away completely from negativity.”

Then, for the “power of practicing the remedy”:

Within the heart of the Vajrasattva above one’s crown, see a letter  hūṃ, white like the moon. Around its outer perimeter, [176] the garland of the hundred-syllable mantra is arranged like a circular fence, the color of quicksilver. From it descends nectar, whose nature is bodhicitta. The nectar emerges like a rushing river from the place where Vajrasattva and his partner are joined and enters through your own crown.

All your illnesses, in the form of pus and blood, all your demons, in the form of various worms and insects, and all your sins and obscurations, in the form of liquid streams of smoke and

charcoal, exit your body through the two lower doors and through the pores of your skin. Once they have passed through the nine levels below the earth, they enter the mouth of Yamarāja, king over the lords of death, as well as all the male and female rulers over our karmic debts. Thus you should think that untimely death has been overcome.

Above the crown of my head,
upon a seat of lotus and moon,
is my lama, Vajrasattva, crystal white.

Peaceful, smiling, legs crossed,
blazing in the youthful glory of the
signs and symbols of enlightenment,
complete with all the adornments of a
sambhogakāya, he holds crossed
a vajra and bell and embraces the
Lady of Confidence.

From their union descends a stream
of ambrosial nectar, which cleanses me of
all sickness, demons, and obscurations.

Oṃ vajrasattva samayam ... sattva āḥ

Recite the mantra many times. This is the general meditation and recitation.

Then Vajrasattva speaks the words, “All your sins and obscurations are purified,” and melts entirely into light. He dissolves into you, and [177] you should think that through the path you yourself turn into the sacred form of Vajrasattva:

All my sins and obscurations are entirely purified,
and I become like a crystal egg.

Then again Vajrasattva melts in a blaze of white light
and merges with my appearance, so that I become the
sacred form of Vajrasattva, and look out upon
all possible worlds as an infinite display of purity.

Oṃ vajrasattva hūṃ

Recite this six-syllable mantra as much as you can. This is the inner meditation and recitation.

Once you have finished reciting, rest in meditative equipoise within absolute space, free of conceptual elaboration, ultimate reality. This is the secret meditation.

(IV) Fourth, here is the guidance on the maṇḍala, which combines as one all the avenues for collecting merit.

In order to complete the fruitional collection of knowledge, on the basis of its cause, the collection of merit:

Visualize in the space before you all the buddhafiels and maṇḍalas of the guru and the three kāyas in vertical tiers.

To offer the outer, inner, and secret maṇḍalas in their presence, it is best if you can set forth a maṇḍala foundation made of gold and silver, and to arrange upon it piles of various precious stones.

Of medium quality is to set forth a maṇḍala foundation made of bronze and copper alloys with a clear, shining surface, and to arrange upon it piles of various medicinal substances.

Of lowest quality is to set forth a maṇḍala foundation made of a smooth, flat stone or smooth piece of wood that is even and symmetrical, and to arrange upon it piles of various grains, pieces of clay, or sand—whichever is appropriate.

[178] Imagine it as the three realms of existence, with the supreme mountain, the four continents, the subcontinents, and the outer ring of iron mountains.

Now, with respect to “a billionfold world system,” first there is the “small thousand.” The second thousand consists of a “medium world system,” and the third thousand is the “great thousand world system.” To comprehend this, a small thousand consists of a thousand systems, in which each one is comprised of a supreme mountain and four continents. A thousand “small thousands” is a medium thousand [a million]. A thousand “medium thousands” is a great thousand [a billion]. Above each world is the realm of the gods; in the middle is the realm of human beings; and underground is the realm of nāgas. All these together make up “a billionfold world system.”

“Without grasping to even a single thing as my own, I offer to my guru all these vessels and their inhabitants, together with all their objects of enjoyment, combined as a single cluster, as a nirmāṇakāya maṇḍala.” This is the outer maṇḍala.

“I offer to my guru my body, with all its aggregates, elements, and sensory domains, emanated as the supreme mountain, four continents, and subcontinents, the vessels of gods, nāgas, and human beings, along with their inhabitants, enjoyments, sensory objects, and glories of virtue, as a sambhogakāya buddhafiels.” This is the inner maṇḍala.

