

Garland of Supremely Healing Nectars

Tsongkhapa · Tsong Khapa

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Supreme Healing Nectar Garland
by Tsong Khapa

Reverence to Vajrapani, Lord of the Esoteric!

"You who are the actuality of the mind of all the Buddhas of past, present, and future, who are the great Vajradhara, Lord of the Esoteric, who are blessed by Buddhas as numerous as the Ganges River's sands, since Your memory is like an elephant's, please teach the uttermost pinnacle of all vehicles!

Since You have the ornament of goodness, please teach the authentic view that abandons all abrasive and disagreeable views!

Since You are all-triumphant, please give a teaching that cuts wide open the net of doubts regarding view, contemplation, and action!

Since You are a mine of precious gems, please give a teaching that generates in our life the inconceivable samadhi of integrated quiescence and insight!

Since You have the message of truth, please teach the instruction that pours down the great rain of Dharma that puts out the blazing fire of afflictive thoughts!

Since You are ablaze with flames of wisdom, please teach the profound precept that burns the kindling of materialism and substantivism!

Since You are all beauty of form, please teach the instruction that fills the eyes with tears born of the vision of the precept that generates uncontaminated bliss!

Since You are the precious wish-granting gem, please give the extraordinary instruction that brings swift realization of the Buddhas' Body of Truth, concise in expression yet extensive in meaning, and so clear that the person of acute intelligence ceases his doubts and realizes the meaning, and the dumb cowherd can also get the words and understand the meaning - for the sake of this request of Matibhadrashri and for the sake of this prayer of mine, I, Karmavajra!"

When I had so petitioned, an extraordinary taste came from between my teeth and coiled around my tongue until I felt completely ecstatic! It must be thanks to You, O Guru! Then without manifesting His body, His unconquerable voice spoke as follows:

"Karmavajra! Bring these esoteric words of mine to the ear of Matibhadrashri! It is the intimation of Father Samantabhadra, the heart's message of Mother Samantabhadri - this esoteric speech of mine, I Vajradhara! To achieve the great supreme medicine, the uttermost pinnacle of all vehicles, seek out the clear light of the mind itself!"

I, Karmavajra, asked: "WHAT IS THE ACTUALITY OF THE CLEAR LIGHT?"

He said,

"Karmavajra! THE CLEAR LIGHT (IS EXPLAINED BY) THREE;

- 1. actuality (i.e. emptiness, purity),
- 2. nature (i.e. illuminating potential, clear, luminous)
- 3. and compassion (unimpeded, manifestations, attributes)."

Karmavajra asked, "When one meditates on the clear light, ARE THERE PITFALLS? OR NOT?"

He said,

"Your question is extremely good! If someone does not understand, there are pitfalls.

I WILL EXPLAIN FOUR POINTS:

- 1. the pattern of error,
- 2. the sign of error,
- 3. its faults,
- 4. and the effect of error.

-- 1. FIRST, THE PATTERN OF MISTAKING THE ACTUALITY (i.e. emptiness, purity); in general, what we call 'actuality' is the introspectively known reality which exists just like this, free from the adulteration of present artificial consciousness, originally clear emptiness wherein nothing is (intrinsically) established. When a person meditates on emptiness without focusing just on that, he falls into the error of cutting off enlightenment at emptiness, by not freeing his mind from the holding of emptiness. (i.e. The danger of taking emptiness for something inherently existing, not empty itself. It may lead to nihilism.)

-- 2. The sign of error is that thoughts arise such as that 'above there is no Buddha, below there is no hell, the utter lack of establishment of anything is emptiness.' (i.e. When one think the emptiness means nothingness.)

-- 3. The fault of the error is that the mind that thinks 'everything is empty,' on the positive side, abandons all religious practice such as devotion, purification of perception, refuge-taking, spiritual conception, love, and compassion, and engages in the enterprises of this life, and, on the negative side, all his practice is contaminated in the activities of sin. For one who thus engages in such perversion of the truth, there is no place to go but the Vajra hell. (i.e. The path itself is seen as meaningless.)

-- 4. The fruit of such evil activities is that,

-- -- 1. on the positive side, since such a one has distorted the truth of the virtuous orientation, he conceives the nihilistic view of the fundamentalists, (i.e. He falls into the extreme of nihilism.)

-- -- 2. and on the negative side, by distorting the orientation toward causality, he wanders in the ocean of suffering. (i.e. He loose all understanding of karma and cannot progress on the path at all and worsen his own conditions in samsara.)

Karmavajra! There are many who say they realize emptiness, but there are very few who

actually realize the real condition of ultimate reality!" (i.e. Thus one has to remember that "emptiness" is also "empty of inherent existence". It is just a tool, a raft. One should not grasp on it either.)

