

The First Declaration

On this occasion when the indications of auspicious virtue are very apparent, we set out to perform together the group practice of the accomplishment of the sacred circle of the spiritual master's wisdom mind. The tantra called *Divine Transmission of Miraculous Deeds* states,

What is called "deity" is the awakened mind,
Which is well expressed as "continuity."
To categorize this conventionally,
"Continuity" is of the ground, the path, and the result.

The basis of purification is grounded in the fact that all beings naturally exist as the wisdom deity's sacred circle; each being an epitome of awakened mind. Nevertheless, what we must purify is the aspects of dualistic desire and anger that separate us from our basic nature and veil it. The purification process occurs when we have made a path of the sacred circle's configurations of deities, the path which produces purification's result—the ever-present sacred form of integral union.

To make this result manifest, we take as the basis of our practice the five magnificent aspects related to this purpose and its special techniques. We have already completed the *drupchen's* preliminary stages, including evaluating the place, requesting its use [from local gods], and purifying the ground; sealing outer, inner, and secret boundaries; and drawing and decorating the *mandala*. Now that all practitioners have taken their places...

The Magnificent Place

The magnificent place in general is this especially exalted realm called the victorious Land of Jambu, where this Fortunate Eon's thousand lights set the wheel of the sacred Teachings in motion. In its northern region, there lies a land the name of which begins with the sound of the syllable of the unborn nature, AH. An ocean of many-faceted spiritual and secular qualities manifestly elevate this acclaimed country. The happiness that its power, wealth, and influence produces allows it to rival the glories and qualities of a trio of joyous gods (Indra, Vishnu, and Shiva). The fame of its powerful flag covers the entire earth.

In particular, many holy individuals who preserve the Buddha's doctrine impartially, including Lotus-Born's regents, the father and the son descended from the reincarnate great treasure revealer, Dudjom Drodul Lingpa, have placed their feet upon this ground, blessing the entire country. In this wide land's western region, there lies an extraordinary state the name of which begins with the [Sanskrit and Tibetan] alphabet's first consonant, KA. This region's guardian gods are helpful protectors of all that is positive: it is resplendent in beauty, blessing, and prosperity. This is even reflected in the state's topography: the mountains on its borders appear like great kings seated majestically upon thrones. The mountains in front of

them appear like queens and advisors paying respectful homage. The liquid blue seas in front are arrayed like offerings. As the text called *Guidance in Signs* states:

The eastern hills are low; the southern hills lower still.
The western hills are higher; the northern ones protect them.

The sky is like eight spokes of an open parasol and the earth has the shape of an eight-petalled lotus flower in full bloom. Forests like emeralds shimmer with radiant turquoise light. Soft, grassy meadows hold pleasure gardens of flowers; water with eight attributes circles in lasting lakes and flows constantly in thundering waterfalls. This state's manifest beauty, such as this, is such that the mere sight of it inspires delight, and meditative states develop here effortlessly.

This magnificent location's merits in these and other ways are immeasurable, yet its highest quality is that it has been blessed by a spiritual master whose realization equals that of the master from Oddiyana incarnate, the great treasure revealer, lord of the dance, Dujom Drodul Lingpa. Authorized as the representative of Dujom Lingpa's enlightened activity, he holds the stem of the family line, and reigns over the four rivers of very secret transmissions of the Original Translations' great chariot. To utter the name of this master who is lord of the wheel, king of the Buddha's teachings throughout the three realms, it is the treasure heir, sovereign lord, Jikmé Tséwang Trinlé Norbu Choklé Nampar Gyalwé-dé Pal-zangpo-chok—Fearless Power of Longevity, Jewel of Activity Victorious in All Directions, Supreme Sublime Glory. The auspicious designs of his toenails have touched this land again and again, infusing it with his blessings' warmth. In great kindness, he nurtured us, granting general empowerments to bring us to spiritual maturity, instructions to lead us to liberation, and transmissions to support our practice. Particularly, he has thoroughly explained the difficult crucial points in the view of the definitive secret clear light, Great Perfection, and bestowed his entire inheritance of the extraordinary wisdom mind lineage's pith instructions in the profound tradition of gradual instruction attuned to the disciple's increasing maturity. He imparted these teachings with great loving-kindness, thus becoming our holy lord protector, giving us the exceptional, excellent fortune of having been accepted as his disciple.