To offer to one’s guru, upon the foundation of the vast and all-pervasive substrate, the eight collections of consciousness, along with all mental processes, focusing upon them as the source of the consummate virtuous glories of all sensory objects, as the dharmakāya buddhafiels, is the secret maṇḍala. [179]

Oṃ āh hūṃ

In order to complete the two collections, I offer to the Three Jewels
this exquisite maṇḍala of a billionfold world system, the glory of limitless arrays;
my own body, all that I could ever enjoy,
as well as my store of goodness and roots of virtue;
all there is, entirely whole, arranged to perfection.

Once you have said this, however many times, withdraw into yourself all the fields for gathering merit and rest without any object upon which to focus.

The benefit of this practice is that all obstacles and conditions that are not conducive for the path will be pacified and cleared away, and extraordinary meditative experiences and realizations will arise in your mindstream. In the end, you will awaken in the original ground of primordial purity and become a buddha.

(V) Fifth, for the guidance on offering and giving away one’s cherished aggregates as the supreme method for gathering the collections:

...

[184] . . . (VI) Sixth, for the guidance on guru yoga:

In a single instant, this display of my own appearances is the buddhafield of Lotus Light, Great Bliss. Its celestial palace is utterly replete in all the requisite signs and structural arrays.

At its center, I am the yoginī who attained the great transference, Yeshé Tsogyal. My body is white with a red tint; I have matured to the age of sixteen years and am adorned with the signs and symbols of enlightenment. My right hand holds aloft a curved knife and my left hand holds a skull vessel to my heart; it is filled with ambrosia. I stand mid-step in a dancing posture. My three eyes gaze into the expanse of space. Naked, I am adorned with jewel ornaments. My body is illuminated by a blazing mass of light and its rays.

At the level of my crown, upon cushions of a lotus, sun, and moon, is the glorious Lake-Born Vajra of Oḍḍiyāna, nondual from my root guru. His complexion is white tinged with red. He is adorned with the signs and symbols; his aspect is peaceful and also slightly fierce. His right hand holds a golden vajra and his left hand, resting in the posture of meditative equipoise, bears a skull-cup and vase filled with ambrosia. [185] He sits with his legs crossed in the vajra posture and in the crook of his left arm a three-pointed khaṭvāṅga staff—his divine partner, Princess Mandarava, in hidden form—rests against his body. He wears a brocade cloak, a ceremonial gown, and the three kinds of Dharma robes. A rainbow body of primordial consciousness, empty and luminous, he is seated amidst the expanse of a pavilion of rainbow light.

In an aura surrounding him are seated every one of my root and lineage lamas, without exception, in the manner of the sun and its rays. All of them are facing towards me, gazing at me and attending to me with eyes brimming over with love and compassion. Thinking thus, recite:

What appears to me is totally pure, the actual Akaniṣṭha paradise.
 I am the Queen of Khecara, bearing a curved knife and skull-cup.
 Luminous red, in dancing posture, with the beauty of youth,
 glorified by all the signs and symbols of enlightenment,
 I gaze with fervent longing into the sky above me.
 I am adorned with various ornaments of silk, jewels, and bone.

In the space before me is a dense array of rainbow light.
 Upon the seat of an unattached lotus, sun, and moon
 is the sacred form of Padmasambhava;
 his essential nature is that of my lama.

Radiant in a complexion of white with reddish hue,
 he is glorious, blazing in a mass of light.
 In the bloom of youth, perfectly complete with all the signs and symbols,
 his aspect is peaceful and also slightly fierce. [186]

He wears his royal lotus hat, dark azure brocade cloak,
 Dharma robes, and secret garments.
 His right hand wields a vajra, and his left holds a skullcup and vase.
 His two legs display a posture of ease, and his khaṭvāṅga staff rests upon his shoulder.
 Thus I meditate upon the holy body that outshines all possible worlds.

