

Root Verse of the Treatise Called *Chintamani* “The Garland of the Blazing Wish-Fulfilling Gem”

The Verses of Veneration, the Purpose, and the Relationship

1.

Om svasti.

I bow to the sublime gurus,

The mighty heroes who conquer the four maras,

The only friends who sever the knots in the space of dualistic fixations,

And who transform the deceiving conceptual thoughts, the oceans of suffering,

Into the impartial great bliss of selfless primordial wisdom.

The Mode of Existence of Samsara

2.

Ignorant and foolish beings,

Falsely perceiving their experience as realization,

Proudly boast under the sway of this life's obscurations.

Full of arrogance and all contaminations,

They think their realization superior

Even to the Buddha who is replete with uncontaminated

Primordial Wisdom and its qualities without exception.

3.

Some big misleading thieves say,

“Hey! Hey! I have no afflictive emotions or cognitions regarding this life.”

Thus, they proclaim loudly throughout the worlds.

4.

Still they hope for gain, honor, fame, happiness and well-being.

But their wish to receive such gain is conquered by greed,

For the law of cause and result is infallible.

The Mode of Existence of Nirvana

5.

If the wisdom that realizes suchness, free of subject-object,

Were to co-exist in one with afflictive emotions and cognitions
regarding this life,

Then darkness would exist together with the sun,

And that would disparage the Conquerors and forefathers.

The Characteristics of the Guru and the Disciple

6.

The one¹!

Listen to Jigten Gonpo's pith instructions.

This kind one would never ever mislead.

¹ One who is disgusted by samsara's faults and has fully renounced samsara.

The Renunciation of Wealth

7.

Materials and wealth are ruinous and a basis for suffering.
Needing no [proof of] scriptural reasoning, they sever the life of liberation.
Escape these murderers and retreat into the forests.

Renunciation of Relatives

8.

Though you benefit them with no regard for yourself,
Working for no reward and risking your own life,
They repay the benefits with harms.
Renounce the demon relatives and retreat into the forest.

The Characteristics of Paths in General

9.

Your homeland, blazing like burning irons,
Is the basis for afflictions, sufferings, attachment and aversion.
A basis of harms, it is like a forest of swords.
In the swamp of filthy rotten corpses of gain and fame,
If one becomes a leader of yama-like worldly beings,
It would be most terrible.
Therefore, if you love yourself, retreat into the forest.

10.

A misguiding master is like a stalk of poisonous white garlic.
Following him, one becomes sullied by worldly Dharmas;
Sharing a connection with him increases the three poisonous afflictions.
Opening one's heart to him severs the life of liberation.
He is the king of maras in the guise of a master.

11.

Buddhas and lamas guide us.
Relinquish completely the relationship with this master
That will only create future obstacles.
Retreat into the forest alone with no companion.

12.

The sublime forest of Samantabhadra,
Is highly esteemed by the past Conquerors.
It is utterly free of all non-virtues of body, speech, and mind.

13.

Increasing the powers of qualities,
Of virtues and non-attachment,
Free from anger and ignorance,
It is the place to practice the self-arising bodhicitta.

14.

Inhabited by the great Rishis,
It is filled with hosts of gods, nagas, yakshas and gandharvas.

15.

Produced by a store of infinite merits,
It is a splendidly pleasant garden of the supreme gods;
Extremely gorgeous with meadows, leaves and forests.

16.

The trees, decked with fruits and flowers,
Gorgeous like victory banners,
Extend their shade and provide supports.

17.

The vast forest, splendid with meadows and flowers,
Brings delight to the mind and increases one's practice.
The great mountains are ornamented with
Flocks of beautiful birds and deer,
Who, without dread or fear,
Make pleasant sounds and play in myriad ways.

18.

The stream of cool water with eight qualities,
Dispels the torment of heat and cures all disease.
The King of Glaciers, the color of a conch shell,
Proclaims majestically to the worlds:
"The Lord of Yogins and local deities practice here!"

19.

From the center of the sky, the blue sphere,
Appears a blue wheel in its center.
The sky-dweller Dakas and Dakinis,
Create streams of utterly cool elixir
Out of the cloud-garlands of immaculate Primordial Wisdom.

20.

The ground, delightful like a lotus, says:
"Take anything you want from me" and provides supports.
Why wouldn't one dwell in this place praised by the Conqueror
Where no pretention and efforts are needed.

21.

In the midst of this forest, the great sage
Should live with only roots and fruits.

22.

If the great saints who have worn the suit of armor²
Do not forsake the roots of emptiness and compassion,
The hosts of earth's goddesses and the great nagas,
The gods, nagas, yakshas and gandharvas,
Enhance their great vigor and strength,
Even with only a few roots, leaves, fruits and flowers.
Thus, he survives with little and the essence-extract
improves luster and strength.

23.

Thus, they do not transgress the pledges
That were made in the Buddha's presence.
This, the Master said repeatedly.
"Do not transgress the pledges taken in the Conqueror's presence."
Thus, said the guru again and again.

24.

On the whole, if the mind merges with Dharma,
And one's nature becomes moistened with love and compassion,
Even the boiling river of hot ashes (*nadi vaitarani*)
Manifests as a pond of gently flowing elixir,
As appearances are those of one's own [mind].

25.

Mila, the Lord of Yogins,
Accomplished all purposes by eating nettles without salt.

26.

Also, the precious guru, the Father Dharma Lord,
Had no desire for meat and cheese.
Minimizing his desire for yogurt and buttermilk,
And relying only on the sustenance of leaf-soup,
He is said to have accomplished enlightenment.

27.

On the whole, from beginningless samsara,
The joy of liberation has never been experienced
With zealous searching for food and drink,
No matter what food and drink one enjoyed,
Therefore, let's experience now the taste of great bliss.

The Characteristics of the Vajrayana Path

28.