He himself is a follower of the very secret Original Translations, the precious, flawless doctrine of the historical tradition of clear light Vajrayana, and it is only and entirely due to the power and blessing of his kindness that this great master's servants in the doctrine are male and female adepts, awareness holders, who engage in renunciation, study, and activity to preserve through scripture and realization the Buddhist culture of seas of discourses and tantras here in the place where the highest pure realm of Lotus Light appears on the earth: the supreme sacred place of Pema Ösel Ling, a secret self-arisen palace of ever-excellent great exaltation. Here we gather in the presence of the sacred image, made by our lord of refuge's own hands, of the master from Oddiyana, knower of the past, present, and future. This precious statue brings liberation on sight and blazes with the natural light of wisdom: this is the magnificent location for our practice.

The Magnificent Time

Without wavering from the perpetual wheel of the three times, timelessness, and the time within original purity's evenness, unceasing self-arisen teachers in any form, in any place whatsoever, turn the wheel of the sacred Teachings constantly. In particular, one such teacher is the manifestation of the body of the self-arisen lord, body of ultimate enlightenment Buddha Amitabha, Infinite Light. That teacher is also the natural radiance of the sublime exalted bodhisattva, the body of perfect rapture, a powerful bodhisattva who guides beings, Avalokiteshvara, Chenrézi, All-Seeing One. His magical display arises from the unceasing natural radiance of the enlightened victors' inconceivable and indescribable wisdom mind's supreme mystery. His immortal vajra form arose to perform infinite activity appropriate to others' needs, aiding the doctrine and beings. Especially, at the time of the twelve great festivals of the year's waxing moons' tenth days, his wisdom bodies, the twelve links of causation in pure form, turned the wheel of the Buddhist Teachings' twelve branches. In the full flowering of his compassionate wisdom in the twelve meanings of absolute truth, his twelve wondrous names became widely known. He demonstrated twelve exceptional deeds, then granted twelve accomplishments according to his disciples' karma and fortune.

In particular, at sunrise on the Monkey month's great tenth day, in the land of Oddiyana where secret mantra appeared, at the top of the palace where naga King Takshaka [Jokpo] resides under the stainless waters of Lake Dhanakosha, a lotus bloomed and opened into a thousand petals. Buddha Amitabha, the teacher of the body of ultimate enlightenment, cast light of five colors—his wisdom's natural manifestation—from his heart; the lights' extremity carried a golden five-pronged vajra marked at its midpoint with the letter HRI. The vajra descended upon the lotus flower's stamens, and changed entirely, to become the sudden appearance of awareness, which produced the miraculous birth of enlightenment's manifest body—the immortal Lake-Born Vajra, Tsokyé Dorjé, whose physical form blossomed anew with the sacred configuration of the signs and marks of a buddha's physical perfection. He then turned the wheel of the Teachings for that island's dakinis, accepting to become a lord protector for that land's doctrine and for its beings. This event's anniversary is the magnificent time for our practice.

The Magnificent Teacher and Retinue

The vajra master is imbued with confidence in the non-dual view, has skill in the tantric meditations of the development and completion stages, and exhibits conduct that reflects purity in the hundred thousand tantric commitments. The master holds the authorized command for all empowerments and pith instructions, comprehends the three yogas' meanings, can be entrusted with secrets, and is an expert in the tantras' ten subjects. Not ignorant of the stages of practice, the master has experience in the pith instructions. With a persevering character and a very caring heart, the vajra master remains among us as the lord, protector, and friend of this gathering's great circle.