In this way, visualize the perfectly complete maṇḍala of vidyādhara gurus. From the three places on each of their bodies are emitted rays of white, red, and deep blue light. These rays invite from the pure realms of the three kāyas all the gurus of the three lineages, as well as all the innumerable maṇḍalas of peaceful and wrathful deities, with their environments and inhabitants. Like snow falling upon the great ocean, they all dissolve into the maṇḍala of the Vajra Guru upon whom I am meditating, so that it becomes a treasure house of all empowerments, blessings, and spiritual attainments. Think thus as you say:

Hūṃ

O, Lord and Guru, nirmāṇakāya of Oḍḍiyāna,
 come from your celestial palace of Lotus Light, Great Bliss,
 where you dwell atop the peak of the Glorious Copper-Colored Mountain,
 at the center of the land of Cāmara,
 come with your assembly of vidyādharas, vīras and ḍākinīs,
 please come to bless us,
 all of us who hold the lineage.
Vajra Guru Padma siddhi hūṃ

Then, with the intense faith that trusts the lama to know everything, and the tears just forming within your eyes, and knowing that your intent is for empowerment, blessings, spiritual attainments, primordial consciousness, and all sublime qualities to be elevated within and transferred to your mindstream, [187] make your single-pointed supplication like a child crying out to its mother when tormented by hunger and thirst.

Kyé ho!

Precious Teacher, personification of the glory of every buddha
there ever was, is, or will be,
just to see you clears away the darkness of ignorance,
just to hear you severs the net of afflictive uncertainty,
just to remember you passes on realization of the Lineage of Enlightened View,
just to touch you bestows blessings and spiritual attainments.

When I think of your kindness, it is beyond expression.
Your sublime qualities stretch as far as space itself.
With unbearable, fierce, and fervent longing,
I beg you in your sacred compassion, please attend to me.

Without any sense of attachment I offer you
my body and all that I enjoy, as well as my roots of virtue.

From this life and throughout all future lives,
you are my refuge, guide, protector, and guard;
I have no other everlasting protector but you.
I entrust myself to you completely,
with all my mind and heart and innermost being.

Whatever joy or grief, good or ill,
exaltation or degradation I may experience,
I cast it all aside. Lama, please listen to me.

Throughout beginningless lifetimes, I have come under the
domination of ignorant delusion.
Within the prison of the three realms of saṃsāra I have been tormented
by the three kinds of suffering, unbearable.
I can no longer bear the burden, this thorn of affliction!
From the depths of my heart I call to you, my Lama and my Lord. [188]

I long for happiness, yet strive in deeds bound for suffering.
With regard to objects that appear to me, I am deceived by demons.
Clinging, I chase after the delusions of dualistic grasping.
From such bad karma, miserable fortune,
what refuge or protector do I have to guard me but you?

I pray to you, my Lord and Lama.
Hold me with your compassion, O Benevolent One!
Bless me, O Powerful One!
Take me after you, O Supreme Personification of Glory!

I beg you to turn my mind to Dharma.

Please bestow upon me the four empowerments.
 Please purify me of the four obscurations.
 Please grant that I may attain the four kāyas.
 Please pass on the blessings of the Lineage of Enlightened View.
 Once you have uprooted the darkness of ignorance,
 release the cords of delusive dualistic grasping.

Make manifest the primordial consciousness
 that knows things as they are and perceives the full range of phenomena.
 Bring me to the great extinction into the actual nature of reality,
 transcending the intellect.
 Grant that I may find ultimate relief in the great rainbow body,
 the spontaneously actualized youthful vase kāya.

Once you have made supplication in this way, take the four empowerments.

At the lama's forehead is a white letter ཨྎྱ འུམ.

At his throat is a red letter ཨྎྱ འུམ.

At his heart is a midnight blue letter ཨྎྱ འུམ.

These letters blaze in masses of light and light rays. Meditate upon them as the complete encompassment of all the empowerments, blessings, spiritual attainments, knowledge, love, power, and strength of all jinas of the past, present, and future. [189]

At my lama's forehead is a luminous white letter ཨྎྱ,
 and from it emanates a ray of white light,
 which enters through the crown of my head
 like a shooting star.

The obscurations of my body and channels are purified;
 I receive the vase empowerment of the sacred body;
 my body is blessed to become a display of the sacred vajra body,
 and the spiritual capacity to reach the state of a nirmāṇakāya
 is planted in my mindstream.

At my lama's throat is a luminous red letter ཨྎྱ,
 and from it emanates a ray of red light,
 which enters through my throat
 like the flash of a lightning bolt.

The obscurations of my speech and energies are purified;
 I receive the secret empowerment of sacred speech;
 my speech is blessed to become a display of sacred vajra speech
 and the spiritual capacity to reach the state of a sambhogakāya
 is planted in my mindstream.

At my lama's heart is a luminous blue-black letter *hūṃ*,
and from it emanates a ray of blue-black light,
which emerges like a gathering bank of clouds
and dissolves into my heart.

