

Guru, Deity, & Protector

Mount Baldy

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Ken McLeod

Unfettered Mind

**Unfettered Mind
13323 Washington Blvd, Suite 302
Los Angeles CA 90066**

www.unfetteredmind.org

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Short Vajradhara Prayer

Great Vajradhara, Tilo, Naro,
Marpa, Mila, Lord Gampopa,
Dusum Chenpa, totally aware Karmapa,
Holders of the four great and eight lesser lineages,

Masters of the profound path of mahamudra,
The Instruction Lineages of Dakpo, the peerless protector of beings,
Trikung, Taklung, Tsalpa and the glorious Drukpa,
I pray to you. Teachers of the Instruction Lineage,
I follow your lineage. Give me the energy to be completely free.

Disgust and disenchantment are the legs of meditation,
so the teachings say.
To this meditator who does not yearn for comfort and wealth
And has severed ties to this life
Give me the energy to stop longing for money or prestige.

Respect and devotion form the head of meditation,
so the teachings say.
To this meditator who continuously prays
To the teacher who opens the doors to the treasury of pith instructions
Give me the energy to discover uncontrived respect and devotion.

Non-distraction is the substance of meditation,
so the teachings say.
To this meditator who lets the essence of any movement
Rest fresh right there, in the moment, not doing anything,
Give me the energy to be free from working at meditation.

The essence of thought is what is,
so the teachings say.
To this meditator who arises as an unceasing play,
Being nothing at all, but arising as anything,
Give me the energy to know that samsara and nirvana are not separate.

Lineage Prayer to Perfection of Wisdom

Perfection of Wisdom, mother of buddhas and union of refuges,
I pray to you from the bottom of my heart.

This precious human form is difficult to obtain and embodies opportunities and resources.
Give me the energy to realize its potential.

The ultimate foe, the lord of death, can come at any time.
Give me the energy to live a life of no regret.

The laws of the way things are work internally.
Give me the energy to live without shame.

Suffering is present in all six realms.
Give me the energy not to take birth in these states.

The reliable and definite refuges are the three jewels.
Give me the energy to trust them.

The six kinds of beings are as kind as my parents.
Give me the energy for loving kindness and compassion.

In the end my mind is nothing but being as truth.
Give me the energy to attain a stable understanding.

Prayers to Begin a Session

Refuge Prayer from the Mahamudra Tradition

I take refuge in the guru, precious buddha.
I take refuge in the 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

Refuge Prayer

Until I awaken, I take refuge in the 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

Prayers to End a Session

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.

Aspiration for Awakening Mind

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

Good Fortune

The inspiration of the lineage teachers gathers like great clouds;
The attainment of the yidams pours 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.



Khyungpo Nalgor and the Shangpa transmission lineage.

A Prayer to the Guru

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 that experience is pure being.

Excerpt from Karma Kagyu groundwork practice text.

Devotion Pierces Your Heart

A Far-reaching Cry to the Guru Prayer¹

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,² 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 attainments,³
Provider, through awakened activity,⁴ of everything needed,
Root guru, think of me.

Guru Amitabha,⁵ think of me.
Look on 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.⁶

Guru Avalokitesvara, think of me.
Look on 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 its depths.

¹ The Tibetan term *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.

² 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.

³ Ordinary attainments 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 attainment is direct knowing of the nature of experience.

⁴ The four kinds of awakened activity are pacification, enrichment, magnetization, and destruction.

⁵ 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).

⁶ The domain of awakening (buddha field or pure land) associated with Amitabha.

Guru Padmakara,⁷ think of me
Look on me from your palace, Lotus Light, in Chamara.⁸
In these dark times I am weary and without refuge.
Quickly, out of your compassion, shelter me.

Guru Yeshe Tsogyal,⁹ think of me.
Look on me from the sky dweller¹⁰ 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,¹¹ think of me.
Look on 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,¹² think of me.
Look on 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.¹³

Incomparable Lord Atisha,¹⁴ father and son, think of me.
Look on me from the midst of hundreds of gods in Tushita.¹⁵
Help me to give birth to awakening mind,
The essence of emptiness and compassion,

Three masters, Marpa, Mila, and Dakpo,¹⁶ think of me.
Look on me from the space of indestructible bliss.
Help me to master mahamudra, bliss and emptiness,
And awaken the form of what is¹⁷ deep in my heart.

⁷ Padmakara (Guru Padmasambhava) is the Indian master who came to Tibet in the 8th century and became the archetypal teacher for the Nyingma tradition.

⁸ The sub-continent to the southwest of India in ancient cosmology, often identified with present day Madagascar.

⁹ The archetypal female teacher in the Nyingma tradition, a consort of Padmakara.

¹⁰ *Sky dweller* is similar in meaning to the term *sky traveler* (dakini).

¹¹ 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.

¹² Trimé Özer is another name for the Nyingma master Longchen Rabjampa (1308-1364).

¹³ The four stages of tögal in dzogchen: true pure being, increasing experience, maturation of awareness, and ending in pure being.

¹⁴ Dipankara Atisha (982-1054) was an Indian master who came to Tibet in the 11th century and began what became known as the Kadam tradition. His coming marks the beginning of the new translation schools of Tibetan Buddhism.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

Karmapa,¹⁸ lord of the world, think of me.
Look on 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.¹⁹

Kagyus of the four great and eight lesser lineages,²⁰ think of me.
Look on me from the realm of sacred outlook.
Help me to clear away confusion in the four states²¹
And complete experience and understanding.
Five noble Sakya forefathers,²² think of me.
Look on 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 Shangpa²³ masters, think of me.
Look on me from the field of total purity.
Help me to practice method and release properly
And find the union beyond training.

Great master, Tangtong Gyalpo,²⁴ think of me.
Look on 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.

Only father, Padampa Sangje,²⁵ think of me.
Look on 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,²⁶ think of me.
Look on 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,²⁷ think of me.
Look on me from the space that is supreme in all respects.

¹⁸ 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 (1813-1899), the author of this prayer, was closely associated with the Karma Kagyu and the Nyingma traditions.

¹⁹ The three kayas: dharmakaya, samboghakaya, and nirmanakaya.

²⁰ The twelve lineages that developed from Gampopa's students.

²¹ Waking, sleeping, dreaming, and sexual union.

²² 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).

²³ 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.

²⁴ Tangtong Gyalpo (1361-1485) was a Shangpa master and 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.

²⁵ Padampa Sangyé (died 1117) was an Indian master who came to Tibet and established the Zhijé (pacifying) tradition.

²⁶ Machik Labdrön (1055-1153) was the Tibetan teacher who established the Chö tradition.

²⁷ Dolpo Sherab Gyaltsen (1292-1361) was a Jonangpa master and expert in the Kalacakra tantra.

Help me to still the movement²⁸ energies in the central channel
And attain the vajra body beyond movement.

Noble Taranatha,²⁹ think of me.
Look on me from the space of the three messengers.³⁰
Help me to tread the secret vajra path without hindrance.
And attain the sky dweller's rainbow body.

Jamyang Khyentse Wongpo,³¹ think of me.
Look on me from the space of pristine awareness in its two aspects.³²

Help me to remove the darkness of not knowing
And expand the brilliance of complete knowing.

Ösel Trulpe Dorje,³³ think of me.
Look on me from the vastness of the five rainbow rays.
Help me to remove the impurities of vitality, energy, and mind,
And awaken in the youthful vase body.³⁴

Pema Do-ngak Lingpa,³⁵ think of me.
Look on me from the vastness of unchanging empty bliss.
Help me to be able to fulfill completely
All intentions of the victorious ones and their heirs.

Nga-wang Yonten Gyatso,³⁶ think of me.
Look on 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, Lodro Thayé, think of me.
Look on 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 on 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.

²⁸ Possibly a reference to the energies that cause the transference of consciousness at the moment of death.

²⁹ Taranatha (1575-1634) was the last Jonangpa lineage holder. A great historian and scholar, he also held the Shangpa transmission lineage.

³⁰ 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.

³¹ Khyentse Wangpo (1820-1892), the great teacher of the eclectic Rime movement in eastern Tibet in the 19th century.

³² Knowing how experience is (empty) and how it arises (like an enchantment).

³³ This verse probably refers to Khyentse Wangpo, using one of his other names.

³⁴ 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.

³⁵ This verse is also probably addressed to Khyentse Wangpo but may refer to Jamgön Kongtrul.

³⁶ 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.

Ten-nyi Yung-drung Lingpa, think of me.
Look on 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 on 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 on me quickly with compassion.
Give me the energy to feel renunciation deep inside.

Even with a free and well-favored birth,³⁷ 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 on me quickly with compassion.
Give me the energy to make my life worthwhile.

No one on this earth has ever escaped death.
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 on me quickly with compassion.
Give me the 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 on me quickly with compassion.
Give me the 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 on me quickly with compassion.
Give me the 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.

³⁷ A set of eighteen conditions that make practice possible. See Kongtrul's *The Great Path of Awakening*, pg. 63.

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 on me quickly with compassion.
Give me the 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 on me quickly with compassion.
Give me the 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 on me quickly with compassion.
Give me the energy to mix my mind with the Dharma.

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

My own mind is fully awake, but I don't recognize it.
The essence of thinking is what is³⁸ 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 on me quickly with compassion.
Give me the energy so that awareness releases itself.

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 on me quickly with compassion.
Give me the 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 on me quickly with compassion.
Give me the energy to work hard at practice.

At first, I thought of nothing but practice,

³⁸ 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).

In the end, the only results are lower realm seeds.
The frost of non-virtue destroyed the harvest of freedom!
Barbarians like me undermine our own worthwhile intentions.

Guru, think of me: look on me quickly with compassion.
Give me the energy to follow the Dharma to the end.

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

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

Give me the energy to feel genuine natural devotion.
Give me the energy to meet how things are.
Give me the energy to awaken natural awareness in my heart.
Give me the energy to destroy confusion and projections.
Give me the 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.
Unworthy though I am, my only hope is you.
Give me the energy to make my mind one with yours.

Although several devoted practitioners asked me to compose a prayer like this, 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, Lodro Thaye, 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.



Jamgön Kongtrul Lodrö Thaye



The Five Deities, the main deity practice in the Shangpa lineage.

How I Live The Practice

Always I worked hard at pure actions
So as not to waste the pith instructions.

Although I haven't visited frightening burial grounds,
I haven't seen any place more frightening than
Attitudes based on the poisons of the five reactive emotions.³⁹
And the eight concerns⁴⁰ about conventional success.

To these, I applied practice the way rock meets bone:
The eight concerns dissolved like a rainbow,
The poisons of reactive emotions became a friend, and
Thinking that attached to reactive emotions released itself into its own nature.

Wherever I am, I engage secret actions.
Free from distraction, I practice and mix
The secret points of the Kagyu teachings
With everything that arises through the gates of the six sensory consciousnesses.⁴¹
I know that everything, good and bad, is a friend of the natural.
Everything I do completes a short or medium power assembly.⁴²

In the burial grounds of terrifying pattern-based existence,
The cities of enchanting sensory pleasures,
The seclusion of transcending misery in the lesser ways,
The forests of appearances that have no independent existence,

The practitioner who knows the nature of things
Wears the topknot of respect and devotion for the teacher,
The wheel of stable awakening mind,
The earrings of knowing sound as empty,

The necklace of the vajra recitation of spells,⁴³
The bracelets of the three vows,⁴⁴
The ashes of self-arising understanding, and
The belt of compassion and modesty.
I hold the staff that is the union of method and understanding,
And sound the hand drum of indestructible original sound.

From the skull cup that preserves the bliss of retention
I eat the ambrosia of whatever arises in the six sensory consciousnesses,

³⁹ Anger, instinct, desire, jealousy and pride.

⁴⁰ Happiness and unhappiness, gain and loss, fame and obscurity, respect and disdain.

⁴¹ Seeing, hearing, smelling, tasting, touching, and thinking.

⁴² Skt. *ganacakra*, literally *wheel assembly*, where the wheel is a symbol of the power of a universal ruler and assembly refers to the gathering of different kinds of power and putting together the conditions in which power can manifest.

⁴³ Vajra recitation is a form of practice in which one breathes in while saying OM, holds the breath while saying AH, and breathes out while saying HUNG. Some practice texts describe vajra recitation in terms of specific mantras, but this is the generic form.

⁴⁴ The vows of individual liberation (which govern actions), the bodhisattva vow (which governs intention), and the vajrayana vows (which govern experience).

Quench my thirst with the poison of attachment to duality,
And extract nourishment from the aconite of reactive emotions.

I wander in the state of no coming or going.
The zombies of appearances of the eight concerns,
The cannibal demons of compliance with social convention,
The sirens of meaningful projects to undertake,
The whole crowd of emotional reactions to anything that arises,
All become my servants and are swept away in the vast ocean of pure being.

The inner heat⁴⁵ of the single stroke⁴⁶ that arises spontaneously
I rely on as the self-arising seal⁴⁷ of commitment.
The freshness of any appearance that arises
I rely on without clinging as the seal of experience.

The sense of sight, Kshitagarba,⁴⁸
Meets Vajra Form, whatever appears as form.
This meeting in which form and emptiness are inseparable
I rely on as the supreme seal of activity.

The sense of hearing, Vajrapani,
Plays with Vajra Sound, sounds of every kind.
The faculty of smell, originally pure, Akasagarba,
Embraces Vajra Aroma.

The sense of taste, Avalokiteshvara,
Joyfully embraces Vajra Flavor.
The sense of thought, Manjushri, joins with Vajra Experience.
The sense of touch, Samanthabhadra, is one with Vajra Touch.

Pride is Buddha Locana⁴⁹, angry thinking is Mamaki,
Desire is Pandaravasini, jealousy is original Tara, and
Instinct is Dhatvishvari. All these
I enjoy without taking or pushing them away:
This, I think, is the highest seal of activity.

In non-referential great compassion,
Emptiness supreme in all aspects
Is naturally present, arising on its own, neither joined nor separate.
I rely on the totality of experience as the supreme seal, mahamudra.

I tired of conventional thinking and activities and restrained them.

⁴⁵ The practice of tumo (Tib.) or inner heat through the transformation of energy in the body.

⁴⁶ The down-stroke of the letter AH in Tibetan calligraphy is often used as a focus for attention in the practice of inner heat.

⁴⁷ The four seals are the seal of commitment, the seal of teaching, the seal of activity and the great seal. Seal is usually translated as *mudra*, so these are the four mudras, culminating in mahamudra.

⁴⁸ The six bodhisattvas are symbols of the sensory consciousnesses. The corresponding sense objects are symbolized by their consorts, Vajra Form, Vajra Sound, etc. Instead of transforming sexual energy with a consort, Tsulak Trengwa is describing how all sensory experience can be transformed in the experience of the union of sense consciousness with sense object.

⁴⁹ These are the five female buddhas. Where the five male buddhas symbolize the transformation of the five skandas, the five female buddhas represent the transformation of the five reactive emotions.

I entered the way of the secret spells.⁵⁰
Ordinary forms and sounds are no longer present.
I don't make a distinction between private and public behavior.

I don't wander in the boat of external forms.
The exercise of awareness, this internal activity, is best.
Reactive actions and emotions have been thoroughly overpowered.
Everything I do in body, speech and mind serves others.

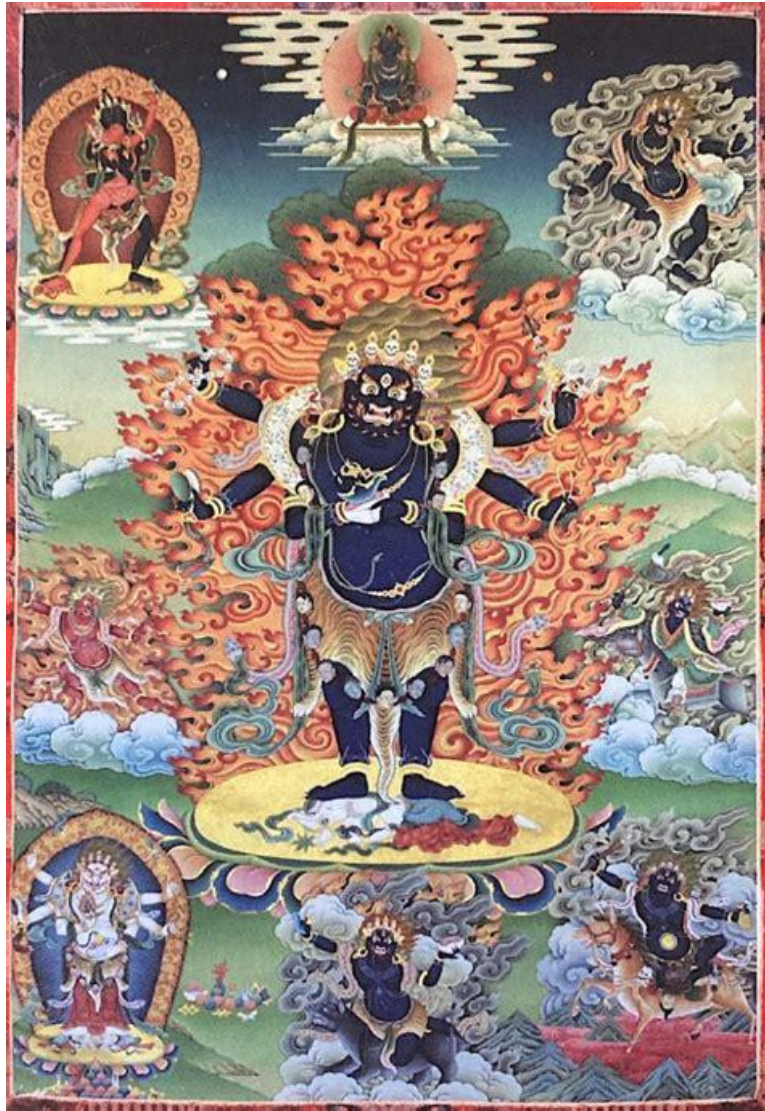
Not contaminated by holding to other and self,
Natural presence arises on its own.
This is the great power assembly that benefits others.
All samsara and nirvana are pure in this single mandala.
Holding to ground, path and result subsides.

Knowing that deities and mantras are not separate and have one taste
I come to the place where all buddhas are not separate,
The presence of the head of all the buddha families, Akshobya:
I experience directly the presence of naturally arising co-emergence.

All experience is originally fully awake.
This finding of seeing the unseeable,
Whatever you may call it, is the point.

Excerpt from an autobiography in verse by Tsulak Trengwa.

⁵⁰ Another name for vajrayana.



*The Six-armed Mahakala and retinue,
the principal protector of the Shangpa lineage.*

Fulfilling Intention

Hung

All Seeing One who acts quickly with compassion
Great Black One with six arms
Lord of energy and your retinue
Implement your fierce intention.

All the richness of the world and everything in it
Arises naturally as clouds of wonderful offerings.
Treasures from the fearful charnel grounds
Where evil forces were destroyed are spread about.

The power of this contemplative's devotion increases
These commitment offerings that express the great secrets:
Ravens that soar like garudas,
Fleet horses and majestic yaks,

Graceful sheep and fierce dogs,
The thirteen-fold black offerings enrich the gifts.
Magic arrows adorned with silks and mirrors,
Knifed hearts packed with soul stones and spells,

Seas of medicine-juice and blood,
Mountains of sacrificial and power offerings,
And especially, mind itself, utter simplicity,
Single-minded confidence and devotion

In the guru and the lord, inseparable.
Implement your inconceivable intention
Lord of Pristine Awareness, Wish-granting Gem,
In all the forms you assume,

Along with Lady Glorious Goddess,
Malefactor, Force, Death Lord, and Demon
And the seventy-five oath-bound and others
Surrounded by all the lordly powers of the three planes of existence.

Protect me from threats now, later, and in intermediate states.
Increase stores of food, wealth, and Dharma.
Make the understanding and practice of the teachings spread.
Set all beings free in full awakening.

Excerpt from The Short Sacrificial Offering to the Six-armed Lord by Taranatha.

Endnotes