"Karmavajra! THERE ARE FOUR (POINTS) TO THE PITFALLS CONCERNING NATURE (i.e. the potential to experience, illuminating potential, clear, luminous).

-- 1. First, the pattern of error concerning nature; in this clarity where in body and intuition have the intrinsic brilliance of empty awareness, faces and arms have no categorical (intrinsic) status in the body, and colors and signs have no categorical (intrinsic) status in intuition. When a person settles upon the indivisibility of clarity and emptiness as merely the clarity aspect which is the intrinsic brilliance of emptiness, and does not know the integration of the indivisibility of clarity and emptiness, it is the mistaking of awareness as illumination. (i.e. Looks like dualism. Thinking that emptiness and dependent origination are two separate things in opposition.)

-- 2. The sign of this error is that all Dharma teachings go their separate ways. When you teach such a person the expression of 'integration,' it does not fit into his mind.

-- 3. The fault of this error is that the mind that thinks 'universal illumination is substantial' does not aspire to engage in any Dharma practice, and, being too extreme in verbal adherence to theories, it departs from the path of omniscience. There is no way this person will become liberated, since his illumination has fixated.

-- 4. The effect of this error is that such a person becomes attached to a clear light that appears externally and therefore is reborn in the realm of form. Now knowing his inner awareness as clarity-emptiness, he migrates with his mind fixed in one orientation, and has no occasion for liberation. Karmavajra! There are many who say they perceive the clear light, but there are few who cultivate illumination-emptiness as integration!"

"Karmavajra! There are also FOUR (POINTS) IN THE PITFALL CONCERNING COMPASSION (the dynamic intelligence, unimpeded, manifestations, attributes).

-- 1. The pattern of error; this constructive thought that arises as variety, not arising as the intrinsic brilliance of clear empty awareness, no matter how it arises, never exceeds awareness-emptiness (indivisible). A person who does not understand that, is said to mistake awareness as emptiness. (i.e. Looks like realism. When someone think dependent origination is real.)

-- 2. The sign of error is that he engages exclusively in the physical, verbal, and mental activities of this life.

-- 3. The fault of this error is that his attitude that constructive thought does not arise in the Body of Truth causes everything that arises to be bound by the net of constructive thought; he becomes arrogant, and his virtuous exertions are dissipated. Since his practice emphasizes bad instincts, he only achieves (the aims of) this life. Bound by the chains of dualistic suspicions and doubts, he himself binds himself.

-- 4. The effect of this error; not knowing the pitfalls of constructive thought, he becomes fixated in his instincts. Not knowing the evils of causality, he ends his life while still on the path of vacillation, and after death he gets lost again in the three realms. Karmavajra! There are many who say they have no constructive thoughts, but there are few who understand the criterion for the liberation (of whatever) arises."

I, Karmavajra, asked, "There is no point in not avoiding those three pitfalls; HOW ARE THOSE THREE PITFALLS AVOIDED?"

The Lord of the Esoteric said,

"Karmavajra! This emptiness, the actuality of awareness, is not contrived by anyone, has no cause, no condition, but has been there from before the very beginning. It has no infraction or observance, it cannot be focussed on or mistaken - it is Buddhahood in the realm of primal perfection. Likewise, this natural clear light is effortlessly indivisible from beginningless emptiness. Its exercise is ceaseless compassion. Whatever arises lacks intrinsically real status, so you must understand all three as the great integration, Buddhahood in indivisibility!"

¢(i.e. Looks like: the real nature is inconceivable, beyond any description, beyond any conceptualization. One should not grasp at either dependent origination or emptiness, or at both, or rejecting both. The Middle Way is not accepting, not rejecting. One should not accept any of the extremes like realism, idealism or nihilism, dualism, or monism. But one should use them as skilful means. The real nature of everything is the inseparability of emptiness and dependent origination / appearances. Those three aspects of the mind -- empty, clear, unimpeded -- are inseparable in the sense not different, not the same.)

I, Karmavajra, again asked, "WHAT ARE THE PITFALLS IN VIEW, MEDITATION, AND ACTION?"

The Esoteric Lord said,

"Listen, Karmavajra!

FIRST, THERE ARE THE FIVE PITFALLS WITH REGARD TO VIEW;

- 1. the pitfall of view itself,
- 2. the pitfall of place,
- 3. the pitfall of companion,
- 4. the pitfall of affliction,
- 5. and the pitfall of partiality.