Thus, the obscurations of my mind and orbs are purified;
I receive the wisdom-and-primordial consciousness empowerment of the sacred mind;
my mind is blessed to become a display of the sacred vajra mind,
and the spiritual capacity to reach the state of the dharmakāya
is planted in my mindstream.

Once more, an orb with light of five colors, whose essential nature
is my lama's sacred mind, completely free of conceptuality,
dissolves into my heart,
making it utterly pure by clearing away
all habitual propensities for the two obscurations. [190]

Thus, I receive the precious empowerment of the word;
I am blessed with the perfectly complete ornamental wheel
of the inexhaustible sublime qualities and sacred deeds of all the jinas,
and the seed to make manifest the svabhāvakāya
is planted in my mindstream.

Kāya vāk citta sarva siddhi phala hūṃ āḥ

Once again, my lama melts into light
and dissolves into me, so that we are indivisible.

Meditate thus, and, merging your mind with the guru's holy mind as a single taste, remain in meditative equipoise.

Above, when it comes time for the mantra of approach, recite it a thousand or a hundred or twenty-one times, and so on. You should understand this as the sublime crucial point that is supreme among all crucial points.

*This, the most profound and unsurpassed,
where one grants empowerment unto oneself,
exceeds receiving a hundred empowerments from someone else.
All those men and women who have the karmic fortune to
enter the door of profound secret mantra
should practice constantly, without attachment.*

*The holy mindstream shifts to the
stream of primordial consciousness.
In a single lifetime you will achieve
total liberation as the result.*

Seventh is the guidance on how to practice *Buddhahood Without Meditation*, the profound path for the transference of consciousness.

First, here is an explanation of the meanings of the term “transference.”

To transfer all impure mindsets and appearances into the pure space of awareness, the refined quintessence, is the best kind: “the transference sealed by the view.”

When, within one lifetime, persons who have familiarized themselves with the stage of generation understand that environments and their inhabitants [191] are never beyond being a display of the three maṇḍalas [of the enlightened body, speech, and mind], and see saṃsāra and nirvāṇa as displays of equal purity, and when, from that state of understanding, they shift into a display of kāyas and buddhafiels, this itself is the middling kind: “the transference of the union of the stages of generation and completion, in which the impure worlds become manifest as buddhafiels.”

The lowest kind, “the transference that uses the three conceptions,” conceives of the central channel as the pathway, conceives of consciousness as the guest, and conceives of the place to which one will be transferred, the generated kāyas and buddhafiels, as one’s dwelling place.

For the latter practice, first visualize your dwelling place and entire surrounding environment to be the pure land of Sukhāvātī. At its center is an unattached lotus with eight blossoming petals. Upon that is a cushion of the moon, on which your own body is the holy body of Vajrayoginī, red in color, glowing with the youthful age of sixteen years. You are naked, adorned with the six ornaments of bone. Your two legs stand in the dancing posture, mid-step, and your two hands hold a curved knife and a skull-cup filled with blood.

Visualize your holy body as a pavilion of light, and along its core is the central channel, the pathway to enlightenment. On the outside it is white; on the inside it is red, and through the middle it is blue like copper sulfate. The upper tip opens abruptly through the aperture of Brahma upon your crown, like a vastly seeing eye opened wide. The lower tip inserts below the navel, at the level of the great fold in your belly. At your heart, [192] in front of the space between two vertebrae, meditate upon a five-colored orb of light whose essential nature is consciousness. It quivers gently, like a bird’s egg in its mother’s nest.

In the space one cubit above your crown is a pure land formed by the appearing light of primordial consciousness. It is wide and vast, and at its center is a cushion of a lotus and moon. Upon it is seated the one whose essential nature is that of your root lama of great kindness, and whose appearance is that of the Buddha Amitābha. His holy body is red, like a mass of rubies, blazing in light and its rays. His legs are crossed in the vajra posture. Both of his hands are in the posture of meditative equipoise, holding an alms bowl. He is dressed in the three robes of a monk. Meditate upon him as an illusory rainbow body amidst an expanse of five-colored rainbow light: appearing, yet without any inherent nature.

In order to reverse the intense habit of grasping to one's dwelling place:

É ma ho! What appears to me is totally pure, the actual Akaniṣṭha paradise.

