

The Mula Yogas

*Extracted from the Tharpe Delam or 'Smooth Path to Emancipation'.
Rendered into English by Ven. Sthavira Sangharakshita according to the
oral explanation of Ven. Dhardo Rimpoche (with the exception of
Mandala Offering, translation by Michael Hookham). See Precious
Teachers Chapter Eight.*

1. Going For Refuge

First of all, the Going for Refuge, which is the basis for all the Yanas, Great and Small. [One should visualize] in the pure expanse of the sky, on a rainbow-coloured cloud, a [gigantic] lotus with three tiers of petals; [and] on the calyx of the lotus Guru Padmasambhava, the embodiment of all the Buddhas, in a mass of light. His expression is smiling.

Below, on the [first tier of] lotus [petals], the other Lamas. Lower down [on the second tier], the Four Orders of Tantric Deities. Yet lower [on the third tier], the throng of dakinis and Dharmapalas. On the four sides of the lotus are four more lotuses. On the front [visualize] Sakyamuni and the other Buddhas of the [three] times and [ten] directions. To the right [of Guru Padmasambhava] the company of Bodhisattvas such as Avalokitesvara; behind, the Sacred Scriptures; and to the left the Arahants, Sariputra and the rest. In the sky, gods and goddesses are making offerings.

In front [one should visualize] oneself, together with all sentient beings.

'From now onwards, until the attainment of Buddhahood, with great reverence of body, speech and mind, I go for refuge [to Guru Padmasambhava, etc.]'

Thus thinking, one should say aloud,

‘Om Ah Hum. To the best of all refuges I go’.

This must be said many times.

'To the Lama the Buddha, the Lama the Dharma, The Lama the Sangha, to the Lama the Sri Maha Heruka, to the Lama the All-performing King, to the Three jewels and the Three Roots in one, Guru Rimpoche, for Refuge I go'.

This must be repeated many times.

At the time of the accumulation of preliminaries, with each repetition of the [whole] stanza one should prostrate once. This one should do 100,000 times. It is the custom that the 100,000 repetitions [of the stanza] and the 100,000 prostrations should be done only simultaneously [i.e. not separately, at different times].

At the conclusion of the practice, rays of white light issue from the body of all the Refuges [i.e. Guru, Deva, Dakini, etc.] and, falling upon oneself, one's father and all men, one's mother and all women, take away all their defilements, which are dissolved into light, and this light merges with the body of the Refuges. The entourage/retinue is absorbed in the body of the Master [i.e. Guru Padmasambhava] and he into the ineffable Dharmadhatu.

2. Development of the Bodhicitta

Secondly, the development of the Bodhicitta, which transforms all that one does into the Path of Enlightenment. [One should develop a new mind by reflecting that] sentient beings infinite as the sky [in number] are [like] one's own father and mother. Although desirous of happiness they [do evil and therefore] experience suffering. Like prisoners unable to escape from gaol they revolve in the Samsara. What a pity! By whatever means I shall assuredly deliver them all. Therefore I shall develop the Yoga of the Profound Path in its two phases, [namely, the Kyerim and Dzogrim] of the Guru-Sadhana. With these aspirations [one must say]:

'Beings who are one's own mothers and fathers wander in the Samsara and with unbearable longing we [all] produce the unbearable longing to become a Buddha.'

This one should repeat 100,000 times. In between one should reflect that, together with one's outgoing breath, whatever wholesome roots are within one become like moonlight, which, falling upon all beings, enters into their bodies and confers on them great bliss. As one breathes in one should reflect that, like a black shadow, the sins of all beings come out from them and enter into one's own body. These [sins] are all purified as soon as one has developed the Profound Path.

One should reflect [and say]:

'May all beings enjoy happiness and the cause of happiness! Whatever freedom from suffering they enjoy may it never come to an end! May their minds dwell in the immeasurable equanimity which has neither near nor far, attraction nor repulsion!'

This one should say and reflect upon three etc. times.

3. The Meditation of Vajrasattva

[One should say and think]:

'On the crown of one's ordinary human body is the effulgent body of Vajrasattva, the Embodiment of the Five Buddhas, White, shining, with dorje and bell, wearing ornaments, cross-legged, smiling, with compassionate expression, with Hum in the centre of the heart, surrounded by the circle of letters, from [both of] which issues milk-like nectar [that penetrates] from the crown of one's head to the sole of one's feet, whereupon disease, evil spirits, sin, eclipse [of good in the heart] are destroyed. Like a crystal vase filled with curds, like clear and void light [one's body becomes].'