-- 1. First, the pitfall of view itself: the yogi in this esoteric Tantric system prefers naked direct perception to the view generally taught, accepted as emptiness devoid of extremes. But there is no difference between those two if the ultimate is realized. If it is not realized, then the general view is a verbal view held in the analytic mind and does not hit upon the actual import; it is an erroneous view. Not trusting in the view which is direct perception, but placing confidence in the verbal, analytic view, one thinks that

there is nothing to aim at, and that freedom from extremes is inactivity, and then one's actions are corrupted with regard to the principles of virtue and sin. Thinking that there is no good and bad evolution, virtue has no reward, sin brings no harm, everything is straightforward equality, one stay content with ordinariness. This is called the "view that dallies with evil," and is the root of all erroneous views. Matibhadrashri must act in the profound integration of the view, which is intrinsic clarity of non-dual direct perception, with evolutionary cause and effect. (i.e. Looks like falling into nihilism; thinking everything is meaningless; that one has to reject everything; that there is no good and bad at all.)

-- 2. "The pitfall of place: in general, one who realizes the temporary view should go to a clear and solitary place such as a hermitage in order to enter the realm of the ultimate view. Even though one has a temporary view one needs the discipline of retreat to cultivate it. Bad places distort one's view. Tell Matibhadrashri! The temporary view must be cultivated in retreat. (i.e. Once one has a glimpse of the real nature of everything, one should go in isolation in order to deepen this view.)

-- 3. "The pitfall of friends: one who has the temporary view should associate with friends who agree with the Dharma and do not increase afflictions. It is impossible not to be infected by bad actions if one associates with bad friends. They lead one into (the concerns of) this life and leave no room to cultivate the view. They are the root of the pitfall of increasing the afflictions. Karmavajra and Matibhadrashri! If you do not want to fall into this error, cut off all attachment to unwanted friends and stay in solitude.

-- 4. "Fourth, the pitfall of afflictions: that person who has the temporary view, if he is not motivated to overcome the arising of afflictions, will be motivated into afflictions by whatever external circumstance. Gathering evolutionary action even in an instant, he will engage in bad evolutionary action for a long time. Bad evolutionary action will be gathered through the influence of the five poisons with regard to all six kinds of apparent objects. The evolutionary effect of that will emerge both temporarily and ultimately, and when afflictions are generated, though mindfulness of instantaneity may hold them, a loose awareness will let them go. Meditate on love and compassion for all living beings controlled by such afflictions. Pray for blessings that they may be motivated into the path of overcoming those afflictions. Especially, invoke the Guru from the depths of your heart. Purify the seed of afflictions with mantras, and consider it essential to meditate in the Mystic Deity. Afterwards, when you are naturally released in the view, make extensive dedicatory prayers. If you move on such a path, you will attain virtues as a result, both temporarily and ultimately. If you do not employ such a path, you will become stuck in the mud of afflictions and your view will not become actuality. It is the great root of pitfalls. Karmavajra and Matibhadrashri! If you do not want to fall into such error, employ the remedies for whatever afflictions are generated. Put them into practice."

-- 5. "Fifth, the pitfall of partiality: all persons who have the temporary view take refuge erroneously in Scriptures (by fastening upon) the view given in the treatises of their own schools exclusively, and divide things into 'self' and 'other', 'higher' and 'lower' factions, and 'good' and 'bad', and they make Buddha's great extreme-free view into something to be grasped at and presumed upon by (ordinary) persons. This is the root of errors. Karmavajra and Matibhadrashri! If you do not want to fall into such error, you must realize the extreme-free view is a great vast emptiness!"

"NOW FOR THE SECOND POINT, THERE ARE FIVE ERRORS WITH REGARD TO MEDITATION:
the error of
actual meditation, the error of place, the error of friends, the error of faults, and the
error of passions."

-- 1. "First, the error of the actuality of meditation: although the Guru nakedly
identifies actuality, nature, and compassion, the disciple does not understand, and cannot
decide about actuality, nature and compassion. He falls into error by not understanding the
indivisibility of clarity and emptiness. Then, when he practices according to the method of
his Guru,

-- -- he falls into the state of a human of the desire realm through his attachment to the
merest particle of physical and mental bliss;

-- -- he falls into the state of the deities of the pure abodes through his attachment to
the mere absence of thoughts in his mind;

-- -- he falls into the state of the deities of the form realm through his attachment to
mere thoughtlessness in clarity;

-- -- he falls into the state of desire-realm deities through his attachment to
thoughtlessness in regard to bliss;

-- -- and he falls into the state of the formless realm deities through his attachment to
thoughtlessness in regard to emptiness.

These are pitfalls in the three realms.

-- -- If he continuously ceases sense-objects, he falls into the realm of infinite space.

-- -- If he ceases, without sensations, even the feeling of falling into deep sleep he falls
into the realm of absolute nothingness.

-- -- If he ceases all clear illumination in his consciousness, he falls into the realm of
infinite consciousness.

