



Mahamudra

~

Pointing Out Instructions

Dzogchen

~

Buddhahood Without Meditation

Retreats with Ken McLeod

New Mexico ~ Summer 2008



© July 2008 by Ken McLeod
Unfettered Mind
www.unfetteredmind.org

All rights reserved. No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage or retrieval system, without permission in writing from the publisher.

The cover illustration of Sukha Siddhi is from a thangka of the Shangpa lineage painted by Sanje Elliott, in the collection of Kagyü Changchub Chuling, Portland Oregon.

Table of Contents

MORNING RITUAL.....	1
Intention on Waking.....	2
The Four Reminders.....	2
Refuge and Awakening Mind.....	4
Mountain Offering Ritual.....	5
The Sutra of the Heart of Lady Perfection of Wisdom.....	9
Dedication and Good Fortune.....	11
EVENING RITUAL.....	12
Refuge and Four Immeasurables.....	13
Devotion Pierces My Heart.....	14
Aspirations for Mahamudra.....	23
Ever-present Good's Prayer of Intention.....	26
Dedication and Good Fortune.....	30
TEACHINGS.....	31
Guru Yoga Prayer.....	32
A Shower of Energy.....	33
The Wisdom Experience of Ever-present Good.....	35
Manifesting Absolute Reality.....	41
Verses on the Faith Mind.....	43
One Sentence Pith Instructions.....	48
All the Matter in the World.....	49
SUPPLEMENTARY PRACTICES.....	50
Dancer in Pristine Awareness.....	51
Verses for Meals.....	54
Intention on Sleeping.....	54

MORNING RITUAL

Intention on Waking

Say this prayer and form this intention as soon as you wake up:

From this moment until I awaken,
At least from now until I die,
And definitely for this year and this month,
And especially from today until tomorrow,
May awakening mind be present and active in all that I experience.

The Four Reminders

The Free and Well-favored Existence

To have the eight freedoms
And the ten favorable conditions in this human form
Is so much better than being a god;
It is just like a pauper's finding a jewel.

For so many reasons—
Cause, number, example and others—
It is difficult to find it but for this moment.

It is impermanent too, like a bubble of froth, certain to perish soon.
At that time, nothing but dharma is even a hair tip's help.
Hence, I practice the profound path, the pith of the supreme dharma.

Death and Impermanence

The universe, this external world,
Will be destroyed by fire and water.
The four seasons, mere moments, come and go.
Everything is impermanent, bound in the four ends.

There has never been a person born who doesn't die.
Life and breath are like lightning and dew.
It is not even certain which will come first,
Tomorrow or the next world.

If I only think about dharma but don't practice it,
The demons of distraction and laziness carry me away.
Since I must go empty-handed and naked
I should practice the supreme dharma without delay.

Action, Genesis and Result

At death, everyone, even a universal monarch,
Leaves power and influence behind.
I wander alone in limbo.
The effects of my actions follow me
Like my shadow follows my body.

I will experience the effects of every one of my actions.
I will not experience the effects of actions I haven't done.
My actions keep evolving into experienced results.
The virtue and evil that I do
Inevitably ripen as happiness and suffering for me.

I am only here in this world for a moment,
But samsara is long without end.
To avoid bringing about my own downfall,
I must accept the principle of action and result.
In particular, I must abide by my commitments
And let no failing stain my experience.

Samsara's Shortcomings

From the pinnacle of existence down to the depths of torment,
From top to bottom, the regions of samsara
Are like a fiery trench or a thicket of razors.
No chance for happiness ever appears.

Until now, I have wandered in samsara.
Ignorance, confusion, and samsara haven't come to an end.
Now that I understand this intolerable unhappiness
A fierce determination rises in me.

I enter the path to freedom and true happiness
And follow the freedom of the lineage teachers
To awaken fully in this one life.

From the Shangpa Practice Reminders by Jamgön Kongtrul.

Refuge and Awakening Mind

Refuge

I take refuge in the guru, precious buddha.
I take refuge in buddha, dharma and sangha.
I take refuge in the guru, yidams and assembly of dakinis and protectors.
I take refuge in mind itself, empty luminous pure being.

Repeat three times

Bodhisattva Vow

Until I reach the heart of awakening,
I take refuge in all buddhas
And likewise in dharma
And the host of bodhisattvas.

Just as the sugatas of former times aroused awakening mind
And followed the training of an awakening being step by step,
I, too, for the benefit of beings, arouse awakening mind
And step by step follow that training.

Repeat three times

Prayers of Rejoicing

This day my life is fruitful.
I have claimed my human heritage.
Today I am born into the family of the awakened.
Now I am a child of buddha.
From now on I will do only what befits this family.
I will do nothing to disgrace this noble and faultless family.

Today, witnessed by all the protectors
I invite all beings to the happiness
Of awakening and the approach to it.
Gods and titans rejoice!

Awakening mind is precious.
May it arise where it has not arisen.
May it not fade where it has arisen.
May it ever grow and flourish.

Mountain Offering Ritual

Om svasti

This practice of the Mountain Burnt Offering follows the instructions from Lhatsün Rigdzin's *Life Practices*.¹ Make a fire full of good fortune, that is, in a clean hearth or container, set afire whatever you have at hand: aromatic woods, resins, medicinal plants, the white and sweet foods, incense, powders, etc. Then sprinkle water on the fire.

Om ah hung

Refuge

Fierce and potent master of awareness, Pema Tötreng Tsal,²
Essence of all sources of refuge in the infinity of existence and peace,
In your form, the mandala of buddhas in all experience, potential and actual, is complete.
In order to free all beings from existence, I take refuge in you.

Repeat three times

Awakening mind

I form the intention so that
In ground presence, the absolute mystery, the sheer clarity of pristine awareness,
the distortions of all beings are cleared away;
In awakened body, speech, and mind presence, the four visions unfold naturally,
And thus, in the youthful vase body, all beings are free.

Repeat three times.

The Seven-section prayer

In natural awareness, direct and open, I pay homage.
In sheer clarity, limitless and unfathomable, I present offerings.
In the expanse where all experience, patterned and free, is in balance, I confess.
In the great end of experience beyond mind, I rejoice.
In the great completion, naturally present, I turn the wheel of teaching.
Uprooting patterned existence from its depths, I pray.
Utterly free from thinking about the three domains, I dedicate.

Generation of self

From the unceasing energy that arises from the realm of what is, the originally pure,
I take form as Pema Tötreng Tsal, reddish white, in the flower of youth,
My form blazing with the splendor of the major and minor marks, holding a vajra and skull-cup,
Handsome and majestic in robes and jewelry,
Commitment and awareness beings combined, in form the union of all buddhas,
The great and glorious lord of all experience, whether patterned or free.

Om ah hung vajra guru padma siddhi hung

Repeat a hundred times.

¹ Lhatsun Rigdzin: an 18th century Nyingma tertön (treasure-revealer).

² Pema Totreng Tsal is one of several forms of Guru Padmasambhava.

To purify the fire offerings

Ram yam kham

In empty presence, the fire offerings appear — huge clouds made from oceans of pure liquid pristine awareness, wonderfully pleasing to every sense, spreading and filling the whole sky.

Charge the fire offerings with the three syllables and three repetitions of the sky-treasure mantra.

Om ah hung

*Nama sarva tathagatabhyo vishvamukhebhya sarva thakham ungate saparana emam
gagana kham svaha.*³

Repeat three times.

Bhrum

In large shining vessels made of precious metals and jewels
The commitment offerings, all that gives pleasure in this world,
Are charged with the energy of the three syllables and become liquid pristine awareness,
Exciting the pleasurable sensations of all experience, patterned and free.

This offering I present to the gurus, deities, dakinis, and protectors,
And all the buddha mandalas in the ten directions,
The local deities of this world, the six kinds of beings, and the debt-collecting guests,
Particularly those who would take my life and steal my energy,

The malicious elemental spirits who inflict illness and interruptions,
Those who send bad portents and bad omens in dreams and symbols,
The eight kinds of unruly demons, the masters of illusions,
Those who have come to collect food, shelter, or wealth,

The forces of darkness and madness, the shades of men and women dead and gone,
Ghosts of the murdered, monastery ghosts, house ghosts, ghouls and vampires.
Burnt in these red flames, my debts are paid.
Pleasures rain down, giving everyone exactly what they want.

For as long as the sky is there
I share these infinite sensory pleasures with them.
May the bad and corrupt things I've done and will do,
Appropriating offerings for the Jewels, for the faithful, or for the dead,

Be cleared away by this offering fire and burnt offerings.
The tongues of flame touch every particle of what is or can be experienced.
May endless clouds of offerings, as in the aspirations of Ever-present Good,
Entirely fill the domains of the awakened.

These tongues of flame blaze with the offering rays of the five wisdom lights.
The light fills the six realms down to the depths of the deepest hells.

³ Essentially, this mantra says *May these offerings fill the sky.*

Those who go round and round in the three realms are freed in rainbow-light bodies.
May all beings wake up to their awake nature.

Om ah hung

Repeat a hundred or a thousand times or more.

The three dimensions of awakening, pure in their being,
Form the receptacle, an eternal castle of infinite space.
In it, all the matter of the world, potential and actual,
What is true, what is vivid, and what is there,

Melts and becomes liquid awareness,
Its blazing light filling the sky.
The essences of this pure liquid, drawn from all experience, patterned and free,
I share with all who have ever been my guest
From time without beginning until now.

May we acquire all the abilities of ground, path, and fruition.
And clear away all disruptions in outlook, practice, and behavior.
In the infinite expanse of the wonderful mind of Ever-present Good,
May we take hold of eternal being in the youthful vase body.

And when the great sea of samsara is emptied
May we all become fully awake in the Lotus Web Supreme Realm.⁴

The fire offering of groups and elements blazes brilliantly with radiant health.
The fire offering of white and red awakening mind blazes with bliss-emptiness.
The fire offering of emptiness and compassion fills the totality of experience.
On the ground of the five vajra lights,⁵ all experience, potential or actual, patterned or free,

I present the fire offering of naturally present complete awakening.
Past karmic debts — may they be cleared away.
Current breaches — I confess now so that they don't continue.
Future clouding — may I not be caught in that cycle.