Among the retinue, the circle of consorts nurture great exaltation, and are endowed with every qualification in body, speech, and mind. The chiefs and their consorts of four clans—vajra, jewel, lotus, and activity—are the retinue that accomplishes the five clans' attainment. The four regent teachers are the retinue that accomplishes activity for both self and others. The vajra eyes and vajra sealer of boundaries, together with the heroic *ging*, are the retinue that liberates obstacles, enemies, and hindering spirits. The vajra guarders of heat—the male and female cooks—are the retinue that prepares offered food. The vajra brothers and sisters are the retinue that has assembled in faith and is nurtured by the master's compassion. The sweepers are the retinue that receives outer and inner signs. All are fortunate persons who cultivated the accumulations in the past. Their pride and jealousy are weak; their faith and diligence, strong. The regents in particular have received the empowerments and keep their commitments; their study and reflection have purified their mind streams. Each one has trained in the nature of reality as it is.

The Method of Accomplishment or the Magnificent Teachings

Our teacher, the true Buddha, was skillful and mastered immeasurable compassion. He presented the Teachings' inconceivable nectar in accord with his disciples' individual mentalities, faculties, and fortunes. Among his teachings, the supreme or utmost was the great secret clear light Vajrayana, the complete and unfailing path to enlightenment in one lifetime. It is said that Vajrayana has two methods: the approach for persons who develop gradually and who are endowed with diligence is to cultivate their experience in the two phases of tantric meditation on wisdom deities' sacred circles. The approach for those of sharp faculties who develop at once, and whose karmic propensities from previous lifetimes' training have awakened, is to cultivate their experience in the two phases of tantric meditation on the sacred circle of the spiritual master's wisdom mind. The better of the two is the latter approach. *The Tantra that Synthesizes the Wisdom Mind* states:

Know that you should please your spiritual master
 Rather than the buddhas of a thousand eons.
 Why is that? Because every buddha of those eons
 Without exception
 Gained enlightenment relying upon a spiritual master.

Another tantra states:

All sacred circles without exception
 Converge within the sacred circle of the spiritual master.
 A sublime master's blessing
 Is the blessing of all enlightened victors:
 It bestows all sacred circles' empowerments.

Innumerable such scriptures establish the master as the great sovereign of all sacred circles; there are inconceivable numbers of ways to put this into practice. In our case, we will center our practice upon the common embodiment of all buddhas of the three times, known as the master from Oddiyana Lotus-Born, Padmasambhava. He attained manifest enlightenment as the first lord, Buddha Ever-Excellent, Everlasting Light. Then he revealed the manifest array of the body of perfect rapture, Chenrézi, the great cloud of Buddha Brimming Lake's five clans. He then displayed the array of his own manifest bodies that guide beings in infinite pure and impure realms. Particularly, in this world called Land of Jambu, in such lands as India, Oddiyana, and Tibet, his continual miraculous four guiding acts surpassed the Teacher [the Buddha] himself in spreading Shakyamuni's doctrine. Thus he performed vast enlightened activity. His vajra body will dwell for as long as the wheel of life persists, with lasting and pervasive activity, fulfilling desires in ways impossible even for a wish-fulfilling jewel.

The great master from Oddiyana, who mastered those qualities, composed practice texts centered on himself for destined persons of former times, the Tibetan king and his

subjects, and for fortunate disciples in these degenerate times. Those texts' meanings are without error, their language is without mistake, and their words are not contrived but are exceptional vajra speech. Six traditions of profound instruction in the practice of the spiritual master's wisdom mind come from revealed treasures:

1. The king of all treasure revealers Guru Chökyi Wangchuk revealed one in the Lho-trak Kharchu area called the Celestial Ladder.
2. Orgyen Dorje Lingpa revealed one in Ngam-shö's secret cave of Celestial Iron Rock.
3. Dharma King Ratna Lingpa revealed one in Lower Nyal's Virtue Mountain Rock.
4. Awareness holder Pema Lingpa revealed one in Lion-Faced Rock of Lho-truk Mendo.
5. Zhikpo Lingpa Gar-kyi Wangchuk Tsal revealed one in Glorious Rock Garuda's Nest.
6. Trak-tung Dudul Dorjé revealed one in the Secret Cave of Great Exaltation in Powo.