-- -- If he generates continuously the mere shine of bliss in his clarity-awareness and
utter nothingness in his perceptual awareness, he falls into the realm beyond consciousness
and unconsciousness.

These are called the "falling into one-sided quiescence." When one migrates via death from
these, one migrates throughout the three realms and the six species. Karmavajra and
Matibhadrashri! If you do not know how to eliminate the errors of meditation, (meditation)
is unnecessary, since you will just return to migration when the realms of dumb meditation
are lost."

-- -- "Furthermore, if you accept body and mind as (really being) the way they are
experienced by the alienated individual, you fall into the error of the ordinariness of your
own being.

-- -- If you adhere one-sidedly either to being or nothingness, you fall into the
spiritualism or the nihilism of the fundamentalists.

-- -- If you accept the repudiation of all objects except for the mind, you fall into the
state of the Disciples and Self-enlightened Sages.

-- -- If you accept animate and inanimate things as divine, you fall into the error of the
Tantrics.

What is the use of meditation when you cannot avoid the extremes of errors?"

I then asked for some METHOD TO AVOID THESE PITALLS.

The Esoteric Lord said, "If you want to avoid these pitfalls, then, like Matibhadrashri,

-- -- first broaden yourself by learning,
-- -- then in the middle concentrate (the teachings) into the essentials by means of the personal instructions identifying (realities),
-- -- and finally, at the time of practice, do not fall into the above errors,
-- -- and, in spite of the fact that longing and attachment arise in meditation, meditate like a rabbit lying in an eagle's nest or like an archer (waiting for his prey).
-- -- And you will not fall into any pitfalls, if you relax with regard to whatever appearances arises in your experience, not negating or establishing any infraction or observance or doubts or worries about whatever arises, and if you do not cling to any of it."

-- 2. "Second, to show the pitfall of place and friends: the person who is meditating should meditate in a solitary and suitable place. If he stays in a crowded monastery or a place that arouses the passions, he will fall into error by the force of defilements, possessions, attachment and aversion. If he associates with bad friends, his meditative growth and enthusiasm will be disturbed, and he is buying his own suffering, it is urgent that you use forceful means to abandon the negative influence of bad friends and bad places."

-- 3. "Third, to show the pitfalls of meditation: when you cultivate your meditation, there are three (faults),

- -- 1. depressions,
- -- 2. excitement,
- -- 3. and distractions.

There are (six) kinds of depression: because of place, because of friends, because of food, because of posture, and because of meditation.

-- -- -- 1. First, depression on account of place; if one stays in a forest in a low or sunken place, or in a country where solitude is disturbed or where defilements are prevalent, one's consciousness will grow stupefied, one's subtle drop becomes unclear, one's awareness dull, sleep too long, body heavy. One should perform ablutions and confessions and go to a high and clear place, and meditate in an open place or let the wind blow in the window. Contemplate snowy peaks, and meditate naked, and this (type of depression) will be dispelled."

-- -- -- 2. "Second, depression on account of friends arises by staying with defiled persons. Make purifications and ablutions, and this will be dispelled by protecting yourself from people who have broken their commitments and are full of defilements.

-- -- -- 3. Third, seasonal depressions, which come in spring and summer when you feel oppressive and depressed, are dispelled when you meditate in high places as in the snowy mountains.

-- -- -- 4. Fourth, depressions caused by food and clothing come from using the defiled food and clothing of people, and are dispelled by avoiding such food and clothing.

-- -- -- 5. Fifth, depressions caused by posture occur for beginners from meditating while walking, sitting, lying down, etc., and are dispelled by meditating using the three postures or the Vajra posture, bringing intensity to the awareness and brightness to the faculties by sitting erect and alert.

-- -- -- 6. Sixth, depression caused by meditation: when one meditates, by meditating with one's consciousness (focused) in the lower body, one becomes sunken down in one's physical being. That is depression, and it is dispelled by carrying one's senses, imagined as having the clarity of a lamp, through the sky, strengthening the awareness by the intense

brilliance of mind itself.

Karmavajra! As for dispelling of obstacles of meditation, it is not accomplished by anyone without strong energy."

"As for the pitfall of passions, there are many thieving enemies of one who practices meditation. Generated by the root five passions, 84,000 passions arise, which leave no room for meditation and lead him into cyclic life. One should be undistracted concerning them, by imagining one is like a mother fearing loss of her only son; one should abandon them as if there were a snake suddenly appearing in one's lap. One should hold them with mindfulness which is vigilance, practicing as in the path-application (mentioned above) in the context of the view. Otherwise, in an instant, bad evolutionary action is accumulated. If you want not to fall into such error, you should exert yourself in careful choice of action, never apart from the watchman of alertness. Again, until view and meditation are stable, practice alone like a wounded deer. Especially, it is of the utmost importance to flee from the passions, seeing them like poisonous snakes."

"There are two (points) to explain the faults of excitement, excitement on account of place and excitement on account of conditions.

-- -- -- -- -- 1. Excitement on account of places: when one meditates in a high and clear place, one's awareness become clear, one's consciousness will not stay still, and constructive thoughts become excited and spread out everywhere. If one lets them loose to spread as they will, they become influenced by passions, so awareness should be settled in between tightness and looseness. If you cannot overcome it, subdue it by the gaze of the disciples. Sometimes, it can be subdued by aiming one's consciousness toward one's sitting mat. In the evening, lie down placing the mind within a black drop within an intestine-like vein in the center of the soles of the feet. When the vapor of thoughts emerges, identify it and (seal it) with PHAT. Hold the breath, and afterwards let it go in relaxation. Or else, it is dispelled by leaving thought to run its natural course, leaving it to proceed on its familiar path."

-- -- -- -- -- 2. "Second, excitement on account of conditions: thought picks up on any sort of external circumstance, and spreads the mind excitedly in the direction of the passions. Generate a will, thinking, "What's the use, it is unnecessary," and practice with love, compassion, aversion, technique, wisdom, respect, and devotion. Thereby, compel oneself along the path-motivation (mentioned above) in the context of the view."

"Third, there are two points in the fault of distraction: distraction through misunderstanding, and distraction on account of circumstances.

-- -- -- -- -- 1. First, distraction from failure to understand: not knowing how to delimit the session of meditation, as much as one meditates there is no impact. Wrong views are generated toward the Guru and the instructions. Not distinguishing between realization and (superficial) understanding, one's meditation becomes dumb. For that, one should invoke the Guru, generate certainty about the instructions, often delimit the sessions of meditation, meditate powerfully without involvement in other affairs, and meditate by cutting off fabrications at the times of clarity. Then, distraction is cut off, and one's experience will increase from culmination to culmination.

-- -- -- -- -- 2. Second, distraction due to circumstances: here one becomes distracted by external circumstances, becoming involved in the six kinds of objects mixed with the five poisons, and one's vacillations cannot be contained by mindfulness. As a remedy for that, if one applies it suddenly, one should cut off as a whole perception of appearances, realizing them as illusory. Karmavajra! If you want to eliminate those pitfalls, whack the pig on the

snout with a club!"

Again, I Karmavajra asked the Esoteric Lord, "DO NOT THE TANTRAS HARNESS THE PASSIONS TO THE PATH?"

The Esoteric Lord said,

"Of course they harness passions to the path. But none but the peacock can make a diet of poison. That person who is able to harness passion to the path, without abandoning them, is more rare than the Udumvara flower. Even the keenest person experiences passions as friends, but in the end they will become poison for him, so it is important he abandon them. If, however, he first enters the realm of their abandonment as much as possible, then all passions and objects of desire arise as illusions, and lust and attachment for them do not arise. If some emerge, it is not necessary to stop them, they cause no harm. If they do not emerge, the mind to achieve them does not arise, there is no wishing. Just that is the criterion for their becoming motivations of the path. If one harnesses passions to the path before getting rid of intense attachments, it is like flying around honey and becoming stuck in it. Karmavajra and Matibhadrashri! That is how you should take the measure of the stages and paths!"

"THIRD, THERE ARE TWO PITFALLS ON THE PATH OF ACTION, the pitfall of action at the wrong time, and the pitfall of action in general.

-- First, the pitfall of action at the wrong time:

-- -- bee-like action precedes learning, thinking, and meditation, it is action of a beginner, and goes wrong when engaged in during the time properly spent under discipline.

-- -- Deer-like action is action at the time of practice and goes wrong when engaged in at the time of discipline, as one's samadhi comes under other influences.

-- -- Dumblike action is action when practice gets down to essentials, and, if engaged in at the bee-like time, goes wrong when the verbal meanings are not discerned.

-- -- Actions like a dove entering its nest are actions at the time one's inner experience is generated, and becomes obstacles to samadhi, and go wrong when there is no intensity.

-- -- Madman-actions are actions demonstrating one's experience and when engaged in at the time of partial experience being generated go wrong because the ultimate aim is not discovered.

-- -- Lion-like actions are actions when the view has become experiential and go wrong if engaged in at a time (more suited) for (further) practice, because they do not occur on the basis of reality but go wrong by being diverted through extraneous appearances.

-- -- Dog-pig-like actions are actions at the time of initiation and if engaged in at the wrong time go wrong because of the interference of one's Daka. If your actions do not go wrong, as one's inner perceptions arise as reality, external appearances are transformed into inconceivability, and one can err in regard to the esoteric. One can achieve any kind of miraculous feat, since one can master any kind of appearance that arises.

To eliminate the above types of actions, you should understand the pitfalls of action, (or else) the effect will not come forth. Karmavajra and Matibhadrashri! You should act in accordance with the treatises on the general Dharma!"

-- "Second, the pitfalls of action in the context of the Dharma in general: although you may

be conscious about incidental acts, if they do not accord with the Dharma they do not contribute to the path of Buddha and are called 'artificial,' being erroneous actions. Karmavajra! If you do not want to err at the time of actions, you should do whatever action in such a way that it contributes to the path of enlightenment!"

."THIRD, THERE ARE TWO TYPES OF PITFALLS IN REGARD TO THE FINAL FRUIT, a temporary one and a final one.

.First, the temporary pitfall: if you hold the ordinary fruit of the practice of the profound instructions as supreme, your pride and arrogance are generated, and that is the error that impedes the ultimate fruit. Although you have achieved a fruit, if you do not terminate doubts, it is to mistake the fruit for a cause. Karmavajra and Matibhadrashri! You should recognize that the cause of doubts is baseless!"

Again, I Karmavajra asked, "If this pith teaching about awareness is intuitively realized, IS THE CONCEPTION OF THE LOVING SPIRIT OF ENLIGHTENMENT NECESSARY STILL? OR NOT?"

The Esoteric Lord said,

"The Tantras of the Mahayana are very much distinguished by the conception of loving spirit of enlightenment.

-- Still, if you do not remember at all four times the evils of the life-cycle of cause and effect such as death and impermanence, everything naturally becomes a concern of this life (only).

-- If you do not meditate on love and compassion toward all living beings at all times, although you may norminally acclaim the Mahayana, you have already fallen into the error of the Disciples and Self-enlightened Sages.

-- If you do not understand the moment by moment crisis of ethical choice concerning the subtlest aspect of cause and effect, various sins will accrue, even though your realization may be advanced.

Karmavajra! If you want to live up to the Dharma honestly, you must always relate those above (spiritual conceptions) to your realization!"

Again, I Karmavajra asked, "WHAT IS THE GREATEST OBSTACLE TO THE PRACTICE OF THE PATH?"

The Esoteric Lord said,

"When you first enter the path, the obstacle is whatever circumstance leads your mind in the wrong way.

-- Especially, for a man, WOMEN are most demonic.

-- For a woman, MEN are the most demonic.
-- For both, FOOD AND CLOTHING are very demonic."

Again I asked, "Most Tantrics nowadays say that the use of a consort has a tremendous impact. How is it in fact?"

The Esoteric Lord said,

"The consort who can elicit the impact of the path is more RARE than gold. Obsession with an inferior woman makes you into a sex-fiend! Purifying your perception (in regard to such a woman) makes your heart suffer. Your accumulated stores (of merit and wisdom) are offered to the sex-fiend. Your perverted lust is made into a divine quality. If you can, you will unite even with a dog. Faith is generated from your mouth, but abandoned from your heart. Your avarice and envy become enormous. You accumulate no exalting evolutionary action, but it drags you down like an iron hook. Any impact that increases the Dharma is not brought forth, and you are led by the nose of lust and suffering. You practice with the hope of liberation through desire, but it only becomes a cause of increasing your passions. You hope it will be a basis of expanding your scope, but you get carried off in a bag of loss and defilement. A consort who keeps no spiritual commitment is a demoness!"

I asked, "WHO THEN IS THE ONLY ONE FIT TO CONSORT WITH?"

The Esoteric Lord said,

"Someone who has none of the above faults. Especially, one who is respectful to the Dharma, great minded, persevering, great in faith and compassion, completely endowed with the six transcendences, obedient of the advice of the Guru, devoted to the practitioner, who holds the Tantric vows as dearly as the apple of her eye, with no urge for sex at times that are not times of power, and who observes the rules of purity. If you find such (a consort), she can serve as a friend of the path. As such is EXTREMELY RARE, and as such has the purpose of developing a desirous person, it is the especial fortune in Dharma of the keenest practitioner. Ordinary persons, since their passions go their own way, must abandon any (such ideas). If you enter the door of Tantra yet do not keep your vows, better not have any hopes about Buddhahood!"

Again, I Karmavajra asked, "Since this kind of ADDICTION ABOUT FOOD, CLOTHING, AND BODY harms one's Dharma practice, please give men an instruction for getting the mind free of these three!"

The Esoteric Lord said,

"Karmavajra! These bodies are (soon) destroyed. The length of life has been determined long ago. There is no certainty, whether you are old or young. No one gets out of death. I never saw anyone who failed to die because of their attachment to their body, no matter how beautiful. Let go of all cherishing of the body and discipline yourself in retreat. As for clothing, it is sufficient to wear even the poorest. As for food, grain and water is enough. Human beings are not capable of (much) practice of Dharma. Now, if motivated by the spirit of enlightenment of love and compassion, you accomplish some virtue, it has great power. But

it is extremely rare."

"These teachings of my esoteric words are the heart's message of the Dakinis. This esoteric speech of mine, I Vajradhara, I have taught to Matibhadrashri who is blessed externally by the Goddess Sarasvati, and internally by the Goddess Guhyajnaneshvari. And I seal this instruction for three years, that it not be taught to anyone else. The name of this instruction is "THE DIALOGUE GARLAND OF SUPREMELY HEALING NECTARS."

This medicine is as if unpalatable in the mouth of faith of the beginning disciple; even if it goes in their mouth of faith, it is as if vomited out. The application of this medicine has no superior in curing the plague of cyclic life. Having first request this medicine, digest it without vomiting it out. If you can, you will become liberated from the fierce plague of cyclic life."

Again, Karmavajra asked the Esoteric Lord, "What is the character of this MATIBHADRAHRI? Will he attain Buddhahood? Which Mystic Deity looks after him? Where was he born in his former lives?"

The Esoteric Lord said,

"This LO SANG DRAGPA is a person who has extensively gathered the two stores. For seven previous lives he manifested the form of a Pandit and accomplished the aims of living beings. In his just previous life, he was born in Kashmir near Shrinagar as the Pandit Matibhadrashri, and he gathered an excellent circle of five hundred disciples. According to the perception of ordinary people, he was renowned as having attained the path of application. But even I Vajrapani cannot measure his excellences. He is looked after by the special deities which are outer and inner Goddesses, as well as by the Protectors of the three types (i.e., Avalokiteshvara, Manjushri, and Vajrapani); these are his Mystic Deities. As to his Buddhahood, I do not show that, it will be predicted by Avalokiteshvara and Manjushri. He is a person who benefits when contacted by seeing, hearing, or remembering. Other persons cannot take the measure of his character."

Again Karmavajra asked the Esoteric Lord, "How long will the Teaching remain in the Land of Snow?"

(The Lord said),

"From now on, the present is the time of Scriptures, and within that the time of Sutras. Along with the Discipline it will remain for thirteen hundred years."

Again Karmavajra asked the Esoteric Lord, "What will be the state of suffering or happiness in this Tibet, the Land of Snows?"

(The Lord said),

"The evil side will grow and defeat the side of good, and people from the frontiers will come into the center. On the strength of that, the frontier gods and demons will also come into the center. Then all the people in the center will go into foreign lands, and the central deities and demons will also go into foreign lands. On the strength of that, the gods and demons will not be at peace with the other gods and demons. Plagues and famines

will afflict many people, and living people will have no happiness. You, the responsible preserving teachers must be compassionate. Now is the time when war comes from outside and overcomes. The teaching can be restored by the scholars and monks even performing the merest portion of necessary services. It is still possible to restore it if the techniques of reversing (the evil process) are employed. By the power of the evolutionary action of living beings, this cannot be delayed more than ten years. If the Community becomes divisive, samadhis of the supreme vehicle, such as non discrimination, the experience of transcendent insight will be generated, arising even more quickly if distinguished by the profound technique of compassion. If you get to the essentials in the body through the profound techniques of reciting mantras, realization will inevitably spring up in the mind, which means that the great compassion will arise, through the presence of the inconceivable, supreme principle of profound technique. If there is no learning, then only erroneous Tantras will multiply, so learning is extremely important at the beginning stages."

"However, nowadays, the method of spiritual conception through the blessings of contemporary meditators, of what worth is it beyond generating the merest fraction of the experience of transcendent insight? When they recite the mantras and spells of the profound Tantras, they only get a few ordinary accomplishments. Rather than that, you should generate a deep adherence to the supreme accomplishment. Thus, you must generate a purified perception toward everything. And, to generate an experience of perfect transcendent insight, you must rely on a Guru who has himself generated a perfect transcendent insight. If you do not generate a perfect transcendent insight, you should study my esoteric teaching, for you will need to eliminate (innumerable) pitfalls. Since the view is impeded in its range of understanding for those who have no quiescence, the Victors did not say that transcendent insight by itself is sufficient. It simply does not happen. The most excellent technique to elicit the experience of transcendent insight consists of the Six Yogas and the Great Perfection, the extraordinary instruction of the Tantra. While it is true that in general there are inconceivable various categories of causes of liberation and omniscience, they can be condensed into three types. Among my esoteric teachings, there are many. Whether or not Dharma practice serves as the path depends on the extent of the extraordinary spirit of enlightenment. The actuality of the spirit of enlightenment is great compassion. Its function is to accomplish the aims of living beings. It is extraordinary. The criterion for the perfect generation of the understanding and experience of those three (spirit, compassion, and activity) is whether all selfish motivations have ceased and exclusive thinking of altruistic concerns has been achieved."