OM VAJRASATTVA etc. One should repeat [this mantra] many times.

One should [then] think that in the sky there is a mass of white lotuses edge to edge, on the petals of each of which sits Vajrasattva with HUM in the centre of the heart etc. Beneath each Vajrasattva is a man. From the mantras [surrounding the HUM] light issues and falls upon the head of each man and takes away his sin so that he becomes like a crystal vase filled with curds. - Thus should one think.

When these [practices] are finished [one should repeat] the prayer:

'Vajrasattva Mahasattva,
All-knowing Vajra
Vajra [the] Primeval Samantabhadra
To [thee] Vajrasattva, I bow!

[Then] repeat this prayer of four lines:

'O Protector Vajrasattva,
Ignorant and stupid am I;
From your Samaya I have fallen away.
Guru, Protector, Refuge,
Supreme Vajra-holder,
The Essence of Great Compassion,

To [thee] the Best of Bipedes, I bow!

Thus one's own and others' sins are purified.

From Vajrasattva's mouth:

'My son, from today your sins and those of all other people are wiped out.'

[one should say and reflect:]

'By the light from Vajrasattva's body one's own and other's sins are purified. Become Vajrasattva, each is absorbed in the body of the Guru on the head. Transformed into light, they are united into one. He is dissolved into the Void.

One should do this 100,000 times. For the purpose of [abbreviated] daily practice one should simply recite the mantra and say and think: Vajrasattva, transformed into light, is absorbed into one's own body.' So much will suffice.

4. Mandala Offering

[M. Hookham translation, seven-fold puja and offering verse translated by Sangharakshita]

The fourth is the Mandala Offering, to gain Punya and Jñana quickly and effectively.

Reflect on the assemblage:

'In front, in the sky, in the centre of a ground of jewels, is a Lion throne and on that, a lotus, sun and moon, and Padmakara.

Above is the lord Avalokitesvara 'The Great Snow Lake' and yet above, the primeval Buddha Amitabha.

Surrounding them are the Thought Lineage, Sign Lineage, Speech Lineage, Dakini-entrusted Lineage, Specific Inspiration Lineage, Abhisekha Lineage, Transmission of Ultimate Wisdom Lineage, and assemblies of Viras and Yoginis.

On the four sides are the Buddha, Dharma, Sangha and Jñana Dharmapalas.'

This one should think.

First, one should prepare for the offering and then reflect that oneself and all beings are correctly performing the sevenfold puja simultaneously.

OM AH HUM

To that Trikaya which is the True Nature of all Dharmas, Non-dual, Limitless, Profound and Vast, I make obeisance.

I worship the Unmade, the Unlimited and the Eternal.

I make confession of the sin of not knowing that my own mind is the Buddha.

Rejoicing in the natural state, the self aware,

I request the Buddha to revolve the Ungraspable, Omnipresent, and All Accomplished Dharmacakra.

I pray that the mundane and the Transcendental may be established in oneness.

Whatever obeisance and worship I have performed I transmute into the Voidness.

May all beings attain both Voidness and Great Bliss.

This seven-fold puja should be done as many times as one can, carrying out the oral traditions according to the meditation manual.

'OM VAJRA BHUMI AH HUM

Here is the fine and pure, mighty Golden Foundation.

OM VAJRA REKHE AH HUM

Here is the Diamond hard fence - the wall of iron mountains; in the centre is HUM and Meru the King of Mountains.

In the east, Videha.

In the south, Jambudvipa.

In the west, Godaniya.

In the north, Uttarakuru.

Around the east, the sub-continent Deha and Videha.

Around the south, Camara and Aparacamara.

Around the west, Satha and Uttara Mantrina.

Around the north, Karava and Kaurava.

In the east is the Treasure Mountain.

In the south is the Wish Granting Tree.

In the west is the Wish Granting Cow.

In the North are the Crops that need no Cultivation.

Here is the Precious Wheel.

Here is the Precious Jewel.

Here is the Precious Queen

Here is the Precious Minister.

