

Some Words about the Mendrup Substances

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This is a short reminder addressed to the faithful students, dharma brothers and sisters, ordained and lay practitioners, male and female, of high and low status, all of you who want to enter the profound mandala of the group gathering practice connected with the profound ripening and liberating samaya substance *düdtsi chömen* (nectar medicine that makes all phenomena pure) here at Pema Osel Ling.

The pinnacle of the Buddhist teachings, the three collections of highest yoga tantras of the Secret Mantra Vajrayana, are differentiated from the common vehicles that use teachings from the Vinaya and Sutras, etc, because the Vajrayana has so many more techniques, greater methods, more profound meaning, less hardship, and the possibility of attaining buddhahood in one lifetime.

Düdtsi chömen, also called *mendrup*, is praised as the supreme samaya substance. It is a wish-fulfilling jewel that grants liberation without practicing, so among the four types of liberation it is called "liberation upon taste". In *Eight Volumes of Nectar* it says,

The three realms are, from the beginning, the five nectars.

They are uncontrived, spontaneously present, perfectly enlightened.

The three realms of the three poisons are wisdom body, speech, and mind

Because they are primordially pure nectar.

All phenomena that make up the three realms, including the five passions, the five sense pleasures, the five elements, and the five aggregates, are actually enlightened in their nature as the male and female deities of the Five Buddha Families. That is why it is said that,

They are primordially pure, self arisen,

United in equality with all buddhas.

The Sanskrit word *amrita*, meaning deathless, is translated into Tibetan as *düdtsi*, or nectar, because it is a cure that clears away the fear of death. It is called *düdtsi* because the elixir (*tsi*) of primordial wisdom awareness is applied to the dualistic clinging (*düd*) of conceptual thought. In *The Tantra of Pith Instructions* it says,

Düd refers to self-clinging and the mass of conceptual thinking,

And *tsi* refers to self-awareness and the fact that samsara and enlightenment are equally pure.

Because it is a medicine (*men*) that seals all phenomena (*chö*) of samsara and enlightenment with great wisdom, it is also called *chömen*.

All phenomena of samsara and enlightenment are wisdom medicine.

If you partake of this symbolic phenomena-purifying medicine,

The passions and poisons will become medicine.

The subdivisions of *düdtsi* include the real *düdtsi* of the pure nature of all phenomena and the symbolic *düdtsi*, the samaya substance *düdtsi*. In *The Nectar Tantra* it says,

The five nectars are the main samaya substances.

They are combined into medicine

With the eight major and thousand minor substances,

And the elixir-essence samaya substances.

Important and sacred revealed treasure substances including the five types of relics, secret pills of the

five buddha families, and other *düdtsi chömen* samaya substances from previous great masters of the past are combined in the authentic and pure *düdtsi chömen* yeast substances from His Holiness Dudjom Jigdral Yeshe Dorje Rinpoche, His Holiness Chatral Rinpoche, His Holiness Dodrup Rinpoche, His Holiness Dungse Thinley Norbu Rinpoche, and His Holiness Dudjom Yangsi Sangye Pema Zhepa Drodul Rigdzin Thinley Drubpe De, which we are taking as our main foundation.

The physical creation of the medicine involves the eight major and thousand minor substances. The eight major substances are red sandalwood, malamanupatra, cloves, betel nut, saffron, nutmeg, camphor, and Chinese cinnamon. As for the minor medicines, in general all the essences of appearance and existence can be combined into medicine, so we have gathered all we could of the medicinal plants of China, Nepal, the Himalayan border regions, and other lands. Different types of meltable and non-meltable precious substances, special uncommon medicines that come from humans, winged animals, clawed animals, wild animals, domestic animals, aquatic animals, and animals that live below ground, the five sets of five things, different types of white and sweet foods, grains, and fruits are all okay to include, so we have gathered as much of them as we could. However, some poisonous things are also used as medicine sometimes, but it is taught that they should not be used because they create obstacles for the *mendrup*, so they are not included here. Whatever medicines we use, they will be authentic and of good quality, without defects such as being rotten or frost-damaged. We will only use ingredients that are not too old, are clean, and whose color, smell, and taste have not declined. There are some medicines that have to be harvested at certain times, or have their poisonous effects negated, or are difficult to identify, and we have followed the medical texts and doctors' oral instructions in gathering them from Nepal. In particular, there are representative substances that fulfill the wisdom intention of enlightened body, speech, mind, qualities, and activity. The basis is yellow myrobalan, baleric myrobalan, indian gooseberry, and saffron. The major and minor substances are white and black agarwood, nagi, bezoars, nodal silica from bamboo, cloves, nutmeg, white cardamom, black cardamom, other good and plant-based medicines, orchid root, purple bergenia, coriander, frankincense, musk, senna tora, zhosha, capsicum frutescens, pomegranate, walnut, sindhura, calcite, bitumen, sugarcane, honey, sugar, and whatever rare types of good medicines we can gather. This is a brief summary of the major and minor medicines that we have gathered according to the texts.