I confess all violations, conscious or unconscious
Of the vows and training
Of individual freedom, awakening being, and awareness holder
And the promises connected with the secret mantra.

May illness, disturbances, distortions and impurities be cleared away.
May the plagues, famines, and wars of this age be eased.

Barbarian attacks on the homeland — stop!
Interruptions to the work of teachers — stop!
Bad portents for the good of the world — stop!
Shortening of life by planets, nagas, or kingly demons — stop!

⁴ A reference to the mythical domain of awakening associated with buddhahood.

⁵ In the Nyingma tradition, all experience is seen as arising from the groundless ground. The five vajra lights refers to the first level of arising of experience.

The eight great threats and sixteen fears — stop!⁶
Bad fortune for me and those around me — stop!
The power and influence of commitment demons and self-interest demons — stop!

Dedication

May these offerings please the buddhas.
May they fulfill the desires of the oath-bound.
May they meet the wants of the six kinds of beings.
May they satisfy the owed and the resentful.

May they complete the generation of goodness and awareness.
May they clear away the two distortions⁷ and associated conditioning.
May we all attain the two pure forms.⁸

Through the power that comes from this enormous giving
May we awaken naturally in order to help beings.
May all beings who were not freed by earlier buddhas
Be freed by giving.

Any elemental demons who remain here,
Wherever you are, under the ground or on the ground or in the sky,
Always be loving and kind to all beings
And engage the Dharma day and night.

Through this goodness, may all beings
Complete the generation of goodness and wisdom.
May they attain the two pure forms
That arise from goodness and wisdom.

Like a wish-fulfilling gem or a magic tree,
May I fulfill the hopes of all beings
Without the tensions of effort or strain.
May everyone have the good fortune for their dreams to come true.

Jñāna (Dudjom Rinpoche), an old city practitioner worn down by the years, drawing on the practice texts of different lengths that were already available, composed this daily practice liturgy as he wanted it to be

⁶ There are various lists of these threats and fears. One list for the eight threats is: the lion of pride, delusion's elephant, the fire of anger, the snake of envy, the thieves of wrong views, the chain of avarice, attachment's flood, or the fell demons of doubt. The sixteen fears are the fear of the five elements (earthquakes, floods, wind, fire, and fear of space), fear of weapons, tyrannous authority, criminals, spirits, elephants, wild animals, poisonous animals, sickness, accidents and untimely death, poverty, and frustrations of hopes and plans.

⁷ The distortion of conceptual knowing and the distortion of emotional reaction (usually translated as *obscurations*).

⁸ The form of what is (dharmakaya) and the form of what appears (rupakaya).

The Sutra of the Heart of Lady Perfection of Wisdom

I bow to Lady Perfection of Wisdom

Thus have I heard. At one time Lord Buddha was staying at Vulture Peak Mountain in Rajagriha, with a great gathering of the monastic sangha and the bodhisattva sangha.

At that time, Lord Buddha entered an absorption, called Profound Radiance, in which all elements of experience are present.

At the same time, noble Avalokiteshvara, the bodhisattva mahasattva, was looking right at the experience of the profound perfection of wisdom and he saw the five groups to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra asked noble Avalokiteshvara, the bodhisattva mahasattva,

“How does a son or daughter of the noble family, who wishes to practice the profound perfection of wisdom, train?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra,

“O Shariputra, a son or daughter of the noble family who wishes to practice the profound perfection of wisdom looks in this way: see the five groups to be truly empty of nature.

Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, concept, mental formation, and consciousness are emptiness.

Therefore, Shariputra, all experience is emptiness. It is not defined. It is not born or destroyed, impure or free from impurity, not incomplete or complete.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no concept, no mental formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no touch, no mind object; no eye element up to no mind element and no mind consciousness element; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin, no cessation, no path; no pristine awareness, no attainment, and no non-attainment.

Therefore, Shariputra, because, for bodhisattvas, there is no attainment, they rest, trusting the perfection of wisdom. With nothing clouding their minds, they have no fear. They leave delusion behind and come to the end of nirvana.

All the buddhas of the three times, by trusting this perfection of wisdom, fully awaken in unsurpassable, true, complete awakening.

Therefore, the mantra of the perfection of wisdom, the mantra of great awareness, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that completely calms all suffering is not a ruse: know it to be true. Thus, the mantra of the perfection of wisdom is said in this way:

Om gaté gaté paragaté parasamgaté bodhi svaha

Thus, Shariputra, do all bodhisattva mahasattvas train in the profound perfection of wisdom.”

Then Lord Buddha arose from that absorption and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying,

“Well done, well done, o son of noble family; thus it is, thus it is. One practices the profound perfection of wisdom just as you have taught. Those Who Have Gone This Way also rejoice.”

Then venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, titans, and sky spirits, rejoiced and praised the words of Lord Buddha.

Dedication and Good Fortune

Dedication

Through this goodness, may I come to complete knowing.
May the enemy, wrong action, be overcome.
From the stormy waves of birth, old age, illness, and death,
This ocean of existence, may all beings be freed.

I do not cling in any way
To the virtue and goodness I have generated.
In order that all beings may benefit from it
I dedicate it in the realm of totality.

This virtue and all virtue gathered in the three times
I dedicate as all buddhas do
To supreme non-residing awakening.
May I attain the state of union in this life.

Aspiration for Awakening Mind

Awakening mind is precious.
May it arise where it has not arisen.
May it not fade where it has arisen.
May it ever grow and flourish.

Good Fortune

The energy of lineage teachers gathers like great clouds;
The abilities of yidams pour down like rain;
The activities of dakinis and protectors ripen like fruit.
Good fortune: may the two aims come about naturally.

Through the power of truth of aspirations made with a totally pure mind,
Through the inevitability of dependence and conditions totally formed,
And through the force of what is, profound and totally true,
May the brilliance of good fortune blaze forever.

EVENING RITUAL

Refuge and Four Immeasurables

Refuge

Until I awaken, I take refuge in
Buddha, dharma, and the supreme assembly.
Through the goodness of generosity and other virtues
May I awaken fully in order to help all beings.

Repeat three times.

The Four Immeasurables

May all beings enjoy happiness and the seeds of happiness.
May they be free from suffering and the seeds of suffering.
May they not be separate from true happiness free of suffering.
May they rest in great equanimity, free from preference and prejudice.

Repeat three times.

Devotion Pierces My Heart

A Far-reaching Cry to the Guru Prayer⁹

Namo gurave

Everyone knows the form of prayer called far-reaching cries to the guru. The key to invoking energy is devotion inspired by disenchantment and determination,¹⁰ devotion that comes from the depths of your heart and the marrow of your bones, not merely from your lips mouthing the words. Sing this melodious song with complete conviction that your guru is none other than The Awakened One.

Guru, think of me.
Kind root guru, think of me.

Essence of the buddhas of the three times,
Source of the holy Dharma of teaching and experience,
Master of the sangha, the assembly of noble ones,
Root guru, think of me.

Great treasure of energy and compassion,
Source of the two abilities,¹¹
Provider, through awakened activity,¹² of everything needed,
Root guru, think of me.

Guru Amitabha,¹³ think of me.
Look upon me from the simplicity of the vastness of what is.
Because of my ruinous actions, I am lost in samsara,
Lead me to the pure Realm of Bliss.¹⁴

Guru Avalokitesvara, think of me.
Look upon me from the sheer clarity of the vastness of enjoyment.
Calm completely the suffering of the six realms
And churn the three realms of samsara to their depths.

⁹ The Tibetan term *jang bö* (rgyang.'bod) can be read in two ways, “crying from a distance” or “a cry that carries a long way.” Most translations take the former interpretation. The latter rendering has been chosen here because it avoids the connotation that one is separated from the guru, is emotionally more compelling, and makes for more natural English.

¹⁰ *Disenchantment* (also rendered as *disgust* and *disillusionment*) comes from the appreciation of the difficulties of pattern-based existence (samsara). *Determination* (also rendered as *renunciation*) is the wish or intention to become free of suffering and of pattern-based existence.

¹¹ Ordinary abilities are sorcery abilities such as being able to disappear in a crowd or live on stones. These abilities arise from developing the capacity to charge objects with energy by focusing attention with visualizations and mantras. The special or supreme ability is direct knowing of the nature of experience.

¹² The four kinds of awakened activity are pacification, enrichment, magnetization, and destruction.

¹³ The buddha Boundless Light, head of the lotus family with its ethic of compassion. In this prayer, he is regarded as the expression of what is (dharmakaya), with Avalokitesvara (the bodhisattva of awakened compassion) being the associated expression of enjoyment or quality (samboghakaya), and Padmakara (Guru Padmasambhava) being the associated expression in form (nirmanakaya).

¹⁴ The domain of awakening (buddha field or pure land) associated with Amitabha.

Guru Padmakara,¹⁵ think of me
Look upon me from your palace, Lotus Light, in Chamara.¹⁶
In these dark times I am weary and without refuge.
Quickly, out of your compassion, shelter me.

Guru Yeshe Tsogyal,¹⁷ think of me.
Look upon me from the sky dweller¹⁸ city of bliss.
Evildoer that I am, release me from the sea of samsara
Into the city of freedom.

Gurus of the kama and terma lineages,¹⁹ think of me.
Look upon me from the vastness of indivisible pristine awareness.
Break through the darkness of my confused mind
And bring the dawn of direct understanding.

Complete knowing Trimé Özer,²⁰ think of me.
Look upon me from the vastness of the five naturally present lights.
Help me to master how to be in original purity
And complete the four visions.²¹

Incomparable Lord Atisha,²² father and son, think of me.
Look upon me from the midst of hundreds of gods in Tushita.²³
Help me to give birth to awakening mind,
The essence of emptiness and compassion.

Three masters, Marpa, Mila, and Dakpo,²⁴ think of me.
Look upon me from the space of indestructible bliss.

¹⁵ The Indian master who came to Tibet in the 8th century and became the archetypal teacher for the Nyingma tradition.

¹⁶ The subcontinent to the southwest of India in ancient cosmology, often identified with present day Madagascar.