When you, the sublime seeker of enlightenment,
Wish to traverse by means of the diamond-vehicle,

² The armor of Bodhicitta's protection

If the poisonous residue of the thoughts of afflictions,
The great poison, is not washed
With the practice of the musk of the three trainings,

29.

And the sufferings are not transformed into Dharma,
Through the four precious empowerments of the ripening path,
The lioness's milk of the secret mantra,
Will increase massive poisons internally;
The elixir will shatter the vessel of poisons.
As an initial indication of the loss of samaya,
A myriad of unpleasant events will unfold.

30.

Killed by demons, epidemics, poisons or the like,
One will go to the vajra-hell.
When it is the result of karma from the past,
Even the Buddha's power becomes shackled. So, be cautious!
Therefore, yogins!
Guard your samayas and vows like your life.

31.

In that perfect place with favorable conditions,
And without the unfavorable conditions,
Put up a hut of no wealth and fame,
And plaster it with equanimity in all things.

32.

At the fireplace of abstinence from desire,
Be cautious of the vicious fire of anger.
In the bed of abstinence from ignorance,
Spread the soft mattress of great compassion.
Sit with the nine-fold aspects of samadhi.³

Summary of the path of Bodhicitta

33.

If you, the great Lord of Yogis, have the wish
To set [your mind] in equipoise,

34.

The great path of the Conquerors of the three times,
Unadulterated by the elaboration of the mass of words,
The supreme instruction, like a precious gem,
Virtuous in the beginning, middle, and end,
The rubric of the *siddhas* of the past,
Is the greatly blissful bodhicitta.

³ The nine aspects according to Phagmodrupa: 1) cross-legged vajra posture; 2) straight spine; 3) hands in equipoise posture; 4) neck slightly tilted forward; 5) eyes gaze over the nose; 6) tongue touches behind top teeth; 7) shoulders back like a vulture's wings; 8) mouth slightly open; and 9) meditate with the experience of non-conceptual bliss.

Hence, generate it for the benefit of migrators.

35.

When it arises from the heart into the mind,
Meditate on the rainbow-like deity body,
That stems from Bodhicitta.

36.

The relinquishing of ordinary body, speech, and mind,
As well as the thoughts of subject and object,
Is the function of the yidam-deity.

37.

Meditate on it as the true Bagavan Buddha,
Devoid of the faults and with complete qualities.

38.

By means of profound worldly instructions,
Though one's complexion and figure become lustrous,
Following the interdependence of the wind-energy hitting the nail,

39.

The individuals under the sway of maras,
Who resent and look down
On the root Vajra-Master,
Will burn in the vajra-hell
In the form of the yidam-deity.

40.

Even those included in their retinue,
And those who share a connection with them,
Like the retainers of Tharpa Nagpo,
Will turn the seeds of virtue into ashes,
Like tongues of flames engulfing a forest.
This is said in the *Compendium of Intentions*.

41.

A deity that generates desire is a hungry ghost.
A deity that generates anger is a hell-being.
A deity that generates ignorance is an animal.
A deity turning into poison is described as a non-virtue
From which sufferings arise.
Therefore, be watchful of the deity.

42.

The view that with the application of the preliminary practice
The Eighth Bhumi can be achieved
Is from Bodhicitta.
The view that one becomes inseparable from the Buddha

Is from being free of the three obscurations
And empty of the elaborations of conceptual labeling.
How big then is the achievement of the Eighth Bhumi?

Summary of the Completion Stage with Signs

43.

Generally, it is the Glorious Phagmodrupa's stand,
To achieve [thus] the Eighth Bhumi.
His instructions, stemming from experience,
Upon following the sutras and tantras are:

44.

"The Lord of Yogins, Birwapa,
The Lord of Migrators, Nagarjuna,
The Glorious Tili, Naro,
And all lineages of Mahasiddhas of the past,
Attained the supreme siddhi within their lifetimes
Through the profound path of guru devotion."

45.

"Through the kindness of the guru,
The great bliss dawns in an instant."
Thus, Vajradhara has said
In the Secret Mantra of the Great Vehicle.

46.

Even to the Buddhas of the three times,
When they undergo strict asceticism,
The Conquerors fill up the Vajra-space
Like a pod of mustard seeds and say,
"This samadhi is not flawless.
By this the ultimate cannot be achieved.

47.

Let's focus on the luminosity,
Spotless like the face of the sky.
Should you focus on the luminosity,
It will show up in its natural form."

48.

Saying this, they show the Dharma leading to Nirvana.
One tames all maras and becomes fully enlightened
In front of the great Bodhi Tree.

49.

The Precious Guru has said:
"Even all the Buddhas of the three times
Are adorned with a family-lord at their crown

As a gesture of venerating the sublime guru,
Who shows how one's mind is the Buddha."
Thus, he said over and over again.

50.

The qualities of samsara and nirvana,
The incredible causes and their results,
The accumulations of merit and wisdom,
The stages, paths, and Buddhahood,
These cannot possibly be found anywhere other than with the guru.

51.

Venerating the sublime guru undoubtedly
Is the only life of joys and benefits.
Hence, unstained by the first root downfall,
Venerate him at the top of your crown,
Like a King of Jewels,
And having made offerings of bodhicitta,
Pray to him for all wishes.

52.

Have him sit in the center of your heart
And ask him about samsara and nirvana.

53.

At the chakra of delightful enjoyments,
On a throne of fearless lions,
Sitting on a red lotus with sun and moon,
Is the protector, the precious guru,
The Lord of Boundless Life,⁴
Sitting in meditative equipoise.

54.

He teaches the Dharma in terms of 'Ah' and 'I.'⁵
He listens and also satisfies others with the profound Dharma.

55.

The mandalas of body, speech, and mind,
The mandala of stainless Primordial Wisdom,
And also the twenty-four abodes—
All these the sublime guru reveals,
As did the glorious Krishnacarya.

⁴ Amitayu Buddha

⁵ "AH" is the syllable of the unborn Dharmadhatu; "I" refers to the self-grasping "I" of samsara.

56.

The three baskets and the four tantra sets,
The entirety of the Conquerors' excellent teachings,
Are what the Dharma Lord Guardian reveals.

57.

"The Supreme Lord of samsara and nirvana
Is the glorious Vajra-Holder."
Thus, the precious guru has said.
Hence, from now until enlightenment,
And until the extinction of samsara,

58.

Do not part from [the guru] ever,
And serve him continually
With all kinds of offerings without exception.
And with the blessings of his body, speech, and mind,
Ripen yourself and all others.

Guru Yoga

1. If one sees the Guru as ordinary

59.

Should you wish to practice the profound path
That comes from the precious guru,
Other than guru-devotion
It cannot be found anywhere else.
Thus, it is said widely by the Sublimes Ones,
In all commands and commentaries.

60.

The sublime guru says:
"If the guru is not recognized as Dharmakaya,
Recognition of oneself as Dharmakaya is lip service.
If the guru is not recognized as the Rupakayas,
One may appear a yidam-deity but bearing dead matter.

61.

If the guru is generated as a shravaka,
One may have understanding but be lost in experience.
One may have excellent experience but swayed by sleepiness,⁶
One may appear as a Dharma practitioner but be dominated by afflictions,
One may appear as a disciplined person but separated from the Dharma.

⁶ Ignorance

62.

The pledge of the Father Tantra,
In the samayas of the Secret Mantra,
In the King of Compassion Father Tantra,
In the Queen of Co-emergence Mother Tantra,
It is said that the supreme and ordinary siddhis,

63.

And all the results from the base and the path,
Will not arise without having devotion to the guru.
Haven't you noticed this, the learned one?

64.

If the guru is not venerated in the three times,
Even the siddhis of non-Buddhists,
Who expect results from activities,
Will be lost despite attaining the pinnacle of samsara.
So, haven't you heard of the Lhagchyo? ⁷

2. If one sees the guru as a Shravaka

65.

Should you wish to attain realization,
Along with the intelligence to abandon samsara,

66.

If you know that the sublime root guru
Is free from desire for all samsaric causes and results,
Through devotion to the sublime guru
You will become the vessel
For generating the result of the truth of cessation
In the stream of your mind.

3. If one sees the guru as a Pratekyabuddha

67.

As for samsara, the ocean of suffering,
From ignorance to old age and death,
By this interdependent origination,
One wanders in the ocean of samsara.

68.

When ignorance, the first cause, ceases,
Formation and so forth, until old age and death,
Will proceed gradually towards cessation.

69.

Then, if one's sublime guru,
Who has the wisdom understanding ignorance,

⁷ Lhagchyo was one of the six Brahmin ascetics and a teacher of the Buddha before the Buddha's enlightenment.

Is seen dwelling in the perfect truth,
The disciple who thus sees
Becomes the vessel for the profound realization
Of interdependence in reverse order.

4. If one sees the guru as a Bodhisattva

70.

The phenomena of samsara and nirvana
Are primordially at peace and uncompounded,
Therefore, there is nothing to remove from,
And nothing to add to them.

71.

The disciple who thus sees the sublime guru
In the form of an incomparable sublime Bodhisattva,
Who out of immeasurable great compassion
For sentient beings who have not realized this truth,

72.

Wears the great suit of armor [Bodhicitta] in order to establish
All sentient beings equal to space
In the state of supreme enlightenment—
That disciple may become the vessel of the Great Vehicle.

5. If one sees the guru as Nirmanakaya

73.

The sublime guru said:
"If the [guru] is not perceived as a Buddha,
Even if one thinks of him as a Bodhisattva,
It is doubtful as to whether
Even the aspirational Bodhicitta will arise."
He thus declared again and again.

74.

Thus, the Bagavan Buddha,
The embodiment of the nature of Bodhicitta,
Is my precious guru.
He is the great Vairocana,
With the Primordial Wisdom knowing the three times,

75.

Within his body appear all Buddha-fields,
And all Buddha-fields are pervaded by his body.

76.

And in an effortless manner,
He ripens all sentient beings
In all Buddha-fields without exception,
Through the activities of his body, speech, and mind,

In myriad peaceful and wrathful forms,
Until samsara comes to extinction.

77.

When such a perception is developed,
He is a guru of aspiration and action [Bodhicitta].

78.

Even by such excellent devotion,
The ultimate Dharmakaya cannot be achieved,
As the Muni Sambhogakaya
Is a reflection of the cognitive obscuration
Of the non-returning mahasattva.

6. If one sees the guru as the Dharmakaya

79.

From the Vajra-Holder Guru,
When the vajra luminosity is found,
And through uninterrupted samadhi,
When the cognitive obscuration is abandoned,
The guru, the great illuminator,⁸
Also without the duality of subject and object,
Becomes the indivisible great luminosity.

79a.

The Precious Guru has stated,
The guru who makes realization arise in us
Believes even the Complete Enjoyment Body of the Buddha
Is not essential to be [practiced].

80.

Thus, it is said in Hevajra:
"Inexpressible by others, the co-emergent wisdom
Cannot be found anywhere.
Be it known that it is [found] by
Following the guru until time has ended,
And by your own merits."

Conclusion of the Guru Yoga

81.

This means:

In proportion to the merits accumulated—the self-condition,
The guru appears higher and higher.
As for that sublime guru--the other-condition,
Ripening you like the sun and its rays,
Or a seed and its fruit,

⁸ The Buddha, the Great Vairocana

82.

It happens due to the profound interdependence.
Therefore, the interdependence of devotion is astounding!
If devotion is brought to perfection,
Realization will reach perfection.

83.

Without bringing devotion to perfection,
Just by the wisdoms of listening and pondering alone,
The emptiness established by examining and analysis,
The view of the guru will be seen as fabricated emptiness.

84.

By means of the experience of Dharma,
The profound excellent teachings of the Conqueror,
The songs of the past Siddhas,
And the Primordial Wisdom of the Four Yogas,
It is extremely easy for a person without devotion
To develop the realization that obscures the mind.

85.

Without abandoning the thoughts of afflictions,
How can he cross the ocean of samsara?

86.

Without realizing the [truth of] non-elaboration,
How can he abandon the symptoms of elaboration?
Without realizing the birthless luminosity,
How can he cut the chain of rebirth?

87.

Using the wealth of meditation for gain and fame,
Those who are boastful of their realization—
Will you not die disappointed?

Completion Stage without a Sign

88.

That which arises from ultimate devotion,
Is the self-arising Mahamudra.

Everyone is Primordially Enlightened

It is not an object of the intellect.
How, then, can there be the dual perception
Of subject and object?

89.

When the birthless luminosity is realized,
The stream of samsara dries naturally.

90.

Self-arising and spontaneously present is your mind.

It does not change in the three times.

How then can it be diluted by the thoughts of meditation and post-meditation?

It is self-arising and primordially enlightened.

Why then would one seek elsewhere for any other enlightenment?

The Dharmadhatu is Discovered Within the Self

91.

It [the mind] being a non-existent and free from elaborations,

How would one traverse the stages and paths of concepts?

The Dharmakaya exists within oneself.

Why then would one seek it elsewhere for a long time?

92.

The qualities of the Buddhas of the three times

Arise from realizing the nature of mind.

Why then would one hope for qualities from minor instructions?

Have you realized the unelaborated co-emergence?

Why would one seek the continuing instruction?

93.

He who has realized the truth of non-duality,

Why would he await luminosity in the intermediate state?

94.

The very essential source of the three kayas,

You have found to be self-arising within you.

Why then would you hope to achieve a result?

Samsara is realized to be like space.

Why would you strive with an intention to abandon it?

95.

In general, if a yogin who has realized his own mind,

Does not dwell within his own natural state,

It is a mistake if he tires of seeking and striving.

He has fallen under the sway of maras if a wish arises.

Even the three obscurations without exception

Unravel in the natural state upon placing [the mind]

In its natural state.

96.

The myriad of sicknesses and sufferings,

Particularly those arising from ignorance,

The sickness of leprosy caused by earth-spirit nagas,

If these are not chased away by Mahamudra,
Claiming it to be the Dharmakaya,
The purifier of defects and generator of qualities would be a joke.

Free from the Faults and Endowed with Complete Qualities

97.

Though the Lord of Yogin who has realization,
Discounts the stages and paths of concepts,
He ends up traversing the stages and paths as a byproduct.

98.

Without an intellect oriented to attachment and aversion,
He does not seek and strive with an intention to distain,
But frees [himself] spontaneously from the ocean of samsara.

99.

In terms of the Great Bliss Nature Body,
Though the three kayas do not truly exist,
He is free of defects and endowed with all qualities without exception.

Conclusion of the Mahamudra

100.

A single word of heartfelt advice:
"From the mind that you yourself have,
Let's not separate even for a moment,
In the way the busukus⁹ do.

101.

Obtain the qualities oneself."
Always said the precious guru,
The one free of defects and fully endowed with qualities.
So, habituate to the nature of mind.

***Brief Summary of Clearing the Obstacles in terms of
Cause, Path and Result***

102.

There are three obstacles and interruptions,
In terms of the cause, path and result.
The three are as follows:

103.

The obstacle of cause is:
Arising from loving-kindness and compassion,
Bodhicitta is like a precious wish-fulfilling jewel
And the most supreme alchemy.

⁹ [footnote to define busuku]

104.

It is the source of the Conquerors of the three times.
Without having developed it within one's mind,
Neither by high nor by low ideas,
Can one achieve complete enlightenment.

105.

A result arising from a cause is certain.
Therefore, the way to dispel obstacles related to the cause is:

The Object of Generating Compassion

106.

Comparing the benefits and harms,
The obstructers who harm,
The instigators of disharmony and harm
To me and my kith and kin,
The creators of obstacles to our happiness and liberation,
The robbers of the ultimate happiness,
The ones who do not deserve compassion—
To such beings who create harm,
Develop immeasurable compassion,
With the five-fold reasons.¹⁰

How to Generate Compassion for Them

107.

For days, months and years,
Practice this diligently with great effort.
The past sublime Bodhisattvas,
For countless great eons,
Ripened migratory beings.
All these they did through the power of compassion,
Through the wisdom of tirelessness.

108.

By abandoning the three obscurations,
One achieves the ultimate enlightenment.
Hence, diligently pay attention to the cause.

109.

Empowered by the maras,
And fallen under the sway of evil friends,
Those who lack the eyes of Dharma,
Upon hearing the notion of compassion,
Wish to develop the qualities arising from compassion
Within their own minds.

¹⁰ The five-fold reasons are contained in the verse below: "Empowered by the maras...."

110.

During the practice of compassion,
With [only] the theoretical idea of 'poor things,'
One has not truly practiced compassion.

111.

Just as the field, seed, water, manure, and so forth
Are the methods for germinating a sprout,
But are not the actual sprout,
So the five-fold reasons and the like
Are the methods for developing compassion within [the mind].

112.

Likewise, without having developed it within the mind,
Those who brag of having practiced compassion
For many months and years altogether,
But lack the root of compassion,
How can the foliage of qualities manifest?

Meditation on Bodhicitta

113.

The very moment compassion arises within,
Mind cherishes others more than oneself, and so,
How can there be any desire for self-triumph?

114.

Without a choice one develops the urge
To dispel the sufferings of all mothers,
Equal to the infinity of space.
That is when one receives from the guru
The vow of Bodhicitta generation.

115.

The vow of Bodhisattvas
Is like the earth which is immutable.

116.

Through the powers of the root of virtues,
By body, speech, and mind altogether,
If you feel, even for a split second,
Like attaining freedom for yourself,
[At] that very moment, you fall down to the Hearer's Vehicle.

117.

Without Bodhicitta,
The causal seed of motivation,
Stirred by desire, aversion, ignorance,
Pride, and jealousy--the poisons,

All the [levels] of path and result
Become undoubtedly poisonous.

118.
The poisons ruin all, oneself and others.
The obstacles, errors and obstructions
Are non-virtuous and the source of sufferings.

119.
He who wishes to abandon sufferings,
Pay diligent attention to Bodhicitta.
Take its vows over and over again.

120.
With persistent attention
To the vows of Bodhisattvas,
All obstacles and obstructions vanish.
This is the way to dispel causal obstacles.

Clearing the Obstacles of the Path

Brief Summary

121.
Clearing obstacles to the path:
The Secret Mantra of the Great Vehicle,
Clears the hindrances and obstacles.

122.
What disrupts are the four maras, which are
The mara of skandhas, the mara of afflictions,
The mara of god's son, and the mara of the Lord of Death.

Removing the Mara of Skandhas

Generate Your Own Body as the Deity

123.
This body, the aggregate of sufferings,
Is always tormented
By the sufferings of sickness and harms,
Thereby subjecting the path to obstacles.

124.
Hence, in order to clear the bodily obscurations,
Using the instructions from the Secret Mantra's empowerment,
Visualize yourself uninterruptedly
As the embodiment of the three Buddha bodies.

125.

As a factor for stabilizing the stage of generation,
Perform the vajra-recitations regularly.
If the essential point is determined with the three instructions,
Before long the yogin
Will achieve stability in the generation stage.

126.

The suffering resulting from
The ripening of past karmas
Is the mara of aggregates, a king of cruelty.
Though the Conqueror conquered it,

127.

The jumbles of flesh and bone,
Are the eight supreme cemetery abodes,
Filled with *dakas* and *dakinis*.

128.

There are eight incomparable Lords of Yogis,
Virtuous at the beginning, middle and end;
The self-arisen, stainless nature of mind,
Manifested in the form of eight stupas.
From eight clouds of bodhicitta,
Eight streams of vast compassion flow.

129.

Upon eight great bodhi-trees
Of incredible marvel,
Appear eight Lords of Munis.

130.

The Munis, fully surrounded
By eight Nagas such as Gawo and the like,
Gods and Nagas such as Indra and the like,
And the yakshas and the kinnaras,
Ripen all migratory beings without exception.
The aggregate of sufferings arethus transformed!
Oh! Isn't it astounding?

Removing the Mara of Afflictive Emotions

Brief Summary

131.

The roots from which the ocean of samsara arise
Are the three afflictive emotions.
When increased in power,
They devastate oneself and others altogether.

132.

In general, the Protector, Lord of Munis,
Taught the three baskets and four classes of tantra;
The eighty-four thousand heaps of Dharma.
These countless teachings are
Antidotes to the three poisons of affliction.

133.

In order to subjugate the afflictions,
The skillful and compassionate ones,
With their commands and commentaries,
Eliminate their afflictions and those of others.

134.

The three key instructions therein
Exist due to the variety of individuals,
For the sublime beings have no attachment and aversion.

Individual Liberation Vow

135.

The first instruction:
Glorious, luminous and magnificent,
Perfectly adorned with the ornaments,
Of caste, clan and qualities,
Is the protector, Lord of Shakya.

136.

The disciples who follow in his steps,
Let us free the root and branch vows
From the faulty misdemeanors,
Despised by everyone in the world.

137.

He who transgresses the imperial rules,
Set by the Lord of Worlds,
Strays from the Shakya Family.
He is subject to the first punishment
Of being despised by all in the world, including gods.

138.

The sufferings of hell and hungry ghost,
Are the second punishment.
And by the everlasting torments
Of the severe sufferings of samsara,
If you are ruined, it is not good.

139.

Therefore, make sure not to violate
The inner rules set by the Lord Shakyas,
And protect them even at the cost of your life.

140.

Wearing the armor of such adamant will,
As one pays careful attention
To the vows of individual liberation,
One destroys the enemy of the three afflictions,
And resides on the stage of noble beings.

141.

This occurs as a result of diligently paying attention
To the King of Shakyas's instructions
By those who follow faithfully.
This is the first key pith instruction
For those who have concerns for this life.

The Bodhisattva Vow

142.

The mother who benefits me with her affection,
Daring to exchange her own life with that of her child,
Feels it impossible to not share
Her own happiness and joy with her child,
Even whatever she eats and drinks—
A morsel of food and a sip of drink.

143.

Nurturing and bringing me up,
A creature like a live worm,
And giving me my present joys and happiness,
And the joys of this world and the next,
And that of the three times—
These kind mothers,

144.

Equal to the infinity of space,
Are constantly tormented in the three realms
By the sufferings of birth, aging, sickness, and death.

145.

They are tormented without refuge and protector
In the hell, hungry ghost and animal realms, the six realms,
With unending sufferings.

146.

Hence, with the power of lamenting with great compassion,

Without being able to bear the sufferings of the mothers,
Enter the towns of the three realms of samsara,
Without being able to hold yourself back,
Like swans entering a lotus pond,
And a hero into a field of battle.
Wearing this great armor,
Establish the migratory beings in the state
Of supreme enlightenment.

147.

Such a great Bodhisattva
Takes the vows of the Bodhisattvas
As the method for ripening migratory beings,
And with no flaws in the moral ethics of the vows,
Upholds them for the benefit of all sentient beings
Until they reach the essence of enlightenment.

148.

The moral ethics of Bodhisattvas,
Advancing and surging in power,
Is [known as] the levels of stages and paths.
Thus when the host of the mara of afflictions is conquered,
One becomes omniscient as the result.

Tantric Vow

149.

A person yearning with [compassion],
Being unable to bear the mothers' sufferings,
Ends up abandoning afflictions;
That is the second key instruction.

Integrating the Result into the Path

150.

By the one perfect in accumulations,
Through the Secret Mantra of the Great Vehicle,
The way vanquishes afflictions,
With no duality between what to abandon and the antidote.

151.

As the result is integrated into the path,
A person with karmic affinity can realize
The very result at the time of the cause.
This is the secret word of the Glorious Tillaipa.

152.

Integrating the result into the path
Is a precious and powerful instruction,
That transforms afflictions into primordial wisdom.

153.

The co-emergent primordial wisdom,
Which is of that very nature,
Is realized and actualized
With the sublime guru's blessings.

154.

Stainless like the expanse of space is co-emergence,
Primordially at peace and birthless.

155.

The great Brahman¹¹ said:

"From the primordial, the nature [of phenomena] is birthless,
And I've realized it today as the guru pointed out.

156.

In front of, behind, and in the ten directions,
Whatever I see is suchness.

157.

Oh Lord! All confusion has ceased in me today.
I will ask no question of anyone now."
Thus, if samsara and nirvana,
And the factors to abandon and their antidotes,

158.

Did have any permanent nature,
Why would the wise realizers of birthlessness
Attain nirvana?

159.

Therefore, Lord of Yogins,
Habituate to the nature of mind,
The flavor of the elixir of co-emergence,
With the non-duality of abandonment and antidotes.

160.

Seeing the truth of non-duality,
By he who is perfect in accumulations,
Through the blessing of pleasing the guru,
Is the key instruction in the Secret Mantra.

Conclusion

161.

These three key instructions,
Though they abandon afflictions equally,

¹¹ Saraha

Because of higher and middling accumulations,
The first one abandons samsara out of fear,
And becomes a Hearer who has relinquished.

162.

The second one, for the benefit of migratory beings,
Abandons afflictions through Bodhicitta,
And attains Buddhahood upon abandoning obscurations.

163.

The third one, with the guru's blessings,
Purifies the habitual patterns of subject-object elaborations,
Within their very state of non-duality.
The result is the purification of afflictions.
Oh! Isn't it astonishing!

Clarifying the Obstacle of the Mara of the Son of God

Brief Summary

164.

Of the three, the one who fears
The sufferings of samsara,
When entering the profound path,
Wearing the armor of Bodhicitta,
Obstacles arise from external maras.

165.

That is to be known as two:
The major maras and the minor maras.
They arise as the yogins [attains] experience.

The Minor Maras

166.

The minor maras are
The nagas, kings, and female demons,
Who dwell in the realms of worlds,
Such as the ocean, rivers and ponds,
Springs, lakes and small lakes,
Slate mountains, glaciers and forests,
Highlands, temples and empty caves,
Materials, ingredients, treasure houses, and the like.

167.

These gods and ghosts
Hateful to sentient beings with afflictions,
Exist through the power of karma
As found in Samantabhadra's prayers.

168.

These who mislead the world,
If worshipped with their choice of objects,
Provide myriad sorceries and protections.

169.

The water-gods, wind-gods and the like,
All those the scriptures mention,
Are in fact these.

170.

If someone who reached perfection in practice
Develops a certain aspect of experience,
These beings with a mental body
See the mind of the yogin
And subject them to harms.

171.

With their sorceries, abilities and powers,
They create obstacles for the yogin.
They make all of the ten directions
Disturbed with wind, phlegm and bile.
With obstacles to the span of life and the vital energy,
They create hindrances to the attainment of liberation.

172.

Waging wars, fighting and taking revenge,
Setting ablaze, destroying and killing,
All these appear as manifestations of demons.

Method of Protection

173.

The host of these demons,
When creating myriad obstacles,
The wheel of protection,
And mantra recitations and the knot of mantra and the like,
Taught by the Lord of Yogin Birvapa,
Are key instructions.

174.

Furthermore, there is the interdependence
Of Vajrapani and the like,
Offering their life-essence as their sign
To the Conqueror Teacher
Upon his appearance in the realm of this world,

175.

And all the detailed sadhanas,
As the World's Lord left behind,

For the benefit of future yogins,
Should be followed by the wise.

Special Protection as Taught by Past Masters

176.

The Precious Guru has said,
"As the wheel that protects from hindrances,
Develop overwhelming compassion
For all those who create harm,
By reflecting on their cause and result in terms of suffering.

177.

Put on the armor of Bodhicitta
That stems from great compassion.

178.

Dedicate the virtue of body, speech, and mind,
That stems from Bodhicitta
For comfort and happiness,
Joyous freedom from sufferings,
And the attainment of enlightenment
For those principally and all sentient beings."
Thus he advised again and again.

Protection as Taught by Dharma Lord [Phagmodrupa]

179.

It is a waste to treat impartially
The advice of this Lord of Migratory Beings,
The Precious Lord of Dharma.

Therefore, with no thoughts of concern for myself,
With great effort from the core of my heart,
I make the following prayers:

180.

"By the roots of virtue without exception,
I have gathered in the three times,
May all sentient beings such as yourself,
Have ever increasing comfort and happiness,

181.

And, being free from the harmful sufferings,
Attain the complete supreme enlightenment."
Thus, I pray again and again.

182.

Expressing also the following power of truth:
"By the truth of the Rare Excellent Refuges,

And the truth of Dharmadhatu,
The completely pure nature,

183.

And the truth of deities, essence mantras,
Mudras and samayas,
May you, the ruthless demons, and the like,
The whole entirety of demons,
And the sentient beings of the six realms,
Have happiness at all times.

184.

Having fully abandoned the ocean of sufferings,
May you achieve complete enlightenment."

185.

Making your own heart as the witness,
With your mind free of dishonesty and deceit,
May you extensively supplicate at all times.

186.

The power of truth, the power of prayers,
The power of sincere intentions free from dishonesty and deceit,
And the power of that which is inconceivable—
The fulfillment of prayers through them is the interdependence,

187.

Which may generate benefits and comfort,
And the harms will cease as a byproduct.

188.