The Mahaguru's regent, chariot of the Original Translation's great secret teachings, king of the Teachings throughout the three realms, and great reincarnate treasure revealer—Dujom Jigdral Yeshé Dorjé Drodul Lingpa Tsal—revealed a profound treasure, a practice of the master's wisdom mind, called *Convergence of the Joyful Buddhas*.

The essential intent of these seven great treasures is distilled into one river, a method of practice in this cycle of teaching, *The Celebration of Wish-Fulfilling Accomplishment*. In this case, the lord of the basic space of phenomena Yeshé Tsogyal, who reigns supreme over ten million dakinis, revealed the delighted face of her magical wisdom body [to Dujom Rinpoché], and encouraged him saying, "A perfect, special, timely teaching such as this is necessary." Thus, the great treasure revealer himself produced the definitive version of this special cycle of teachings. Its billowing clouds of blessings have not vanished. Its rains of accomplishments have not stopped. Its power of enlightened activity has not lessened. Its transmission retains its full measure of meditative heat. When you make a connection with this special profound instruction, it will easily lead you to the state of certain and excellent lasting happiness, complete liberation.

The Magnificent Materials

In general, it is taught that outer materials include edible food, medicines that cure illness, weapons that turn back enemies. Inner materials are substances for support, accomplishment, offering, and empowerment. Secret substances are *tana-ghana*, transcendent knowledge, and compassion. In particular, we have gathered here the complete set of pure, sacred substances for support, accomplishment, and offering, such as a palace *mandala*, as taught in *The Enlightened Activity Scripture*. The *mandala's* design is very colorful; the blaze of the butter lamps is radiant; the scent of the incense is fragrant. The vajra brothers' and sisters' minds brim with great joy and blessings.

Now that we have gathered here, I beseech our teacher, the vajra master who preserves the nine lineages' transmissions and who is endowed with eight qualities, to dwell on the great

vajra throne as this ocean-like gathering's lord protector, and to bless us with your unshakable enlightened mind. The four great vajra regents whose realization equals the vajra master's, and who can accomplish the sacred circle's infinite activity, dwell in the four directions. The consorts female buddhas Ever-Excellent, who are attuned to their partners' wisdom minds and knowledgeable in the art of union, dwell on their partners' left. The expounder of the Dharma is the vajra prince; the giver of the accomplishment substances is the jewel prince; the granter of empowerment is the lotus prince; the one who follows the text of the activity ritual is the karma prince: these four also dwell in the four directions. The vajra sealers of boundaries exhibit conduct that guards from outer, inner, and secret obstacles; they dwell in the northwest. The vajra *ging-kar* are skilled in signs and the activities of liberation; they dwell in the southwest. The sharp vajra eyes do not deceive when they see non-human beings and they have the power to turn back wandering spirits' obstacles. They and the vajra guarders of heat who are skilled in such astrological alignments such as conjunctions and aspects, and who discern the time for activity, dwell in the northeast. The vajra cooks, male and female, are conscientious, clean, and careful concerning karmic results. They and the vajra sweepers who are humble and diligent in serving as the master commands dwell in the southeast. Vajra brothers and sisters, persons like precious jewels, sit in rows among the assembly.

Everyone here has rejected six faults in all circumstances: the physical fault of lack of diligence in spiritual activity; the verbal fault of talking a lot and lack of diligence in mantra recitation; the mental fault of strong anger and weak loving kindness; the fault in tantric commitments of strong absent-mindedness and careless behavior; the fault in meditative states of fondness for alcohol and excessive sleeping; and the fault in faith of joy in distraction and sadness toward meditation.

Everyone here always applies themselves diligently to nine noble qualities: in great realization, they are inseparable from the nature of reality; in great faith and respect, they are inseparable from the spiritual master; in great tantric commitment, they are inseparable from the wisdom deity; in great affectionate love, they are inseparable from the vajra brothers and sisters; in great tantric conduct, they are inseparable from the sacred substances; in diligence in union and liberation, they are inseparable from the consort; in great compassion, they are inseparable from sentient beings; in clear meditative states, they are inseparable from accomplishment; free from faults, they are inseparable from the result, enlightenment.