¹⁷ The archetypal female teacher in the Nyingma tradition, a consort of Padmakara.

¹⁸ *Sky dweller* is similar in meaning to the term *sky traveler* (Sanskrit dakini, Tibetan khandro).

¹⁹ The two forms of texts in the Nyingma tradition. Kama is the collection of teachings traced from Buddha Shakyamuni and Indian sources. Terma is the collection of texts originally hidden by Padmakara to be revealed at appropriate times.

²⁰ Trime Oser (dri.med.od.zer), the Nyingma master Longchen Rabjampa (1308-1364).

²¹ The four stages of tögal in dzogchen: true pure being, increasing experience, maturation of awareness, and ending in pure being.

²² Dipankara Atisha (982-1054), an Indian master who came to Tibet in the 11th century and began what became known as the Kadampa tradition. His coming marks the beginning of the new translation schools of Tibetan Buddhism.

²³ Tushita is the only heaven in the gods' realm where Dharma is practiced. Tradition holds that buddhas reside here until the time has come for them to take form in the world.

²⁴ Marpa (1012-1097) was a translator who traveled to India and studied with Naropa and other Indian masters. Milarepa (1040-1123) was a mountain hermit who became one of the great folk heroes of Tibet. Gampopa (1084-1161) was a Kadampa monk who combined the esoteric practices of Milarepa with the monastic discipline. All the Kagyu schools recognize these three as their patriarchs.

Help me to master mahamudra, bliss and emptiness,
And awaken the form of what is²⁵ deep in my heart.

Karmapa,²⁶ lord of the world, think of me.
Look upon me from the space where you teach beings without limit.
Help me to know that all experience is insubstantial and illusory.
Make appearance and mind dawn as the three dimensions of awakening.²⁷

Kagyus of the four primary and eight secondary lineages,²⁸ think of me.
Look upon me from the realm of sacred outlook.
Help me to clear away confusion in the four states²⁹
And complete experience and understanding.

Five noble Sakya forefathers,³⁰ think of me.
Look upon me from the vastness of inseparable samsara and nirvana.
Help me to connect pure outlook, practice, and activity
And tread the excellent path of mysteries.

Incomparable Shangpa³¹ masters, think of me.
Look upon me from the field of total purity.
Help me to practice method and release properly
And find the union beyond training.

Great master, Tongtong Gyalpo,³² think of me.
Look upon me from the vastness of effortless compassion.
Help me to practice the deliberate behavior of knowing no reality
And unite mind and energy in their natural power.

²⁵ To the extent possible, this translation avoids Sanskrit terms. *The form of what is* is a literal rendering of dharmakaya, the open dimension of awakened mind.

²⁶ The Karmapas, the heads of the Karma Kagyu school, are the oldest line of incarnations in Tibet. The first Karmapa, Dusum Khyenpa (1110-1193), was a student of Gampopa. Jamgön Kongtrul (1812-1899), the author of this prayer, was closely associated with the Karma Kagyu and the Nyingma traditions.

²⁷ The three kayas, dharmakaya, samboghakaya, and nirmanakaya.

²⁸ The four major Kagyu Schools were established by four of Gampopa's disciples: Barom Dharma Wangchuk founded the Barom Kagyu, Pagdru Dorje Gyalpo founded the Pagdru Kagyu, Shang Tsalpa Tsondru Drag founded the Tsalpa Kagyu, and Karmapa Dusum Khyenpa founded the Kamtsang Kagyu (also known as the Karma Kagyu). The eight minor Kagyu lineages originated with Pagdru Dorje Gyalpo's eight main disciples. These eight lineages are: Taglung Kagyu, Trophu Kagyu, Drukpa Kagyu, Martsang Kagyu, Yerpa Kagyu, Yazang Kagyu, Shugseb Kagyu and Drikung Kagyu.

²⁹ Waking, sleeping, dreaming, and sexual union.

³⁰ The Sakya tradition traces its origin to the Indian master Virupa. The five patriarchs are Kunga Nyingpo (1092-1158), Sonam Tsemo (1142-1182), Drakpa Gyeltsen (1147-1216), Sakya Pandita Kunga Gyeltsen (1182-1251) and Drogön Chögyal Phakpa (1235-1280).

³¹ The line of transmission brought to Tibet by Khyungpo Naljor (984-1139) who journeyed to India at the age of 57 and studied with numerous teachers, most importantly, Niguma and Sukha Siddhi.

³² Tongtong Gyalpo (1361-1485) was a Shangpa master extraordinarily skilled in many areas. He is probably most famous for discovering a process of making iron into a form of steel and building iron bridges that lasted into the 20th century.

Only father, Padampa Sangje,³³ think of me.
Look upon me from the realm of the mastery of action.
Make the energy of your lineage enter my heart
And make good conditions arise everywhere.

Only mother, Lapchi Dröma,³⁴ think of me.
Look upon me from the vastness of the perfection of wisdom.
Help me to cut through the arrogance of self-fixation
And see the truth of simplicity beyond self.

Complete knowing Dolpo Sangje,³⁵ think of me.
Look upon me from the space that is supreme in all respects.
Help me to still the movement³⁶ energies in the central channel
And attain the vajra body beyond movement.

Noble Taranatha,³⁷ think of me.
Look upon me from the space of the three messengers.³⁸
Help me to tread the secret vajra path without hindrance
And attain the sky dweller's rainbow body.

Jamyang Khyentse Wongpo,³⁹ think of me.
Look upon me from the space of pristine awareness in its two aspects.⁴⁰
Help me to remove the darkness of not knowing
And expand the brilliance of complete knowing.

Ösel Trulpe Dorje,⁴¹ think of me.
Look upon me from the vastness of the five rainbow rays.
Help me to remove the impurities in vitality, energy, and mind,
And awaken in the youthful vase body.⁴²

Pema Do-ngak Lingpa,⁴³ think of me.
Look upon me from the vastness of unchanging empty bliss.

³³ Padampa Sangye, the 11-12th century Indian master who came to Tibet and established the Zhijé (pacifying) tradition.

³⁴ Machik Labdrön, the 11-12th century Tibetan teacher who established the Chö tradition.

³⁵ Dolpo Sherab Gyaltsen (1292-1361), a Jonangpa master and expert in the Kalacakra tantra.

³⁶ Possibly a reference to the energies that cause the transference of consciousness at the moment of death.

³⁷ Taranatha (1575-1634), the last Jonangpa lineage holder. A great historian and scholar, he also held the Shangpa transmission lineage.

³⁸ The reference is unclear but probably refers to the three kinds of dakinis: energies associated with places and realms, energies associated with Vajrayana practice, and natural inherent energies.

³⁹ Khyentse Wangpo (1820-1892), the great teacher of the eclectic movement in Eastern Tibet in the 19th century.

⁴⁰ Knowing how experience is (empty) and how it arises (like an enchantment).

⁴¹ This verse also refers to Khyentse Wangpo, using one of his other names.

⁴² A technical term for awakening in the Dzogchen tradition, the term refers to the view that the "youthful" form of awakening is already present within.

⁴³ This verse is also addressed to Khyentse Wangpo.

Help me to be able to fulfill completely
All intentions of the victorious ones and their heirs.

Nga-wang Yonten Gyatso,⁴⁴ think of me.
Look upon me from the vastness where space and wisdom are one.
Help me to utterly destroy clinging to the reality of appearances
And be able to use whatever arises as the path.

Son of the victorious ones, Lodrö Tayé, think of me.
Look upon me from the state of love and compassion.
Help me to know that all beings are my kind parents
And be able to work sincerely to help others.

Padma Kargyi Wangchok, think of me.
Look upon me from the space of sheer clarity and bliss.
Help me to release the five poisons as the five wisdoms
And destroy my attachment to loss or gain.

Ten-nyi Yung-drung Lingpa, think of me.
Look upon me from the space where existence and peace are balanced.
Help me to give rise to natural devotion
So that understanding and release arise at the same time.

Kind root guru, think of me.
Look upon me from the bliss center, the crown of my head.
Help me to meet what is, natural awareness, face to face,
And awaken completely in this one life.

Alas!
Sentient beings like myself, evildoers with bad karma,
Have wandered in samsara for time without beginning.
Though I continue to suffer endlessly,
I do not experience even a moment's disillusionment.
Guru, think of me: look upon me quickly with compassion.
Give me energy to feel renunciation deep inside.

Even with a free and well-favored birth,⁴⁵ I waste this life.
The meaningless activities of conventional life constantly distract me.
When I work at freedom, which is truly important, laziness carries me away.
Because I am turning away from a land of jewels with my hands empty,
Guru, think of me: look upon me quickly with compassion.
Give me energy to make my life worthwhile.

No one on this earth has ever escaped death.

⁴⁴ The next four verses all refer to Jamgön Kongtrul, the author of this prayer. As did many teachers, he received a name at each major step in his life: one when he took ordination as a monk, another when he took the vow of the awakening being, another as a scholar, and another as treasure revealer.

⁴⁵ A set of eighteen conditions that make practice possible. See *The Great Path of Awakening*, page 63.

Even now, one after another, people pass away.
While I, too, will have to die soon,
I close my heart and prepare to live for a long time.
Guru, think of me: look upon me quickly with compassion.
Give me energy to stop useless planning.

I will be separated from each and every person I love.
Others will enjoy the wealth and goods I greedily gathered.
Even this body that I hold so dear, I will leave behind
As my consciousness goes — who knows where — in the intermediate states and samsara.
Guru, think of me: look upon me quickly with compassion.
Give me energy to know that I need nothing at all.

The black darkness of terror awaits me.
The violent gales of karma howl behind me.
The Lord of Death's hideous goons beat and hack me.
As I will have to experience the horrendous sufferings of the lower realms,
Guru, think of me: look upon me quickly with compassion.
Give me energy to be free from the ravines of the lower realms.

My faults are huge, like mountains, but I conceal them within me.
Others' faults are tiny, like sesame seeds, but I publicly condemn them.
Though I have no abilities, I brag about how good I am.
I call myself a practitioner, but I don't really practice.
Guru, think of me: look upon me quickly with compassion.
Give me energy to subdue my self-centered pride.