Here is the Precious Elephant.

Here is the Precious and Best of Horses.

Here is the Precious General.

Here is the Precious Vase of Treasure.

Here is the goddess Lasya (beauty)

Here is the goddess Mala (garlands)
Here is the goddess Gita (song)
Here is the goddess Garma (dance)
Here is the goddess Pushpa (flowers)
Here is the goddess Dhupa (incense)
Here is the goddess Dipa (light)
Here is the goddess Gandha (perfume)

Here is the Sun,
Here is the Moon,
Here is the Precious Umbrella of Sovereignty,
Here is the Banner of Victory in all Directions.

In the centre of it all, in the Palace of Indra, is heaped the entire treasure of gods and men.

'The ground is purified with scented water and adorned with flowers.
It is adorned with the King of Mountains, the Four Continents, the Sun and the Moon.
Thinking of it as the Buddha-realm, I offer it to the Buddha.
By virtue thereof may all human beings attain to the State of Bliss.'

This offering should be made to the Three Jewels and the Three Klyas as often as possible.

Now the special mandala offering to the Three Kayas of the Guru.
One should know that this mandala is a preliminary practice for Maha-Ati meditation. (...)

OM AH HUM

The Dharmadhatu Mandala ornamented by Transcendental Insight we offer to the Guru-Buddha Dharmakaya.
The Body Mandala, adorned with the senses, we offer to the Guru Samboghakaya.
The Jewel Mandala, adorned with gold and turquoise, we offer to the Guru Nirmanakaya'.

When the 100,000 practice is performed, one must count this verse.

At the end:

'Out of kindness for all beings please accept this.
Having accepted, grant us your abhishekha and adhisthana.
GURU RATNA MANDALA KAM NIRYA TAYAMI

From the assembly of offering light goes forth upon all beings.
Having gone forth, it dispels all their obscurations, and they attain to a
pure land. Dissolved into light, the Trikaya and the Retinue descend into
oneself.

Upon their uniting with one, the two Punyas are completed.

5. Guru Yoga

E-MA-HO

[One should say and think:]

'Transformed into a mass of light, one's body assumes the form of Vajrayogini. [She shines] brilliant, blazing, splendid, the essence of the Clear Light of the Void, amidst beams of rainbow-like radiance that extend into all four quarters of the sky.

On the crown of one's head is one's own wish-granting Lama-guru; [above] the Lineal Gurus Padmasambhava and Avalokitesvara, [and finally] the Kulapati 'Infinite Light'.

Learned in the Sutras, Tantras, sastras [and] Commentaries, the spiritually perfected Gurus of India and Tibet are [also] seated there.'

Thinking that the Lineal Gurus form a line above one's head, that the Buddha, the Dharma and the Sangha are assembled [there], and that the three letters are on their three places, one should say humbly, devoutly, fervently and single-mindedly:

OM AH HUM

'Primeval Buddha Samantabhadra, 'Infinite Light',

Lord of the Himalayas Kharsapana,

Rainbow-bodied Padmasambhava, sovereign of the visible world,

Together with the Emanation [tulpa] Rindzin Nyingpo

I pray to you all to grant me your adhisthana.

The primevally pure, self-originated sunyata must be realized.

Training in the hard-cutting, abrupt, skillful Path,

Attaining the non-dual Jñanakaya,

May my manifestations deliver the infinite living beings!¹

These nine lines one should repeat many times. If when repeating [the prayer] one cannot do so much then one should say [instead]:

"Infinite Light", Avalokitesvara,
Padmasambhava, Sonsten-gampo,
Crown of the Kagyupas Dvagpa Lharje also,
Avatara of them all, Jatson Nyingpo,
I entreat [you] to grant adhisthana!

So much will suffice.

Rigdzin Chenpo [=Maharatnadhara, i.e. Padmasambhava] spoke both of these [prayers] with his own mouth; hence their adhisthana is equal. After the different 'junctures' [or times of performing the practice] one should [also] read other texts containing the prayers to the different lineages of Lamas. One who does the practice [of this book] daily may leave aside what [immediately] follows and proceed straight to the practice of the abhishekha. At the time of doing the preliminaries [others should say]:

'By the power of one's faith and devotion, each of the Lamas of the Lineage, [Beginning with] the highest Lama, dissolved into light is absorbed into the next, and so on down to one's own Guru, [whose] distinguished light blazes and [who, his] compassion grown great, Seeing and thinking of me bestows his Blessing.'