For the yogin at the initial stage,
This is the wheel of protection shown
Against obstacles posed by the minor maras.

The Major Maras

189.

If one accomplishes the great experience
Of the warmth of co-emergence,
The major maras,
Without doubt, will create obstacles.

190.

"Who are these major [maras]?" one asks.
Brahma, Maheshvara, Vishnu,
Indra and Mahashiva—
They create myriad obstacles
To the yogins of co-emergence.

191.

The powerful Lords of Desire
Provoke men in the world,
And through myriad desirable sense objects,
Create obstacles to the yogins.

192.

The four continents well decorated,
The Chief among Lords with the seven precious objects,

193.

The supreme of sky walkers,
The glory of establishing sentient beings dwelling in
The four continents in the ten virtues,

193b.

And the power to enjoy the pleasures
Of a Chakravartin King—
Giving all these to the yogins,
He creates obstacles to liberation.

Obstacle by Indra

194.

The Powerful, the Highest Lord of the Thousand,
The Lord of Gods who has a thousand eyes,
Blazing with the glories of comfort and happiness,
The God of Gods who is without hindrances
In clairvoyance and magical powers,

195.

The one who fully defeats the demigods,
The holder of the Unobstructible Vajra,
The one who is held with the jewel crowns
Of all Lords and their subordinates,

196.

The greatest among the great ones
In the Perfect Victory Mansion,
Offers the powers, gifts and qualities
Of extremely great nature to the yogins,
And create obstacles to liberation.

Obstacle by Brahma

197.

The lord of the realms of the Saha Loka,¹²
The Four-Faced Lord Brahma,
Through concentrations of love and compassion,
Has the glory of establishing migratory beings in happiness.

198.

He has the power of clairvoyance,
To know in a single instant
The forms, sounds, smells, taste and touch
Of the Saha Loka.

199.

By giving the state of Lord Brahma,
Along with his enjoyments, comforts and joy,
Obstacles to liberation are created.

Obstacle of Engaging in the Peace of Samadhi

200.

The samadhis of utter peace,
The concentrations and absorptions,
Loving-kindness, compassion and joy,
Equanimity, and the concentration of joyous peace,
And the six mundane perfections
Create obstacles to liberation.

201.

Also, the concentration of experience and awareness
Create obstacles to liberation
In terms of cause, path and result altogether.
The mind wishing the joy of peace for oneself,
Creates obstacles to the attainment of complete enlightenment.

202.

Those who propagate such wishes--
The parents, abbots and masters--
Are said to be obstacles creating maras
By none other than the Buddha himself.

Conclusion

203.

Alas! These maras who create obstacles
Deprive one of the ultimate happiness.
Through the harms of the three realms of samsara,

¹² The three-fold thousand universes

They harm all the time, continuously.
How would I develop fondness
For these vicious enemies and obstructers?

204.

With an intention to defeat the entirety of maras,
In front of the Bodhi tree,
The protector Lord Shakya,
Through samadhi on innate great loving-kindness,
Established all the maras without exception,
In the state of utterly supreme great bliss.

205.

I, also, followed in his steps.
Birvapa, the ultimate in power,
The prophesied lord of migratory beings,
Nagarjuna and the like;
All such siddhas in the past,

206.

Exclaimed with strong affection
For their only children-- the follower yogins,
That other than the realization of Primordial Wisdom,
No conventional means of protection
Can defeat the inner great mara.

207.

Following the steps of the past masters,
With the vajra of non-dual Primordial Wisdom,
Defeat the worldly great lords,
Along with their units and troops,
Who manifest from bliss, clarity and non-thought.

208.

The unchanging vajra mind
Of the Buddhas of the three times,
Conquer the entirety of maras.
Oh! Isn't that astounding?

Mara of the Lord of Death

209.

For all sentient beings in samsara's three realms,
There is one lord who decides their birth and death.
This vicious great lord,
Cannot be defeated by anyone.

210.

All sentient beings in samsara's six realms,
Exist in the belly of the lord.

He is the owner of the three realms, the three spheres of existence.
Just by seeing, hearing or even thinking of him,
He brings ruin to both oneself and others.

211.

He is the lord of maras who controls
The lifespan and vital energy of all sentient beings.
What would it take to be free from him?

212.

All of us gathered together
Are not yet free from the hands
Of this deadly executioner.
How can we remain joyful?

213.

In the belly of this vicious Lord of Death,
There is not a time when one could be free
From the sufferings of samsara's six realms.
How can you feel joyful?

214.

Upon seeing, hearing or even thinking about him,
He, with his irresistible force of terror,
Makes one vomit warm blood from the mouth.
If this club-holding Lord of Death
Will always be victorious over you,
How can you achieve happiness?

215.

Alas! He is the vicious Lord of Death.
To protect you from him,
Who can be your refuge?

216.

Tathagata, the Lord Conqueror,
The Muni Dharmakaya,
Appears as the sublime protector guru
As a means of protecting you,

.

217.

Considering this vajra-holder
As the Vajra-Holder,
You and all sentient beings
Pay homage¹³ to this great refuge,
With the wisdom of wishing to be free
From the Lord of Death [who is like a] crocodile.

¹³ Rely on and take the Three Jewels as your Refuge

218.

And with your dear body and life altogether,
Venerate the Vajra-Holder.
And with your minds free of deceit,
Go for refuge from the depth of your hearts
To this great holder of the vajra.

219.

Then the glorious Vajra-Holder,
The Hero victorious over the three realms,
The terrifier who terrifies the three realms,
Kills the vicious Lord of Death--
The ignorance of grasping at self--
By hitting him hard on the head
With the vajra of non-duality.

220.

By killing the Lord of Death,
The sentient beings of samsara's six realms
Are freed from the sufferings of samsara's three realms,
And become bodies of great bliss--
Dharma Lords victorious over the three realms.

221.

The pile of flesh and bone
Of the slayed great Lord of Death
Becomes the great Vairocana
In the Dharma Palace in Akanishta.