I Karmavajra, asked, "IS THIS GREAT PERFECTION THE PERFECT VIEW?"

The Esoteric Lord said,

"THE GREAT PERFECTION IS AN EXALTED VIEW, AND ALSO THE ELUCIDATION OF THE VIEW BY MASTERS

NAGARJUNA AND CHANDRAKIRTI IS WITHOUT ERROR. IT IS IMPOSSIBLE TO GENERATE TRANSCENDENT

INSIGHT WITHOUT RELYING ON THEM. Nowadays, in Dbus and Tsang, there are inconceivable numbers of people who are able to terminate reifications about the path of Buddhahood through the power of unerring references and reasonings, and then to teach others the correct path. But there is no certainty that those who can teach this are in fact the ones called upon to teach. If those who cannot teach this do the teaching, everyone including the

teacher go to the bad migrations! One has to feel compassion for them!"

Again, Karmavajra asked the Esoteric Lord, "What will be the length of life of THIS LO SANG DRAGPA? What kind of followers will he have? Going where will his accomplishments increase? In his future lives, where will he accomplish beings' aims? Please tell me."

The Esoteric Lord said,

"His accomplishment of beings' aims will increase if he does not stay in one place. His life span can be no more than forty-five, although if he spends his time exclusively in practice, he can stay seventy-one years, or maybe seventy-three. To accomplish beings' aims, his life will become that long if he practices the meditations of White Tara, Amitayus, and Manjushri Raktayamari, since he has connection with Manjushri. If he does not do that, there is the danger that the evil side will interfere with him. The above practices are extremely precious. Of his followers there will be three who will be outstanding, and many who will enter the path of accumulation. As for his path, even the holy persons cannot measure it from the predictions already made in his former lives. He will soon behold the faces of the above-mentioned Mystic Deities. There are three ways in which he will have these visions: the best is seeing them directly; the medium is seeing them mentally in meditation practice; and the worst is when he beholds them in dreams. Before seeing the faces of Mystic Deities, there will occur terrible miraculous events. Beings who are types of great demons will emerge, manifesting as Mystic Deities. Confronting them then, stabilize your samadhi, invite the Intuition-Hero and merge into the (apparent Deity). If it is a (real) Mystic Deity, an intense brilliance is generated. If it is a demon, it disappears. Although there will be inconceivable things such as this, that is all I can easily and understandably explain. I am not inspired to discuss how he will have visions of the Mystic Deities. If I do, the demons will carry it away!"

Again I asked, "This Lo Sang Dragpa, WHERE WILL HE BE REBORN IN THE NEXT LIFE?"

(The Lord said),

"He will be born in Tushita, in the presence of Maitreya, as the Bodhisattva Manjushrigarbha. Then from Tushita, he will wish to accomplish beings' aims in another human universe, and he will be reborn there in the form of a Dharmaraja, an Enlightened King, from which immeasurable benefit will emerge for the beings there. Third, in this universe's human realm, he will be reborn in the Licchavi community in Eastern India as the Pandit Jnanashri, where he will gather a following of two thousand, all of whom will attain the great accumulation path and the application path."

(Thus spoke Vajrapani). Then Karmavajra said to Lo Sang Dragpa,

"The words spoken by the Esoteric Lord might not suit others' minds, so you should hide them. The greatness of your body and your virtues, though I could extol them at length, you would not have time to write them down, so I have only partly transmitted them. And the questions as I asked them, and also what he said extensively on his own, as there is more than this little bit, that I have recorded."

Best of Luck to All!

Note : Here it is to be stated that in general there are many forms of correct interpretation of the Great Adepts' deeds and instructions. Likewise, among the revelations of this Holy Master, in the context of the view there are three different systems of interpretation: one according to the Great Seal; one according to the Great Central Way; and one according to the Great Perfection. Each has a definite intention according to the (needs of) the disciples. Especially, this Supremely Healing Nectar is the best instruction given to Master Tsong Khapa himself. Even the Dakinis said "The Supremely Healing Nectar is the Supreme Medicine." And Tsong Khapa himself said that "The secret speech of Holy Vajrapani, free of faults of excess, omission, and error - that is the Supremely Healing Nectar." He often praised it in this way.

Translated by Prof. R. Thurman for Library of Tibetan Works & Archives.

[End]

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