In order to reverse the intense habit of grasping to one's body:

My body is that of the red Vajrayoginī, bearing a curved knife and skull-cup.
Peaceful and smiling, in dancing posture, I am a beautiful youth,
glorified by all the signs and symbols of enlightenment.

To conceive of the pathway:

At the center of my sacred form is the central channel,
just the width of a medium-sized arrow shaft.
It passes freely from the area of my heart through the crown of my head.

To conceive of the host:

The Lord of the Family, the Buddha Amitābha, is seated upon a lotus and moon,
his form luminous red, his legs crossed, his hands in the posture of meditation.
[193] He is peaceful and smiling, glorified by the signs and symbols,
wearing the garments of a nirmāṇakāya.
Within his sacred form all the arrays of the maṇḍalas of the jinas are complete.

To conceive of the guest:

At the center of my heart is a clear, luminous orb, the quintessence of awareness.
Swift as a shooting star, it flies from my central channel and is transferred
into the sacred heart of the Buddha Amitābha.

Phaṭ phaṭ phaṭ

Then, recite the names and with intense admiration and reverence—until the tears just begin to form—make supplication with fervent faith:

Oṃ āḥ hūṃ

Dharmakāya Amitābha, Sambhogakāya Avalokiteśvara,
Nirmāṇakāya Padmasambhava, Protector of Beings,
with unbearable, fierce, and fervent longing, I pray to you:
Please bless me to gain mastery in the profound path of phowa,
the transference of consciousness.

Phaṭ phaṭ phaṭ

Once you have made single-pointed supplication in this way, from the syllable hrīḥ at the heart of Amitābha emerges a mass of red light. It dissolves into your consciousness, and like a flying spark or a shooting star, your consciousness dissolves into the heart of the Buddha

Amitābha. As you imagine this, recite *phaṭ* three times to raise your consciousness. Repeat this over and over again.

Afterwards, the Buddha Amitābha, the Protector and his retinue, along with the entire buddhafield, melt in a blaze of light and descend through the pathway of your central channel. [194] Meditate upon your whole body has being entirely filled and pervaded with red light, the essential nature of deathless life. As it says in the root text:

Practice constantly. Once you have practiced, the Lord of the Family melts into light and dissolves into your heart through the pathway of the central channel.
Then think that you are the Immortal Protector, complete with all splendor and sublime qualities.

Then recite for a little while the mantra of approach for Amitāyus. When you have finished, seal your practice with prayers of dedication.

When the time comes to perform the deed in fact, then, as above, your consciousness is shot into the heart of the Buddha Amitābha, like an arrow shot by a strong archer, and with the sound of *phaṭ* dissolves there. If you can bring to mind a pure buddhafield, there is no doubt that you will achieve freedom in a pure land of great relief. As it says in the root text:

When the time comes to perform the deed in fact, then with respect to whichever *nirmāṇakāya* buddhafield you may wish, in any of the ten directions, direct your mind to that very place, and if you can transfer your consciousness without any doubt, you will find great relief in that pure land.

When granting the guidance in this way, think that, “Just as all buddha-bhagavāns who came in the past dedicated their roots of virtue, and just as all buddha-bhagavāns who are here in the present are making dedications, and just as all those buddha-bhagavāns who have not yet come will dedicate, so in that way, we dedicate all our roots of virtue so that every sentient being [195] may reach the state of liberation and omniscience.”

This is an appropriate dedication, and it is indispensable for whatever roots of virtuous action you may accomplish. In the end, you should know that praying appropriate prayers and reciting the effective words of truth, along with mantras, is a sublime crucial point.

Samaya.

Sealed, sealed, sealed.



Thus, I, Heruka Dūdjom Dorjé Trolö Tsel, translated this guidance, *A Treasure House of Blessings and Spiritual Attainments*—which is in accordance with the oral recitation of the earth treasure preliminaries—from the vast treasury of space, ultimate reality, in dependence upon what was spoken to me when I was 25 years of age, when the Lake-Born Vajra of Oḍḍiyāna emanated himself as my teacher of writing and arithmetic. In the end, I set it down at Litö

Kelzang Hermitage, in response to the earnest request made by two of my disciples, Chokrab and Longchen. May it become virtue in all times, past, present, and future. The scribe was Venerable Longchen.

Virtue, virtue, virtue. It is good.

Sarva maṅgalam