Further, *The Root Tantra* states:

Conceive of the teacher in degenerate times
And buddhas of the present
As not distinct in the slightest.

View your secret vajra companions
In a similar fashion.
With respect in body, speech, and mind, train
And never transgress your sacred promises.

Train in these words' meaning. Fostering a firm intent with the thought, "I will shoulder the responsibility for the view, enlightened intent, and activity entrusted me, without forgetting. In following the source texts' secret, strict commands, I will easily achieve the accomplishment I wish," please repeat the following aspiration prayer:

The Second Declaration – Offering the Costume

Now we have come to the moment when we, the practitioners gathered here, accept the costume of the Héruka's great manifest display. This has many purposes, including to realize ourselves as non-dual with the wisdom deity since we join our practice to the pure, ultimate meaning; male and female dakinis and oath-bound guardians will recognize us as practitioners when we wear the insignia of these signs; obstacles and demons will not assail us; and we will quickly accomplish the definite result of this kind of skilful spiritual path. *The Root Tantra of the Gathering of Great Sublime Hérukas* states:

In the future, when individuals
 Assume the appearance of the Héruka –
 Essence of all buddhas of the three times,
 Great supreme chief of the three bodies' enlightened activity,
 Ever-Excellent, lord of all.
 That excellent tantric discipline
 Prevents harm and hindrances
 Or hostility and intrusion
 From those who belong to the four demons'
 Hordes of ignorance and wrong views.

On the subject of the origin of the signs' insignia, in the past when Great Glorious Héruka subdued the chief of starving spirits, lord of charnel grounds, Matram Rudra, he took Rudra's attire as the signs of a warrior.

Their symbolic pure meaning is as follows: enlightenment's five wisdoms are one within ultimate, unformulated basic space; therefore, the crown of five dried skulls is bound together from within with intestines. Because [the Héruka] teaching of the profound Great Way's meaning dispels stupidity's dullness, he wears an elephant's fresh skin. Because his conduct that has not abandoned the wheel of life eradicates desire, he wears a cape of human skin. Because his never turning back from his purpose overcomes thoughts of anger, he wears a bunch of snakes. Because his spontaneous accomplishment of fourfold activity pulverizes mountains of pride, he wears a tiger-skin skirt. Because he accepts the contents of the wheel of life, which has six causes, as nourishment for the twofold cultivation of the accumulations, he wears a smear of human fat. Because he controls the three realms' desire, he wears a drop of human blood. Because he eradicates beings' birth and death, he wears a mass of human ashes. Because the three poisons are consummated within enlightenment's three bodies, he wears three garlands of skulls. Because within emptiness nothing is destroyed, he wears vajra armor. Because forests of thoughts of ignorance are burned within wisdom's basic space, he stands in towering flames. This is the glorious Héruka's ten-part costume that arose from the complete liberation of those with ten requisite qualifications.

With vivid perception of the blood-drinking héruka's sacred circle and with stable vajra pride as the deity, accept this costume as an investiture. Thereby, you will eradicate the five poisons, be endowed with ten powers and fearlessness, control all *mamo* spirits and dakinis,

and intimidate hostile spirits with your brilliance. Receiving investiture upon the level of the great assembly of the wisdom deity's sacred circle, sustain the wisdom of the Great Glorious Blood Drinker's assembly of wisdom deities as you repeat these verses:

The Third Declaration: The Aspiration Prayers Made in Conjunction with Offering of Lamps

The great master Padmakara personifies in his single form all enlightened victors' compassion, forceful capability, and activity. In turn, his positive intentions and aspirations appear in perceptible form as the great vajra holder who leads us—lord of oceans of enlightenment's clans and sacred circles, sovereign of our circle, and heir of the victors' lineage. Many people are assembled here as one in this sacred circle under his guidance—you who have trained your stream of being on the path's profound mysteries and reached the full measure of the signs of meditative heat, you who are proficient in great accomplishment's stages: vajra brothers and sisters connected by solemn vajra pledges that are difficult to exceed. To his ears and to yours, I offer these few words:

It is in the profound nature of reality itself that the joyous buddhas' solemn oaths and positive intentions which are difficult for us to fathom lead them to undertake for as long as space exists unhesitating and unhindered activity for the sake of their disciples. Chief among all their acts is their vajra voices' presentation of any number of collections of profound, mysterious teachings adapted to their disciples' interest, mentality, and fortunes. They thus assure beings of attaining the Three Buddhist Ways' awakening. Concerning the teaching we have practiced, the great master said this in his vajra edict:

However many gateways to the inconceivable Buddhist Way
 The enlightened victors taught according to beings' mentalities,
 They all open onto this one teaching,
 Which defines all other systems of belief.
 Therefore it is sure
 That this constitutes the highest among all teachings.

As this master said, this practice represents the summit of all Buddhist ways based on cause and effect. It is accompanied by primary and secondary tantras, scriptures, and explanatory commentaries; it includes crucial profound instructions in the framework of its meditations; it includes practical instructions in enlightened activity; it includes purposeful minor activities; and it includes general explanations and a trustworthy history.

Wisdom deities of all clans of enlightenment are complete within its sacred circle. It synthesizes all lower and higher Buddhist Ways without contradicting any of them. The bridge of its sixfold lineage of spiritual masters has reached us intact. Adulterations from those who violated their tantric pledges or those led astray by demons have not contaminated this teaching. The warm breath of the treasure lineage dakinis still lasts on these profound teachings.

Thus, we first laid our *drupchen's* foundation, using as its magnificent basis this ocean of the teachings that collect the great glorious Héruka's commands. We entered the *drupchen's* enclosure by performing the ritual's preliminary, preparatory stages. In the main practice of its structured stages of approach and accomplishment, we strictly followed the *drupchen's* main texts and completed them without obstacles. Now, the final stages of our practice will preserve the *drupchen's* concluding energy. Among these final stages, we have arrived at the moment of

an especially exalted auspicious connection, a prayer of positive aspirations that we recite to achieve the ultimate result of the wheel of our activity.

We will emulate all enlightened beings, such as the thousand and two buddhas of this Fortunate Eon, who took whatever virtuous acts they created and formulated prayers of aspiration to ensure that their acts' effect was the development of the intention to attain supreme awakening and that its attainment would be dedicated entirely to others' welfare. Following their example, we now consider the unending accumulation of virtue that all beings have created by entering this path of a *drupchen* in the Vajrayana tradition of highest, supreme mystery based on their sight, hearing, thought, or touch of any aspect of this practice. These beings include our masters and their disciples—vajra brothers and sisters in this ocean-like gathering, and the benefactors who have sponsored it.

For them all, we pray that the power of this virtue will prevent them from now on from ever falling into paths that lead to miserable existences, and that in all their series of lifetimes they become suitable vessels for receiving Secret Mantra Vajrayana's profound teachings. We pray that they will cultivate their experience with great diligence, and thereby reach the far bounds of the renunciation, realization, and positive qualities of awakening's paths and stages. We pray they gain manifest attainment of the stage of Buddha Ever-Excellent's supremely vast pure realm where the great circle of an enlightened assembly is complete. We pray that they then master towering waves of activity to empty the depths of the wheel of life's three realms.

To make these aspiration prayers, we employ the infallible relation between cause and effect. We each take this vessel for our lamp, a cloud of offerings: it is the expanse of the pure basic space of phenomena. Within it, the wick—straight and unchanging—is awareness, the essence of the self-arisen wisdom of the basic space of phenomena; and the oil that fills the lamp's vessel has the nature of the awakened mind's great exaltation. Naturally luminous wisdom—the lamp's light—ends darkness in the wheel of life's room, where no such light has ever shone. This clear light that shines beyond all bounds and limits reveals it to be the display of the wisdom of enlightenment's pure three bodies. In the presence of a circle of enlightened victors that encompasses all space, we offer these lights and the universe they illuminate as the Bodhisattva Ever-Excellent's unsurpassed clouds of offerings.

I ask you, who are imbued with such pure and noble intentions, to take to heart the following aspiration prayer made in conjunction with offering lamps as you repeat it after the vajra prince: