

A Storehouse of Jewel's Treasure

A meditation manual of the Whispered Lineage of Gaden on the profound path of the Guru Yoga of Hundred Gods' Joyful Realm

By

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Those who carelessly misuse this text with corrupted views and so forth, will face the Vajra wrath of three Oath-bound protectors: Mahakala, Kalarupa and Namtose-

A Storehouse of Jewel's Treasure: Oral instructions of the Whispered Lineage of Gaden on the profound path of the Guru Yoga of Hundred Deva's Joyful Realm

I prostrate to the Venerable Lama Protector Manjusry: please take care of me with your compassion, always.

Hence, those devoted to Dharma practice, with intense faith arisen from the paths of hundreds of scriptures and perfect reasonings, without doubt incontrovertibly realize with valid cognizer that He is the actual Lord, the sole Father of all Victorious. In the multitude of pure lands of the ten directions He is called by the name of "Son of the Victorious Great Courage", whose banner of notoriety flutters ever more. He is the only trailblazer of the Snow Mountains, known as "The Dharma King of the tree realms, Glorious Tzong Khapa Losang Drakpa". Just by hearing the cool nectar drop of His name establishes faith in the heart, as well as placing the seed of liberation. Making effort in the practice of the yoga of this great being, it becomes the action of the fortunate ones, the foundation of the vastness of happiness and excellence. This is more wholesome than the wholesome celebration of the supreme fortunate ones, nothing can be compared to it. Moreover, by engaging with earnest application in the practice of the Guru Yoga focusing on the inseparability of your Root Lama and the Gentle Protector Tzong Khapa the Great, you establish the very root of all goodness of now and then, facilitating the understanding of the essential points of listening, reflecting and meditating. Obstacles cannot harm you; you are protected from the dangers of gyalpo and drip spirits, as well as Nagas. You will realize your wishes accordingly. Particularly, in relation to the enlightened deeds of speech, the great, clear, swift, profound, and so forth wisdoms, whichever you try to achieve, over the period of one month you will experience its increase. Have no doubts, from life to life you will always meet with the teachings of the Gentle Protector Lama Tzong Khapa and will be reborn in the pure land of Tushita. Such are some of the infinite benefits.

Consequently, here I am going to compose a manual of whispered lineage with clear explanation on the method for practicing a Guru Yoga on the inseparability of one's Lama with the Gentle Protector Tzong Khapa, in connection with the "Hundred Deva's Joyful Realm". The important profound points of the whispered lineage are clearly pointed out without withholding, is also full of many needed important points deriving from other scriptures. The recitation easily sustains the reflection, with a panoramic meditation on the entire path in verses. The layout is in three parts: preparation; actual practice; concluding activities.

First: in a clean and pleasant place, begin with dusting and placing the representations of Exalted Bodhi, Speech and Mind. Then arrange faultless uncontaminated offerings and seat in the eight-point posture. Within the frame of a special virtuous mind, first go for refuge. Visualize as explained in the following verses:

In the space before me is a huge and vast throne supported by eight great lions. In the center, seated on lotus, moon and sun cushions is my kind root Lama in the aspect of Buddha Shakyamuni. One face and two arms, His Exalted Body is golden color, on his crown the usnisha, with the right hand in the gesture of subduing the ground, the left hand in the meditation posture holding a begging bowl filled with nectar.

His Exalted Body is adorned with the monk's robes, beautified by the signs and marks, beaming with light. Seated in the Vajra posture, amidst a glow of light emanating from His Exalted Body, surrounded by the root and lineage Lama, Deities, Buddha, Bodhisattvas, Dakas, Dakinies and Darampala. In front of each of them is a perfect throne on which is the volume of their teachings, in the nature of light.

The merit field is looking upon me very pleased. I am facing the merit field with faith, recollecting their compassion and qualities.

All my mother sentient beings and myself, since beginning less time until now, have experienced the general suffering of existence, particularly of the unfortunate states. Right now, I cannot phantom the extent of the remaining sufferings. Today, I have found what is difficult to find: I have the special human body with meaningful freedoms and endowments and I have met with the precious teachings of Buddha, so difficult to meet.

If during this time I don't abandon completely the sufferings of existence and reach the supreme liberation of a fully enlightened Buddha, I will again experience the general sufferings of existence, particularly the three unfortunate states. But the Lama and the three Rare and Supreme in front of me have the power to protect me from these sufferings, (thus) "for the benefit of all my mother sentient beings I must achieve the state of complete enlightenment, therefore I go for refuge in the Lama and the three Rare and Supreme"

Having visualized the object of refuge and generated the causes, then go for Refuge:

Myself and all the migratory beings as vast as the space, until we reach the essence of enlightenment take refuge in the glorious holy Lamas, take refuge in the fully enlightened Buddhas, take refuge in the holy Dharma, take refuge in the Aria Sangha. Recite x3 or x7

A flow of nectar and light of five colors comes from the objects of refuge, entering others and myself mind and body, purifying all the downfalls. The mind is infused with all the blessings.

By mainly focusing on the three Rare and Supreme resultant refuge, practice the uncommon refuge and Bodhicitta of the universal vehicle in order to benefit all sentient beings:

Until enlightenment, I go for refuge in the Buddha, Dharma and Sangha. Due to the merits of generosity and so forth may I achieve the state of Buddha for the benefit of migratory beings.

Recite many times, with a very intense yearning to engage in the practices of Bodhisattva, such as generosity, the six perfections and so forth

A replica of the Mighty Lama¹ in front of me emanates dissolving into myself. I am transformed in the Mighty Powerful²; by emanating light I bring all migratory beings to the supreme enlightenment.

In this way meditate taking the resultant Bodhicitta into the path. Now, to increase the power of Bodhicitta and to clear obstacles to the development, meditate on the four immeasurable:

How wonderful it would be if all sentient beings were to abide in equanimity, free from hatred and attachment. May they abide in equanimity. I will cause them to abide in equanimity. Please Guru-Deity, grant me the blessing to be able to do this.

How wonderful it would be if all sentient beings had happiness and the cause of happiness. May they have happiness and its cause. I will cause them to have happiness and its cause. Please Guru-Deity grant me blessings to be able to do this.

How wonderful it would be if all sentient beings were free of sufferings and its cause. May they be free from suffering and its cause. I will cause them to be free from sufferings and its cause. Please Guru-Deity, grant me blessings to be able to do this.

¹ Buddha Shakyamuni

² Buddha Shakyamuni

How wonderful it would be if all sentient beings were inseparable from the happiness of higher rebirth and liberation. May they never be separated from these. I will cause them never to be separated from these. Please Guru-Deity, grant me the blessing to be able to do this.

Recite x3.

Now, the special generation of Bodhicitta of the Highest Yoga Tantra, particularly in the context of the very special characteristic of the profound Whispered Lineage, making possible to achieve the supreme enlightenment in the space of 12 or 3 years:

For the benefit of all sentient beings pervading the space, fast and faster I must achieve the state of Guru Deity, the primordial protector of great bliss. Therefore I am going to meditate the profound Guru Yoga. Recite x3.