Within I hide my downfall — the demon of fixation on self.
Every thought is the genesis of a reactive emotion.
Every action produces a non-virtuous result.
Because I'm not going anywhere near the path of freedom,
Guru, think of me: look upon me quickly with compassion.
Give me energy to cut this clinging to "I" at its root.

The slightest praise or blame makes me happy or sad.
One harsh word and I lose my armor of patience.
I see destitute people but feel no compassion.
When I have a chance to be generous, greed ties me in knots.
Guru, think of me: look upon me quickly with compassion.
Give me energy to mix my mind with the Dharma.

Samsara has no purpose, but I give it one.
To get food and clothing I let go of solid intentions.
Though I have the essentials, I always need more.
I fool myself with insubstantial and illusory experiences.
Guru, think of me: look upon me quickly with compassion.
Give me energy to let go of conventional matters.

I can't endure the slightest physical or mental pain,
Yet I am so stubborn I don't fear falling into the lower realms.
Though I see the inevitable evolution from seed to result,

I still do not act virtuously but just add to my store of bad karma.
Guru, think of me: look upon me quickly with compassion.
Give me energy to trust karma.

I hate my enemies, cling to friends,
And am befuddled about what to do or not do.
When I practice, I am dull, sluggish, and sleepy.
When I don't practice, my senses are clear and sharp.
Guru, think of me: look upon me quickly with compassion.
Give me energy to destroy my enemy, emotional reactions.

From the outside, I look like a practitioner,
But inside, the practice has not taken root.
Like a snake, I conceal poisonous emotions.
My hidden flaws come out when I experience difficulties.
Guru, think of me: look upon me quickly with compassion.
Give me energy to tame my own mind.

Because I don't see my own shortcomings
I behave like a materialist though I look like a practitioner.
I am completely addicted to reactions and non-virtuous activity.
Good intentions constantly arise but they are constantly cut off.
Guru, think of me: look upon me quickly with compassion.
Give me energy to see my own faults.

As each day passes, I move nearer to death.
As each day passes, my personality becomes increasingly rigid.
Though I follow my teacher, devotion steadily fades.
Sacred outlook and affection for fellow students decay bit by bit.
Guru, think of me: look upon me quickly with compassion.
Give me energy to tame this wild mind.

I take refuge, arouse awakening mind, and pray,
But I don't feel devotion or compassion deep in my heart.
I'm not touched by practice or virtue:
I just pay lip service and go through the motions.
Guru, think of me: look upon me quickly with compassion.
Give me energy to make what I do effective.

While the teachings say that all suffering comes from desiring happiness for oneself,
And full awakening comes from intending to help others,
When I foster awakening mind, I secretly focus on what I want.
Never mind helping others, I harm them as a matter of course.
Guru, think of me: look upon me quickly with compassion.
Give me energy to put myself in another's place.

My guru is really the Buddha, but I see him as an ordinary person.
I completely forget how kind he is in giving such profound instruction.
When I don't get what I want, I lose faith.
My doubts and distrust of his behavior blind me.
Guru, think of me: look upon me quickly with compassion.

Give me energy so that devotion continually grows.

My own mind is fully awake, but I don't recognize it.
The essence of thinking is what is⁴⁶ but I don't know this.
Not controlling is true being, but I can't stay there.
Settling naturally leads to how things are, but I don't believe it.
Guru, think of me: look upon me quickly with compassion.
Give me energy so that awareness releases naturally.

Death is certainly coming, but I can't take it to heart.
The holy Dharma is certainly helpful, but I can't practice it properly.
Karma is certainly true, but I don't act appropriately.
Attention is certainly necessary, but I'm swept away by distractions.
Guru, think of me: look upon me quickly with compassion.
Give me energy to be constantly mindful.

Because of former bad karma, I was born in a dark age.
Everything I've done so far will just give rise to more suffering.
The bad influence of others casts shadows over me.
Pointless conversations sidetrack my efforts to do good.
Guru, think of me: look upon me quickly with compassion.
Give me energy to work hard at practice.

At first, I thought of nothing but practice;
In the end, the only results are lower realm seeds.
The frost of non-virtue destroys the harvest of freedom!
Barbarians like me undermine our own worthwhile intentions.
Guru, think of me: look upon me quickly with compassion.
Give me energy to follow the Dharma to the end.

Give me energy to feel disenchantment deeply.
Give me energy to stop useless planning.
Give me energy to take death seriously.
Give me energy to trust the evolution of actions.

Give me energy so my path is not interrupted.
Give me energy to work hard at practice.
Give me energy to make use of adversity.
Give me energy to apply correctives with confidence.

Give me energy to feel genuine natural devotion.
Give me energy to meet how things are.
Give me energy to awaken natural awareness in my heart.
Give me energy to destroy confusion and projections.
Give me energy to awaken fully in this one life.

Treasured guru, I pray to you.
Kind Lord of the Dharma, I longingly cry out to you.

⁴⁶ In order to fit the line to the Tibetan meter, Kongtrul abbreviates this saying. The more accurate statement is *the essence of thoughts is what is* (dharmakaya).

Unworthy though I am, my only hope is you.
Give me energy to make my mind one with yours.

Although several devoted practitioners asked me to compose a prayer of this genre, I neglected to fulfill their request. Recently, because Samdrup Dronma, a lady practitioner of noble family, and Deva Rakshita have earnestly made the same request, I, Lodrö Tayé, who merely maintains the appearance of a guru in this dark age, wrote this at the great meditation center; Dzongsho Deshek Dupa. May virtue increase.

In order to give his students a taste of the power of devotion, Ken McLeod translated this prayer in Los Angeles, California, building on the previous translations by the Nalanda Translation Committee and Rangjung Yeshe.

Aspirations for Mahamudra

Namo guru

Gurus and yidams, deities of the mandala,
Buddhas of the three times and ten directions and your offspring,
Consider me with kindness.
Pour into me your energy so that these wishes are fulfilled.

A river of virtue undefiled by the three spheres
Springs from the snow-mountain of pure actions and intentions
Mine and those of all sentient beings without limit.
May this river flow into the ocean of the four expressions of full awakening.

Until I wake up to full presence,
Through all my lifetimes, birth after birth,
May not even the words for defilement and suffering be heard
And may I enjoy the wealth of oceans of happiness and virtue.

Having obtained this excellent free and well-favored life along with faith, energy and intelligence,
Having attended a worthy master and received the pith of the sacred instructions,
May I practice the sacred Dharma properly
In all my lives without interruption.

The study of scriptures frees one from the veil of ignorance.
The contemplation of oral instructions overcomes the darkness of doubt.
Light born of meditation illuminates the way things are.
May the radiance of the three wisdoms increase.

The basic ground consists of the two truths, free from the extremes of order and chaos,
The excellent path, the two accumulations free from the extremes of assumption and denial,
The result obtained, the two benefits free from the extremes of existence and peace.
May I meet teaching which is free from error.

The ground of refinement is mind itself — indivisible luminosity and emptiness;
The refining — the great vajra composure of mahamudra;
What is to be refined — the incidental stains of confusion;
The result of refining — the unstained experience of being: may I know it.

Confidence in outlook cuts assumptions about the ground.
The key to cultivation is to maintain that without distraction.
The supreme expression is to exercise the sense of cultivation in everything.
May I have confidence in outlook, cultivation and expression.

All experience is the manifestation of mind.
As for mind, there is no mind; mind's nature is empty.
Empty and unrestricted, mind arises as experience.
By looking into mind deeply, may I be clear about how it is.

Perceptions, which never existed in themselves, are mistaken for objects.
Awareness itself, because of ignorance, is mistaken for a self.
Through the power of dualistic fixation I wander in the realm of existence.
May ignorance and confusion be completely resolved.

It doesn't exist: even buddhas do not see it.
It doesn't not exist: it is the basis of samsara and nirvana.
No contradiction: the middle way is union.
May I know the pure being of mind, free of extremes.

If one says *it is this*, nothing has been posited.
If one says *it is not this*, nothing has been denied.
Unconditioned pure being transcends intellect.
May I gain conviction in the ultimate outlook.

Not knowing it, I circle in the ocean of existence,
Knowing it, buddha isn't anywhere else.
"It is everything", "It isn't anything": none of this.
Pure being, the basis of everything, may I see any misunderstanding here.

Since perception is mind and emptiness is mind,
Since knowing is mind and delusion is mind,
Since arising is mind and cessation is mind,
May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual effort
Undisturbed by the winds of everyday affairs,
Not manipulating, knowing how to let what is true be itself,
May I become skilled in the practice of mind and maintain it.

The waves of subtle and coarse thoughts return to their source.
Undisturbed, the river of mind flows naturally.
Free from the contaminations of dullness and torpor,
May I establish the still ocean of shamatha.

When one looks again and again at the mind that cannot be looked at,
And sees vividly for what it is the meaning of not-seeing,
Doubts about the meaning of "is" and "isn't" are resolved.
Without confusion, may my own face know itself.

Look at objects and there is no object: one sees mind;
Look at mind and there is no mind: it is empty of nature;
Look at both of these and dualistic clinging subsides on its own.
May I know sheer clarity, the way mind is.

Free from mental constructions, it is called The Great Seal.
Free from extremes, it is called The Great Middle Way.
Because everything is complete here, it is also called The Great Completion.
May I gain the confidence that, in understanding one, I know them all.

The great bliss of non-attachment is continuous.
Sheer clarity without fixations is free of obscurations.
Passing beyond intellect, non-thought is naturally present.
May these experiences continually arise without effort.

Attachment to good and fixation on experience subside on their own.
Confusion and evil concepts are cleared away in the realm of ultimate nature.
In the ordinary mind, there is no control or alteration.
May I know the truth of pure being, complete simplicity.

While the nature of beings has always been full enlightenment,
Not knowing this, they wander in endless samsara.
For the boundless suffering of sentient beings
May overwhelming compassion be born in my being.

While such compassion is active and immediate,
In the moment of compassion, its essential emptiness is nakedly clear.
This conjunction is the undeviating supreme path;
Inseparable from it, may I practice day and night.

From the power of attention come eyes and direct knowing.
Sentient beings are ripened and domains of enlightenment refined.
Aspirations for the realization of all aspects of buddhahood are fulfilled.
May I complete these three — fulfillment, ripening and refinement — and become buddha.

By the compassion of the buddhas and bodhisattvas of the ten directions
And the power of whatever pure virtue there may be,
May my wishes and those of all beings
Be fulfilled in the way I am seeking.

Aspirations for Mahamudra, the definite point of the teachings, was composed by Lord Rangjung Dorje, Karmapa III. This translation was made by Ken McLeod at the request of several students who wanted to use this prayer in their practice.

Ever-present Good's Prayer of Intention

Ho

All experience, potential or actual, patterned or free,
Has one ground, two paths and two results.

It is the play of awareness and ignorance.

Through this prayer of Ever-present Good
May everyone come to full and complete awakening
In the palace of the realm of totality.

The ground of everything is not made of anything.
In this indescribable naturally present expanse
There are not even the concepts of *patterned* or *free*.

Know this and you are awake.
Do not know this and you are a sentient being wandering in samsara.
May all beings in the three realms
Know the indescribable ground.

I, Ever-present Good,
Am the ground, without genesis or conditioning.
I am ground natural awareness — what is.
Internal and external distortions do not touch me.
The stupor of mindlessness does not conceal me.
Projections do not contaminate me.

As awareness itself is resting naturally,
I experience no fear, even if the three worlds are destroyed.
I experience no longing for the five sensory pleasures.

In natural non-conceptual awareness
Neither solid form nor the five poisons are present.
The five aspects of pristine awareness
Are all present in the unceasing clarity that is awareness.

From the ripening of the five aspects of pristine awareness
The five families of original buddhas arise.
Through the further expansion of pristine awareness
The forty-two buddhas arise.

Through the dynamism of the five aspects of pristine awareness
The sixty blood-drinkers arise.
Ground awareness is never confused.

Because I am the original buddha,
Through my intention

Beings in samsara's three realms
Recognize natural awareness.
Thus, may great pristine awareness be complete.

My expressions arise continuously,
Radiating in inconceivable trillions of forms,
Teaching in different ways all who are to be trained.

Through my compassionate prayer of intention
May all beings in samsara's three realms
Rise out of existence as the six kinds of beings.

First, for confused beings
Ground awareness does not arise.
That blankness, in which there is no idea of anything,
Is the genesis of confusion and ignorance.

Suddenly, from that unconsciousness
A terrified and unclear knowing stirs.
From that, *I* and then *other*, the enemy, arise.

Through the momentum of patterned propensities
Samsara unfolds in its usual way.
The five poisons, the reactive emotions, spread.
Reactions based on the five poisons just go on and on.

Therefore, since the basis of confusion in beings
Is mindless ignorance,
Through my awakened intention
May they all recognize awareness itself.

Naturally inherent ignorance
Is a distracted mindless knowing.
Ignorance that conceptualizes everything
Is a holding of self and other as two.
The two ignorances, inherent and conceptual,
Are the ground of confusion in all beings.

Through my awakened intention
May all beings in samsara
Wake up from their thick mindless stupor.
May their dualistic fixation become transparent.
May they recognize the nature of awareness.

Dualistic thinking is doubt.
When the slightest attraction forms,
Habituated tendencies grow increasingly stronger.

Food, wealth, clothing, places, companions,
The five sensory pleasures and loving families —

Attraction to the pleasant torments beings:
This is the confusion of the world.

Dualistic actions have no end.
When attraction's fruit ripens,
They become hungry ghosts, tormented by craving —
Wretched in their hunger and thirst.

Through my awakened intention
May all beings who yearn and want
Neither avoid the discomfort of desire
Nor act on yearning or want.

When they let knowing relax in its natural place
Awareness also finds its natural place.
May they attain distinguishing pristine awareness.

When an object appears externally,
A subtle fear-ridden knowing arises.
Habituated tendencies of aversion grow
And hatred, violence, and murder arise.
When aversion's fruit ripens,
Oh, the scalding burning pain of hell!

Through my awakened intention
When strong aversion arises
In any being in the six states,
May they let it be, without doing anything with it.
As awareness finds its own place,
May they attain the pristine awareness of clarity.

When they are all puffed up with pride
They become competitive and critical of others
And aggressively arrogant.
Disputes with others cause them to suffer.
When the fruit of those actions ripens
They become gods and experience death and downfall.

Through my awakened intention
May beings inflated with self-importance
Let knowing relax in its own place.
As awareness finds its own place,
May they know the meaning of balance directly.

The habituated tendencies that reinforce dualism
Lead to the pain of self-praise and criticism of others.
They become increasingly quarrelsome and cutthroat,
Titans, slashing and killing,
And as a result, fall into the hell realms.
Through my awakened intention
May all who are quarrelsome and competitive

Stop their hostility and relax where they are.
As knowing finds its own place,
May they attain the pristine awareness of effective action.

Distracted by mindless indifference
They are dull, depressed and forgetful.
Oblivious, lazy and confused,
They wander like animals without a home.

Through my awakened intention
May the light of clear attention shine
In the darkness of dull confusion.
May they attain non-conceptual pristine awareness.

In all beings of the three realms
The basis of everything is the same as in me and all buddhas.
It became the ground of mindless confusion.
Now, they engage in meaningless actions.

The six actions are like the confusion of dreams.
I am the original Buddha.
I give rise to this intention of Ever-present Good,
So that I take form and teach the six kinds of beings.
May all beings wake up
To the totality of experience.

Ah ho
From now on, whenever a contemplative
Forms this powerful intention
From the natural clarity of unconfused awareness,
All beings who hear it
Will be fully awake within three lives.

When the sun or moon is seized by Rāhu,⁴⁷
When the earth rumbles or shakes,
At the solstices or the change of the year,
If he or she generates the sense of being Ever-present Good
And recites this prayer for all to hear,

Through the intention of that contemplative
All beings in the three realms
Will be freed from suffering step by step
And, in the end, will attain complete awakening.

This prayer is taken from the ninth chapter of The Tantra That Teaches Transparently the Vision of the Great Completion Ever-Present Good, which says that when this intention is sincerely formed, all beings have no choice but to become fully awake.

⁴⁷ Rāhu is the mythical planet or monster that causes eclipses by swallowing the sun and the moon.

Dedication and Good Fortune

Dedication

Through this goodness, may I come to complete knowing.
May the enemy, wrong action, be overcome.
From the stormy waves of birth, old age, illness, and death,
This ocean of existence, may all beings be freed.

I do not cling in any way
To the virtue and goodness I have generated.
In order that all beings may benefit from it
I dedicate it in the realm of totality.

This virtue and all virtue gathered in the three times
I dedicate as all buddhas do
To supreme non-residing awakening.
May I attain the state of union in this life.

Aspiration for Awakening Mind

Awakening mind is precious.
May it arise where it has not arisen.
May it not fade where it has arisen.
May it ever grow and flourish.

Good Fortune

The energy of lineage teachers gathers like great clouds;
The abilities of yidams pour down like rain;
The activities of dakinis and protectors ripen like fruit.
Good fortune: may the two aims come about naturally.

Through the power of truth of aspirations made with a totally pure mind,
Through the inevitability of dependence and conditions totally formed,
And through the force of what is, profound and totally true,
May the brilliance of good fortune blaze forever.

TEACHINGS

Guru Yoga Prayer

Treasured teacher, I pray to you.
Give me energy to let self-fixation go.
Give me energy to be free of need.
Give me energy to stop ordinary thinking.
Give me energy to know mind has no beginning.
Give me energy to let confusion subside on its own.
Give me energy to know all experience is pure being.

*Prayer from the Karma Kagyu groundwork (ngondro) practice text
The Chariot for Travelling the Supreme Path by Wangchuk Dorje.*

A Shower of Energy

A Prayer to One's Teacher

Namo gurubhya — Homage to the teacher

Myriad forms appear continuously from relationships and coincidence:
The teacher of appearances as symbol arises around me.
Indescribable this dance of magical forms!
In experiencing the natural freedom of appearance and emptiness, I pray to you.
Give me energy to know directly the activity of being as appearance.

Sounds and voices of all kinds come continuously from various sources and places:
The teacher of sound as enchantment arises intermediately.
Inconceivable this concert of harmonies and songs!
In experiencing the natural freedom of sound and emptiness, I pray to you.
Give me energy to know directly unceasing being as quality.

Thoughts and memories of different things, indescribable awareness that is no thing:
The ultimate teacher of awareness itself arises within.
Limitless this panorama of thought and memory!
In experiencing the bliss of clarity and emptiness, I pray to you.
Give me energy to know directly unborn being as what is true.

In these ways, all experience, appearance, sound, or thought,
Are signs that point me to know directly the nature of being.
They are solely expressions of my magnificent teacher.
In recollecting your great kindness, I pray to you.
Give me energy to know directly the nature of all experience.

Whole oceans of the three roots are everywhere present.
They dance like moons in the water of the student's devotion.
They never are anything but the venerable teacher.
In experiencing realization of all capabilities, I pray to you.
Give me energy to fuse my mind with yours.

Give me energy to release fixation on a sense of self.
Give me energy not to have needs.
Give me energy to develop love and compassion fully.
Give me energy to give rise to uncontrived devotion.
Give me energy to end materialistic thinking.
Give me energy to release confusion into its own ground.
Give me energy to know directly mahamudra, the nature of being.
Give me energy to attain full awakening in this single life.

From now until I attain awakening
May I wear the jewelry of pure discipline and ethics.
Enriched with abilities in the equanimity of awakening mind,
May I see the phases of creation and completion to their end,
And, with no distinction between the mind of student and teacher,
Attain full awakening.

This heartfelt song about experiencing the world of experience as one's teacher was sung spontaneously by Karma Rangjung Kunchab (Kalu Rinpoche) at the request of the diligent practitioner Karma Sherab. May it cause the energy of the glorious teachers to enter his heart.

The Wisdom Experience of Ever-present Good

from *The Heart Essence of Great Space Cycle*⁴⁸

*I bow to mindful Ever-present Good.*⁴⁹

Mind itself is utterly without root, like space.
Just as space does not refer to the nature of space,
Nor can awareness be pointed out by examples.
Yet I use such methods to explain the key points.

Suppose the house of a poor man contains a wonderful treasure,
And, although he has it, he doesn't know it:
He continues to be a poor man.
In the same way, you are tangled in a net of unaware thinking
And don't know what you have. How heartbreaking, you beings in samsara!

When you turn your back on the path of natural being,
Mistaken notions don't stop at all.⁵⁰
So you ascetics latch onto a single principle
From such flawed philosophies as order or chaos.
How confused you are by wrong ideas, you extremists!⁵¹

Mind itself is originally pure, like space.
As long as you use conceptual knowing to look for it,
You get stuck, like a bug caught in its own spit.
Turning your back on what is, you are still ruled by wanting.
How worn out you must be, you listeners,⁵² from blocking things!

Your mind is the source of all experience, patterned or free.
You awaken completely when you rest and do nothing at all.
Instead, you follow meticulously and exclusively
The cycle of teaching on ignorance, interdependence, and samsara.
How charmed you must be, you self-reliant ones,⁵³ by your artificial awakening!

Mind itself, always complete in its natural expression,
Rests in the womb of uncontrived original nature.
Caught up in logic and analysis, you sophists distort how things are

⁴⁸ The Longchen Nying Thig (klong.chen.snying.thig), cycle of teachings revealed by the 18th century teacher and treasure revealer Jigme Lingpa ('jig.med.gling.pa).

⁴⁹ Sanskrit Samantabhadra, Tibetan Kuntu-zangpo (kun.tu.bzang.po), the primordial buddha in Dzogchen. The *good* here is the good beyond concepts of good and evil. The text is written in the first person so that what follows are the words of Ever-present Good.

⁵⁰ Variations between texts lead to two different readings: *mistaken notions never end* or *mistaken notions become intolerable*.

⁵¹ This verse refers to those who hold views contrary to the Buddhist principle of the middle way, i.e., the views of order (everything is determined) or chaos (everything is random).

⁵² Sravakas are those who listen to the teachings and practice on their own. Their form of practice is to reduce desire by withdrawing from the world.

⁵³ Pratyekabuddhas also withdraw from the world and practice for their own liberation.

Because you believe in descriptions of the two truths.
How far you have to go, you followers of the philosophy of awakening beings!⁵⁴

Because mind itself doesn't take up the good or give up the bad,
A shrewd moral practice acts as an added pollutant.
The forms of dualistic fixation distort what is not two.
Ritual tantra⁵⁵ seeks to attain a state where there is nothing to attain.
How elegant you are, you followers of ritual philosophy!

The natural condition is not good or bad. It doesn't grow or fade.
Even when you stop ordinary concepts with outlook, practice, and behavior,
You still hold as real your activity in means and wisdom.
In behavioral tantra,⁵⁶ you waste time doing stuff when there is nothing to do.
How tiring your chosen disciplines, you followers of behavioral philosophy!

There is no outer, inner, or in between in the nature of attention.
Mind itself is free from any sense of manipulation.
In union tantra⁵⁷ you use thoughts to manipulate symbols of what is profound and clear,
But to little effect, you followers of union philosophy!

By resting in a state that doesn't rely on effort or process,
You can use the result, pure being, as the path.
Instead, you use complex practices to relieve and refresh mind, channels, and energy.
How tired you must be, you followers of supreme philosophy!⁵⁸

Mind itself has no heads, hands, or regalia.
When you fall into the mistake of seeing what arises as a deity's form
And hold mistaken ideas about sound as mantra,
You won't see what is true through the path of great union!⁵⁹

Here ends the first chapter of The Wisdom Experience of Ever-present Good, which presents the conceptual philosophies⁶⁰ of the eight vehicles.⁶¹

⁵⁴ In the context of Indian and Tibetan monasticism, Mahayana philosophers (referred to here as bodhisattvas or awakening beings) expended considerable effort to define the nature of perception and knowing exactly. Such philosophical pursuits do not directly contribute to an experiential understanding of mind nature.

⁵⁵ Kriya tantra relies on the precise performance of rituals to develop attention and transform experience.

⁵⁶ Upaya tantra relies on precision in behavior to develop attention and transform experience.

⁵⁷ Yoga tantra uses symbols of what is ultimately true to join mind with direct experience.

⁵⁸ Anuyoga tantra uses energy transformation to generate a similitude of direct awareness.

⁵⁹ Mahayoga tantra uses identification with an expression of awakened mind in the form of a deity to transform experience.

⁶⁰ While the language of this section can be easily misinterpreted as criticism of the eight vehicles, the intention is to point out habituated tendencies that prevent complete knowing. The tendencies corrupt these eight approaches so that they miss the fundamental nature of being.

⁶¹ The eight vehicles are listening (shravaka), self-reliant awakening (pratyekabuddha), awakening being (bodhisattva), ritual tantra (kriya), behavioral tantra (upaya), union tantra (yoga), supreme union tantra (anuyoga), and great union tantra (mahayoga).

Kye ho!

My nature is great completion.⁶²

All experience, patterned and free, is complete — nothing to discard or attain.

The essential instructions are complete — total natural releasing.

The essential views are complete — neither order nor chaos.

The paths of practice are complete — no effort to make.

The teachings on behavior are complete — no do's or don't's.

The essence of fruition is complete — no expectation.

And this “complete” is nothing but a concept, too.

Awakening mind is the essence of all teaching.

Awakening mind is the heart of all awakened ones.

Awakening mind is the life of all beings.

Awakening mind is neither apparently nor ultimately true.⁶³

To say “it is not” does not make it empty.

To say “it is” does not make it solid.

It is a realm beyond mind where experience is just there — no taking hold, no letting go.

It is space free from all complications of thought and object.

Because I am free from the thinking that distorts experience,

The evolution of good and evil actions comes to a complete stop.

What are deities, mantras, and absorptions meant to do?

I am not a wakefulness⁶⁴ that comes from practice.

My nature is universal presence:

How can seeing come from progressing through paths and levels?

Therefore, let go of the tangles of hope and fear.

Let the knife-edge of outlook drop away.

Come out of deep meditation's cocoon.

Get rid of stiff or pretentious behavior.

Forget about expectations for big results.

In a state of attention that is beyond meditating or not meditating

Evaluations of what you are doing or not doing disappear completely.

Awakening mind is beyond empty or not empty.

It is the original space where existence and non-existence drop away.

In awareness, indescribable, inconceivable, inexpressible,

The center pole is no corrective — nothing that holds a position.

⁶² Completion, Tibetan dzog (rdzogs), in this context does not mean an end of a process, but a total wholeness and fullness that is naturally present.

⁶³ Awakening mind (bodhicitta) is usually described in the sutric tradition as having two aspects, awakening to what is apparently true (compassion and the world of experience) and awakening to what is ultimately true (emptiness and the nature of experience). Ever-present Good is using awakening mind to mean that which is before or beyond any such concepts.

⁶⁴ Buddha. Ever-present Good is saying that wakefulness (buddha) is always already present. It is not created or generated through practice.

With simple, steady, self-releasing freshness,
In a space free from complications or effort,
Rest without ebb or flow in the three times.⁶⁵

Here ends the second chapter of The Wisdom Experience of Ever-present Good, which presents the original freedom of Great Completion.

Kye ho!

Awakening mind, free from discarding or attaining,
Buddha nature, the essence of awareness,
Is present in you. Still, it is stuck in a cage of inventions.
All meditation just clouds the heart of the matter.

In pure being, which is without origin or essence,
What is experienced has no beginning or end.
Your misconceptions twist what is formless into form.
Slipping away from what is true, you become confused and reactive.

Some people cut off the ebb and flow of thoughts and feelings
And construct an emptiness practice corrupted by goal-seeking.
They are worn out from pushing a forced practice.
Big problems develop when you misdirect energy into the life channel.⁶⁶

Others do not see original presence.
Misled by descriptions of presence, their practice is ineffective.
Taking an intense dullness that conceals thoughts and feelings
As the essence of practice, they are very confused.

Some use their ability to know movement as mind
To mull over the traces as thoughts and feelings ebb and flow.
People who track arising and fading in stable meditation
Just spin in confusion, even if they practice for a hundred years.

In general, work and effort alone just create opposition.
You aren't happy when you practice and you stir up all sorts of pains;
When you don't practice, you don't know your own nature and wander in confusion.
In either case, you fall away from what is natural and true.

Kye ho!

Because these mistakes stop you from going beyond ordinary human experience,
Be clear that the approach of meditation versus not meditation
Relies on an artificial distinction.
Be present right now, without trying to change or control anything.

⁶⁵ The past, present, and future.

⁶⁶ The life channel is another term for the central channel, the channel in the center of the body where energy transformation techniques are usually directed. If you work with energy without a sense of presence, you end up pushing energy into reactive processes. The subsequent imbalances create serious mental and physical problems that can be difficult to resolve.

Put a complete stop to any kind of scrutiny, control,
Or goal-seeking using conditioned states of mind.
Direct awareness is no big deal and doesn't need any work.
Stop trying to change or adjust it. Just let it be.

Whenever conceptual thinking arises,
Don't look at what arises: be what knows the arising.
Like an oak stake in hard ground,
Stand firm in awareness that knows, and go deep into the mystery.

In the nature of what is, plain and simple,
You may rest free from movement or change.
If you don't avoid the trap of correctives based on positions,⁶⁷
You will get lost in the ways of the analytic approach.

All the technicalities of outlook, practice, and behavior
Are, from the perspective of what is true, just intellectual chaff.
Let correctives that work on mindfulness subside into space.
Maintain the chosen discipline of not naming "wandering" or "not wandering."

Let things be, without messing around with projecting or absorbing.⁶⁸
Rest in space free from the complications of effort.
The great treasure is to be free of thought and thinking:
To know that there is originally no buddha,
To be where wanting has never been.

With this special teaching that rots the roots of samsara,
Wake up from the realm of misery. Open and relax.
In emptiness that goes beyond what is true or what is false
Is the meaning of arising and releasing, self-releasing, and direct releasing.⁶⁹
Know this and you are no different from all the awakened ones.
You will awaken and be no different from me.

In this age of strife, these key instructions of the great mystery
Are mingled with the authoritative writings of the analytic approach.⁷⁰
Those knowledge holders who are not different from me
Will confirm this wisdom experience.

⁶⁷ The Tibetan (der. 'dzin.gnyen.po) means correctives that are based on a specific philosophical stance.

⁶⁸ This term refers to generating and dissolving states of mind in both deity meditation and energy transformation practices.

⁶⁹ Three forms of release. *Arising and releasing* refers to thoughts releasing into awareness as they arise, like snow falling on a hot stone. *Self-releasing* refers to thoughts releasing by untying themselves, like a snake tied in a knot. *Direct releasing* refers to thoughts releasing on their own, like a thief entering an empty house.

⁷⁰ The collection of texts that comprise the teachings of the Buddha and commentaries on them by Indian and Tibetan masters. Ever-present Good is saying that in the present times, the teachings of Great Completion (Dzogchen) are mixed in with the canonical teachings, but those who understand Great Completion are able to differentiate them.

Masters of this teaching, the expression of the awakening beings of the three families,⁷¹
And those blessed with natural talent, may you make use of it.

Here ends the third chapter of The Wisdom Experience of Ever-present Good, which describes how to cut through mistakes. Now I am finished. This is a sealed text. English translation by Ken McLeod.

⁷¹ The vajra, padma, and buddha families are headed by the three lords Vajrapani (awakened power), Avalokiteshvara (awakened compassion), and Manjushri (awakened intelligence), respectively.

Manifesting Absolute Reality

When all things are just what they are [apart from discrimination], delusion and enlightenment exist, religious practice exists, birth exists, death exists, Buddhas exist, and ordinary beings exist. When the myriad things are without self, there is no delusion, no enlightenment, no Buddhas, no ordinary beings, no birth, no extinction. Since the Buddha Way from the beginning transcends fullness and deficiency, there is birth and extinction, delusion and enlightenment, beings and Buddhas. However, though this is the way it is, it is only this: flowers scatter in our longing, and weeds spring up in our loathing.

Conveying the self to the myriad things to authenticate them is delusion; the myriad things advancing to authenticate the self is enlightenment. It is Buddhas who greatly enlighten delusion; it is ordinary beings who are greatly deluded within enlightenment. Moreover, there are those who are enlightened within enlightenment and those who are deluded within delusion. When Buddhas are truly Buddhas, there is no need for the self to understand that it is Buddha. Yet we are Buddhas and we come to authenticate this Buddha.

Mustering the [whole] mind-body and seeing forms, mustering the [whole] mind-body and hearing forms, we understand them intimately, but it is not like shapes being reflected in a mirror or like the moon being reflected in water. When one side is enlightened, the other side is dark.

To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be authenticated by the myriad things. To be authenticated by the myriad things is to drop off the mind-body of oneself and others. There is [also] remaining content with the traces of enlightenment, and one must eternally emerge from this resting. When persons first turn to the Dharma, they separate themselves from its boundary. [But] when the Dharma is already internally transmitted, one is immediately the Original Man.

A person rides in a boat, looks at the shore, and mistakenly thinks that the shore is moving. If one looks carefully at the boat, one sees that it is the boat that is moving. In like manner, if a person is confused about the mind-body and discriminates the myriad things, there is the error of thinking that one's own mind or self is eternal. If one becomes intimate with practice and returns within [to the true self], the principle of the absence of self in all things is made clear.

Firewood becomes ashes and cannot become firewood again. However, you should not think of ashes as the subsequent and firewood as the prior [of the same thing]. You should understand that firewood abides in its own state as firewood, and has [its own] prior and subsequent. Although it has [its own] prior and subsequent, it is cut off from prior and subsequent. Ashes are in their own state as ashes and have a prior and subsequent. Just as firewood does not become firewood again after turning to ash, so a person does not return to life again after death. Thus, it is the fixed teaching of the Buddha Dharma that life does not become death, and therefore we call it “nonlife.” It is the fixed sermon of the Buddha that death does not become life, and therefore we call it “nondeath.” Life is situated in one time and death is situated in one time. For instance, it is like winter and spring. We do not think that winter becomes spring or that spring becomes summer.

A person's becoming enlightened is like the reflection of the moon in water. The moon does not get wet nor is the water ruffled. Though the moonlight is vast and far-reaching, it is reflected in a few drops of water. The entire moon and heavens are reflected in even a drop of dew on the grass, or in a

drop of water. Our not being obstructed by enlightenment is like the water's not being obstructed by the moon. Our not obstructing enlightenment is like the nonobstruction of the moonlight by a dewdrop. The depth [of the water] is equal to the height [of the moon]. As for the length or brevity [of the reflection], you should investigate the water's vastness or smallness and the brightness or dimness of the moon.

When the Dharma does not yet completely fill the mind-body, we think that it is already sufficient. When the Dharma fills us, on the other hand, we think that it is not enough. For instance, when we are riding in a boat out of sight of land and we look around, we see only a circle [of ocean], and no other characteristics are visible. However, the great ocean is neither circular nor square, and its other characteristics are inexhaustible. It looks like a palace [to fish] or a jewel ornament [to beings in the sky]. It just looks round to our eyes when we briefly encounter it. The myriad things are the same. Although things in this world or beyond this world contain many aspects, we are capable of grasping only what we can through the power of vision, which comes from practice. In order to perceive these many aspects, you must understand that besides being round or square, oceans and rivers have many other characteristics and that there are many worlds in other directions. It is not like this just nearby; it is like this right beneath your feet and even in a drop of water.

When a fish swims in water, there is no end of the water no matter how far it swims. When a bird flies in the sky, fly though it may, there is no end to the sky. However, no fish or bird has ever left water or sky since the beginning. It is just that when there is a great need, the use is great, and when there is a small need, the use is small. In this way, no creature ever fails to realize its own completeness; wherever it is, it functions freely. But if a bird leaves the sky, it will immediately die, and if a fish leaves the water, it will immediately die. You must understand that the water is life and the air is life. The bird is life and the fish is life. Life is the fish and life is the bird. Besides these [ideas], you can probably think of others. There are such matters as practice-authentication and long and short lives.

However, if a bird or fish tries to proceed farther after reaching the limit of air or water, it cannot find a path or a place. If you find this place, then following this daily life is itself the manifesting absolute reality. The path and the place are neither large nor small. They are neither self nor other, and they neither exist from the beginning nor originate right now. Therefore, they are just what they are.

Being just what they are, if one practice-authenticates the Buddha Way, then when one understands one thing, one penetrates one thing; when one takes up one practice, one cultivates one practice. Because the place is right here and the path is thoroughly grasped, the reason you do not know the entirety of what is to be known is that this knowing and the total penetration of the Buddha Dharma arise together and practice together. Do not think that when you have found this place that it will become personal knowledge or that it can be known conceptually. Even though the authenticating penetration manifests immediately, that which exists most intimately does not necessarily manifest. Why should it become evident?

Priest Pao-ch'e of Mt. Ma-ku was fanning himself. A monk came by and asked, "The wind's nature is eternal and omnipresent. Why, reverend sir, are you still fanning yourself?" The master replied, "You only know that the wind's nature is eternal, but you do not know the reason why it exists everywhere." The monk asked, "Why does it exist everywhere?" The master just fanned himself. The monk made a bow of respect.

The authenticating experience of the Buddha Way and the vital way of correct transmission are like this. Those that say that because [the nature of wind] is eternal there is no need for a fan, and we can experience the wind without one, understand neither the meaning of its eternity nor its nature.

Because the wind is eternal, the wind of Buddhism manifests the yellow gold of the earth and turns its long rivers into sweet cream.

Genjokoan was composed by the Japanese Zen master Dogen Zenji (1200-1253) and included in his Shōbōgenzō (Treasury of the True Dharma Eye). English translation by Francis H. Cook, published in Sounds of Valley Streams.

Verses on the Faith Mind

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes clear and undisguised.
Make the smallest distinction, however
and heaven and earth are set infinitely apart.
If you wish to see the truth
then hold no opinions for or against anything.
To set up what you like against what you dislike
is the disease of the mind.
When the deep meaning of things is not understood
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space
where nothing is lacking and nothing is in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.
Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene in the oneness of things
and such erroneous views will disappear by themselves.
When you try to stop activity to achieve passivity
your very effort fills you with activity.
As long as you remain in one extreme or the other
you will never know Oneness.

Those who do not live in the single Way
fail in both activity and passivity,
assertion and denial.
To deny the reality of things
is to miss their reality;
to assert the emptiness of things
is to miss their reality.
The more you talk and think about it,
the further astray you wander from the truth.
Stop talking and thinking,
and there is nothing you will not be able to know.
To return to the root is to find the meaning,
but to pursue appearances is to miss the source.
At the moment of inner enlightenment
there is a going beyond appearance and emptiness.
The changes that appear to occur in the empty world
we call real only because of our ignorance.
Do not search for the truth;
only cease to cherish opinions.

Do not remain in the dualistic state
avoid such pursuits carefully.
If there is even a trace
of this and that, of right and wrong,
the Mind-essence will be lost in confusion.
Although all dualities come from the One,
do not be attached even to this One.

When the mind exists undisturbed in the Way,
nothing in the world can offend,
and when a thing can no longer offend,
it ceases to exist in the old way.

When no discriminating thoughts arise,
the old mind ceases to exist.
When thought objects vanish,
the thinking-subject vanishes,
as when the mind vanishes, objects vanish.
Things are objects because of the subject (mind);
the mind (subject) is such because of things (object).
Understand the relativity of these two
and the basic reality: the unity of emptiness.
In this Emptiness the two are indistinguishable
and each contains in itself the whole world.
If you do not discriminate between coarse and fine
you will not be tempted to prejudice and opinion.

To live in the Great Way
is neither easy nor difficult,
but those with limited views
are fearful and irresolute:
the faster they hurry, the slower they go,
and clinging (attachment) cannot be limited:
even to be attached to the idea of enlightenment
is to go astray.
Just let things be in their own way
and there will be neither coming nor going.

Obey the nature of things (your own nature),
and you will walk freely and undisturbed.
When thought is in bondage the truth is hidden,
for everything is murky and unclear,
and the burdensome practice of judging
brings annoyance and weariness.
What benefits can be derived
from distinctions and separations?
If you wish to move in the One Way
do not dislike even the world of senses and ideas.
Indeed, to accept them fully
is identical with true Enlightenment.

The wise man strives to no goals
but the foolish man fetters himself.
There is one Dharma, not many;
distinctions arise
from the clinging needs of the ignorant.
To seek Mind with the (discriminating) mind
is the greatest of all mistakes.

Rest and unrest derive from illusion;
with enlightenment there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams or flowers in air:
foolish to try to grasp them.
Gain and loss, right and wrong:
such thoughts must finally be abolished at once.

If the eye never sleeps,
all dreams will naturally cease.
If the mind makes no discriminations,
the ten thousand things
are as they are, of single essence.
To understand the mystery of this One-essence
is to be released from all entanglements.
When all things are seen equally
the timeless Self-essence is reached.
No comparisons or analogies are possible
in this causeless, relational state.

Consider movement stationary
and the stationary in motion,
both movement and rest disappear.
When such dualities cease to exist
Oneness itself cannot exist.
To this ultimate finality
no law or description applies.

For the unified mind in accord with the Way
all self-centered striving ceases.
Doubts and irresolutions vanish
and life in true faith is possible.
With a single stroke we are freed from bondage;
nothing clings to us and we hold to nothing.
All is empty, clear, self-illuminating,
with no exertion of the mind's power.
Here thought, feeling, knowledge, and imagination
are of no value.
In this world of Suchness
there is neither self nor other-than-self.

To come directly into harmony with this reality
just simply say when doubt arises, "Not two."
In this "not two" nothing is separate,
nothing is excluded.
No matter when or where,
enlightenment means entering this truth.
And this truth is beyond extension or
diminution in time or space;
in it a single thought is ten thousand years.

Emptiness here, Emptiness there,
but the infinite universe stands
always before your eyes.
Infinitely large and infinitely small;
no difference, for definitions have vanished
and no boundaries are seen.
So too with Being and non-Being.
Don't waste time in doubts and arguments
that have nothing to do with this.

One thing, all things:
move among and intermingle,
without distinction.
To live in this realization
is to be without anxiety about non-perfection.
To live in this faith is the road to non-duality,
Because the non-dual is one with the trusting mind.

Words!
The Way is beyond language,
for in it there is
no yesterday
no tomorrow
no today

Hsin Hsin Ming (Trust Mind Inscription) by the Third Ch'an patriarch Chien-chih Seng-ts'an (Jianzhi Sengcan) (died 606). English translation by Richard B. Clarke.

One Sentence Pith Instructions

I bow to all holy masters.

The mind of the buddhas of the three times, that to which all the holy ones aspire, the widely renowned “dharmakaya mahamudra” is nothing but your own mind that thinks about this and that. All experience, conditioned and free, is present in this awareness. It is what all the texts, both sutras and tantras, are pointing to.

To practice this, do not cultivate anything whatsoever. Let awareness rest free from all elaborations, vividly awake, just as it is.

You don’t need to worry or think, “Is this really mahamudra?” Let go of any hope that it will get better or any fear that it will get worse. Don’t pursue any thoughts that come and go. Just rest — vividly awake and aware. Relax completely, and rest.

Other than this, there is nothing to cultivate in practice.

When you practice this over and over again, at some point, you will see the nature of thoughts. Then you will know directly that awareness has no ground or base. Attraction and attachment release themselves naturally, and habitual patterns subside on their own. This is “buddhahood”. This is what is meant by “one moment makes all the difference: in one moment, complete awakening”.

You have my word that in all the instructions of the holy masters, there is nothing more profound than this One Sentence Pith Advice. Please don’t show this to unworthy people. When the mystery of transmission is dissipated, it’s not possible to connect with the energy of inspiration.

Always remember me. There is no mistake here. Rely on the energy of inspiration. And I direct you not to teach this text to anyone unless they have received full instruction in this way.

Written by Ranjung Dorje at Yong-gon Hermitage.

All the Matter in the World

All the matter of the world, living and not living,
Appear as objects to my eyes.
Let me rest in the appearance of things, without seeing them as things.
Empty clarity without fixation is the deity form.
I pray to my guru — naturally releasing empty appearance.

All the sounds of the world, pleasant or unpleasant,
Resound as objects in my ears.
Let me rest in silence in sound, inconceivable and inexpressible.
Silence in sound, without beginning or end, is the speech of the awakened.
I pray to my guru — naturally releasing sound-emptiness.

Whatever thoughts arise from the five poisons, emotional reactions,
Move as objects in my mind.
Let me rest, letting go of control, not awaiting or chasing them.
When I let movement settle naturally, it releases into true presence.
I pray to my guru — naturally releasing awareness.

Composed by Padmasambhava.

SUPPLEMENTARY PRACTICES

Dancer in Pristine Awareness

Union with the Teacher as Sukha Siddhi

Refuge

I and all beings, my mothers, infinite in number, go for refuge in my precious teacher,
the union of all sources of refuge.

Repeat three times.

Awakening Mind

I intend to attain the state of union, great Vajra Holder,⁷² in order to help all beings.
Consequently, I engage this profound path of practice.

Repeat three times.

Instantly I assume the form of glorious Supreme Bliss⁷³ and his consort.
Here I am, in a vast domain of awakening, beautifully laid out, and
Inconceivably enhanced by jewels and gems. In the sky
Is the great freedom palace, incomparable, made of vajras and jewels.
In its center is a throne, supported by lions, with a seat made from a white lotus and
the brilliant disk of the moon.

There sits my root teacher in the form of Sukha Siddhi, Dancer in the Sky of Pristine Awareness.
She is white in color with a reddish radiance, her black hair flowing freely.
Her three eyes gaze with such intensity! Her right hand holds a skull cup
Filled with elixir. Her left hand points to the sky in the gesture of the unborn.
She wears bones ornaments and her legs are relaxed.
The form of pristine awareness, she sits in rainbow light.

Om sukha siddhi hung

Repeat this mantra, praying to her intensely.

Repeat this prayer many times:

I pray to you, my teacher, essence of the buddhas of the three times.
For the sake of all beings,

⁷² Sanskrit Vajradhara, Tibetan Dorje Chang (rdo.rje.'chang).

⁷³ Sanskrit Samvara, Tibetan Demchok (bde.mchog).

Give me energy to let self-fixation go.
Give me energy to be free of need.
Give me energy to master enchantment and dream.
Give me energy for the sheer clarity of mahamudra.

Or:

Treasured teacher, I pray to you.
Give me energy to let self-fixation go.
Give me energy to be free of need.
Give me energy to let ordinary thinking stop.
Give me energy to know mind has no beginning.
Give me energy to let confusion subside on its own.
Give me energy to know all experience is pure being.

From the forehead of my teacher, Dancer in Pristine Awareness,
White light shines and strikes my forehead.
I receive the vase empowerment; physical blocks and complexes are freed.
The energy of awakened form enters my being.

From the throat of my teacher, Dancer in Pristine Awareness,
Red light shines and strikes my throat.
I receive the secret empowerment; verbal blocks and complexes are freed.
The energy of awakened speech enters my being.

From the heart of my teacher, Dancer in Pristine Awareness,
Blue light shines and strikes my heart.
I receive the wisdom-awareness empowerment; mental blocks and complexes are freed.
The energy of awakened mind enters my being.

Again, white, red and blue rays shine from the three points simultaneously
And strike the three points in me.
I receive the fourth empowerment; patterns in the three faculties are refined away.
The energy of the vajra of pristine awareness enters my being.

Now she deliberately makes the sign of *the unborn* and joyfully thinks of me
as she gives the pointing out directions:

*In space, empty and free from concept,
Plant the root of aware mind.
Plant the root and relax.*

As she says this, mind and sky merge.
Like the sky, mind is free from birth and death,
Center and perimeter.
Relax in the space of finding your own place.
Without reflection rest for a few moments —
Natural, clear, bright and awake.
Let go and be present, effortlessly and naturally.

Supreme refuge, you work only for the welfare of beings.
Although being as such knows no change
Pray, rouse me with your presence
And energize me through your great love and care.

My teacher, Dancer in Pristine Awareness, joyfully melts into a sphere of light and merges with me.
Her body, speech, and mind and my body, speech and mind become one, like water poured into water.

Rest without reference, with no inside or outside, no center or periphery,
no one or many, no coming or going.

Dedication

Full of great capabilities, like a snow-capped mountain,
The river of inspirational energy brings water to the fortunate.
You, who show me that mind is innate,
Lord of Dharma, supreme teacher, make good fortune flourish.

To all the virtue and goodness I have generated
I do not cling in any way.
In order that all beings may benefit from it
I dedicate it in the realm of totality.

At the request of Shawn Woodyard, who wanted a way to develop faith and devotion in the lineage of teachers of this tradition, I, Ken McLeod, compiled this short practice from the writings of Jamgön Kongtrul the Great and the advice of my teacher, Kalu Rinpoche.

**Thinking based on attraction and aversion
Throws you into samsara's sea.
Once you know there is nothing there
Everywhere is a land of gold, my child.**

**In this world of magical suffering
We work at a magical practice
And experience a magical awakening
Which comes through the power of faith.**

~ Niguma

Verses for Meals

To the supreme teacher, precious buddha,
To the supreme refuge, precious dharma,
To the supreme guide, the precious sangha,
To the sources of refuge, the Three Jewels, I offer this food.

This food comes to me through the efforts of countless beings.
May it nourish and sustain me in my practice
So that I open to the compassion and wisdom of original mind,
And, in turn, become a source of nourishment for all beings.

Intention on Sleeping

Before you go to sleep review your day, noting when awakening mind was present and active.

Awakening mind is precious.
May it arise where it was not present today.
May it grow stronger where it was present today.
May awakening mind be present and active in all that I experience.