HUM

"To the North-west of the Land of Urgyen,
On the calyx of a lotus-flower,
Oh wondrous, the highest siddhi has been attained!"
[Thus] Padmasambhava declares.
[O Thou who art] encircled with an entourage of dakinis,
Following thy example will I work.
Thou must come here to give me Thy blessing.'

This prayer of seven lines and

OM AH HUM VAJRA GURU PEMA THÖTREN TSAL VAJRA SAMAYA
JA SIDDHI PHALA HUM AH

and

OM AH HUM VAJRA GURU PADMA SIDDHI HUM

one should recite 100,000 times each to increase one's devotion.

Lastly, one must take the abhishekha. [One should say and think:]

'From the Lama-Guru Cintamani's OM on the forehead a ray of white light falling upon one's own head-centre confers upon one the kalasa-abhishekha. All one's sins of body are wiped out and one is established in the Eighth Bhumi, the 'Immovable'. The seed for the fruition of the Nirmanakaya has been sown, [and] the power of practising the Maya Yoga Kyerim attained.

From the AH at the throat a burning red light falling onto one's own throat [-centre] confers upon one the guhya-abhishekha. All one's sins of speech are wiped out and one is established in the Ninth Bhumi, the 'Good Mind'. The conditions for the fruition of the Sambhogakaya has been adjusted, [and] the power of practising the Anu Yoga Dzogrim attained.

From the HUM at the heart [-centre] a smoky blue light falling upon one's own heart confers the prajña-abhishekha. All one's sins of mind are wiped out and one is established in the Tenth Bhumi, the 'Dharma-Cloud'. The power of achieving the fruition of the Dharmakaya has been matured, and the power of practising the Ati Yoga Cakra-Mandala has been attained.

From the five places five lights like the rainbow, falling upon one's [own] five places confers upon one the jñana-abhishekha. One's sins of the three doors are wiped out and one is established in the Eleventh [Bhumi], the 'Everlasting Light', [and] the capacity of sharing in the

Svabhavikakaya has been attained. Spontaneously, one gains the power of practising the primevally pure, self-created Samadhi.

One's Guru, descending through the Brahmarandhra, takes his seat upon one's heart. Jñana-amrta descends and one's body is filled. [One's Guru] having been transformed into the Light of Great Bliss, one's 'three doors' and the Guru's 'three secrets' are united.'

For as long as possible one should, with heartfelt devotion, remain concentrated upon the Guru. After this [one should say]:

O my own immediate Sri Lama Rimpoche
[Abiding] within the lotus of my heart,
May you never separate from me
But, on the contrary, remain inseparable!
Grant me siddhi of body, speech and mind!
Throughout all births may I have an excellent Guru
And, from Him never separated, may I practise the Sri Dharma!
And fully accomplishing the good qualities
Of the Path and the Bhumis
May I speedily attain the Vajradhara [state].
From this evil mind of mine speedily [liberated],
May I speedily become the Guru-Buddha,
And may I lead all beings without exception to the Guru-Buddha's
Abode.
O Sri Guru, as are Thy Kayas, length of life and abode,
And thy resplendent laksanas, so [also] may I be!

In this way one should properly entreat the blessing and benediction of the Guru.

^{1 1} This verse is offered as an alternative from an unknown source:

OM AH HUM

'Primeval Buddha Samantabhadra, Infinite Light,
Lord of compassion Avalokitesvara,
Rainbow-bodied Padmasambhava, sovereign of the visible world,
Jamyang Khyentse Choki Lodro, Dilgo Khyentse Rimpoche,
Dudjom Rimpoche, Kachu Rimpoche, Chetul Sangye Dorje Rimpoche,
Bodhisattva Dhardo Rimpoche, Yogi Chen, Arcarya Jagdish Kashyap,
Together with the Emanation Ugyen Sangharakshita
I pray to you all to grant me your adhisthana!
The primevally pure, self-originated Jñana must be realized.
Training in the hard-cutting and abrupt, skilful Path,
Attaining the non-dual Jñanas and Kayas,
May my manifestations deliver the infinite living beings!'