222.

This spontaneously present embodiment
Establishes all sentient beings of samsara's three realms
In the great bliss of supreme enlightenment,
Without effort or attempting to achieve.

223.

This physical mandala,
With the Three Times' Buddhas, gathered like cloud banks,
Possessing the Primordial Wisdom of knowing the three times,
Will become a Protecting Lord of migratory beings.

Conclusion

224.

The devotion to the sublime guru,
Results in the killing of self-grasping.
Oh! Isn't it astounding?

225.

In conclusion, to the yogins
In their pursuit of Buddhahood,
Four types of obstacles,
The conditioning lying in oneself or in others,
Create hindrances to enlightenment.

Conclusion of the Four Maras

226.

The great mara of the aggregate of sufferings
Is purified by meditating on it and attaining stability therein
As the embodiment of the three Buddha bodies,
Splendid with the major and minor marks.

227.

Attachment, aversion and all afflictions
Are abandoned gradually by the three vows.
The obstacles created by external maras
Are abandoned through the application of Bodhicitta.

228.

The vicious Lord of Death also
Becomes self-purified when luminosity is attained,
Through devotion to the sublime guru.

Clearing the Obstacles to the Result

229.

Having shown the removal of obstacles to the path,
The explanation of removing obstacles to the result is:

230.

When the causal interdependent factors are gathered,
There arises a perfect result.
If the causal interdependent factors are incomplete,
That turns out to be an obstacle to the result.
Hence, I shall explain the removal of obstacles to the result.

231.

The Muni, who embodies the three bodies,
Is the result of completing the two accumulations.
Through both the condition in oneself and also in others,
You accomplish the result.

232.

First, the condition in oneself:
According to the way of Kusali's treatise
On the objects of perception of samsara or nirvana,
At both the high and low levels of tenet systems,
Who realizes that is one's own awareness.

233.

First, one's own awareness is
Realized to be devoid of the extremes of elaborations.

234.

By the power of habituating that,
The phenomena of samsara and nirvana--
All included within these two--
Are realized as unelaborated co-emergents,
None other than one's own nature.

235.

This Primordial Wisdom of non-duality
Is utterly devoid of dualistic perceptions of
Meditation and post-meditation.
Pacified and birthless primordially,
It remains spontaneously present.

236.

This, which is spontaneously present and uninterrupted,
Is the nature of samsara and nirvana;
It is the Great Bliss Dharmakaya of the Muni.
As all are the same as Dharmakayas,
Dharmakaya is called the condition in oneself.

237.

Relying on the condition of others:
It is the great interdependence of the conventional,

238.

That sentient beings are equal to boundless space.
Having generated great compassion for them,
By generating aspiration towards supreme enlightenment,
One trains in the ten stages for sentient beings' sake
With the diligent efforts as a Bodhisattva,

239.

Relying on the conditions of both:
Your body, speech, and mind,
And the three realms of sentient beings,
Are themselves the subject-object to be realized,
And they are also themselves the objects of compassion.

240.

As the wisdom realizing this progresses further,
The body, speech, and mind-- the purification basis--
Become purified and cleansed.
Likewise, all the millions of qualities

Arising by body, speech, and mind's utter purification,

241.

Progress further and increase in power,
Which in dependence on compassion, the other's condition,
Perfectly ripen migratory beings.

242.

The realized luminosity of dharma-as-such,
Utterly purifies the body, speech, and mind.
Then, like fire is extinguished when the wood is exhausted,
The Dharmakaya remains free of seeking with effort.

243.

By purifying the body, speech, and mind,
The perfection of purification is the Quality Body.
When the body itself is utterly pure,
The Muni fully adorned with the thirty-two major marks
And the minor marks,
Dwells in all the lands.

244.

When the purification of speech is perfect,
By the very virtue of that purification,
A single speech of the Muni
Manifests as an ocean of branch speeches,
By means of which he ripens all sentient beings.

245.

By perfecting the purification of the mind,
The very virtue of that purification
Is the Primordial Wisdom knowing the three times—
The thirty-two qualities of the freedom.

246.

Thus, as the Muni's body, speech, and mind,
Are thoroughly purified for the sake of sentient beings,
The utterly pure Dharmakaya Buddha
Appears in the realms of sentient beings
As manifestations of body, speech, and mind.

247.

Dharmakaya, the great bliss,
Transcends the extremes of subject-object elaboration.
Free from extremes, the great luminosity
Utterly purifies the body, speech, and mind.

248.

As Bodhicitta is its cause,

The birthless, luminous Dharmakaya,
With no difference in its nature
In all the realms of sentient beings,
Manifest as the body, speech, and mind mandalas.

249.

No distinctions exist in the luminous expanse.
The freedom from the obstacles and hindrances
Related to the three bodies-- the cause, path, and result--
Oh! Isn't that astounding?

250.

The flawless intentions of Lord Phagmodrupa,
Faultless and luminous like the sun mandala,
Is the lamp of the world universe that dispels
The darkness of unknowing.

251.

For wise individuals with perfect accumulations,
Who with the special intention of letting go of this life,
Who follow the sublime guru for an extended time,

252.

And aspire to attain the supreme attainment in this very life
By practicing wholeheartedly and enjoying solitude,
These speeches of the sublime guru are very useful,
Like a wish-fulfilling Jewel.

253.

In writing this, if the essence meaning
Becomes a scriptural or word lineage,
I seek forbearance of the assembly of the gurus,
Dakas, dakinis and the sublime ones.

254.

Flawless is the pure realization of the sublime guru.
Wishing to benefit migratory beings,
He is the embodiment of great compassion.
To fulfill his intentions, I have put his words on paper,
So that they can be fulfilled.
May the intentions of the sublime guru be completely fulfilled.

***This concludes the treatise called Chindamani,
"The Garland of the Blazing Wish-Fulfilling Gem"
Composed by Lord Jigten Sumgon***