About the benefits of *düdtsi chömen*:

In the root tantra it says,

Just coming into contact with it for a single instant
Will bring health, happiness, and long-life.
Vigor, complexion, power, and charisma
Will increase and faculties and awareness will be clear.
It will grant the ability to fly and
Invulnerability to harm from others.
One will be worthy of praise by everyone.

Another tantra says,

If you eat the great alchemical medicine
You will get supreme and common siddhis.

Orgyen Rinpoche said,

It is the substance of offering to all the buddhas,
The elixir that combines the lama and yidam,

And the heart blood of all the dakinis.
The benefits of eating it are inexpressible.
It bestows the qualities of the buddhas' five kayas.
Externally, it cures bodily illnesses and obstacles.
Internally, it purifies the five poisons of the passions.
It heals all broken and damaged samaya.
It causes realization of one's own nature as wisdom, the all-pervasive secret.
If shravakas and pratyekabuddhas eat it
They will attain the ten bhumis
And become great bodhisattvas of the Mahayana.
Offer it to the lama, they will grant their blessings.
Offer it to the yidam, they will grant siddhis.
Offer it to the buddhas, they will bestow their compassion.
Offer it to the dakinis, they will grant prophecies.
Whichever yogis eat it,
Outwardly it will eliminate their illnesses, obstacles, non-virtues and obscurations.
Inwardly, their creation stage meditation visualizations will be clear with samadhi.
Secretly, they will realize the self-awareness dharmakaya.
It will repair all their shortcomings and faults.
Keeping it on one's person will prevent untimely death.
It can even pacify deadly poisons.
Putting it on the body will clear away all illness and obstructors.
Burning it will cause all obstructors and obstacle-makers to flee.

About the qualities of the place where *düdtsi chömen* is created:

The place for accomplishing this
Is equal to the charnel ground Silwatsal.
All the dakas and dakinis gather there.
The ground will become holy.
Summer rains will fall and autumn crops and livestock will increase.
Wherever the *mendrup* practice is accomplished, in that place
Meditative concentration will dawn for whoever stays there.
When it comes time for them to die,
All of them, without any discrimination between sentient beings,
Will come to abide on the level of the awareness-holders.
Therefore, it is the supreme samaya substance.

Also,

The poor and pitiful will gain the siddhi of food and wealth if they eat it or keep it respectfully.
The dying will gain the siddhi of immortality if they eat it or keep it respectfully.
The devout will gain supreme siddhis if they eat it or keep it respectfully.

Also,

It will be meaningful for whoever sees, hears, thinks of, or touches it.
Even if its shadow touches someone or they come in contact with a sesame seed's worth of it,
It will cause them to be reborn in the higher realms.
It will plant a mustard seed of causes of virtue within them.
It will especially pacify diseases such as epilepsy, curses, obstructors and harmful spirits

And obstruct the obstacle-makers that try to harm others.

Those who have committed the five sins with immediate retribution and eat it will become awareness-holders.

The benefits are described in an inconceivable number of tantras, including the New Translation Schools' *Chakrasamvara*, *Hevajra*, and *Guyhasamaja* tantras and the Early Translation School's *Eight Volumes of Nectar* and *Guhyagarbha* tantras.