Withdrawing the merit field:

Like a mass of peaceful clouds in the sky, the entire merit field dissolves into the Mighty Capable One³. He then dissolves between my eyebrows, infusing me with blessings.

Second, the actual practice: visualizing the merit field and absorbing the wisdom beings; offering the seven limbs and Mandala; seeking realizations by way of requesting.

First, generate yourself as deity in accordance with the profound instructions of the whispered lineage of secret mantra; purify the environment and sentient beings, and blessing the offerings as explained in the writings on Tantra activities of the Venerable Kuntan⁴.

Bless in this way:

From the naturally pure nature of the Dharmakaya free from elaborations, I arise as Yamantaka. The three places are marked by three syllables⁵. Light from the Hum purifies environments and sentient beings and the offering substances from all impurities.

Support and supported⁶ become thoroughly pure, all the offerings are transformed in a mass of cloud of Samantabadhra, possessing the three qualities.

First: Visualizing the Merit Field

In the space before me, amidst an ocean of offerings of Samantabadhra, three luminous jeweled thrones supported by lions, with cushions of variegated lotus, sun and moon disks.

On the middle one, slightly higher (throne), seats my Guru, Manjusry Tzong Khapa, the magical emanation of transcendental wisdom, in nature the Dharmakaya of all Victorious, arising as one undifferentiable with many. His Exalted Body is white with a reddish hue, the youthful magical emanation of the union of method and wisdom.

He displays the non-conflictual integration of causal and resultant vehicles, emptiness and dependent origination. He displays the gesture of teaching Dharma, holding at his heart the stem of two utpala flowers of compassion and love, blossoming at the level of the ears. On these, is the sword cutting the chains of ignorance and the scripture of the whole path, emanating their sound. He wears the three robes of the complete morality. Wearing the golden pundit head showing he is unequalled in the three perfect analyses of the scriptures, and his tip is sharp because He has

³ Buddha Shakyamuni

⁴ Kuntang Tempe Dronmay

⁵ At the crown white OM, throat red AH, heart blue HUM.

⁶ The support is the world and the supported are the sentient beings

correctly found the ultimate view. He teaches seated in the Vajra postures, thus showing the 4 Vajra postures of the actual union.

At his heart is seated the sole Father Manjusry. At his heart is Vajradhara the wisdom being, embraced with the consort. At his heart is the concentration being, the syllable blue Hum, constantly emanating light like a lamp.

On the throne to the right, seats the Superior Protector of the world⁷, Dharma Rinchen, showing an elderly aspect. At his heart is 4 arms Cenresig, in the mode of three beings as before.

On the left throne seats the Lord of Secretes⁸ Kedup Rinpoche, showing the aspect of superiority⁹. At his heart is the blue Lord of Secrets, in the mode of the three beings as before.

The two Sons have the right hand in the gesture of teachings and the left in the meditation posture, holding a text. Seated in the Vajra posture they are wearing the three robes and the yellow pundit heats.

The exalted Body of the Father and Sons are adorned with the full signs and marks, so unbearably beautiful to behold. Their exalted Speech possessing the 60 qualities, so pleasant that it never tires to hear. Their exalted Mind of uncontaminated transcendental wisdom possessing the 21 characteristics, so vast and profound that cannot be fathom.

Free from downfall's negativities, they have perfected all the qualities; their mere remembrance pacifies the torments of existence and peace. They are performing the 12 enlightened deeds in a multitude of pure lands, emanating wonderful manifestations for fit disciples. Emanating and withdrawing, their pores contain pure lands, and their exalted Body also pervades all the pure lands, in the unconceivable secret of perfect pure liberation. They are looking upon me very pleased.

To invoke and absorb the wisdom beings, first clearly visualize the Pure Land of Tushita, in order to place the imprints to be reborn there.

In the north is the mount Meru, with four faces; on his pick is the paradise of 33. Above it is the Limitless Sky of Superiors. Above, like a city, is the Tushita. In the sky above, separate from it like a monastery, is the place of the 1000 Buddha of this fortunate eon, where are all the Bodhisattva in their last rebirth. The entire place is made of jewels; the ground is as smooth as the palm of a hand, soft and smooth, without dust or stones. The ground is of lapis lazuli, laced with gold. There are pleasure groves, lakes and ponds with wish fulfilling trees. The shores of the lakes and ponds are of jewel sand, and many birds sing the pleasant sound of Dharma. The whole place is pervaded with pleasant scent. Its mere recollection brings joy to the mind.

In the center of this perfect pure land, is the "All Victorious Palace with the residence "Virtuous Mansion with Victory Banner", even a single part of it is matchless.

⁷ Cenresig.

⁸ Vajrapani

⁹ Kedup Rinpoche: His forehead is slightly corrugated.

In front of this is the Yi Ga Cho Tzin court, where the Venerable One¹⁰ teaches Dharma. In the center of this, on a jeweled throne supported by eight lions, seats the Venerable Protector Mipam¹¹. His exalted Body is golden color, possessing the brilliance of hundreds of thousands of suns, one face and two arms. The hands at his heart are in the gesture of teaching. He holds the stems of the Naga tree with flowers; on which is a Dharma wheel and a vase for ablution.

Adorned with jewel ornaments and precious cloths, on his crown is a Stupa in the nature of His Teacher, Buddha Shakyamuni. He seats in the chair posture, showing that he is ready to descend in the world right now. He is looking at me with a pleased smile.

At his right seats the precious Lord Atisha, in the aspect of the Bodhisattva' son of Deva "Stainless Sky". At his left is the Venerable Lama in the aspect of the Bodhisattva' son of Deva "Manjusry Essence" and the Mahasiddha of Lhotra (Namka Gyaltzen), in the aspect of the Bodhisattva' son of Deva "Stainless Light", along with a vast retinue coming from a multitudes of pure lands, amidst the pervading sound of the perfection of Wisdom Sutra. I can clearly ear the pleasant sound of Dharma broadcasted by the tremor of tree branches and leaves moved by breeze, and of various birds. My mind understands the meaning, and I experience the full fragrance of pleasant smell.

Think that you are seeing with you naked eyes the special environments and beings, as if you actually were in the pure land.

Make strong request to be taken care. This provides training for the pure land and for the powa practice.
Then:

At the heart of Maitreya is a golden mirror-like infinite not. In it is reflected the transcendental wisdom of His affectionate compassion for the beings of this world, in the aspect of white clouds. In the midst is my kind root Guru whose nature is one with the compassion, knowledge, power and capacity of all Victorious, in the aspect of the Dharma King of the three realms, the great Lord Tzong Khapa and his Sons, seated in the mode of three beings. I am seeing them directly.

Sing the verses for invoking the wisdom beings with pleasant tunes:

From the syllables at the five places of the merit field in front of me, and from the Hum well marking the heart, rays of light are emanated, invoking from all the pure lands of the ten directions the Lama, Ydam and Buddha, all in the aspect of the kindest Lama.

Particularly from the heart of the Protector Maitreya, residing at Iga Cho Zin, the place of an ocean of ten bumi Bodhisattva, I invoke the kindest Lama and his Sons.

From the heart of the Protector of the Hundred Deva's' Joyful Realm, on clouds resembling clumps of extremely white fresh curd, the Dharma King, Omniscient Losang Dragpa and His Sons, I request you to come to this place.

¹⁰ Maitreya.

¹¹ Maitreya.

Though you don't waver from the pure nature of Dharmakaya, you view the migrators of the ten directions with boundless compassion, performing the enlightened activities of all Victorious. I invite in this place the Lama of the three times and his retinue.

Tza Hum Bam Ho. The wisdom beings absorb into their respective samaya beings.

If you wish you can perform the ablution now.

**Second, offering the seven limbs and the Mandala
Including all the purification and accumulations practices, and making requests:**

In the sky before me, on a lion throne, lotus and moon disk, Jetzun Lama smiles with delight: Supreme Field of Merits for the mind's devotion, please remain for hundreds of eons to spread the teachings.

The limb of prostrations:

The smooth intelligence of your Exalted Mind comprehends all object of knowledge, Your eloquent Speech is an ornament for the ears of the fortunate ones, Your Exalted Body is glowing and glorious with fame: I prostrate to you, meaningful to behold, hear and remember.

By just remembering the unshared Dharma characteristics of Buddha and so forth, the well-defined three secrets of Dharmakaya, may I realize the three Vajra: I prostrate with body speech and mind.

At this point, if you wish, you can accumulate prostrations.

OM NAMO MANJUSRY YE NAMO SU SHRI YE NAMO UTTAMA SHRI YE SOHA

First do three full length prostrations reciting the mantra multiplying prostrations. Then make prostration while reciting "The smooth intelligence of your Exalted Mind (up to) meaningful to behold, hear and remember".

The limb of offering. Imagine that you are emanating from your heart countless Vajra offering goddess, making countless offerings.

Beautiful drinking water, various arranged flowers, fragrant incense, light, scented water and so forth. An ocean of clouds of offerings actually arranged and mentally transformed I offer to you, the Supreme Field of Merits.

A sky of learning and practice of the three superior trainings and the two stages, as well as a sky of all the virtues of myself and others, excellently displayed as the cloud of pleasant offerings: by enjoying inexhaustibly, please bless me.

The Samaya substances in the nature of the Mothers of the five families; by emanating and withdrawing light from the three Vajras, the vast ocean of nectar is purified, achieved and increased: enjoy and be supremely pleased.

I emanate consorts of field, mantra and simultaneously born: they dissolve in the consort of Vajradhara. Due to the play of the bliss of the union, all the retinues are satisfied with bliss.

The sky of all Dharma is free from elaborations, bearing the arousal of the rainbow of the Exalted Body's form: Enjoy the Vajra offering of Enlightenment, the simultaneously born great bliss of the union of Exalted Body-Mind.

In short, having visualized the external, internal and sense offerings, along with the offerings related to the 4 initiations, I offer with devotion: please enjoy it with your compassion.

The Limb of confession.

Generate a strong regret, then appeal to the Great Compassion:

Sadly!

Since beginning less time I have accumulated so many negativities, like a king's treasure house. Throughout hundreds of thousands of millions of years I have strived only to accumulate negativities.

Although in this life I try to avoid non-virtues and practice virtues, the rain of negativities and mistakes falls down day and night.

While I have no power to rise above these, then suddenly the enemy, lord of death has come! How depressing! Am I falling down to hells now? Am I now going to be in the company of the hell's fire? Tomorrow, by this time will I be boiling?

I am so hopeless. Protector: please hold me with your compassion.

Thus, having generated intense regret, appeal to the Great Compassion. If you wish to expand the practice, you can include here the general confession, the confession of downfalls. You can also do prostrations while reciting the confession of downfalls.

Whatever non virtue of body, speech and mind, particularly all those (actions) against the three vows that I have created since beginning less time, from the bottom of my heart, with intense regret, I confess them individually. Recite x3

Now, the oral instructions of the Whispered Lineage on purifying the samaya of secret mantra: visualize that Vajradhara at the heart changes and becomes Vajrasattva.

At the heart of the Lama and His Sons, peaceful Vajradhara becomes Vajrasattva. A replica reaches myself and other's crown. The nectar flows, purifying all negativities and downfalls.

Recite the hundred syllables mantra. If you want to accumulate the recitation of the hundred syllable mantra, do it at this point

Lama Vajrasattva from the top of the crown absorbs into myself and others, I become indivisible with the three secrets.

Meditate joy while recollecting the ocean-like unconceivable secret, pure liberation life of Lama Tzong Khapa

During this time of the five degenerations, you strove to achieve extensive listening and realizations, abandoning the eight worldly dharma and making meaningful your freedoms and endowments. Protector, we rejoice in your extensive deeds.

Ultimately bearing the three secrets of Manjusry, while conventionally all the scriptures and their commentaries shine in your Exalted Mind as essential instructions. I rejoice in you who have reached the highest realization.

Not even the thoughts of black worldly dharma, or the slightest white worldly dharma ever rise. I rejoice in you, who have elucidated with hundreds of reasoning and quotations, like purified gold, the entire teachings of Buddha

Due to the confusion of all previous scholars, the entire Tibet was under the thick darkness of perverted views. I rejoice in you, who made us breath again, shining the sun of your virtuous mind, giving us the dependent origination.

If you, Manjusry, had not come to Tibet, the entire view, meditation, action along with Sutra and Tantra practiced in the land of Tibet would be just like a mere reflection of the teachings of Buddha. I rejoice recollecting your special kindness.

Requesting to turn the wheel of Dharma offer a golden dharma wheel of 1000 spokes:

Holy Jetzun Lama, from the clouds of knowledge and compassion in the sky of your Dharmakaya, let a rainfall of vast and profound Dharma, in accordance with the disciple's capacities.

Manifesting in the sky of pure Dharmakaya like clouds gathering, the perfect knowledge of the wisdom of emptiness in union with compassionate great bliss: grant me the ripening potentials in the expanse circle of Mandala; with a Dharma rain of profound sign-less (yoga) and the vast Mandala Deity, the profound completion stage and the vast generation stage, the profound clear light and the vast illusory body: bless me to purify the two obscurations.

The request to remain: at this point offer a throne with the double Vajra, absorbing into the lion's throne of the Lama.

Having risen from the nature of pure clear light, the Exalted Body of the union does not rise nor disappear. Please remain till the end of existence, not withdrawing the appearance of the Exalted Body's ordinary form.

Think He accepts, acknowledging with his facial expressions.

If you wish to expand, you can now insert the instructions of the Ensapa tradition, "Lama nam la jing gy lob...and so forth¹². You can offer the long life to the Lama you have dharma connection at this point. It is said that offering the long life to the Lama is the best method to prolong one's life.

The limb of dedication:

With intense yearning dedicate all yours and other's virtues for the benefit of the doctrine and sentient beings, particularly for the spread and endurance of the essence of Manjusry Tzong Khapa Teachings.

Whatever merits I have collected I dedicate for the benefit of the Buddha's teachings and all transmigrating beings. Especially may the essence of the teachings of Jetzun Losang Dragpa shine forever.

¹² See "offering the long life to the Lama based on Guru Puja.

Throughout all my lives may I always be inseparable from your teachings, Supreme Guide; and having perfectly realized all the secret profound instructions may I quickly complete the abandonment and realizations.

Offer the Mandala:

OM BENZA BUMI AH HUM. ... Offer the 23 hips Mandala as for the special tradition of the Venerable.

Request for the three highly meaningful scopes:

I prostrate and take Refuge in the Lama and in the three Rare and Precious: please exalt my mental continuum. Please bless all my mother sentient beings and myself to quickly stop all the wrong conceptions, from lacking of devotion for the spiritual master up to the very subtle delusions of the three: appearance, increase and obtainment. Bless me to develop now, effortlessly, all the correct conceptions from devoting to the spiritual master up to the union of no more learning. Please bless me to pacify all the external and internal obstacles. Idam guru ratna mandalakam niryatayami.

If you want to accumulate Mandala offerings, do it at this point. Recite "I take refuge" followed by "Sa Shi Po Ky" for each Mandala you count.

Third: Receiving blessings by way of requesting:

The method for receiving the blessings of the 4 initiations; Receiving the blessings of the special wisdom of enlightened speech;
Receiving the blessings of the whole path.

The method for receiving the blessings of the 4 initiations.

First, visualize at the crown (charka) of the Great Lama Tzong Khapa the 3 Manjusry, external internal and secret. At his throat the 3 Cenresig, external, internal and secret. At his heart the 3 Vajrapani, external, internal and secret.

First: requesting by *"the external likeness"*:

Think:

Among the Buddha and Bodhisattva of the ten directions, the compassion of Cenresig, the knowledge of Manjusry and the power and capacity of the Lord of Secrets have no equal. In the same way, among all the learned ones of Tibet, nobody equals the Great Venerable (Tzong Khapa) as the perfect receptacle of knowledge of phenomena:

Please bless me to be like you, a perfect receptacle of knowledge of all phenomena.

Mig Me Tze Wai Ter Chen Chan Re Zig
Dri Me Kyen Pa Wang Po Jam Pel Yang
Du Pung Ma Lu Jom Dze Sang Wai Dak
Gan Chen Ka Pa Tzug Gyan Tzong Kha Pa

Losang Drag Pai Shab La Sol WA Dep + bless me to be like you, possessing all the qualities of scriptural understanding.

Having thus requested, from the exalted Body of Manjusry at the crown, an immense stream of white nectar and light comes forth, entering from the crown of all mother sentient beings and myself. It purifies all the negativities and imprints accumulated since beginning less time with the

body. I receive the vase initiation. I am empowered to meditate on the path of the gradual generation stage. I have placed the special imprint to ripen the exalted Emanation Body.

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of scriptural understanding.**
A replica of the Secret Manjusry emanates and absorbs in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of scriptural understanding**
A replica of the inner Manjusry emanates and absorbs in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of scriptural understanding**
A replica of the external Manjusry emanates and dissolves in to myself. I am blessed

Second: requesting by "*possessing the inner qualities*":

Think: Just as the compassion of Cenresig, the knowledge of Manjusry and the power and capacity of Vajrapani, in the same way Je Rinpoche possesses these. Please bless me to be like you, possessing compassion, knowledge and power.

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of realizations.**

Having thus requested, from Cenresig at the throat of the Lama an immense stream of red nectar and light comes forth, entering the throat of all mother sentient beings and myself, purifying all the negativities and imprints accumulated with speech since beginning less time. I receive the secret initiation. I am empowered to practice the path of illusory body. I have placed the special imprints to ripen the Enjoyment Body.

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of practice and realizations** A replica of secret Cenresig, Gyalwa Gyatzo, emanates and absorbs in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of practice and realizations.** A replica of inner Cenresig, Vajra Dharma, emanates and absorbs in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, possessing all the qualities of practice and realizations.** A replica of external Cenresig, 4-arms, emanates and absorbs in to myself. I am blessed

Third: requesting by way of "*possessing the same nature of the special deity*":

Think: The Superior's Families of 3 Protectors (Cenresig, Manjusry and Vajrapani) are the embodiment of compassion, knowledge, power and capacity of all the Victorious of the ten directions, taking the aspect of the form of deity. The Venerable Lama's exalted form is the embodiment of the whole three. *Please bless me to be like you, embodying the nature of the three families.*

(Recite 5 lines migzema) + **bless me to be like you, in the nature of the three secrets of the three families, the Exalted Vajra Body**

Having thus requested, from Vajrapani at the heart, an immense stream of blue nectar and light comes forth, entering the heart of all my mother sentient beings and myself, all the negativities and imprints accumulated since

beginning less time with the mind are purified. I receive the transcendental wisdom initiation. I am empowered to practice the path of the clear light mahamudra. I have placed the special imprint to ripen the Dharmakaya.

(Recite 5 lines migzema) + **bless me to be like you, in the nature of the three secrets of the three families, the Exalted Vajra Body.**
A replica of secret Vajrapani, the Great Wheel, comes forth absorbing in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, in the nature of the three secrets of the three families, the Exalted Vajra Body.**
A replica of inner Vajrapani, the five Garuda, comes forth absorbing in to myself. I am blessed

(Recite 5 lines migzema) + **bless me to be like you, in the nature of the three secrets of the three families, the Exalted Vajra Body.**
A replica of the external Vajrapani comes forth absorbing in to myself. I am blessed

Then:

I request all the root and lineage Gurus, particularly Lama Manjusry and his spiritual Sons to bless me to effortlessly achieve all the qualities of abandonment and realization.

Recite the nine round Migzema in the Ensapa tradition, or

The nine round migzema in the Segyu tradition

Ngo Drup Kun Jung Thuwang Dorje Chang
Mig Me Tze Ue Ter Chen Chan Re Sig
Dri Me Kyen Pe Wang Po Jam Pel Yang
Du Pung Ma Lu Jom Dze Sang Wai Dak
Gan Chen Ke Pe Tzug Gyen Losang Drag
Kyab Sum Kun Du Lama Sangye La
Go Sum Gu Pai Gonai Solwa Dep
Ran zhin Min Chin Drol war Jing Ghy Lob
Chok Dang Tun mo Ngo Drup Tzel Du Sol

TenPai Dak Po Thuwang Chom Den Dhe
Rik Gyai Kyab Dak Drukpa Dorje Chang
Mig Me Tze Ue Ter Chen Chan Re Sig
Dri Me Kyen Pe Wang Po Jam Pel Yang
Du Pung Ma Lu Jom Dze Sang Wai Dak
Gan Chen Ka Pa Tzug Gyan Tzong Kha Pa
Losang Drag Pai Shab La Sol WA Dep
Lu Nga y la Ku Sung Tuk Shug Nai
Lama Kye Rang Tabur Jing Ghy Lob

From the five places of the Lama and the two Sons an immense flow of nectar and light of five colors comes forth, entering the five places of all my mothers sentient beings and myself, completely filling up our bodies and purifying all negativities and imprints accumulated since beginning less time with body, speech and mind. I receive the forth initiation. I am empowered to practice the path of Unification and I gain the fortune to manifest the resultant exalted body of union of Vajradhara.

From the Exalted Bodies of the Lama and the two Sons, a replica of each of them emanates, absorbing in to myself. With these blessings, the Exalted Body, Speech and Mind of the Lama and the two Sons, are unified with my body, speech and mind.

These are the extensive, ultimate secret instructions of the external, internal and secret achievements: *Holding the Treasure House of the Jewel like Exalted Body, the Illuminating Sun of Exalted Speech, Holding the Treasure House of the Secret Exalted Mind.*

Receiving the blessings of the activities of the enlightened speech, the special wisdom supremely analyzing phenomena:

At the heart of the Venerable Father, the Youthful Orange Exalted Body (Manjusry). At his heart the blue syllable Hum, marked by Mam.

Visualize Manjusry in the aspect according to your wishes and goals. At his heart the Hum is marked by the syllable Mam in accordance with the special instruction found in the root tantra of Manjusry.

Request in this way:

“Bless me to increase the wisdom of listening, reflecting and meditating, to expand the intelligence of explaining, composing and debating. Grant me the common and supreme realizations; bless me to quickly be like you. Bless me to arise the transcendental wisdom of simultaneously born great bliss, to clear the stains of deluded grasping, to cut the smallest doubt in my mind. Bless me to quickly be like you”.

From the Speech of the sole Venerable Father: *“Cleansing impurities; vast with exalted body; clear with exalted speech; quick with syllable; profound with implements; explaining, debating and composing with text, sword and text-sword”*.

Cleansing impurities:

Having made the external, internal and secret requests, from the hearts of the venerable father and the two sons, tubes of white light come forth, joining into one connected on the top of my crown. Inside the tubes of white light flows a stream of milk like white nectar, purifying all the negativities; my body becomes clean clear like crystal.

Recite five lines Migzema.

First: developing the vast wisdom by way of Exalted Body:¹³

Again, orange nectar of vast knowledge comes forth filling my body, the particles of nectar are in the aspect of **Exalted Bodies of Manjusry** emanating light, so the ten directions Buddha and Bodhisattvas as Exalted Bodies of the deity absorb into me. I receive the blessing of infinite wisdom able to differentiate the meaning of the multitude of scriptures.

Recite five lines Migzema

Second, developing the clear wisdom by way of Exalted Speech:

Again the orange nectar of clear knowledge flows filling up my body, the particles of nectar are in the aspect of **a ra pa za na**, emanating light. The clear knowledge of the Buddha and Bodhisattvas of the ten directions absorb in to me in the aspect of mantras, the exalted speech. I receive the blessings of clear wisdom, understanding the subtleties of the teachings without resistance.

Recite five lines Migzema

Third, developing the quick wisdom by way of syllables:

Again the orange nectar of quick knowledge flows filling my body, the particles are in the aspect of orange syllables **dhi** emanating light, the quick knowledge of the Buddha and bodhisattvas of the ten directions absorbs into me in the aspect of syllables dhi filling up my body. I receive the blessings to achieve the quick wisdom, swiftly cutting doubts of misunderstanding and wrong views.

Recite five lines Migzema

¹³ If you wish to develop the seven wisdoms in retreat, you can now accumulate the recitations. You can focus on a particular wisdom alone or on all together. Otherwise, you just recite some and go ahead up to “the stages of visualizations of the extremely secret uncommon oral instructions: there are five steps of five recitations of Migzema”

Forth, developing profound wisdom by way of implements:

Again the orange nectar of profound knowledge flows filling my body, the particles are in the aspect of **text and swords** emanating light, the profound knowledge of the Buddha and bodhisattvas of the ten directions absorbs into me in the aspect of implements filling up my body. I receive the blessings to achieve the profound wisdom of bottomless analyzing the scriptures' meaning.

Recite five lines Migzema

Fifth, developing the wisdom of explaining by way of scriptures:

Again the orange nectar of expounding knowledge flows filling my body, the particles are in the aspect of **text** emanating light, the expounding knowledge of the Buddha and bodhisattvas of the ten directions absorbs into me in the aspect of texts filling up my body. I receive the blessings to achieve the wisdom of expounding, granting supreme certainty of the meaning of all words and of the scriptures, without resistance.

Recite five lines Migzema

Sixth, developing the wisdom of debating, by way of wheel of swords:

Again the orange nectar of debating knowledge flows filling my body, the particles are in the aspect of **wheels of swords** emanating light, the debating knowledge of the Buddha and bodhisattvas of the ten directions absorbs into me in the aspect of wheels of swords, filling up my body. I receive the blessings to achieve the wisdom of debating, bravery over the evil debate without resistance.

Recite five lines Migzema

Seventh, developing the wisdom of composing by way of both (texts and swords):

Again the orange nectar of composing knowledge flows filling my body, the particles are in the aspect of wheels of **swords and texts** emanating light, the composing knowledge of the Buddha and bodhisattvas of the ten directions absorbs into me in the aspect of wheels of swords and texts, filling up my body. I receive the blessings to achieve the wisdom of composing, thoroughly knowing the etymological meanings, giving joy of clear understanding.

Recite five lines Migzema

You can practice the seven rounds visualizations all together or choose to focus on the one according your wishes. If you practice with clear visualization and faith for one month you will definitely experience an increase of the wisdom you are seeking to develop.

Now, the stages of visualizations of the extremely secret uncommon oral instructions: there are five steps of five recitations of Migzema

First recitation of Migzema:

Mig Me Tze Wai Ter Chen Chan Re Zig Think:

"Just as Genresig is the Compassion of the Buddha of the ten directions in the form of deity, also the Great Venerable's nature is the embodiment of compassion of all the Buddha."

Dri Me Kyen Pa Wang Po Jam Pel Yang: Think:

"The Venerable Manjusry in is the nature of the knowledge of all Victorious. The Venerable One (LTK) being Manjusry in human form is also in nature the knowledge of all Victorious."

Gan Chen Ka Pa Tzug Gyan Tzong Kha Pa: Think:

"Vajrapani is the power and capacity of all Victorious appearing in Deity form. Also the Venerable one is in nature the power and capacity of all Victorious."

Losang Drag Pai Shab La:

In front of you, is Lama Tzong Khapa and the two Sons, the very embodiment of the nature of the three Families.
Remain concentrated on it.

When you loose the focus of concentration then the Venerable Lama's aspect changes into Manjusry, orange in color
Remain concentrated on it.

When you loose focus of concentration, Manjusry changes and take the aspect of your root Guru.
Remain concentrated on it.

When you loose focus of concentration, the root guru changes and takes the aspect of Lama Tzong Khapa.
Think that you are placing your forehead at his feet.

Solwa:

Now request to be purified of all the negativities accumulated since beginning less time

Dep:

Focus on the three syllables at the three places of the Venerable, at his heart seats Manjusry. By the force of his affection Manjusry places the handle of the sword he holds in his right hand at his heart, with the tip of the sword touching the brama aperture of your crown. From within the sword flows a stream of orange nectar and light in the nature of Bodhicitta, entering from the crown aperture completely filling up you body, purifying all the negativities accumulated since beginning less time. They come out from the sense's doors and pores as dirty fluids, blood, pus and dirty substances, spiders and scorpions and so forth. They fall seven layers underground, completely satisfying the lord of death and all the interferers. You body becomes clean clear like a crystal in the nature of light and the mind becomes a fit vessel.

For the second recitation of Migzema.

Mig Me Tze Wai Ter Chen Chan Re Zig: Think:

"Just as Cenresig is the Compassion of the Buddha of the ten directions in the form of deity, also the Great Venerable's nature is the embodiment of compassion of all the Buddha".

Dri Me Kyen Pa Wang Po Jam Pel Yang: Think:

"The Venerable Manjusry in is the nature of the knowledge of all Victorious. The Venerable One (LTK) been Manjusry in human form is also in nature the knowledge of all Victorious"

Gan Chen Ka Pa Tzug Gyan Tzong Kha Pa: Think:

"Vajrapani is the power and capacity of all Victorious appearing in Deity form. Also the Venerable one is in nature the power and capacity of all Victorious"

Losang Drag Pai Shab La:

In front of you, Lama Tzong Khapa and the two Sons, the very embodiment of the nature of the three Families.
Remain concentrated on it.

When you loose the focus of concentration then the Venerable Lama's aspect changes into Manjusry, orange in color.

Remain concentrated on it.

When you loose focus of concentration, Manjusry changes and take the aspect of your root Guru.

Remain concentrated on it.

When you loose focus of concentration, the root guru changes and takes the aspect of Lama Tzong Khapa.

Think that you are placing your forehead at his feet.

Solwa: Think:

"Bless me to purify all the negativities accumulated since beginning less time, particularly all the negativities accumulated with the body Please bless me to achieve the Vajra Body".

Dep:

Due to the force of the affection of the Great Venerable one, from the white Om at his crown a stream of white nectar and light comes forth entering my crown. The body is completely filled inside with white nectar and light. All the general negativities accumulated since beginning less time are purified; particularly the negativities accumulated with the body are purified. I receive the blessings of the Vajra Body Think that you have planted the potential to realize the Vajra Body.

For the third recitation of Migzema: .

Mig Me Tze Ue Teck Chen Cen Re Sig: Think:

"Just as Cenresig is the Compassion of the Buddha of the ten directions in the form of deity, also the Great Venerable's nature is the embodiment of compassion of all the Buddha".

Dri Me Kyen Pe Wang Po Jam Pel Yang: Think:

"The Venerable Manjusry in is the nature of the knowledge of all Victorious. The venerable one (LTK) being Manjusry in human form is also in nature the knowledge of all Victorious".

Kan Chen Khe Pe Tzu Gyen Tzong Ka Pa: Think:

"Vajrapani is the power and capacity of all Victorious appearing in Deity form. Also the Venerable one is in nature the power and capacity of all Victorious".

Losang Drak Pe Shab La:

In front of you, is Lama Tzong Khapa and the two Sons, the very embodiment of the nature of the three Families.
Remain concentrated on it.

When you loose the focus of concentration then the Venerable Lama's aspect changes into Manjusry, orange in color
Remain concentrated on it.

When you loose focus of concentration, Manjusry changes and take the aspect of your root Guru
Remain concentrated on it.

When you loose focus of concentration, the root guru changes and takes the aspect of Lama Tzong Khapa

Think that you are placing your forehead at his feet.

Solwa: Think:

"Bless me to purify all the negativities accumulated since beginning less time, particularly all the negativities accumulated with the speech. Please bless me to achieve the Vajra Speech".

Dep:

Due to the force of the affection of the Great Venerable one, from the red Ah at his throat a stream of red nectar and light comes forth entering my crown. The body is completely filled inside with red nectar and light. All the general negativities accumulated since beginning less time are purified; particularly the negativities accumulated with the speech are purified. I receive the blessings of the Vajra Speech. Think you have planted the potential to realize the Vajra Speech.

For the forth recitation of Migzema:

Mig Me Tze Ue Teck Chen Cen Re Sig: Think:

"Just as Cenresig is the Compassion of the Buddha of the ten directions in the form of deity, also the Great Venerable's nature is the embodiment of compassion of all the Buddha".

Dri Me Kyen Pe Wang Po Jam Pel Yang: Think:

"The Venerable Manjusry in is the nature of the knowledge of all Victorious. The venerable one (LTK) being Manjusry in human form is also in nature the knowledge of all Victorious".

Kan Chen Khe Pe Tzu Gyen Tzong Ka Pa: Think:

"Vajrapani is the power and capacity of all Victorious appearing in Deity form. Also the Venerable one is in nature the power and capacity of all Victorious".

Losang Drak Pe Shab La:

In front of you, is Lama Tzong Khapa and the two Sons, the very embodiment of the nature of the three Families.
Remain concentrated on it.

When you loose the focus of concentration then the Venerable Lama's aspect changes into Manjusry, orange in color.
Remain concentrated on it.

When you loose focus of concentration, Manjusry changes and take the aspect of your root Guru
Remain concentrated on it.

When you loose focus of concentration, the root guru changes and takes the aspect of Lama Tzong Khapa
Think that you are placing your forehead at his feet.

Solwa: Think

"Bless me to purify all the negativities accumulated since beginning less time, particularly all the negativities accumulated with the mind. Please bless me to achieve the Vajra Mind".

Dep:

Due to the force of the affection of the Great Venerable one, from the blue Hum at his heart a stream of blue nectar and light comes forth entering my heart. The body is completely filled inside with blue nectar and light. All the general negativities accumulated since beginning less time are purified; particularly the negativities accumulated with the mind are purified. I receive the blessings of the Vajra Mind. Think you have planted the potential to realize the Vajra Mind.

For the fifth recitation:

Mig Me Tze Ue Teck Chen Cen Re Sig:

"Cenresig is in nature the Vajra Body of all the Buddha, taking the aspect of the syllable Om at the crowns of the Lama and His Sons".
A replica (of the syllable Oms) emanates coming forth on a path of white light. Upon reaching my crown it turns to face my direction, remaining outside my forehead.

Dri Me Kyen Pe Wang Po Jam Pel Yang:

"The Venerable Manjusry is in nature the knowledge of all Buddha, the Vajra Speech of the Lama, appearing as the red syllable Ah at the throats of the Lama and His Sons".
A replica (of the red Ahs) emanates coming forth on a path of red light. Upon reaching my throat it turns to face my direction, remaining outside my throat.

Kan Chen Khe Pe Tzu Gyen Tzong Ka Pa:

"Vajrapani, the Lord of Secrets is the Vajra Mind, in nature the power and capacity of all Buddha, appearing as the Blue syllable Hum at the hearts of the Lama and His Sons".
A replica (of the blue Hums) emanates coming forth on a path of blue light. Upon reaching my heart it turns to face my direction, remaining outside my heart.

Losang Drak Pe Shab La:

In front of you is Lama Tzong Khapa and the two Sons, the very embodiment of the nature of the three Families.
Remain concentrated on it.

When you loose the focus of concentration then the Venerable Lama's aspect changes into Manjusry, orange in color.
Remain concentrated on it.

When you loose focus of concentration, Manjusry changes and take the aspect of your root Guru.
Remain concentrated on it.

When you loose focus of concentration, the root guru changes and takes the aspect of Lama Tzong Khapa.
Think that you are placing your forehead at his feet.

Solwa: Think

"Please bless me to purify all the negativities accumulated since beginning less time, particularly those simultaneously accumulated with body, speech and mind, and grant me the blessing of Exalted Body, Speech and Mind unified with the three Vajra".

Dep:

Due to the force of the affection of the Venerable Lama, the three syllables sticking outside my crown, throat and heart absorb inside to their respective places, the body is completely filled inside with white, red, blue light, nectar and the three syllables. All the general negativities accumulated since beginning less time are purified, particularly those accumulated with body, speech and mind together are purified along with their imprints. They come out from the lower doors and the sole of my feet in the aspect of dirty fluids and substances, blood, pus, spiders, and scorpions and so forth, I receive the blessings of the unified Vajra of Exalted Body, Speech and Mind.

Recite Migzema with joy and devotion, thinking you have planted the special potential to achieve the inseparability of body, speech and mind.

When doing sessions, you should stop at this point to accumulate Migzema recitations. If you accumulate one hundred thousand Migzema on the basis of this last round of meditations, you should have no doubt that you will receive the blessings of Je Rinpoche in a pure vision

These are the "Incomparable oral instructions on the inner realization" of the lineage coming from the Omniscient Jamyang Shepa Dorje, His very innermost practice. In his writings He mentions, "I beg you to do at least seven Migzema a day with this visualizations".

Third: requesting the blessing for the realizations of the entire path:

Bless me to establish the root of all goodness, the faith and devotion that comes from having decided from the dept of the heart that the Lama arises from the transcendental wisdom undifferentiable in the Dharmakaya nature of all Victorious.

Such leisures and endowments found only now, if wasted are difficult to find hereafter. Bless me to extract the highly meaningful essence, by practicing Dharma day and night.

Whether young or old, it is uncertain when death come, suddenly.

Please bless me to realize from the depth of my heart that even today I may die, departing guideless.

Like thousand of mount merus, so big is the accumulation of causes that I have planted in my continuum to experience the unbearable sufferings of miserable rebirths. Thus, I am condemned to experience hundreds of thousand of lives in the miserable rebirths.

How sad!

Please Lama, bless me and grant me refuge.

Even the smallest positive or negative action increase and expand: might it be as small as an atom, its results are as big as the mount Meru, and I myself alone will experience the results.

Please bless me to perfectly undertake the practices of abandoning (non virtues) and engaging in virtues.

Swept by the mountain-high waves of sufferings of actions and delusions, even the high states of Brama, Indra and Chakravarting Raja are unreliable. In this cyclic existence there is no chance of happiness: bless me to develop the intense yearning for liberation.

The 12 links are the engine of existence. Their root can be eradicated by the supreme wisdom. Understanding this capacity please bless me to be able to practice the three superior trainings, the method to achieve liberation.

Throughout the infinite number of rebirths I have taken, all migratory beings have been my kind mothers so many times. Recognizing the loving kindness I have received while I was undergoing sufferings in cyclic existence: please bless me to train in recognizing the mothers.

The great responsibility of liberating the destitute mothers from sufferings and bringing them to the state of happiness falls upon me. Therefore I must achieve the state of supreme enlightenment: please bless me to realize the uncontrived Bodhicitta.

Having excellently taken the engaging vows, foundation for the training of the path traveled by all the Victorious sons: please bless me to carry the responsibility to cross the ocean of (bodhisattva's) deeds.

If you wish you can now take the bodhisattva vows.

This unstable, scattered crazy elephant-like mind, cannot progress through any of the paths of sutra and tantra. Please bless me to develop the single pointed concentration.

Devoid of the view of selflessness, even a concentration lasting for one eon does not take you beyond existence the smallest bit. Please bless me to realize the correct mode of selflessness.

Had the mighty sun of Losang not risen, due to the confusion of all the previous famous thinkers the Snow Mountains was covered under the dark fog of corrupted view. Please bless me to realize the uncorrupted dependent origination

Not founding the object of negation as one or many, destroying the dependent origination and falling into nihilism. Neither is the appearance of the transitory view the object of negation: Bless me to experience the adherence' mode.

Having found the object of negation, each and every reasoning has the power to completely destroy self-grasping. Especially with the king of reasoning of dependent origination bless me to clear away at once the two extremes.

Not just depending on causes and conditions or parts, the subtle convention is the dependent arising labeled by the thought. Bless me to achieve the unmistakable perception establishing existence and peace.

Applying perfect listening and reflection remain absorbed on the actual mode with single pointed stability, and apply the subtle analysis and clarity of special insight. Bless me to develop the combined calm abiding and special insight.

Having ripen the potentials in the great Vajra Mandala and protecting the samaya and vows like my life, please bless me to be able to complete the generation stage by taking rebirth, death and bardo into the three resultant Exalted Body.

By the concentration on the three Vajra isolations, the face of the primordial mind is uncovered and the net of the illusory emanation body rise from it. Bless me to perfect the concentration on the illusory body.

From the absorption in the sphere of the ultimate meaning, again the pure Vajra Exalted Body rises, and is unified with the Exalted Mind of ultimate clear light. Please bless me to achieve the union of learning.

With the heroic concentration of the union, crossing the great waves of the ocean of the tenth ground, with the concentration like a Vajra at the end of learning, Bless me to eradicate the root of duality.

Having achieved the Exalted Body with seven limbs and five certainties, with the treasure vase of myriads of emanations, please bless me to bring all migrators to the state of Buddha, so the existence is empty in one second.

Please bless me not to encounter even the name "obstacles" in practicing the peculiarity of your teachings: the certainty to complete the path in twelve or three years.

In order to place the potential of the entire path do the reflective meditation, by contemplating the meaning of the verses, if you wish to meditate the extensive or abbreviated blessing of the 4 initiations, do it at this point.

Third, concluding activities: withdrawing the merit field;

With strong faith and devotion, think that the two Sons dissolve respectively in to the sides of Je Rinpoche. The two lotus become (in the nature of) Cenresig and Vajrapani. The two thrones of the Sons dissolve in the lotus throne of Je Rinpoche.

Then:

**Pal den tza we lama Rinpoche/ dak ky gnyn kar pedmoi ten shu la/
Ka Drin Chen poi go ne je sung te/ ku sung tuk ky ngo drup tzel du sol**

Je Lama along with the lotus throne comes to the top of your crown, turning to face the same direction you're facing. Visualize the central channel running within your body, with the upper tip opened or closed, as you wish.

**Pal den tza we lama Rinpoche/ dak ky gnyn kar pedmoi ten shu la/
Ka Drin Chen poi go ne je sung te/ chok dan tun mo ngo drup tzel du sol**

Having thus requested, the throne along with the lotus seat descend through the central channel, becoming oneness with the 8 petalled lotus at the heart. It dissolves into light and becomes an eight-petal lotus. Then, the sun disk cushion descends through the central channel and become ones with the indestructible drop of red constituent received from the mother. It melts into light and becomes a sun disc cushion. Then the moon disk also descends through the central channel, mixing with the white drop at the heart received from the father. It melts into light and becomes a moon disk cushion.

Then the Lama at the crown descends through the central channel mixing with one's extremely subtle mind and wind at the heart. It melts into light. On the basis of one's extremely subtle wind as the substantial cause and the Exalted Body of the Lama as the immediate condition, the Exalted Body of the Lama and one's body become oneness appearing as the pink Exalted Body of the Lama in nature the illusory Body.

At the same time, with respect to one's extremely subtle mind as substantial cause and the Lama's Exalted Mind as the immediate condition, the Exalted Mind of the Lama and one's mind become oneness as the clear light' Dharmakaya of great bliss.

Then, with respect to the humming of the extremely subtle wind, the very subtle source of speech, as the substantial cause, and the Exalted Speech of the Lama as immediate condition, one's speech and the Exalted Speech of the Lama become oneness as the Vajra Speech.

In this way, your three doors and the Lama's three secrets become undifferentiable. Hold the divine pride of the resultant union of Exalted Body and Mind. This is the profound point instruction of raising the inner illusory body.

On this basis you can undertake the practices of the Vajra recitation, clear light, illusory body and the rounds of blending and so forth.

One of the profound points of the special instructions is to keep the thread of white clouds connected at the heart, from one's mind in oneness with the Venerable Lama with the Venerable Lama Maitreya in the pure land of Tushita.

Then:

**Pal den tza we lama Rinpoche/ dak ky gryn kar pedmoi ten shu la/
ka drin chen poi go ne je sung te/ chang chub gryn po bar du ten par shu**

If you wish, do the practice of Mahamudra at this point. Then, the petals of the lotus flower at one's heart close up enclosing one's mind the Venerable Lama, like "The Exalted Body in the lotus vase". Inside, a glow of five lights, in the nature of five wisdom. From the light beams emanated from the Lama's heart, at the tip of the heart a five-spoked blue Vajra, pressing down, as heavy as the mount Meru. Inside the central spoke of the Vajra, is the syllable blue Hum, in the nature of Axobia. Outside, (the heart lotus) the light and the garland of mantras **OM ARAPAZANA DHI GURU SUMATI KIRTI SHRI BADRA SIDDHI ADHITRANA ADHITRITE KUR BANTU**, are wrap around clockwise; Migzema is wrapped limitlessly around the Exalted Body- vase, anticlockwise, like in a bundle of tread, going up to the crown wrapped around the central channel. Think it stabilizes.

Make dedication prayers like these:

Having thus requested the Venerable Lama source of all realizations, with supreme faith and devotion, in all my lives may I always please and be taken care by Lama Manjusry.

By well meditating Maitreya amidst a multitude of wonders in the pure Land of Tushita, born from multitudes of brilliant jewels, may I actualize the pure land, and moving from this life may I take rebirth in that holy place.

By the stock of merits accumulated by inviting the Venerable Lama and his Sons on the tip of white clouds emanated from the heart of the Venerable One (Maitreya), and offering the seven-limb prayer, may my continuum ripen right now.

Having firmly requested the knowledge, compassion, power and capacities of all the Victorious of the three times, arising as the union of Exalted Emanation Body in the nature of the three Families, may I quickly achieve all the common and supreme realizations.

Particularly, having purified all the negativities and obscurations of the three doors in the flow of the pure nectar of transcendental wisdom, may I develop the intelligence of explaining, debating, composing, and of countless object of knowledge, just like the Protector Manjusry.

May I be reborn at northeast in the astonishing wonderful pure land, as a close disciple of Maitreya, and at his feet may I perfect the listening, reflecting and meditating of Sutra and Tantra.

In short, throughout all my lives may I always be inseparable form the Venerable Losang Drak Pa and his Sons, and by upholding the mode of the Dharma of the Victorious, may I accomplish the great purpose for the Doctrine and sentient beings.

Until the moment of death, you should not withdraw the Exalted Body of the Lama and your mind in oneness at the heart. You can also practice the different aspects of Exalted Body, such as Heruka, Gujasamaya and Yamantaka.

Sometimes, in order to pacify obstacles to virtues, from the Exalted Body of the Lama at the heart, a subtle glow of light in the nature of compassionate Bodhicitta emanates outside your body. For the virtuous ones, (this light) is soft, while it becomes unbearable to behold like a tent of fire, for those on the black side. This light eliminates all the interferences, like fire burning fetters. Meditate that all the

obstacles are empty of inherent existence, non-referential emptiness. Outside, meditate the Vajra tent and the 4 elements. Think that yourself and all sentient beings are completely separate from all obstacles. If you think in this way, the obstacles won't get a chance.

Throughout all your activities, maintain the awareness of the Lama at your heart. Whenever you eat, drink, wearing cloths and all enjoyments, visualize that you are making offering to the Lama at your heart. Whenever you receive prostrations think they are offered to the Lama at your heart. When you are bestowing blessing and so on, think the Lama at your heart performs them. Understand that whatever appears is the manifestation of the three secrets of the Lama.

Henceforth, make effort in taking the Guru Yoga as the very life of the practice in order to reach as fast as possible the state of Lama Vajradhara.

Colophon.

Translated by Fabrizio Champa Pelgye on the fortunate occasion of Kindest Lama Heruka Ribur Rinpoche granting the lineage of this practice for the first time in His Life, at the FPMT International Office headquarters in Taos NM, June 2001. Completed in July 2002 in Pound Ridge, NY.

In accordance with Venerable Ribur Rinpoche's advice, I have omitted the translation of the introductory verses of homage.

The material contained in this translation is highly secret! The kindest Lama Heruka, Glorious Ribur Rinpoche, kindly agreed for this translation to be distributed ***only among those who received the lineage of this practice***. Please respect the samaya of the kindest Lama.

MAY ALL THE VIRTUES INCREASE