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## Intro



**Fletcher Soul Traveler**

13 subscribers

If you know me you will know that I love to think outside of the box.

I have been researching most of my life. It's not only intellectual knowledge yet is practical down-to-earth wisdom. You could call it the land of a

mystic.

Feet on the ground and your head in heaven. Be practical and yet consciously live within the jewel that lies within. Call it whatever you want but something is keeping you alive. The same power that is keeping you alive is keeping the universe alive.

This is my first introduction to Tibetan formal training that I'm about ready to embark on. It's a 16-week course. Lama Glenn Mullin is presenting this course starting July 24, 2021.

I'm looking forward to learning more about this ancient wisdom. Here's the beginning of this new journey. Maybe you might want to join in this adventure.

# The Six Yogas of Tilopa, Naropa & Niguma

**16-Week Training Program  
With Lama Glenn**  
starting on July 24, 2021

Life will give you many signposts and synchronicities if you are open to them.

I have been fortunate to be aware of this since childhood.

When one is conscious of the inner doors signposts and synchronicities are a part of your life. Remember the more attention you pay to something the more attention it pays to you.



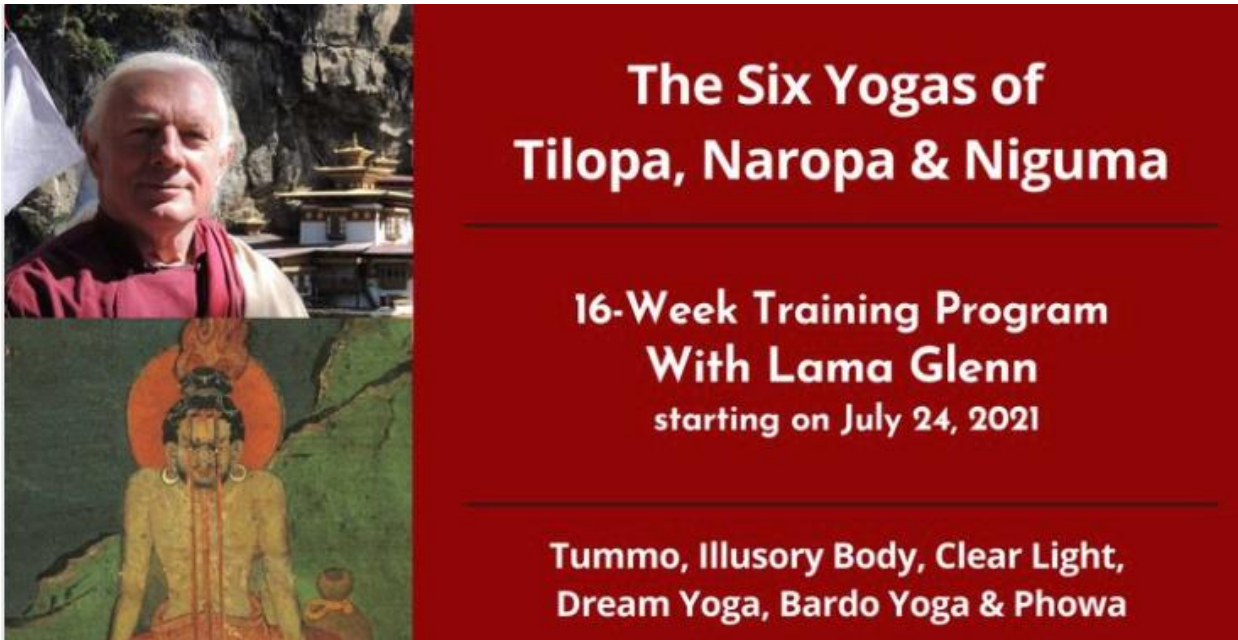
My girlfriend Anna and I were driving from Toronto to Vancouver Canada. The year was 1974. We ran into Mahatma Rajeshwar and Bill Paterson along the way.

They were going to do a TV interview and asked us if we wanted to come. We spent a few days there. Bill gave me a copy of a book about Milarepa. He was Tibet's greatest Yogi.

The Kagyu lineage still exists today. In fact, in Ashland Oregon, there is a beautiful temple that comes from the Kagyu lineage. Bill, unfortunately, died about 10 years ago. He was well known for his kindness.

I loved the book. I was extremely fascinated by his life. I love to meditate. It is a part of my life. I mean an incredible part of my life. I had a knack for it.





**The Six Yogas of  
Tilopa, Naropa & Niguma**

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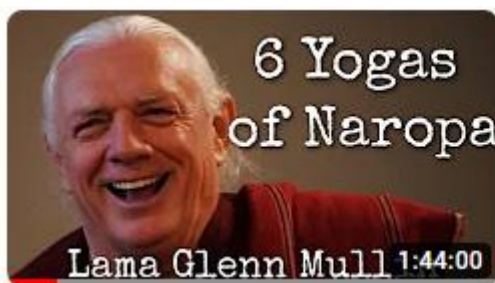
**16-Week Training Program  
With Lama Glenn**  
starting on July 24, 2021

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**Tummo, Illusory Body, Clear Light,  
Dream Yoga, Bardo Yoga & Phowa**

Fast forward almost 48 years. I'm on Facebook and I see the interesting post, Tummo & Six Yogas Training with Lama Glenn. I was quickly drawn to this. What a synchronicity! My mind went back to receiving this precious book on Milarepa many moons ago. Signposts are all around us.

You Tube



### Ep9: 6 Yogas of Naropa - Lama Glenn Mullin

Guru Viking • 12K views

Glenn H. Mullin is a Tibetologist, Buddhist writer, translator of classical Tibetan literature, and teacher of Tantric Buddhist...





Buddha has been following me around for a long time. My parents had a Buddha statue where as a kid I would get mesmerized by just staring at it. It took all my troubles and worries as a young child away. In my teens, I began a formal meditation practice which I still do today.

My practice is the foundation of my life. I once had a past life regression where my twin brother John, Mark Lowenhurst, and I were students of Buddha. I could see it in my mind's eye. Even today I can close my eyes and visions will appear.

Of course, I can't prove it<grin> yet the impressions are there. Milarepa is another guide.

When I first read the book on Milapera it was also mesmerizing. I lived in Ashland Oregon for some time and there was a beautiful temple that comes from the Kagyu lineage.

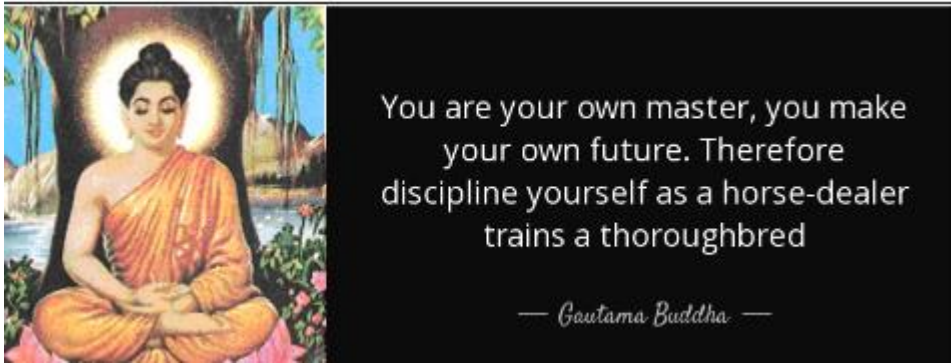
My wife and I went to the temple a few times but never heard about how to study with them. Anyway, this is going to be an incredible journey.

Both Buddha and Milapera have been friends with me for such a long time. Once again how can you explain that? Yet I most certainly know that we are never alone. This journey is both internal and external. What can I say we are all blessed?

## Commentary

The following is my commentary on the YouTube video [Six Yogas of Naropa with Lama Glenn Mullin](#). He did an incredible job.

You are your own master chemist



Did you know that Buddhists have been studying the art and science of happiness for thousands of years? They were probably one of the first to talk about that you are your master's chemist. Buddha once said that when you get angry you are drinking your poison.

In the last 30 years, western scientists are on board with this. They know that over 1500 stress hormones get released into the body. Recently I finished the book *You are your master chemist*.

From the YouTube video, I learned that my book was in alignment with the Buddhist. Buddha was probably the best psychologist ever known. Granted he did not call himself that. Yet they mapped out the states of mind that the western world is trying to catch up on.

Just think it was only in the 1980s did western science study the science of happiness. The east is thousands of years ahead of us when it comes to studying the mind.

Lama Glen mentioned there are probably thousands of chemicals that exist that western science does not know about. Only in a heightened state of awareness do these chemicals get produced by the brain. Remember your state of awareness determines your state of mind and body. If you are constantly stressed out one has no clue about the mind-body connection.



You are your own master chemist 1

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## Your body Is Your Drug Store

The art of Taoism has been around for thousands of years.  
I find it quite fascinating that they talk about the elixir of life.  
This elixir is not an herb or any external substance.

This elixir exists inside of us.

In India, they talk about the nectar from God that flows within.

Yet here we are taking drugs for our ailments.

Each drug has huge side effects.

Now I'm not saying don't take drugs.

I'm saying maybe there is a better way.

For example, in China, you pay your doctor when you are healthy.

You don't pay when you are sick.

Mind you in modern-day China this isn't always the case.

But the point is that you focus on balance and harmony.

In our culture everything is fragmented.

We don't focus on the harmony of the mind, body, and soul connection.

When I was young I heard about the concept of being in harmony with the universe.

To be quite frank I had no idea what they were talking about.

Here's an example of being out of balance.

In my junior year, my parents took our family to Yosemite.

It's probably one of the most incredible places on the planet.

Yet I couldn't see the forest from the trees.

I was miserable.

Why because I missed the ocean.

Now that is being out of balance.

Before we can begin to be in harmony with the universe let's try being in harmony with the planet earth.

Currently, man has divorced himself from our precious earth.

We pride ourselves on the technology that we have.

Yet we are emotionally immature with the earth.

Where am I going with this?

Imagine if man was in absolute harmony with the earth.

Can you imagine the wisdom that it has?

It might tell you that your body is your drug store.

Every thought whether positive or negative secretes over 1400 positive or negative chemicals.

Currently, most of America is totally out of balance.

Look at all the problems today.

I used to work for the USDA.

I saw my friends taking up vaping.

I couldn't believe how much smoke came out when they exhaled.

It was at least 5 times the smoke from regular smoking.

No wonder there is such an epidemic.  
Imagine drugs existing inside of you that are dormant.  
To receive them you must be in balance and harmony.  
In every moment we have the opportunity to be conscious and aware.  
Currently, we are playing the same tapes over and over again.  
I can guarantee that these elixirs of life will work better than any physical drugs.  
Your body has the intelligence to produce these for you.  
How many people listen to their bodies?  
How many people monitor their thoughts?  
How many people dive into silence?  
How many people monitor their actions?  
You see this is a moment-by-moment conscious event.  
When we are unconscious chaos exists.  
Look at the world around you.  
Does it seem to be in balance and harmony?  
The question is do you want to change?  
Are you content with the current conditions?  
This isn't just Richard on a soapbox.  
I'm asking real questions.  
What do you think?

You are your savior.

Nobody is going to save you except yourself.

All the scripture point the way but you must walk on this path.

This human body is hardwired to find God within.

We are on this incredible journey to discover our true nature.

We are out of balance and yet we can learn how to be in balance.

These are exciting times.

Millions of people are waking up.



## Playing With Your Chemistry Kit

We are all playing with our chemistry kits.

Unfortunately, we aren't aware of it.

Many people blow themselves up without realizing it.

In every moment thousands of chemicals are being released throughout your human body.

Mankind is spinning out of control.

We are drinking our poison.

We get angry at someone or a political point of view.

In the meantime, we drink our angry poison.

We then wonder why illness arrives on our doorsteps.

The wise man understands the repercussion of negative thoughts and emotions.

Moment by moment one plays this video game of life with awareness.

One tap into the infinite ocean of love and compassion.

This is our true home.

My advice is to learn how to change your chemistry.

Remember you are the master chemist.

Only you are playing with your chemistry kit.

Ponder this over.

This could make your life so much easier.

Nerve cells that fire together wire together

These are called neural networks.

The brain fires more electrical charges than all the cell phone calls in a day.

That is a lot of activity going on.

I would have loved to see the brain scan of a Buddha or Christ.

Just think how incredible that would be.

Years ago I hear the Dalai Lama would rehearse in his mind all the activities of his day.

He would see in his mind's eye area where he could be kinder and wiser in his actions.

At that time I couldn't relate to it.

Well, I sure do now.

He was consciously reprogramming his neural networks and his subconscious mind.

He didn't have to think about being kind.

He trained the subconscious mind day in and day out to be kind.

I once read where he said he had a major anger problem as a child.

Yet today it's hard to believe.

There is no kinder man on the planet.

This is a practical path.

What kind of neural networks are you creating in your life?

If you don't want to answer that question then you are like a leaf blowing in the wind.

Your subconscious mind is running your show.

Nobody gets a free ride.

Nobody changes until you change your energy

Nobody changes until you change your energy.

We still live in a Newtonian world.

We still are only conscious of the external world of matter.

Therefore we only see 1% of the light spectrum.

You could say as human beings we are extremely dense.

For over a century scientists have been studying the quantum field.

Mystics have been studying this for thousands of years.

They knew once you change your energy you change.

The mind is like a tuning fork.

It vibrates at whatever frequency it touches.

When the mind touches silence it becomes silence.

This is our true state of mind.

In the East, our present state is called the monkey mind.

If you don't know what it means do the following.

Sit down.

Close your eyes and focus on your breath.

Just do that simple thing.

You will see that the mind jumps from one branch to another.

You can't stop it.

I have a friend who gave up trying to meditate because he couldn't control his mind.

To conquer your mind is the most difficult thing to do in the universe.

Your body is your subconscious mind

The East has always known there is no demarcation point between the mind and body.

Western scientists know that the subconscious mind exists inside of the body.

Imagined that 95% of our actions come from our subconscious mind.

That means only around 5% are conscious.

Our bodies are trained to respond even faster than our conscious minds.

It is built in that way.

Yet we are unaware of this fact.

Consequently, our reactions stem from past events.

It is like a computer going to a specific track and playing it over and over again.

We respond to past events and we think it's a new one.

We do this day in and day out.

Over time we put deep grooves into the record of life.

We build attitudes towards others.

We mock people and flame others and think it's perfectly ok.

We are intolerant of others.

The list goes on and on.

If we want to change this world we must change ourselves.

Nobody can do it for you.

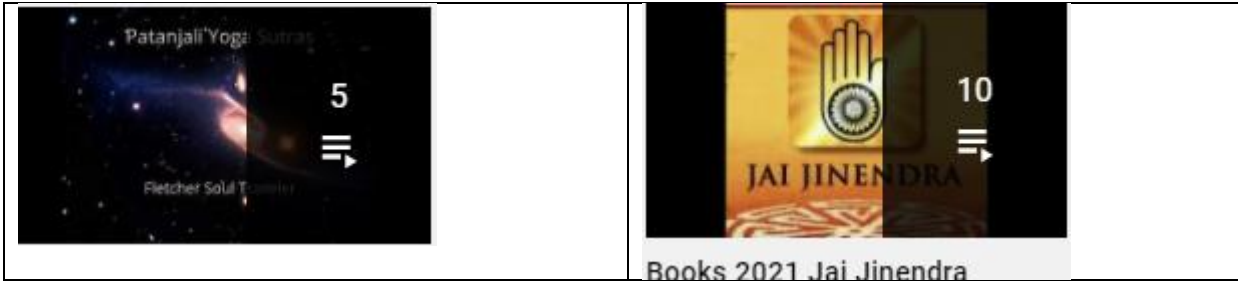
God will not do it for you.

That's why it's called free will.

Are you heading in the right direction?

I think we have three directions that we perform in every moment.

- One is to take a baby step forward towards your goal.
- Two is to be on a constant treadmill and go nowhere.
- Three is to progress backward.



The Jains, Buddhists, and the ancient Yogi's all talked about this. The Jains and the ancient Yogis have the same identical systems. I would imagine the Tibetan Buddhists would have something similar or identical to the ancient Yogis. Their system was started in India. Note how similar both are. One needs to embrace the tree of life to progress on this path.

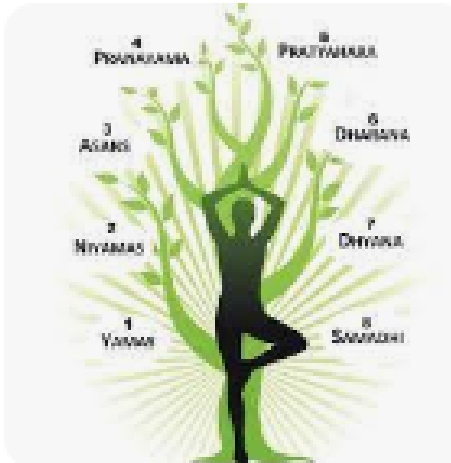
The eight Buddhist practices in the Noble Eightfold Path are:<sup>[25][note 2]</sup>

1. Right View: our actions have consequences, death is not the end, and our actions and beliefs have consequences after death. The Buddha followed and taught a successful path out of this world and [the other world](#) (heaven and underworld/hell).<sup>[26][27][28][29][note 3]</sup> Later on, right view came to explicitly include [karma](#) and [rebirth](#), and the importance of the [Four Noble Truths](#), when "insight" became central to Buddhist [soteriology](#).<sup>[30][31]</sup>
2. Right Resolve or Intention: the giving up of home and adopting the life of a religious mendicant in order to follow the path; this concept aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will (to loving kindness), away from cruelty (to compassion).<sup>[32]</sup> Such an environment aids contemplation of [impermanence](#), [suffering](#), and [non-Self](#).<sup>[32]</sup>
3. Right Speech: no lying, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.<sup>[25]</sup>
4. Right Conduct or Action: no killing or injuring, no taking what is not given, no sexual acts, no material desires.<sup>[25]</sup>
5. Right Livelihood: beg to feed, only possessing what is essential to sustain life;<sup>[25]</sup>
6. Right Effort: preventing the arising of [unwholesome states](#), and generating [wholesome states](#), the [bojjhagā](#) (seven factors of awakening). This includes *indriya-samvara*, "guarding the sense-doors", restraint of the sense faculties.<sup>[33][32]</sup>

7. Right Mindfulness ([sati](#); [Satipatthana](#); [Sampajañña](#)): "retention", being mindful of the *dhammas* ("teachings", "elements") that are beneficial to the Buddhist path.<sup>[34][note 4]</sup> In the [vipassana movement](#), *sati* is interpreted as "bare attention": never be absent minded, being conscious of what one is doing; this encourages the awareness of the impermanence of body, feeling and mind, as well as to experience the five aggregates ([skandhas](#)), the [five hindrances](#), the four True Realities and seven factors of awakening.<sup>[32]</sup>
8. Right [samadhi](#) ([Passaddhi](#); [Ekaggata](#); *sampasadana*): practicing four stages of [dhyāna](#) ("meditation"), which includes *samadhi* proper in the second stage, and reinforces the development of the [bojjhagā](#), culminating into [upekkha](#) (equanimity) and mindfulness.<sup>[36]</sup> In the Theravada tradition and the Vipassana movement, this is interpreted as [ekaggata](#), concentration or one-pointedness of the mind, and supplemented with [Vipassana](#)-meditation, which aims at insight.



## Eight limbs on the tree of life



This journey of self-discovery is infinite. It's like peeling an onion. There are infinite layers to this onion. A person can never clap their hands and say I've mastered it all.

Our whole sense of understanding of the world around us has to change. The journey is going from a reactive state to a pro-active state. Going from the hurricane state of the mind to absolute silence.

This takes time and patience. You see darkness is the flip side of the coin of light. You can walk into a room when it's dark flip on the

switch and the lights will turn on.

In the same manner, you can walk into a room where there is light and then turn off the lights, and darkness will occur. Darkness is simply the absence of light. In both examples, you decide whether darkness or light will manifest in the room.

The same goes for your life. Most of us are unconscious therefore we don't make proper decisions. We live on automatic pilot so we have our ups and downs in life. Nothing is stable.

We spend our lives not wanting to change even if it means for us to have miserable lives. We don't know that we can climb out of the hole that we have dug. This is the state of mind today.

We don't ask questions about life. Even during this shutdown when Mother Nature is sending us to our rooms we aren't asking questions like why. We are so busy and bored to get back to our everyday life.

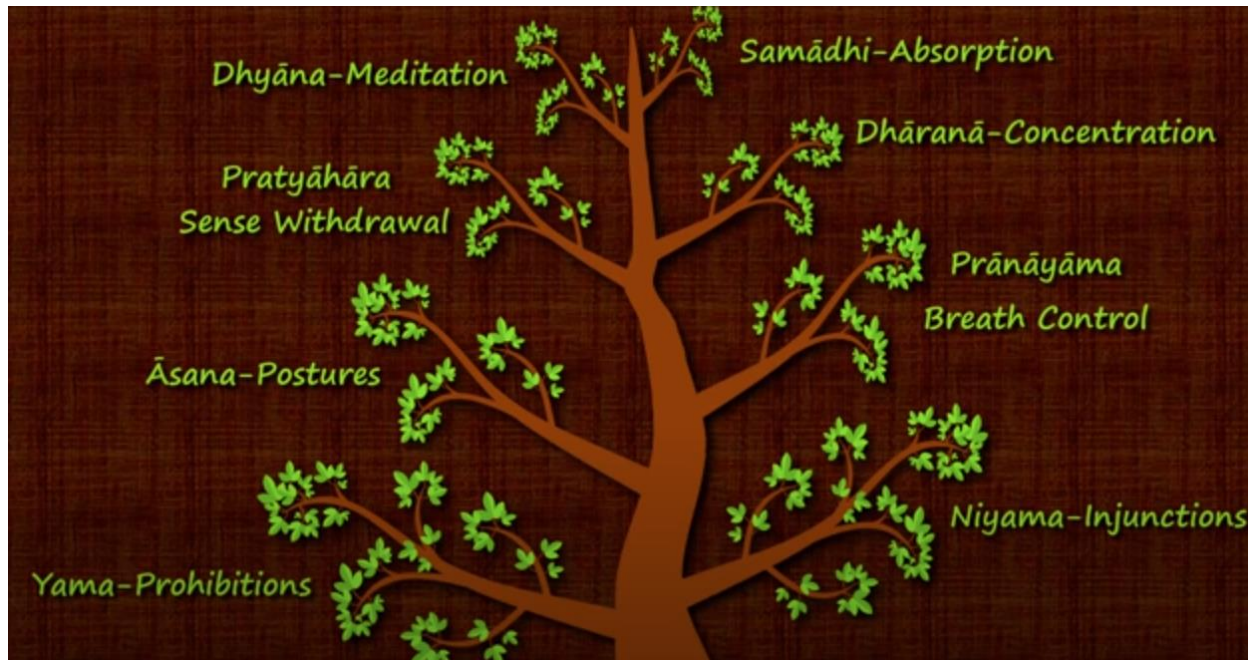
The eight limbs represented the tree of life and how we can be in harmony with it. Over time one discovers one is a scientist, physiologist, dreamer, mystic, lover, and practical. One learns to have the feet on the ground and your head in heaven.

Patanjali set out his definition of yoga in the Yoga Sutras as having eight limbs (अष्टाङ्ग aṣṭ āṅga, "eight limbs") as follows:

The eight limbs of yoga are abstinence, observances, yoga postures, breath control, withdrawal of the senses, concentration, meditation, and samadhi (absorption).

Imagine a doctor prescribing a program that will heal you in your body, mind, and soul. Note the doctor does not heal you. You heal yourself.

In the last fifty years, yoga has been mainstream in America. When I first started practicing yoga in 1971 you were considered a weirdo to practice yoga. Yoga posture is only one limb on the tree.



This is a living tree. You are a living tree. So many benefits occur just by practicing yoga postures. People's health and state of mind have been drastically improved just by doing these.

Note practicing yoga postures is only one limb on the tree of life. We will talk about the various limbs in separate chapters.

Behaviors to match the intention

If you have an intention to change don't you think your behaviors should match your intention?

You will never change if your behaviors don't change.

One can go to church every Sunday and give an offering.

Yet if during the week you don't practice what you preach.

Life is an infinite series of modifying our behaviors.

There will never be a moment where we clap our hands and say I've learned all there is.

If you ever say this boy do you ever have a grand lesson to learn?

I can almost guarantee life will throw you a curveball.

The greater the intention the greater one must modify his behaviors.

One can't live one's life on autopilot.

A proactive being is constantly modifying one's behaviors for the better.

You can't rest on your laurels.

Every moment we can always improve.

How does that make you feel?

A spiritual path is a practical path.

One learns that in every moment we can modify our behaviors for the better.

We will stumble and fall.

Yet we will pick ourselves up and continue walking.

We can smile through diversity.

We can not have a care in the world.

Your behaviors become your personality.  
Change your behaviors and you change your personality.

Have you ever seen an unhappy Buddhist Lama



Have you ever seen an unhappy Lama? Is that an oxymoron? I'm sure that it exists but that's not the norm. In my eyes, the Buddhists are probably the happiest people on earth.

Once again one who is moment by moment conscious of discovering the jewel within obtains that state of mind.

Whatever you pay attention to you become. It's called the law of life. If you pay attention solely to your problems you will have more problems come your way. If ones are focused on happiness, happiness will come your way.

It's so simple a concept yet we were never taught this in school. Our true nature is compassion, happiness, and love. We have simply put clouds inside of us. Take away the clouds and one will have a clearer vision.

Automatically the sun will shine inside of you. This is your true nature. The sun is always shining inside of you. This is your true state of being.

I thought I laugh a lot when I'm speaking. Yesterday I talked to my dear friend Mark and he told me I'm constantly laughing when I speak. Yet when I listened to Lama Glen it was off the charts.

To be honest it was incredible. He had the laughter of a child and the wisdom of a lama. I could see all his early training with the Dali Lama paid off. You are the company that you keep. No wonder Buddhists are such funny and lovely people.

Victim of your environment

I've said many times before the spiritual path is the most practical path.

What do I mean by this?

We are all victims of our environment.

We are like leaves blowing in the wind.

When the environment is good we are happy.

When the environment changes we become frustrated.

Externally everything changes.

Nothing remains the same.

Consequently, our happiness goes up and down.

We try to hold on to our happiness for dear life.

Consequently, we experience tremendous pain.

Life will never go the way you want it.

One may see the glass as half empty or half full.

A wise man learns that inner happiness exists inside of him.

Therefore the world may change yet one resides in the ocean of happiness inside.

This has been known for thousands of years.

Yet it falls upon deaf ears.

Isn't that ironic?

What we have been searching for exists inside of each one of us.



I find that sad at times.

You are the universe.

You just don't know it.

Modify our behaviors to reprogram the mind

Just think if you modify our behaviors you reprogram the mind.

What a difference that would make.

It's not easy yet it can be done.

Just start slow.

You will stumble and fall.

That's part of life.

Don't get hard on yourself.

Pretend it's a game because it is.

Your life will change significantly when you do this.

Your happiness is not dependent upon others.

You can't blame anyone for your problems.

There is a way out of this rabbit hole.

There is a light at the end of the tunnel.

No, it's not another freight train barreling your way.

One who smiles at life is truly content.

One has nothing to say or prove.

You don't have to defend your position or try to convince anyone.

The truth needs no convincing.

Have you ever thought if I changed just one bad behavior it would make my life easier?

Simplicity is the key.

Just look at a newborn baby drifting off to sleep.  
Nothing is more joyful than watching that sweet smile appear.  
This is your natural state.

## Mediation

I once had a grand teacher who said mediation is perfect concentration upon a perfect point.

How elegantly said.

Imagine the mind is like a tuning fork.

Whatever it touches it vibrates at that frequency.

Have you ever felt that material happiness is finite?

Imagine the car you always dreamed of.

A yellow Ferrari.

In the beginning, it brings so much joy.

You take all of your friends around the block for a spin.

Day and night you are satisfied.

One day you notice that a little dissatisfaction has entered your door.

Day by day your yellow Ferrari becomes a hassle.

How many times to the shop?

I need an oil change.

My brakes need changing.

The transmission just went out.

Everything material wears out.

Material happiness will soon lead to pain.

Does this mean we can't enjoy the comforts of life?

Do we have to live a life of a hermit?

How can one live in this world and live in absolute joy?

Mediation brings an individual to the center of the hurricane.

The winds of change are blowing yet perfect calm resides inside.

This is your true state.

Absolute joy, total bliss.

Your mind is vibrating with the word of life.

How would you like the Dalai Lama to be your GrandParent



I loved Lama Glen's story about spending time in India and going to the first Dali Lamas school. It was so intimate and endearing. Glen said the Dalai Lama treated each one like a Grandson.

That's an incredible state of being. So much attention was placed on them. I loved the story when Glen asked why the Dalai Lama never went to the United States.

He was told his visa was always denied. Lama Glen had a father-in-law check out this rumor and lo and beyond he never requested a visa. To make a long story short he was told how to apply and get approval.

He was told don't go through the Tibetan government channel. He was told that during the fifties the CIA was involved in Tibet. If the CIA got wind he was applying for a visa they would have stopped the process. That's how the Dalai Lama first came to the states.

If you have read this far



**Fletcher Soul Traveler**

13 subscribers

If you have read this far maybe you might be interested. You probably rolled your eyes.

I'm writing a series of books on the great mysteries of life. This book will help you to see a different side of the picture in the journey of life.

We live most of our lives externally. Signposts are all around yet we don't have the eyes to see them. You are your own Guru. You may have the greatest teacher in the world, yet if you don't practice you will never go anywhere.

There are many different ways to find the jewel within. This is one incredible way. It is always fine-tuning and adjusting itself for the current times yet the foundation is eternal.

This isn't your typical book. I don't write typical books. It may at times seem scattered yet each topic is meant for you to ponder. Pondering is a lost art form.

Thirty years ago I had a grand teacher who would tell you to ponder over what he just taught. To be honest it just went over my head. Fast forward 30 years and pondering is an intricate part of my life.



## Ponder It Over

To ponder it over means to think it over.

When I was young I didn't truly understand the concept of pondering it over.

I would say let's get to the facts.

We can brush it over.

Yet pondering makes the mind go within.

It helps connect us to our higher selves.

It enables us to connect where we can be open.

To ponder something over is to stir the pot.

When the soup settles the answer comes to the surface.

Pondering is a way to connect to something far greater than yourself.

Have we forgotten why we should ponder in our life?

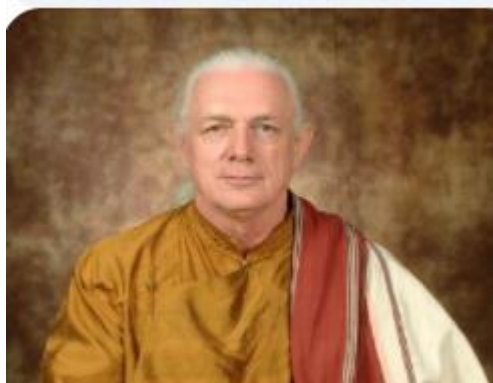
If so why?

Are we so distracted in our daily affairs?

We miss out.

We have forgotten our true nature.

Mm I get high with a little help from my friends



We had two incredible teachers for this course. Lama Glenn and Chongwol La. Both of them were highly entertaining. Lama Glen has quite a sense of humor.

He knows his subject backward and forwards. He has been studying this for around fifty years.

I highly recommend this to everyone. I have been meditating for fifty years. I was introduced to an ancient system. Mind you I've been meditating on the chakras for many years.

This was the first time I encountered a discipline system of tummo and chakras. Everything comes to us at perfect timing.



This was a zoom class on Saturday and Sunday morning. Lama Glenn taught the Saturday class and Chongwol La taught the Sunday practical class.

Chongwol La lives in South Korea and the class was a zoom session.

Lama Glenn lives in Canada and his class was streamed from there. This practice is very practical and can be used in every moment in one's life.

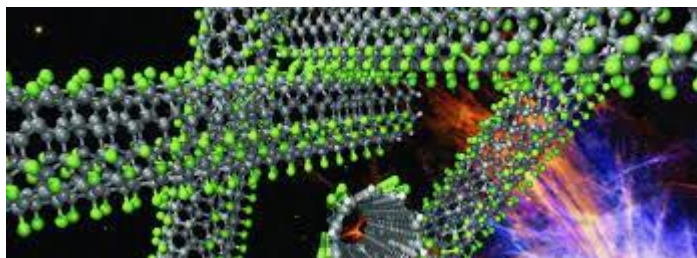
Even when one is sleeping one can be aware during the sleep state.



Gosia & Jonas were the event organizers and moderators. They live in Europe. They did a magnificent job.

I see great signs for them in the future. They are still quite young and have much knowledge. Both of them had a great sense of humor.

## You are your own master chemist



Did you know that Buddhists have been studying the art and science of happiness for thousands of years? They were probably one of the first to talk about that you are your own master chemist.

Buddha once said that when you get angry you are drinking your own poison. In the last 30 years, western scientists are on board with this. They know that over 1500 stress hormones get released into the body.

Recently I finished the book *You are your own master chemist*. From the YouTube video, I learned that my book was in alignment with the Buddhist. Buddha was probably the best psychologist ever known. Granted he did not call himself that.

Yet they mapped out the states of mind that the western world is trying to catch up on. Just think it was only in the 1980s did western science study the science of happiness.

The east is thousands of years ahead of us when it comes to studying the mind. Lama Glen mentioned there are probably thousands of chemicals that exist that western science does not know about.

Only in a heightened state of awareness do these chemicals get produced by the brain. Remember your state of awareness determines your state of mind and body. If you are constantly stressed out one has no clue about the mind-body connection.

## Just wing it

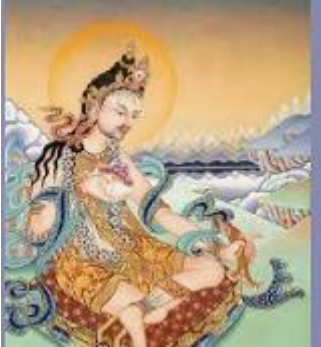


Sometimes in life, you just have to wing it. Lama Glen told a great story about how he had to translate a book from Tibetan to English. This was in the early seventies.

He had only learned Tibetan only a few years earlier. Yet the Lama that gave him the assignment said just wing it. In the future, someone will take your work and expound on it. He said this has been the way.

Nobody is perfect. Yet if you put your heart and soul into it this will be reflected in your translation. The tone is the most important message, not the words. The Dalai Lama doesn't speak perfect English yet his smile lights up the world.

## 6 Yogas Of Naropa



Accordingly, Milarepa Tummo is the basis for the 6 yogas. The 6 yoga are Tummo, Illusory Body, Clear Light, Dream Yoga, Bardo Yoga & Phowa. Let's investigate these further.

Mind you this is a high level. The Buddhists have been studying this for thousands of years. There are many different schools and trains of thought for this practice.

Lama Glen taught mostly from the Niguma system which is feminine. I liked it because it was simple to the core. Many of the preliminary steps were taken out like the one below.

The essence of the Niguma system was the incredibly simple practice. Mind you it can get quite sophisticated in theory yet the practice is quite simple. One can feel the results in one daily practice. I feel blessed.

The Niguma system contains the bare essentials for one to be enlightened. It is probably the simplest practice in the 6 Yoga of Naropa system. They have many schools and trains of thought yet the goal is always the same.

The following came from Wikipedia.



<sup>2</sup>Niguma is considered one of the most important and influential yoginis and Vajrayana teachers of the 10th or 11th century in India.

She was a dakini, and one of the two female founders of the Shangpa Kagyu school of Vajrayana Buddhism, along with dakini Sukhasiddhi. Her birth name was Shrijnana (or Palgyi Yéshé in Tibetan). Like many of the mahasiddhas and Tantric practitioners of the time,

Niguma was known by several names both during her lifetime and afterward. She was called Yogini Vimalashri, or Vajradhara Niguma, or Jñana (wisdom) Dakini Adorned with Bone (ornaments), or The Sister referring to her purported relationship to the great Buddhist teacher and adept Naropa.

She was also sometimes called Nigupta, which is explained by the historical Buddhist scholar Taranatha as follows: "The name Nigu accords with the Indian language, which is Nigupta, and is said to mean 'truly secret' or 'truly hidden.' It is the code-language of the dakinis of timeless awareness." [4]

There is often confusion between the biographical details of Niguma's life and spiritual accomplishments and that of the renowned Vajrayana teacher and mahasiddha Naropa. [5][6]

While the biographical information for Niguma is scarce, what is available often offers details that are identical to the biography of Naropa. [7] While not much can be confirmed about the historical details of Niguma's life, what does remain is the corpus of her teachings and her impact on the founding of the Shangpa Kagyu Buddhist spiritual lineage, known as one of the "Eight Great Chariots of the Practice Lineages" (Wylie, sgrub brgyud shing rta chen po brgyad), meaning one of the eight great Buddhist spiritual traditions that eventually were transmitted from India to Tibet. [8] The importance

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<sup>2</sup> [Niguma - Wikipedia](#)

of the dakini Niguma as a spiritual practitioner, teacher, and lineage founder continues to the present day.



## Tummo and Tantra



Over forty years ago I heard about this ancient practice.

There would be stories with pictures of Buddhists sitting in the snow with wet sheets around them and they would completely dry them off.

The first thing that came to my mind was why not just use a dryer. It would take no more than 30 minutes to dry.

There are an infinite amount of powers that one can acquire along the way. I thought about how it would be if they used the power of compassion to do this.

Years later after listening to Lama Glen I understood that the foundation of Tummo is compassion. To evolve as human being compassion is the essence.

Lama Glen explained in this two-hour zoom seminar many things that helped me refine my understanding of Tibetan Buddhism. My vision and understanding were greatly magnified.

I look back at how my life has been in synch with the Buddha. Our house is like a Buddhist temple. We have Buddha's statues, Quan Yin statues scattered throughout the house.

My spiritual practice follows the ancient guideline that Buddha taught about. Lama Glen helped me to understand the experiences I have had for the past fifty years and translate them into Buddhist

understanding. Mind you this is only by listening to a two-hour seminar. Lama Glen is going to present a 16-week course on this subject. I already got my money's worth just by his YouTube seminar.

Accordingly, Milarepa Tummo is the basis for the 6 yogas. The 6 yoga are Tummo, Illusory Body, Clear Light, Dream Yoga, Bardo Yoga & Phowa.

The Buddhists have a book called Crystal Clear. I read this book around 2001. Crystal clear is a state of utter formlessness. Is it how to bring infinite radiance, stillness, and formlessness into everyday life?

My understanding of crystal clear is probably the merging of Buddhist thought and the current understanding of the quantum field. Both are talking about the same thing. Read some of my books and you will see this theme presented in many ways.

Lama Glen said that Humans experience the essence of tantra in three ways naturally.

- Every night when we go to sleep. One who is aware can capture a snapshot of the clear primordial mind.
- Making love is another way. The organism can lead to clear light radiance if one is aware.
- Meditation is another way.

All three can be awakened within oneself. When one is sitting on the meditation cushion. When one goes to sleep called clear light of sleep yoga. The last is the clear light of death when one dies. These states are the following awake, dreaming, and death.

Tummo is the basis for the meditation practice. It brings infinite radiance, stillness, and formlessness into everyday life. This ultimate state is elusive nonphysicality, a clear mind, clear sight. Glen says there is infinite me yet all form disappears.

Accordingly to Lama Glen, one learns how to lean towards form in everyday life and at the same time lean toward the elusive non physicality, clear mind, clear sight. The Cabbalistic calls these states feet on the ground and the head in heaven. One can sit and meditate and only have the 5 inner senses

activate where one enters the clear mind clear light state. Coming back to the external senses one activates the external senses. The goal is to harmonize the two.

The philosophy of Tantra says we exist simultaneously in three dimensions. Course, subtle and very subtle. Ordinary life is course. It consists of our minds and bodies. Everyday life is a part of this.

External stimuli create internal experiences in the brain. At the coarse level, everything is experienced in duality. When one tries to meditate for the first time one brings to the table a course mind.

A mind that has been conditioned externally. Our body and state of mind create various chemicals to reflect our state of being. The Buddhists have known this for thousands of years. Only recently has western scientist embraced this concept and proven it over again and again. Dr. Joe Dispenza is at the forefront of this.

The Dali Lama has each year a conference with scientists from all around the world. This has been going on since the eighties. They have been studying the mind-body connection in the lab ever since then.

These are called the Buddhist Psycho-Neurology immune systems. Behind this loud noise lays the subtle body. Our minds and bodies are like tuning forks. We only vibrate at the frequency of the current state of mind and body.

Here's an example of being out of balance. In my junior year, my parents took our family to Yosemite. It's probably one of the most incredible places on the planet. Yet I couldn't see the forest from the trees. I was miserable. Why because I missed the ocean. Now that is being out of balance.

One can be in a heavenly place and the subtle mind can be out of wack and cause suffering due to your state of mind. Your mental state creates the emotional state of your being.

These disturbances are felt in the heart and thyroid. This is called subtle chemistry. The conscious mind and the subconscious mind are the two which control chemistry. Remember the subconscious mind controls 95% of our actions. Only 5% are conscious. I find it interesting that Carl Yung was

familiar with Buddhist philosophy. I'm sure that much of his understanding came from them. Lama Glen also believes in this.

When one can stop the heart consciously and stop the physical functions one enters the state of the timeless zone. The Buddhists are trained in breathing retention.

Tummo is the process of holding your breath and sending it to the heart. Then pure alchemy occurs and the higher chemicals are secreted into the body.

According to Lama Glen by bringing all the energies to the heart we become like a one-cell being. Arising from that brings the most subtle mind to be activated.

Most of humanity lives in dense bodies. Need I say more? Look at the world today.

Furthermore, Lama Glen said don't believe anything externally that is in the shape of outside appearance. It's all illusionary. The biggest obstacle is overcoming the attachment to the ordinary appearance of things.

This is called Maya the great illusion. Talk to a quantum scientist and they will tell you about the quantum field. This has been proven over a hundred years ago yet we still live in the Newtonian model.

At the next level, we try to manipulate these drops of chemicals to our advantage. In the beginning, we work with the 4 principal chakras. The navel chakra, heart chakra, throat chakra, and the center of the brain chakra.

These chakras help speed up the evolutionary process. The tantra states that one day of meditating in this state is equivalent to 100 years of normal evolution. Paramhansa Yoganand said the same thing with Kriya yoga. Anyway, there are scientific practices that can speed up this practice.

The basis of the tantra practice is to go from the gross mind to the subtle mind and ultimately to the very subtle mind.

Tummo, elusory body and clear light is the process to take you from the gross, subtle, and very subtle bodies. One achieves enlightenment through these three practices of yoga.

Tummo Yoga always starts with physical exercises. There are six main exercises.

The first one is similar to pranayama. They do this because most humans are shallow breathers. The purpose is to harmonize the male and female energies. This is the same concept of harmonizing the Ida and the Pingala nerves.

These breathing exercises are done three times. When you do this both nostrils should be balanced. If not repeat the three rounds. Note for further explanation I'm taking the class. Then breathe deeply through both nostrils three times. One should always do this before doing tummo.

During tummo, one does vase breathing through the nose. Accordingly to Lama Glen's instructions.

- Breathe in through the nose. Swallow if you want. This will put the abdomen in the correct position. Hold for forty-five seconds. Relax and slowly exhale the breath through the nostrils. Do this for around 10 minutes.
- Then do the same but rotate your abdomen clockwise and counterclockwise three times each. This is vitalizing your eternal organs. You are rotating the entire solar plexus region. Do this without moving your backbone or shoulders. Remember to press down and pull up. This messages the gall bladder, pancreas, kidneys, and other vital organs. It is very good for digestion.
- Do the same but push the stomach out and in. This is arousing the fire energies. It also helps with the internal organs.

Note don't read this book and try to do the exercises. You must learn from a qualified teacher. I'm just a mere beginner like you.

Tummo means fierce women. The digestive system is a system of fire elements. Did you know that there is a junction box with 72,000 Nadis or energy channels that are wired there?

It's not physical yet it's real. Someday in the future scientist will develop instruments that show this. The acupuncture of today knows about this along with the Taoists, Yoga, Lamas, and Jains.

In tantra, sexual energy is the purest and most primitive energy. Our brain energies are the most impure because it is a condition of our external stimuli, state of mind, and body. Accordingly to Lama Glen by arousing this sexual energy our neural system is heightened by this pure energy.

There are 108 exercises but only 6 are needed.

Lama Glen's favorite exercise is. Look at 1:48:51 in the YouTube video. This is somewhat complicated. It just needs daily practice.

Garchen Rinpoché said the following.

The essence of Tummo meditation is to focus on the burning heat. One doesn't ordinarily meditate on this. Our body comes from our mother and father.

When we were growing up in our mother's womb, her energy and life force entered us through our belly button, which makes it a very special place. It is said that through the white essence that we received from our fathers, we gave birth to the affective emotion of dislike, which generated our bones.

Through the red essence that we received from our mothers, we gave birth to desire and this generated our blood and flesh. In Tummo practice, we meditate on Vajravarahi in the form of a blazing line. Our mother's blessing truly resides in our precious human body.

You can see the sign of this blessing in the form of your navel. When we hold our breath there, using the vase breathing method, the breath unites with our mind at that place in our body. The heat is ignited. This is the essence of Tummo meditation.

Heat is generated in the body. Heat is necessary to live. It is part of our life force. When heat decreases, our life decreases. Longevity is heat, it is fire. Our life force is heated. When our consciousness separates from the heat of our body, we die.

Death in the body occurs when we lose this heat off our life force. So one of the benefits of mixing consciousness and heat in the body is longevity. Also, when you have heat, there is bliss. When you

have bliss, there is clarity. When you have clarity, there is non-conceptual realization. Garchen Rinpoché.



Everyone knows that fire dragons breathe fire. Of course, we all do. When they get really angry they can incinerate anyone around them. Just ask the poor citizens in England who felt their wrath.

Even in the beginnings of Shamballa, the young and innocent dragons had anger problems. They would all at times blow up and get angry. Even after years of meditation, this serious problem occurred.

Yet they stumbled upon chance or was it a chance a different more subtle fire within them? They happened to stumble upon tummo the fire of life. Slowly I mean slowly this ancient wisdom was absorbed by them.

They discover the chakra systems and the channels within. They discover nadis which are like thousands of rivers running in the body.

Mind you in the course body these can't be seen therefore most people laugh and snicker when they hear such a thing. This process took around 5,000 years even before the first young Tibetans arrived.

It took around 1000 years for the Tibetans and the Indians to implement both their teaching and the dragon teachings. Both of the systems were almost identical. They understood there was a course body and subtle body.

They also understood there is a very subtle body that is infinite, beyond time and space. They would call this the Buddha body. Furthermore, they discovered the Buddha mind.

Austrian physicist Erwin Schrödinger is known for this phrase. The total number of minds in the universe is one. Consciousness is a singularity phasing within all beings. "There is one universal mind or Buddha mind.



These stages take place every night and bring you back to the source. Mystics and Yogis have been practicing this for thousands of years.

Slowly over time, this tummo system was developed. The Tibetan Buddhists have a comprehensive system of using Tummo. They may be different and have their nuances yet the result is the same.

This lineage has been carried on to today. Tummo is the foundation of their practice. Most people never discover the fire within and lead an ordinary life.

The wise man kindles the fire within and makes a bonfire. The fire then destroys all negative obstacles over time. This is just the tip of the iceberg. This system can be quite complicated, yet Glen Mulan keeps it quite simple to use and understand.

## 6 Afflictions



The following are the 6 afflictions that keep us away from discovering our true nature that you are the universe. You just don't know it.

- Attachment

Because we live our life focused externally we are attached to people, places, and things. We are attached to our ideas and concepts. We become extremely rigid in our thinking. If one daily recognizes the impermanence of all things one could slowly remove attachments in one life.

The Tummo practice takes attachments and puts them into the fire within. Image having a log of attachment and placing it on a bonfire. The attachment would get burned up. Every day the practitioner places attachments on the inner fire and blissfully sees the attachments get burned into ashes.

- Anger

Buddha said when one gets angry he is drinking his poison. Western scientists know today that over 15000 different harmful chemicals get released into the human body. Cancer is angry cells.

I'm not saying that all cancer comes from anger yet the anger we hold on to is stored in the body. Remember there is no difference between the mind and body. Ask any quantum scientist and he will tell you this.

The Buddhists have known this for thousands of years. The tummo practices place anger on the bonfire and convert it to love and compassion for all. Every day the mind, body, and soul are being rewired to ultimate love and compassion.

- Ignorance

What could be the ultimate ignorance in one's life? Maybe not knowing you are the universe. There is only one mind.

Your human body is wired for this. The software, hardware, and operating system have been there since birth. The 6 Yoga's of Naropa helps one to remember their true existence in everyday life.

- Pride Conceit

Our planet would be in a better place if these weren't around. I'm right and you're wrong. Therefore I hate you. Look at the world around you, especially in current-day politics.

One who is full of pride and conceit will never realize the inner jewel within. At least for this lifetime. But remember everything eventually goes back to the source.

- Doubt

I can almost see people's eyes rolling at times when I write. It sounds too good to be true. Take a look at all my writings. I have almost covered all the world's major religions in some sort of manner.

There is a thread of love tying us all together. One who dives deep within will understand this riddle.

- Wrong view False view Opinionated

One who only focuses on the external will always have the wrong view of reality. One will become opinionated and scornful if someone has a different point of inner view.

What is a mango in less than a word? One who discovers the jewel within will understand what I'm talking about.

Are You Curious or Dull About Life

Are you curious about life?

Or.

Are you dull about life?

Only you can answer those two questions.

Do you wake up in the morning with a smile?

Or.

Do you dread every morning waking up?

Are you a constant complainer?

Or.

Do you count your blessings every day?

Are you in constant anger with life?

Or.

Do you see kindness in all?

Do you judge someone different than you?

Or.

Do you love to see the diversity of mankind?

Your thinking is the clothes you wear for your personality.

One who knows this will wear clean clothes every day.

Maybe it's time to do the laundry.

Just saying.

Nerve cells that fire together wire together

These are called neural networks.

The brain fires more electrical charges than all the cell phone calls in a day.

That is a lot of activity going on.

I would have loved to see the brain scan of a Buddha or Christ.

Just think how incredible that would be.

Years ago I hear the Dalai Lama would rehearse in his mind all the activities of his day.

He would see in his mind's eye area where he could be kinder and wiser in his actions.

At that time I couldn't relate to it.

Well, I sure do now.

He was consciously reprogramming his neural networks and his subconscious mind.

He didn't have to think about being kind.

He trained the subconscious mind day in and day out to be kind.

I once read where he said he had a major anger problem as a child.

Yet today it's hard to believe.

There is no kinder man on the planet.

This is a practical path.

What kind of neural networks are you creating in your life?

If you don't want to answer that question then you are like a leaf blowing in the wind.

Your subconscious mind is running your show.

Nobody gets a free ride.

## Illusory Body



The definition of the Illusory Body is as follows. A body made of subtle energy-wind that one attains through advanced methods on the complete stage of the tantra.

Listen to Lama Glen's interview.

Illusory Body Yogas of Waking, Sleep, & Death - Glenn Mullin



You are the universe. You just don't know it. I find it incredible that we have the hardware, software, and operating put into place yet we have no idea it even exists.

The illusory body is beyond time and space. Scientists might call it the quantum field. You were never born nor will you ever die. Yes, your body will die someday.

The illusory Body is one of the "six yogas" of the completion or perfection stage of the tantra practice.

It is a profound yoga of training in both the pure and the impure "Illusory Body." "Pure Illusory Body" is the training to transform our bodies into the Buddha body, and "Impure Illusory Body" is the practice of working with our ordinary physical body, our

subtle body, our dream body, and our after-death between/bardo thought-body. Following the great Yogi and doctor Yuthok Yontan Gonpo (1126–1202),

Dr. Nida considers this practice to be a direct and powerful Vajrayana psychotherapy, designed to authentically free us from all impure and superficial concepts we have about ourselves, teaching us

ultimately how to use our wisdom mind to transform our body into that of an enlightened deity form of a Buddha.

In other words, this is our true nature. This is our true state of mind. Unfortunately, we are only focused externally. In the 6 Yoga this system is slowly incorporated into one's life. Through one's practice, a person is constructing the mechanics to build this body within.

This is a misnomer, however. Your true nature is the Buddha body and Buddha mind. Yet this practice allows the transformation to occur inside of you. This is alchemy at its finest.

The practice of the Clear Light and the Illusory Body brings one to a state of enlightenment. This is your true nature.

The 6 Yogas of Naropa streamline the process of enlightenment. It bypasses many steps along the way. It strips out many different steps that some Buddhists have created along the way.

It provides tools that one can use daily in one's life. It is a practical path, not a theoretical path.

In this class, I have a greater understanding of this process. I have been meditating on my chakras for years. Yet this class brought me to a greater understanding and helped me in my process.

I learned about hidden elixirs that can be accessed along the way. I knew these existed yet this path provides means to tap into the subtle chemicals of life. These subtle chemicals are both physical and nonphysical. Scientists know this body is a chemistry set.

The world is in chaos and our health care systems reflect that. One who learns to be in balance and harmony understands what I'm talking about. Many of the world's diseases could be eliminated if we got rid of the stress levels in our lives.

Billions of people can't turn off the facet of adrenalin when trying to sleep at night. They toss and turn throughout the night. Most diseases are caused by stress.

Maybe next time when a person laughs at the chakra system one should ponder. All matter is nothing but the quantum field. Maybe just maybe the human body is made up of this field. Scientists know that the universe is quantum energy.

## Your body Is Your Drug Store

The art of Taoism has been around for thousands of years.  
I find it quite fascinating that they talk about the elixir of life.  
This elixir is not an herb or any external substance.

This elixir exists inside of us.

In India, they talk about the nectar from God that flows within.

Yet here we are taking drugs for our ailments.

Each drug has huge side effects.

Now I'm not saying don't take drugs.

I'm saying maybe there is a better way.

For example, in China, you pay your doctor when you are healthy.

You don't pay when you are sick.

Mind you in modern-day China this isn't always the case.

But the point is that you focus on balance and harmony.

In our culture everything is fragmented.

We don't focus on the harmony of the mind, body, and soul connection.

When I was young I heard about the concept of being in harmony with the universe.

To be quite frank I had no idea what they were talking about.

Here's an example of being out of balance.

In my junior year, my parents took our family to Yosemite.



It's probably one of the most incredible places on the planet.

Yet I couldn't see the forest from the trees.

I was miserable.

Why because I missed the ocean.

Now that is out of balance.

Before we can begin to be in harmony with the universe let's try being in harmony with the planet earth.

Currently, man has divorced himself from our precious earth.

We pride ourselves on the technology that we have.

Yet we are emotionally immature with the earth.

Where am I going with this?

Imagine if man was in absolute harmony with the earth.

Can you imagine the wisdom that it has?

It might tell you that your body is your drug store.

Every thought whether positive or negative secretes over 1400 positive or negative chemicals.

Currently, most of America is totally out of balance.

Look at all the problems today.

I used to work for the USDA.

I saw my friends taking up vaping.

I couldn't believe how much smoke came out when they exhaled.

It was at least 5 times the smoke from regular smoking.

No wonder there is such an epidemic.

Imagine drugs existing inside of you that are dormant.

To receive them, you must be in balance and harmony.

In every moment we have the opportunity to be conscious and aware.

Currently, we are playing the same tapes over and over again.

I can guarantee that these elixirs of life will work better than any physical drugs.

Your body has the intelligence to produce these for you.

How many people listen to their bodies?

How many people monitor their thoughts?

How many people dive into silence?

How many people monitor their actions?

You see this is a moment-by-moment conscious event.

When we are unconscious chaos exists.

Look at the world around you.

Does it seem to be in balance and harmony?

The question is do you want to change?

Are you content with the current conditions?

This isn't just Richard on a soapbox.

I'm asking real questions.

What do you think?

You are your savior.

Nobody is going to save you except yourself.

All the scripture point the way but you must walk on this path.

This human body is hardwired to find God within.

We are on this incredible journey to discover our true nature.

We are out of balance and yet we can learn how to be in balance.

These are exciting times.

Millions of people are waking up.

## Clear Light



I always knew there was a light inside of me. Yet before I started to meditate I would get fleeting glimpses once in a while. Our true nature is clear light yet because our focus is externally we are oblivious of it.

For many, it seems like hocus pocus. Good old Albert talked much about the quantum field. Everything comes from that source. We see only one percent of the light spectrum.

As I've said many times before we have the hardware, software, and operating system set in place. Just think you want to start a bonfire. You need fuel to start the fire and more fuel to ultimately make the bonfire.

The Buddhists and dragons discovered a system within which one could add precious fuel to the bonfire. Certain techniques are used to dissolve the blocks that we have within. Supreme alchemy is used to rewire both the physical and subtle bodies.

Clear light is our essence. Over time one sees this clear light and one's attention is absorbed into this clear light in waking consciousness. Mind you that person still has afflictions but that person is consciously working to dissolve them.

The goal is to become one with this clear light while being alive. One becomes united with the universe. One becomes in harmony and balance with life.

We live such stressful lives that this seems like a fairy tale. Billions of people can't turn off the facet of the adrenaline. They toss and turn all night.

A mind that is in a high beta state will never see this clear light. Yet every night during sleep we return to this clear light. Upon dying, one sees this clear light and returns to the source.

There are many different systems to connect and ultimately become one with this light. The Six Yoga's of Naropa is one of them. It involves building a new circuit both physical and non-physical. We

have to learn how to rewire within. Our current-day state of mind will never lead us home. Our afflictions never serve us yet we are so conditioned by them.

So what is this clear light? Imagine seeing a light that contains all. Imagine this light contains supreme bliss, love, and compassion towards all. Imagine this light contains all wisdom.

Before this universe was created this clear light existed. This is your true state of being. This universe was created. This universe will be destroyed. Yet behind that, the clear light will always be. You are a part of this. Yet currently we only think about our petty lives. We are a part of the problem of why chaos exists on this planet.

The 6 Yoga of Naropa streamlines the process. It provides the main essentials for one to become enlightened. Granted it takes effort. There have been many people who have become enlightened using this system.

Even if one doesn't do it during this lifetime one life is changed forever. There is a path that goes on forever. There is never going to be a time when you will clap your hands and say I know everything there is. We are continuously growing and learning.

We are going from darkness to light. This is the video game of life. What level are you on? There are infinite levels to play on. You can solve this riddle. The answer exists inside of you.



3

The following is part of an article by Yogananda called Life Is A Dream:

Life is a cosmic movie (projected within the screen of consciousness).

I look at the beam of God's light, which is projecting these scenes on the screen of life (consciousness). I see the pictures of the whole universe coming from this beam.

Another time I was sitting in a movie theatre watching a movie on a screen. And then I looked into the projection booth. I saw that the projectionist was not interested in the movie, because he has seen it over and over again. Instead, he was reading a book.

The projector was doing its job: there was the sound, and the beam of light was casting realistic images on the screen. And there was the audience caught up in the drama.

From age to age, from civilization to civilization, the same old movies are shown over and over again, only with different characters playing the parts.

When I took my gaze from the light of the projector and looked at the audience in the movie theatre, I saw that they were going through all the emotions of the actors in the movie.

They were suffering with the hero, and reacting to the evil of the villain. To the audience, it was a tragic experience. To the operator in the projection booth, it was only a movie! And so it is with God.

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<sup>3</sup> [Life Is A Dream: Yogananda - Self Awareness \(google.com\)](#)

He has created (imagined) movies of light and shadows, the hero and the villain, good and evil, and we are the audience and the actors.

It is only because we identify with the play too much (as being real) that we are in trouble. Without shadows as well as light (contrasts) there could be no picture. Evil is the shadow that converts the one beam of God's light into pictures or forms.

Therefore, evil (contrasting with good) is the shadow of God that makes this play possible. The dark shadows of evil are mixed with the pure white beam of the virtues of God. He wants you not to take these pictures so seriously.

- Daydreaming
- Dreaming at night
- Life is a cosmic dream
- Living a dream or a nightmare.
- Illusions. What you see might be not real.
- The cosmic dream
- Lucid dreaming
- Dreaming to accomplish goals
- Piercing the dreams to see the dream fade away and see only the crystal light.
- Brain chemistry dreams
- Advanced cosmic dreams

For the past two years, I've been consciously paying attention to the whole sleep cycle. I'm in a meditative state watching myself. Somehow going from that conscious state I haven't watched that transition yet.

Many times when I'm in a dream state I see the dream dissolving in the crystal clear light state. This has happened quite frequently and I'm aware that behind our dreams lies the essence of all that is.

Recently when I'm in a meditative state engulfed in light the whole scene collapses and time and space are suspended. It is quite surreal. I see that time and space as a construct yet there is something even beyond that.

My motto lately is the more you pay attention to something the more attention it pays to you. When I sleep I try to meditate at the same time. Slowly I mean slowly one can learn how to be in a sleep state and be conscious and aware of the inner jewel.

One's body can be in a sleep state while at the same time one can be in a state of bathing in light and bliss.

I'm looking forward to learning more about the dream work the Tibetans do.

Here's the essence I got from Lama Glen's YouTube video.

Going to sleep in Buddhism is like dying every day. One goes back to the source and returns to everyday life. Usually, this is unconscious.

Death is returning to the source and only the body dies. I call this going into a different room in the mansion of life.

Glen told a story about listening to classical music in his classroom. He had an out-of-body experience going to heaven. Angels were all around. He heard the laughter of angels.

At some point, a kid was poking Glen in the stomach and woke him up. All the kids were laughing in the class. To the kids, he just fell asleep smiling. Glen was swept to the heavenly realm. Ramakrishna said the external beauty would help trigger him into ecstatic levels of consciousness.

Glen said I wasn't with the angels I was making a fool of myself in front of my fellow students. Yet he did get transported into the heavenly realms. Sometimes our external stimuli will help trigger a divine experience.

The Buddhists say that parents don't choose us, we choose our parents.





<sup>4</sup>The Tibetan word bardo (བར་དོ་ Wylie: bar do) means literally "intermediate state"—also translated as "transitional state" or "in-between state" or "liminal state".

In Sanskrit, the concept has the name antarabhāva. It is a concept that arose soon after the Buddha's passing, with several earlier Buddhist groups accepting the existence of such an intermediate state, while other schools rejected it

#### Bardo Introductory talk by Robert Thurman and Dr. Nida



Used loosely, the term "bardo" refers to the state of existence intermediate between two lives on earth.

According to Tibetan tradition, after death and before one's next birth, when one's consciousness is not connected with a physical body, one experiences a variety of phenomena.

These usually follow a particular sequence of degeneration from, just after death, the clearest experiences of reality of which one is spiritually capable, and then proceeding to terrifying hallucinations that arise from the impulses of one's previous unskillful actions.

For the prepared and appropriately trained individuals, the bardo offers a state of great opportunity for liberation, since transcendental insight may arise with the direct experience of reality, while for

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<sup>4</sup> [Slide 1 \(squarespace.com\)](https://www.squarespace.com)

others it can become a place of danger as the karmically created hallucinations can impel one into a less than desirable rebirth.

Franseca Fremantle states that there are six traditional bardo states known as the Six Bardos: the Bardo of This Life; the Bardo of Meditation; the Bardo of Dream; the Bardo of Dying; the Bardo of Dharmata; and the Bardo of Existence.

The first bardo begins when we take birth and endures as long as we live.

The second is the bardo of dreams.

The third is the bardo of concentration or meditation.

The fourth occurs at the moment of death.

The fifth is known as the bardo of the luminosity of true nature.

The sixth is called the bardo of transmigration or karmic becoming

Kyenay bardo (skye gnas bar do): is the first bardo of birth and life. This bardo commences from conception until the last breath, when the mindstream withdraws from the body.

- Milam bardo (rmi lam bar do): is the second bardo of the dream state. The Milam Bardo is a subset of the first Bardo. Dream Yoga develops practices to integrate the dream state into Buddhist sadhana.
- Samten bardo (bsam gtan bar do) is the third bardo of meditation. This bardo is generally only experienced by meditators, though individuals may have spontaneous experience of it. Samten Bardo is a subset of the Shinay Bardo.
- Chikhai bardo ('chi kha'i bar do): is the fourth bardo of the moment of death. According to tradition, this bardo is held to commence when the outer and inner signs presage that the onset of

death is nigh, and continues through the dissolution or transmutation of the Mahabhuta until the external and internal breath has completed

Chönyi bardo (chos nyid bar do): is the fifth bardo of the luminosity of the true nature which commences after the final 'inner breath' (Sanskrit: prana, vayu; Tibetan: rlung). It is within this Bardo that visions and auditory phenomena occur. In the Dzogchen teachings, these are known as the spontaneously manifesting Thödgäl (Tibetan: thod-rgyal) visions.

Concomitant to these visions, there is a welling of profound peace and pristine awareness. Sentient beings who have not practiced during their lived experience and/or who do not recognize the clear light (Tibetan: od gsal) at the moment of death are usually deluded throughout the fifth bardo of luminosity.

- Sidpa bardo (srid pa bar do): is the sixth bardo of becoming or transmigration. This bardo endures until the inner breath commences in the new transmigrating form determined by the "karmic seeds" within the storehouse consciousness

## The 8 Stages of Dissolution

This is a rabbit hole we are on every day in our lives.  
Whenever we go to sleep we go through these 8 stages.

Mind you we are unaware of them.

Every night we go to heaven yet we are unaware of it.

When a person dies these same steps take place.

A wise man practices dying every day.

He realizes that only the body dies.

You are the universe.

You just don't know it.

Austrian physicist Erwin Schrödinger is known for this phrase.

“The total number of minds in the universe is one.

Consciousness is a singularity phasing within all beings.”

There is one universal mind.

These stages take place every night and bring you back to the source.

Mystics and Yogis have been practicing this for thousands of years.

You can solve this puzzle.

The answer lies inside of you.

The operating system, hardware, and software have been there since you were born.

The sun is always there.

That is your true nature.

You have simply placed dark clouds around you.

Remove the clouds within and discover your true nature.

Stage One: earth into water

Stage Two: water into fire

Stage Three: fire into air

Stage Four: air into consciousness

Stage Five: consciousness into luminance

Stage Six: luminance into radiance

Stage Seven: radiance into imminence

Stage Eight: imminence into transparency

A wise man smiles and laughs at death.

He dies every day and sees the unity of life.

He realizes death is simply changing into new clothes.

We don't cry when we wear a new outfit.

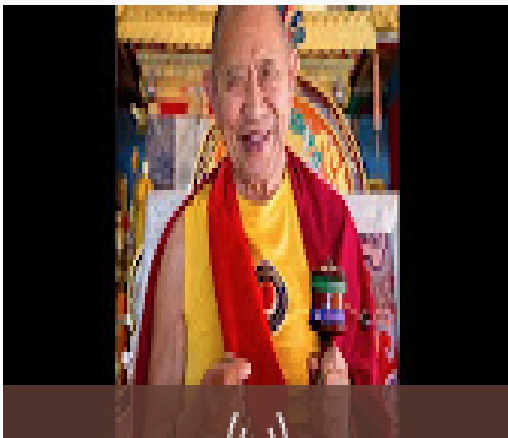
Everything in the universe is created and destroyed.

Even the universe.

Yet behind that lies the source of all creation which is eternal.

[Going Home](#)

Click the picture to read a great article.



Imagine the same process of death occurs four times a day for everyone yet most people don't know it or experience it.

We go from the waking state to the dream state. The dream state back to the waking state. We die every day.

The Tibetans have a book called the Tibetan Book of the Dead. It goes step by step in the death process. What I liked in this class was that Lama Glen and Chongwol La said that everyone will have a completely different experience of the death

process.

Depending on your religious background or spiritual background each one of us will have a different experience. The essence of the quantum field embraces all. It will comfort you to go back home.

A spiritual anesthesia is given to overcome the pain and suffering one is in. All troubles are melted away. One will melt and merge with the clear light. This is your true home. All religions point to going back home.

The wise man is curious and wants to day by day experience his true essence while alive. This is called the state of enlightenment. There are many steps along the way.

This is why I call this the video game of life. We are hard-wired for this experience. The software and operating system are in place.

The wise man understands and directly goes through the 8 stages of dissolution every day. The great mysteries are shown to him. One becomes united with the universe and beyond.

## Phowa



<sup>5</sup>The Phowa practice, or Transference of Consciousness at the Time of Death, is a simple, powerful means of ejecting the consciousness from the crown aperture into the Buddha-field of Amitabha aka the land of paradise, bypassing the bardos and avoiding rebirth in the six realms of cyclic existence.

Sufficiently realized practitioners can facilitate this transfer of consciousness for others as well as themselves. Once in Paradise one does not return to the samsaric realms and can quickly attain enlightenment.

Marpa the Translator said,

If you study Phowa, then at the time when death is approaching you will have no despair. If beforehand you have become accustomed to the path of Phowa, then at the time of death you will be full of cheerful confidence.

Lama Glen recently told a story of a dear old friend who was dying. The Dali Lama was a good friend of her for many years. He told her why not call the Dalai Lama and ask him to meditate and transfer her to paradise.

She replied she didn't even have the energy to do so. Anyway, Glen gets on the phone and makes a phone call. This person calls the Dalai Lama who is sound asleep in bed. They wake him up and he sits in meditation and assists her in the transformation. She leaves her body.

This may seem like a fairy tale. Yet one can be in paradise and on the earth at the same time. Why not be in paradise when you die? This person spent her life meditating upon paradise. Why not get an extra shove along the way?

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<sup>5</sup> [Phowa Teachings - Shambhala Pubs](#)



### Phowa, Death and Rebirth - Summer Course 2013 [ECTV]

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Phowa, the Tibetan Buddhist Conscious Dying meditation - an interview with Lama Ole Nydahl. What happens to the mind when ...

## Phowa Teachings and practice March 9,2021

856 views • Mar 9, 2021



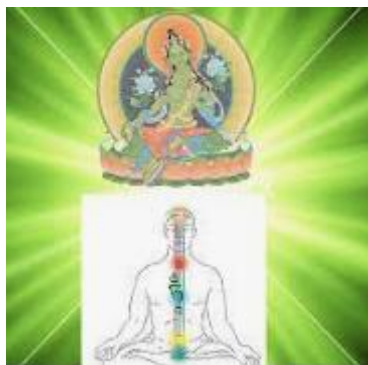
### Mix - Essential Phowa Practice with Christine Bagley

YouTube





## Phowa 2



Another meaning for the word phowa is transformation. The same process a caterpillar goes through to become a butterfly is the same for the spiritual life. A butterfly spent time in a cocoon whereby the transformation took place. We all have an inner cocoon inside of us.

As I have said many times before the hardware, software and operating system have been put in place when we were born. The practice of tummo and phowa brings the system back online.

Tummo is the fire of love and compassion. This is your true nature. Behind the universe lies the fire of life. It is keeping the entire universe alive. There is only one mind ultimately and one body. The body and mind are the same.

It's a good idea to find heaven while you are alive. The world would be in a better place. You would too be in a better place. I've said many times before that the spiritual life is the most practical life.

Most people roll their eyes and say yeah that's absurd. How would you like to live in the center of the hurricane instead of the hurricane-force winds of the mind? This practice over time calms the winds of the mind.

There are simply dark clouds covering the inner sun inside of you. Your true essence is the sun, not the clouds. This practice can remove the inner clouds.

The key is transformation. Your attitude is everything. Many people have a poor attitude and wonder why they are in the dumps. Remember you are your master chemist.

You are the only one who can change your attitude and beliefs. Most of our beliefs are external. They are extremely limited and won't take you to your destination.

A wise man combines the external and internal. This means that one has his feet on the ground and his head in heaven. One is in harmony and balance.

In this state, one has nothing to prove. One simply smiles at life. One has complete love and compassion for his fellow man. This person realizes that we are all the same. If the world at large has this experience there would be peace on earth.

## Stop The Noise In Your Head



As the children began to learn how to meditate they saw how powerful the mind is. They never noticed that before.

They asked the dragons how to stop the noise in my head. Of course, all the dragons laughed. ‘

They laughed because everyone goes through this. You see the mind is the most different thing to control in the universe. The majority of man reacts to every situation. Man is reactive.

The wise man learns to be proactive. They understood the basic law it's by will alone that I set my mind in motion. Now that's very easy to say but hard to do. All people who learn how to meditate in the beginning have this problem.

In the east, they call it the monkey mind. The monkey goes from one branch to another. It can't be controlled. Well, when they first started to learn how to meditate they saw this from first-hand experience.

The dragons told a wonderful story each time this subject was brought up. They told a story where a man saves a genie. Nobody knows exactly how this man saved him.

Well, the genie told this man you can have as many wishes as you want. The man said wow that's incredible. I love that idea. The genie said well there's a catch. The man said, "what's that". You must always give one wish after another.

If you don't I will chop off your head with my sword. Are you sure you want to continue with this? The man hesitates for a moment and says reluctantly sure.

Well, the genie said what's your first wish. The man gives one wish after another. It seems like when one wish is granted he had to give another.

He didn't have one opportunity to enjoy even for a second the previous wish. He was getting tired and couldn't even go to sleep. The genie was always harassing him and saying "what's your next wish"?

Well, fortunately, there was a wise man nearby. He went to the wise man and sincerely asked for help. This boon was turning into a curse. The wise man whispered into his ear.

Well, the genie demanded another wish or he will chop off his head. The young man said to go to the forest and find a huge log. Your wish is my command. In a second he returns with a huge log.

The genie said with a smile give me a wish or I will chop off your head. As you can see the genie wasn't particularly nice. Well, the young man told the genie to go up and down the pole.

When I need you I will give you another command. The young man could relax and enjoy all the wishes he gave to this genie.

The genie knew he was outsmarted by the wise man. The young boy enjoyed his life and helped others in the community. He eventually learned about the dragons and helped tremendously his fellow man.

The dragons said that the genie is the mind. The mind wants to control you versus the other way around. By placing your mind on your breath the genie will go up and down the log and set you free.

Meditation is the key to bringing awareness to your mind. Your mind is either your friend or foe.

Everyone in the universe has to learn how to control their mind.

## Crystal Clear

The Buddhists have a book called Crystal Clear.

This book is sacred doctrine.

They decided to release this book to the west.

The story goes the techniques are so simple that no one will believe them.

Isn't that amazing?

It involves concentration on your breath.

Every moment we breathe.

Behind our breath is the power that keeps the universe alive.

Yet it's too simple.

Many people just say it can't be that easy.

Well for them it's true.

If you say it's too simple you will never look within.

You can solve this puzzle.

Concentrate upon your breath moment by moment.

The universe will become alive.

## Board Of Directors

I find it funny that when we were born we had a divine board of directors on board.

We all came from a creative source.

Yet over time we slowly fired them one by one.

Granted it was probably unconscious.

For some, it might have been conscious.

Anyway, we are in a position today where we have forgotten the guidance we received when we were born.

Today we pray for guidance yet at times it is so elusive.

We have forgotten to reboot the computer of life.

In this state, we can see the board of directors online.

This is not a fairy tale.

This is our true nature.

Meditation and entering the silence are the key.

Unfortunately, we have the key within.

The door is there.

Many even say the door was never closed.

There are many rooms in the mansion of life.

We have simply ignored them from our neglect.

We think we are isolated and alone.

Nobody would care less about us.

This my friend is so not true.

The same breath that is keeping you alive is keeping the universe alive.

This is a fact.

Just ask quantum scientists.

He may not say behind your breath but he will say there is a quantum field that exists everywhere.

The wise men in the past knew the board of directors are always there for guidance.

Mankind has slowly closed the door where there is not even a small whisper coming behind the door.

How do you feel about this>

Would you like practical guidance coming inside of you?

Your board of directors is always there but you aren't.

Ponder this over.

Class is almost over

Funny Story

This is a funny story for me. I wrote the following Facebook post

Richard Fletcher



· tS8Aug9uaosnoe4t507u f9 ·

Can we slow this down?

I've been meditating for fifty years. Mind you it is a part of my life. I've been waiting to take this course since 1972. We are all taking this course. Is there a way to slow down this process?

I know that most of you probably have been involved in Tibetan Buddhism for many years. Some of us are complete newbies yet we have the desire to learn. Yes, it takes baby steps.

Many of you have probably a Ph.D. in Tibetan Buddhism. While others like me aren't even at a kindergarten level.

Is there a way to simplify things so a beginner can learn this process? The speaker can say this is for the ones who have been practicing for a while. For you, beginners just ignore this.

That's how to keep it simple. What I'm trying to say is that would it be possible to have an easy-to-use instruction manual for each session? We need step-by-step guidance.

Thanks.

This link is a great explanation of the Chakrasamvara practice



### What Is Chakrasamvara Practice?



As you can see I was slightly confused when I first heard about this. It took a day or so to overcome it. I did a lot of studying. If you know me I never give up.

Click on [Learning How To Ride A Bicycle](#) to see what I mean.



## Symbolism of the Chakrasamvara Mandala: Representing Non-duality

- by [Jenna Lilla PhD](#) <sup>6</sup>

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<sup>6</sup> [Symbolism of the Chakrasamvara Mandala: Representing Non-duality - Enlighten Consciousness](#)

In the featured image, we see a mandala image from 15th Century Tibetan Buddhism. The central deity in the mandala is Samvara. Samvara is considered the image of “Supreme Bliss” [1]. He is blue in color, with twelve arms, and four faces. He embraces Vajravārāhī, who is red in color. Vajravārāhī means the “The Diamond Sow” [2]. In Tibetan Buddhism, the syzygy is called Yab-Yum, as metaphor of the union of bliss and emptiness.

Carl Jung understood that in archetypal terms the syzygy or yab yum “always takes the form of the paired opposites, where the One is never separated from the Other, its antithesis”[3]. Jung realized the syzygy to be an image of the “experience of individuation, the attainment of the Self” [3] Here is an expended quote on the topic from *Archetypes of the Collective Unconscious*:

“It is a psychological fact that as soon as we touch on these identifications we enter the realm of the syzygies, the paired opposites, where the One is never separated from the Other, its antithesis. It is a field of personal experience which leads directly to the experience of individuation, the attainment of the self. A vast number of symbols for this process could be mustered from the medieval literature of the West and even more from the storehouses of Oriental wisdom, but in this matter words and ideas count for little. Indeed, they may become dangerous bypaths and false trails. In this still very obscure field of psychological experience, where we are in direct contact, so to speak, with the archetype, its psychic power is felt in full force. This realm is so entirely one of immediate experience that it cannot be captured by any formula, but can only be hinted at to one who already knows.” (Carl Jung, CW 9i, para. 194)

Chakrasamvara: The Wheel of Bliss. The Wheel of Supreme Bliss is an icon of the enlightened mind in which desire and wrath are transformed into rapturous compassion. Chakrasamvara embraces his consort Vajravārahī. Their union represents the inseparability of emptiness, wisdom, and compassion, female and male. This empathic embrace of all existence expresses the essential spirit of the Tantric tradition. So desire becomes compassion, aggression becomes clarity and ignorance transforms into the awareness of the interdependent nature of all life.

When desire no longer clings to an object, it awakens to its primordial nature which no longer divides into self and other. This blissful awareness encompasses all life and emotions allowing the vision of selfless ecstasy.

All creation begins with the sacred union of male and female energies. To experience the pure creative passion between man and woman, to know unconditional love is to manifest the body, mind, and spirit of Buddha.

In other words, this is a form of a sacred prayer using archetype symbols. These symbols are directly implemented by the practitioner in their daily practice. The chakras and the art of tummo are used. It's a magnificent prayer. The goal is to become one with the Buddha-mind and Buddha body. One of my favorite phrases is you are the universe. You just don't know it. The goal of this practice is to be enlightened. The 6 Yogas of Naropa is one of the fastest ways of achieving enlightenment. It bypasses many steps and concentrates on the most important way to become enlightened.

What is the meaning of Dakini?



Ḍākinīs (Khandroma) in Tibetan Buddhism. ... Dakinis are **energetic beings in female form**, evocative of the movement of energy in space. In this context, the sky or space indicates śūnyatā, the insubstantiality of all phenomena, which is, at the same time, the pure potentiality for all possible manifestations.

Who is heruka vajrasattva?



Om represents and symbolizes the vajra body of the Buddha; śrī means glorious; vajra means thunderbolt[vi]; heruka means '**the one who drinks blood**'. ... Glorious Thunderbolt Blood-Drinker; vajra body of the Buddha'. This is calling out the name to invoke the commitment deity, Vajrasattva.

What is vajrayogini?



Vajrayogini, also called Vajravarahi, in Vajrayana (Tantric Buddhism), **female embodiment of the cognitive function leading to Buddhahood**. ... Although she may be visualized alone, she is usually in union (yab-yum) with Heruka, who, when he is united with Vajrayogini, is known as Hevajra.

Who is heruka in Buddhism?

Heruka, in the Vajrayana Buddhism of Tibet and Central Asia, **a fierce protective deity**. He is an emanation of the buddha Aksobhya, whose figure is incorporated in his headdress. He is depicted as blue in colour with two arms, which hold a vajra (thunderbolt) and a kapala (skull cup) full of blood.

What is a Vajra used for?



The vajra is the **weapon of the Indian Vedic rain and thunder-deity Indra**, and is used symbolically by the dharma traditions of Buddhism, Jainism and Hinduism, often to represent firmness of spirit and spiritual power.

What does vajra look like?



Vajra, in Sanskrit, has both the meanings of “thunderbolt” and “diamond.” Like the thunderbolt, the vajra cleaves through ignorance. ... The vajra is fashioned out of brass or bronze, the four prongs at each end curving around the central fifth to form a **lotus-bud shape**. A nine-pronged vajra is less commonly used.

What is vajra body?

The vajra is regarded as **the symbol of highest spiritual power which is irresistible and invincible**. It is therefore compared to the diamond, which is capable of cutting asunder any other substance; but which itself cannot be cut by anything.

What does vajrasattva hold in his hands?

Vajrasattva's right hand is at the level of the heart, holding a vajra, the diamond scepter of the Buddhas. His left hand rests beside him, holding a **bell-vajra**. He sits on a lotus flower and his gaze is compassionate towards human beings.



[What is the Cakrasamvara Tantra? Buddhism Explained with ...](#)

YouTube · Tibet House US Menla Online  
Nov 20, 2018



## What Is Chakrasamvara Practice?

Dr. Alexander Berzin

Introduction



This evening I've been asked to speak about the Chakrasamvara system of anuttarayoga tantra, the highest class of tantra practice. And although I certainly am not an accomplished practitioner of this system by any means, I've received some teachings on it from my teachers.

So what I'd like to present is based on a discourse by His Holiness the Dalai Lama on Tsongkhapa's commentary to the abbreviated tantra of Chakrasamvara called *The Complete Elucidation of the Hidden Meanings* (*sBas-don kun-gsal*) and also a discourse on the text, by one of His Holiness's teachers, Tsenshap Serkong Rinpoche, on the generation stage of the Luipa lineage of Chakrasamvara (*Grub-chen Lu-i pa'i lugs-kyi dpal 'khor-lo sdom pa'i bskyed-rim he-ru-ka'i zhal-lung*) written by a great Tibetan master called Akhu Sherab-gyatso (*A-khu Shes-*

*rab rgya-mtsho*). So what I'm explaining is based on that.

### Why Should We Practice Tantra?

In general, when we want to learn something about tantra, it's very important to examine why. Why do we want to know more about this? Why do we want to practice it? And as we went through in setting our motivation for this lecture, the main reason needs to be compassion, our deep

concern for others, and our very, very strong bodhichitta wish to achieve not only better rebirths but, beyond that, liberation from uncontrollably recurring rebirth and, beyond that, the enlightened state of a Buddha to be able to help others as much as possible to also gain liberation and enlightenment.

And our compassion, our concern for others, is so strong that we want to do that in the most efficient way. That means we are not motivated by impatience in the sense that we're lazy and we want something that's fast and easy; but no matter how difficult the more efficient way is, we want to do that so that we can reach enlightenment as quickly as possible to be of best help to everyone, with the full enthusiasm, the armor-like perseverance it's called, to endure the tremendous difficulties of practicing this highest-yoga practice. So we are not minimizing it, and we don't have some false idea that this is going to be an easy path, but we're willing to do it in order to help others.

That's very important. And with a realistic attitude toward tantra, then in order to be able to really engage in it – in addition to the basics of Buddhism, what Tsongkhapa calls the “three principal pathway minds” (renunciation, bodhichitta, and the correct understanding of voidness) – we need to have confidence in the tantra path in general and in the anuttarayoga tantra path specifically.

[See: [Three Principal Aspects of the Path](#)]



Confidence. This is very important. That means that we not only understand how it works, how it will bring us to enlightenment, but also we are convinced that it will work and, on top of that, that we are capable of actually following that successfully to the goal of enlightenment.

Otherwise, what are we doing in practicing this? We're practicing something we don't understand, we don't know how it works, and we're not convinced that we can get anywhere with it. So that's very weak practice, isn't it?

Now, you might object. There's always the Buddhist method – not just Buddhist, it's the Indian method – .which is to give the point of view of the objection to it, the other side, and then answer that objection.

Well, didn't Buddha also say that if you're shot by an arrow, you don't need to first ask, "Who shot the arrow?" and "What is it made of?" and "How will it kill me?" and so on – you just want to take the arrow out? So why do we need to understand anything about the practice?

Shouldn't we just follow it on the basis of faith in our teachers?

And although for some practitioners that may work, Buddha also taught many different styles, and one can combine these two approaches – that we start to get involved with tantra, but to really make our foundation firm, it's important to understand what we're doing and be convinced that it will work.

I'm sure many of you took these empowerments, these initiations, based on just confidence that, "Well, my teacher said it would be good. His Holiness the

Dalai Lama is giving it. Let's go and do it!" without having really any clear understanding of what you're getting involved with. So that's the first approach – just pull out the arrow. But now that you've sort of gotten into it:

If we look at the texts concerning tantra, it says that in the beginning, before an empowerment, the teacher as part of the empowerment ceremony explains the tantra path in order to generate confidence in that path in the disciples. It's part of the ritual. So although that might not take a tremendous amount of time – so you don't have to wait until you've died from the arrow while you get a long explanation – it's a combination of the two

approaches, isn't it? So now that some of you have received the empowerment, in order to really practice it with conviction it's very helpful to know how it works.

Why Do We Need Chakrasamvara?

The next question is: Why do we need yet another deity? Aren't there enough? Why do we need Chakrasamvara? And that's a very valid question. There are so many different deity practices, why this one? Why yet another one?

And here we need to understand what is the general method that is used in anuttarayoga tantra. When we understand all the different aspects that are involved in the path, then we see that it is really quite complex, quite complicated.

And although each of the tantras, the various anuttarayoga deity practices, will give the entire picture of the entire process, the entire path, they'll have more detail on one aspect of it than another.

Chakrasamvara is the system that gives the most detail on one aspect. So let me present the general picture, and then you can understand a little bit better which aspect Chakrasamvara gives us the most detailed practice for.

If we look at the structure of *lam-rim*, the graded stages of the path, everything revolves around the issue of rebirth (in fact, the boundary between a Dharma practice and not yet a Dharma practice is whether or not we're concerned about rebirth, about future lives):

- So the initial level motivation – we want to continue having better types of rebirth, more specifically precious human rebirths, in all our future lives so that we can continue on the path of the practice.
- But we realize that no matter what type of rebirth we have, whether a worse rebirth or better rebirth, it's still filled with all sorts of problems. So we want to gain liberation from uncontrollably recurring rebirth. That's what samsara means: uncontrollably recurring rebirth. So we want to gain liberation.
- And then the advanced scope – we want to go beyond that and attain the enlightened state of a Buddha so that we can help everybody else overcome this uncontrollably recurring rebirth.

So in the intermediate scope in lam-rim, after we have described all the different types of suffering and the causes of suffering (karma, disturbing emotions, etc.), there's a general presentation then of the process of death, bardo, and rebirth, and then a very detailed presentation of the twelve links of dependent arising, which describe the whole mechanism of how rebirth works under the influence of karma and disturbing emotions. We learn from the twelve links that the root cause of this whole thing is our unawareness (that's often translated as

“ignorance”). And because the system of the twelve links is shared in common with both the Hinayana and the Mahayana systems, then the unawareness here is the unawareness of how persons exist – how we exist and

everybody else exists. But in the Mahayana, more specifically the Prasangika Madhyamaka, viewpoint of this, as presented in the Gelug tradition by Tsongkhapa, then the root of these twelve links – this first link of unawareness – is the unawareness of how all phenomena exist, and that pertains to persons as well as everything.

And in the advanced scope, what we're adding here is bodhichitta as the force of the mind that is going to understand the voidness of the impossible "self" of all things, the impossible way of existing of everything. Right?

We project, we imagine, that everything exists in impossible ways, that they are establishing themselves independently of everything. And that doesn't correspond to anything. So voidness means a total absence of an actual corresponding thing, a referent, to what we project. And then we understand that everything arises dependently on causes, conditions, and what mental labels refer to. Okay, this is not a lecture on voidness, but I had to say that.

What we want, then, is to have a mind which nonconceptually understands voidness, voidness of all phenomena, so that we basically do not have the arising of any disturbing emotions. (All the disturbing emotions are based on that unawareness. You know, we think "I exist" as some separate thing over here, and there's this annoying thing over there that is just existing by itself as something annoying, and then I have anger: "I have to get rid of it.") And when we no longer have these disturbing emotions and we no longer have this grasping for impossible ways of existing (what's usually called truly established existence), then there's nothing that will activate the karmic tendencies. And when there's nothing to activate it, when there's no possibility for these karmic tendencies to be activated at the time of death

or before, then you can no longer say that we have these karmic tendencies (they only exist dependently on being able to give a result). And then you're free of uncontrollably recurring rebirth. And to be able to benefit others, we need to arise in some physical form that will be able to help others without the restrictions of this type of karmic body. So that's wonderful – very difficult though.

Now, if we do this in the general sutra ways, and we gain this nonconceptual cognition of voidness, and even if we have the force of bodhichitta behind it – and even if we are able to maintain that forever, always – still we are doing this on the level of mind at which again the disturbing emotions could arise and the level of mind which, if it's not nonconceptually focused on voidness, would give rise to or project these appearances of truly established existence.

In other words, we're still working at that level of mental activity which is quite dangerous because, except for the time when we are nonconceptually focused on voidness, it's always a troublemaker; it's always causing trouble.

So that's the sutra level. And if you stay with that level of mind focused on voidness all the time? Well, fine. Then you don't have this trouble. But let's face it, a lot of the time we're not focused. Even when we are capable of focusing nonconceptually on voidness, we're not focused on that all the time.

You'd have to go through huge amounts of further practice to be able to have that all the time. So that's difficult; possible, but difficult.

However, there is a more subtle level of mind – or mental activity, I should say – which is called the subtlest level. It's sometimes called the clear-light level

of mind. And please when we say this word “mind,” you need to understand it as mental activity. We’re not talking about some sort of thing inside you, like a brain.

We’re talking about a level of mental activity which is much more subtle than the level of mental activity that’s totally dependent on a brain. But it’s the most subtle level. It provides the continuity lifetime to lifetime and into the enlightened state of a Buddha.

Now, this level of mind is not a troublemaker. It is so subtle, it is more subtle than the level of mind that has the projection of these impossible ways of existing; it doesn’t do that.

And it doesn’t have any type of disturbing emotions. And it is totally nonconceptual, which is not so easy to understand. You have to understand what conceptual cognition means, which, in just a few words, is to perceive things in terms of categories. And when we perceive things in terms of categories, it gives the impression that everything exists in boxes – the box of the category of good, bad, pretty, ugly, red, yellow, orange, etc.

But of course things don’t exist in boxes with big walls around them, separating them from everything else, which is of course the impression that we would get from words, from language, etc. So this clear-light level of mental activity is more subtle than that level that works with categories of things.

Now, the problem is how do we access this level of mental activity. Because if we could get that understanding of



voidness with that level of mental activity, it would be much more efficient, because automatically it would be nonconceptual, and it's a level of mind that doesn't cause any of these troubles.

Although we have access to that level of mental activity at the time of death, it doesn't automatically have a cognition or understanding of voidness.

Although the appearance that it gives rise to is similar to the type of appearance that we get when we have this cognition of voidness, it doesn't understand it by itself automatically. And it is not naturally blissful, at least according to the Gelugpa explanation of it.

Right? Here it's the bliss of being free from the disturbing emotions, their tendencies and habits, and so on. So it's not automatically like that. At the time of death, you can still impute on it the tendencies and habits – it's just that they are not producing anything; they are inactive.

So it's not automatically blissful in the sense of the bliss that is free forever of those tendencies and habits. That's the Gelugpa explanation. Right? Sakya has a different explanation, but there's no need to give variants.

Okay, so here is our mission, our goal, why we practice anuttarayoga tantra, the highest class of tantra. We want to get access to this clear-light level of mental activity, and we want to make it have the understanding of voidness – it will automatically be nonconceptual – and we want to make it blissful. Okay? So this is called inseparable

voidness and bliss. You get that a lot in Gelugpa. It's not that simple to understand what it means.

Now, how do we access this clear-light level without having to die in order to do that? And there are various methods in which we experience something a little bit similar to it during our lifetime: when you sneeze and so on, or you yawn, or you have orgasm. Because just the moment before sneezing, or yawning, or orgasm, there is an "Aaaaah" – like that, sort of a drawing in of energy.

So in that microsecond when it is drawn in, then it's something similar to, not exactly the same as, the clear-light mind. But unfortunately the microsecond after that there's an explosion outwards and it's lost. So it's useless, but it gives us some indication that there is this more subtle level when the energy is withdrawn.

Okay. So what we want to do of course is to be able to withdraw the energy without having an explosion afterwards, hold it. There are two basic ways of doing this. One is working with the energies, so-called energy winds (*rlung*) – wind, energy, breath, that's all the same word. We're talking about subtle energy here, subtle energy working through the subtle energy system of the chakras and channels, etc.

So one method is working with these to get them into the central channel and to get the mental activity to withdraw from the grosser energies as its basis. That's what usually called dissolving, but "dissolving" gives the wrong idea. And the other method is to work within the central channel of experiencing increasing levels of

blissful awareness based on also manipulating certain things within the central channel. And both of these will bring you to the same point at which then you have to further withdraw the mental activity from what's known as the eighty subtle conceptual levels (*kun-rtog brgyad-cu*) and then, further, the three subtlest conceptual levels (*snang-ba gsum*) – eighty and three – so that then you get to the clear-light level of mental activity. So although that sounds complicated, it can give us a little bit of confidence that it's all mapped out, what the process is.

In the New Tantra (*gSar-ma*) traditions of Kagyu, Sakya and Gelugpa, this is the method that's followed. And in the Nyingma system, although you will have practiced these various methods earlier on, at the actual time of accessing the clear-light level – which is called *rigpa*, pure awareness – you don't have to in that actual session first do these other practices with the winds or the blisses; you get it in a more direct way, based on the instincts from previous practice with what's called dzogchen (*rdzogs-chen*) meditation.

So either we're working with the winds or we're working with the blisses within the central channel. And then in our actual meditation to attain clear light, we work through these stages in that session to get to the clear light.

Or in Nyingma we've done that before, and then in that actual session when we access this equivalent, this rigpa – it's not exactly equivalent, but for the purposes of our discussion it's equivalent – then you don't have to rely on those other things during that session, but you've done it anyway. So we shouldn't think that all these systems are so different or they don't somehow fit together.

They're all basically aiming for the same thing – to get to this subtlest level of mind, to have it be blissful – of course have the energy of bodhichitta behind it – to have it have nonconceptual cognition of voidness, and to have it, by definition, be withdrawn from the energy winds that support the grosser levels of mind. Okay. So it's a little bit complex, I know, but this is the picture.

So now we'll work within the Sarma, the New Tantra division (Sakya, Kagyu, and Gelugpa). You'll have some tantras – we're talking about anuttarayoga tantra – that will have more detail on working with the actual subtle energies, the winds, the breaths. This is found in the most detail in the Guhyasamaja system.

And you'll have other tantras which will give much more detail and elaborate practices for experiencing the four stages of bliss within the central channel, and Chakrasamvara gives the most detail for that. Now,

although one can achieve the more subtle levels working with either of the two systems, to have a little bit of experience with both is helpful. But, depending on our energy systems and so on, one will have an easier time with one rather than the other.

And all of these are going to be aiming to reach that clear-light state of mind, as I said, with nonconceptual cognition of voidness and blissful, the bliss of having achieved some true stopping of at least some level of the obstacles preventing liberation or enlightenment.

And then within that state, we want to generate the form of what would become the body of a Buddha, a cause for the body of a Buddha. And the systems in which we work with the winds – Guhyasamaja system – then the type of body that we generate from that clear- light mind is called illusory body (*sgyu-lus*), which is obtained working more with these energy winds. And in the Chakrasamvara system, we generate the body in terms of what's known as a rainbow body (*'ja'-lus*), and that's working more on the bliss side. So, very nice.

Now, all of that's done on what's known as the complete stage (*rdzogs-rim*). That's the second stage of anuttarayoga tantra practice. And the first stage is called the generation stage (*bskyed-rim*), in which we do all of this in our imagination. In the complete stage we are actually really working with the

energy systems and the central channel and all of this. But on the generation stage, we start by just imagining it. So in the Guhyasamaja system, we have very elaborate generation-stage visualizations of dissolving the various winds. And in the Chakrasamvara system, we have very elaborate visualizations which are helping to imagine the different stages of bliss.

Although there's a lot more detail and a lot more specifics that could be discussed, maybe that's enough to answer this question "Why yet another deity? Why Chakrasamvara?" Chakrasamvara will help us to experience the stages of bliss within the central channel that will enable us to reach the subtlest level of mind so that then we can bring in the understanding of voidness and all the other practices to achieve the state of a Buddha.

By the way, these levels of bliss cause the energies to get more subtle. In other words, we're accomplishing the same thing through two methods. One method is actually, through various yoga processes, bringing these winds into the central channel – it has a lot to do with certain breathing practices – so that the mental activity withdraws more and more from these energy winds.

The other method, Chakrasamvara, is to generate these increasing levels of bliss, which also causes the mental activity to withdraw from these grosser levels of the winds. Right?

That's the whole point, is to get to this subtle level of mental activity, the subtlest level. So we're not just playing with nice visualizations and feeling more and more happy. That's not at all what we're talking about here.

That's a very trivial level. But if we understand what is the purpose of the various visualizations in the Chakrasamvara practice and how they will work, this gives us great confidence. So in sadhana practice or whatever, by using the imagination I am building up the causes for actually being able to work with the energy systems to experience all the stages of this process. Okay, that's Chakrasamvara.

Now, the level of practice that we might be doing as an introductory level might be so simplified that it doesn't even have any of these aspects of the practice in it, and it's just a very generic type of practice that you find with any deity, but remember that is just for getting the very basics.

That's the baby-step level of the practice. It's very necessary to have some mastery of that level with a simple sadhana, but you should have some idea of where it's leading. Realize that having gone up the staircase, hopefully, of lam-rim and reached a certain level, now we've reached the first step of the staircase of the generation stage, and then there's a whole other staircase of the complete stage practice.

But if we have confidence that "Here's the staircase, here are all the steps, and there's the goal" and I see very clearly that these steps lead to that goal, then even though it might

be difficult to go up the steps, we have confidence that we're going in the right way. And even if we don't get terribly far in this lifetime, remember we are not ignoring the initial scope lam-rim, and we're also trying to build up causes to continue having a precious human rebirth and continue in future lives on this path. Never ignore the lam-rim level of practice.

Okay. Now a little bit of information that maybe fills in a little bit about this practice.

#### The Meaning of the Name Chakrasamvara

First of all, what does the name Chakrasamvara mean? In Tibetan it's *Khorlo dompa* ('*Khor-lo sdom-pa*). *Samvara* means "collected together."

And *khorlo* or *chakra* is a "circle," and it's referring to the circle of the deities that are involved or representing body, speech, and mind. So what we have are all the aspects of body, speech, and mind collected together within the context of blissful nonconceptual cognition of voidness.

And sometimes we find that this system is just called not Chakrasamvara but just Samvara, which as a whole word means "collected together." But the Tibetans will take this word *samvara* and divide it into the prefix *sam* and the word *vara*, and *sam* they translate with the word *dey* (*bde*), which means "bliss," and *vara* as *chok* (*mchog*), "supreme." So that's how you get the Tibetan name *Demchok* (*bde-mchog*). It means "supreme bliss."

Another name for Chakrasamvara is Heruka. *He* is the first syllable of a Sanskrit word which means "to sport with,"



which means “to act with in a joyful way.” And the second syllable, *ru*, is short for the Sanskrit word for blood. And *ka* is short for the Sanskrit word for skullcup. And so Heruka is “the one who sports, or acts joyfully, with blood in the skullcup,” which has many, many different levels of what it represents.

It represents various things in the subtle energy system used to get access to this subtlest mental activity. So because of this etymology of the name Heruka, the Tibetans sometimes call Heruka *Traktung* (*Khrag-'thung*), which means “blood drinker.” Well, it doesn’t mean that Heruka is a vampire.

Don’t translate it as vampire, please. And in the Kagyu and Nyingma systems, Heruka is sometimes used as a general name for male deities. But in the Gelugpa system, Heruka is not used with that meaning.

So these are all the different names that we will come across for this deity and the deity system. Sometimes the name is given just to the central figure.

Sometimes the name is given for the entire group of figures (it's actually sixty- two figures in the Chakrasamvara system).

## The Textual Tradition

So what do we study? What are the texts? The full Chakrasamvara tantras were in two versions, one in 300,000 verses and one in 100,000 verses – verses called shloka in Sanskrit, a four-line verse of a certain type of meter – and these were not translated into Tibetan.

This we find quite frequently with these tantras, that the large tantras never made it into Tibetan, and actually they seem to have been lost in Sanskrit for the most part, not completely. But there's an abbreviated root tantra, and that was translated into Tibetan, and it's in fifty-one chapters. Fifty- one is for the letters in the Sanskrit alphabet (there are fifty-one letters).

The root tantra is mostly about the complete-stage practice. And there are many Indian commentaries.

When we talk about the anuttarayoga tantras, we have a division into two. We have what's called the clear tantras and the hidden, or obscure, tantras. The clear, or obvious, tantra is referring to Kalachakra, and there the various practices – and we're referring to some very specific practices (I don't need to go into the detail) – are explained very clearly and openly.

And in the hidden, or obscure, tantras – Chakrasamvara is one of them – the explanations in the root tantra are written in a very obscure, hidden manner that is not at all

obvious what it means. And because of that they have what are known as explanatory tantras to expand and make the meaning clear, as we have in the Guhyasamaja system, for example. So here we have that also in Chakrasamvara.

And Tsongkhapa explains that there's the root tantra for Chakrasamvara, explanatory tantras, and what's called branch, or auxiliary, tantras. And there's dispute whether there are four or five explanatory tantras. Tsongkhapa says there's five, but then in another work he says there are six (if we count the root tantra together with them).

They had Sanskrit original versions of this material. When Buton, a great Sakya master, put together the Kangyur, the collection of the words of the Buddha, he included only those works which have a Sanskrit original.

So this fact that there are the Sanskrit originals of the root tantra and explanatory tantras, etc., adds to its validity. For the Tibetans that was very important, although again one can start to get into a little debate about that because of the whole issue of revealed texts and treasure texts and so on (in other words, if it was revealed by Vajradhara in India it was more valid than if it was revealed in Tibet, and so on). So you can get into a lot of debates about it. But anyway Buton had his criteria.

There are three main lineages of Chakrasamvara. These derive from three great Indian masters. Their names are Luipa, and then Ghantapa (in Tibetan he's called Drilbupa), and Krishnacharya (in Tibetan known as Nagpopa). This Drilbupa, or Ghantapa, lineage has both a five-deity

practice and a body-mandala practice [See also: [What is Mandala?](#)]. I believe the empowerment that you received from His Holiness the Dalai Lama was this five-deity practice within the Drillbupa, Ghantapa, tradition. So what are the differences here?

- From a vision of Vajradhara – so again it came from a vision, but it happened to be in India, so that was okay – Luipa wrote down the root and explanatory tantras. The Luipa tradition is mainly noted for its explanation of the activities that are based on the practice. And on the generation stage it's the most complete form, the most extensive form. So there are sixty-two deities in the mandala, and we have both the sixty-two deities in the external mandala (which is a palace, a building) plus the sixty-two deities arranged in different parts of the body as the body mandala of the main figure. So this is the most complex of these generation-stage practices, and it's what is primarily practiced in the Gelugpa monasteries.
- Nagpopa's explanation of the presentation in the root tantra of the complete stage is the clearest, so his tradition is recommended for the study of the tantra texts. I must say from my experience that I haven't come across people in the Gelugpa tradition practicing the actual sadhanas and so on from Nagpopa's lineage, although there must be some people who do. But it's mostly followed for its explanation of the tantra texts.
- And the Drillbupa tradition. The body-mandala practice

of it is a special lineage in which the empowerment is given from the body mandala as opposed to given from an external mandala. It has a great deal of detail on the complete- stage practice, and so the Drilbupa tradition is noted for studying when you want to study the very profound meaning of the complete stage.

His Holiness recommended that for understanding the root tantra, always rely on the explanatory tantras of Vajradhara himself (so the actual Indian explanatory tantras) and the oral tradition coming from Naropa. This is very much the standard recommendation that His Holiness always gives – that all the Tibetan traditions come from India, and so rely on the Indian texts, the original versions, and not on the later Tibetan commentaries. Later Tibetan commentaries can clarify, but don't only rely on the later Tibetan sources; go back to the Indian origin.

So again, just to give you some more information – whether it's interesting or useful or not, I don't know – the complete stage, where you actually work with the blisses and the energy systems, is the main topic of the root tantra and its explanatory tantras. One difference is that the Luipa tradition divides the complete tantra into six stages, Drilbupa into five stages, Nagpopa into four stages. So there are different ways of classifying it.

And even on the generation stage we have two traditions. The secondary figures, the so-called *dakas* and *dakinis* – it's not clear in the root tantras, but in the Luipa tradition they

have four arms; in the Drilbupa tradition they have two arms.

What is the conclusion from that? It doesn't matter how many arms they have. Don't get hung up on whether it has four or two arms. There are many variants of everything. Welcome to the world of Tibetan Buddhism!

It's very interesting. I'm reading a book by an Indian author, Rajiv Malhotra, called *Being Different* in which he makes the case for how different the Dharmic traditions (that's Hinduism, Buddhism, Jainism) are from the Abrahamic traditions (that is, Judaism, Christianity, and he doesn't go into Islam, but that would be on that side as well).

- In the Abrahamic traditions you have a very uneasy merging of the Biblical traditions with Greek rationalism. And so within that tradition, things being a little bit chaotic and having too many variants and so on is very, very uncomfortable. Everything has to be rationally in order, controlled – God, one truth, etc.
- Whereas in the Dharmic traditions of India, there's no problem whatsoever with chaos. Chaos doesn't need to be controlled. Underlying the – in Buddhism it's called the play of clear light – underlying the whole diversity of different forms is a basic unity. So those of you who have visited India know that you can have a society that functions perfectly well and looks, from a Western point of view, completely chaotic.

So please when trying to practice Buddhism, or Hinduism or whatever, if you try to approach it from this “Everything has to be in order and under control,” this sort of Western point of view, you’re going to be very frustrated. So “Four arms,

two arms? Same, same,” the sort of Indian attitude – try to be comfortable with that. Okay?

Many of you perhaps have heard of Vajrasattva, Heruka Vajrasattva. There is an anuttarayoga Vajrasattva Samvara empowerment – remember Samvara was one of the names for Chakrasamvara – who is white with three faces, six arms, and embracing a partner that looks the same.

And this comes from a collection of empowerments known as *Vajramala*. So you actually visualize yourself as Vajrasattva in this form.

This is within the Gelug tradition, but it is extremely, extremely rare and not usually practiced. So in our usual Chakrasamvara sadhanas where you have the Heruka Vajrasattva practice, it’s not this one. It’s just our usual white Vajrasattva couple on the head (a little bit more fangs than the usual one).

Same, same. And a few syllables in the mantra are different – you say Herukasattva rather than Vajrasattva. You also have variants of Yamantakasattva. You have also have variants of Padmasattva. Same, same. It doesn’t matter.

That’s very important. That really is. All the guru yogas, all the trees of assembled gurus – there are so many variants. They’re all the same. To try to get it into order and “It has to be like this” and “It can’t be like that” and so on is really quite futile and is a terrible diversion from the essence of the practice. Try to get to the essence, the meaning, the unity behind all of them, despite the chaos of all the various



variant forms that they present themselves in. Okay. I can't emphasize that enough. It's really quite brilliant how Malhotra brings this point out.

Tantra in the Gelug Tradition

## **The Six Buddha-Figure Systems**

Now, in the Gelug tradition – if that's the tradition that we're following – of Tsongkhapa, it's helpful to know what Tsongkhapa himself practiced. And he practiced six main anuttarayoga Buddha-figure systems:

- Within Guhyasamaja there are various forms of Guhyasamaja, and he practiced the Akshobhya form, which means that the central deity is an Akshobhya variant.
- Then the Chakrasamvara system he followed – his main practice was one of them, the Luipa tradition.
- And within Vajrabhairava, or Yamantaka, he had two main practices – the thirteen-deity practice, which is actually thirteen couples, and the single-figure Vajrabhairava.

- And then Kalachakra.
- And finally the Mahachakra form of Vajrapani, which is the anuttarayoga form of Vajrapani with three faces, six arms. A very nice practice.

## **The Eight Discourse Traditions**

But concerning the complete-stage practice of anuttarayoga tantra, there are eight discourse traditions:

- So within Chakrasamvara, again the Luipa lineage of complete-stage practice
- The Drillbupa, or Ghantapa, body-mandala lineage of Chakrasamvara (so two Chakrasamvara systems)
- And then the six yogas, or six practices, of Naropa
- Kalachakra
- And then two lineages of Guhyasamaja, the so-called Arya or Aryadeva lineage and the Jnanapada lineage
- And then the complete-stage practice of Vajrabhairava
- And the complete stage practice of this Mahachakra form of Vajrapani.

So if we want to follow the Gelugpa tradition, this is what it is.

## **The Combined Practice of Guhyasamaja, Chakrasamvara, and Vajrabhairava**

One of the specialties within the Gelugpa system, particularly of Tsongkhapa, is the combined practice of the three main Gelugpa deities – Guhyasamaja, Chakrasamvara, and Vajrabhairava.

So within these three systems, the way that they are practiced, what is emphasized in the monasteries and in the tantric colleges is the Akshobhya form of

Guhyasamaja, the Luipa system of Chakrasamvara – remember that's the one with sixty-two deities in the external mandala and sixty-two deities in the body mandala – and the Thirteen-Deity Yamantaka, or Vajrabhairava, practice.

So this five-deity Drilbupa tradition that you received is basically a preliminary for the body-mandala practice.

So out of these three systems that are put together, which is very unique and very special in Gelugpa:

- Guhyasamaja is the foundation. So this is the system in which you find these Indian commentaries that explain the theory of the entire tantra system and how you can decode these hidden, or obscure, tantras.

- Then Yamantaka is used in terms of, first of all, the Manjushri practices that are associated with it for developing more discriminating awareness, and it's the context within which all of the protector practices are done in Gelugpa. So if you're doing any protector practice – we're talking about Mahakala, Yamaraja, Palden Lhamo, etc. (these are the three big ones) – then the protectors are invited into the Vajrabhairava mandala, and you as Vajrabhairava in the center are ordering them and have control over them. I mean, there are other protector practices as well.
- I just mentioned these three as an example. In order to be able to order these protectors, you have to be in a very, very strong form, so Vajrabhairava.
- And then Chakrasamvara is brought in for the *tummo* (*gtum-mo*), the internal heat practices, which are essential for experiencing these different levels of bliss within the central channel that I mentioned.

So to fill in various aspects within the context of the foundation of Guhyasamaja, one practices and studies the Vajrabhairava system and the Chakrasamvara system. So His Holiness explains that these three are the basis. And if you can do other anuttarayoga practices on the side, that's okay. But without the basis of Guhyasamaja, Chakrasamvara, Vajrabhairava, it is not appropriate.

Now, you find some practitioners within the Gelugpa tradition put a great deal of emphasis on Vajrayogini. Vajrayogini is the female partner of the male Chakrasamvara major deity. But now I will quote His

Holiness the Dalai Lama concerning that, from this discourse on Tsongkhapa's commentary to the abbreviated Chakrasamvara tantra. His Holiness said, "Of the eighteen volumes of Tsongkhapa's works, five volumes are on Guhyasamaja.

That's the largest topic that he wrote about. But he wrote only three pages on Vajrayogini. And in his commentary on this abbreviated Chakrasamvara tantra, there are very few words on Vajrayogini." His Holiness said, "If you have a special connection with the Sakya lineage and Vajrayogini" – the Gelugpa practice of Vajrayogini, by the way, was borrowed into Gelugpa from Sakya centuries after Tsongkhapa – "then it's okay to do that practice.

But if you are a Gelugpa practitioner" – mind you, he's speaking to an audience of the monks of Ganden, Sera, Drepung, and the tantric colleges, and Namgyal monastery – "you must do Guhyasamaja, Chakrasamvara, and Yamantaka and follow Tsongkhapa's works."

So he's not calling for the abolition of the Vajrayogini practice within Gelugpa. He says that if it's done privately and to the side, it's beneficial, but it's not to be done as a monastery practice. And so we can extrapolate from that for a Gelugpa center as well: To do it privately, on the side, fine, but not as a practice

that you do together in the center. And His Holiness says this is very important, particularly for the tantric colleges and Namgyal monastery. So this tendency to forsake and forget about the Guhyasamaja practice and just emphasize Vajrayogini in the monasteries, this he was extremely critical of.

Now how you put these three practices together (this is quite special of Tsongkhapa):

- On the generation stage, when we're doing these sadhanas or visualizations, he says you do all three of them. Because in the Chakrasamvara one there will be much more detailed visualizations for these four blisses. In Guhyasamaja you'll have much more detail of the dissolving of the energy winds and the generation of various illusory bodies to help others. And Vajrabhairava, who has Manjushri in his heart, this is especially effective for very special practices for developing the different types of discriminating awareness, or wisdom, and also doing all the protector practices.
- On the complete stage, when we're ready to do that, the basic form that you use of yourself as the practitioner is Vajrabhairava, Yamantaka, because this is the container within which you can put together the wind practices of Guhyasamaja and the bliss practices from Chakrasamvara. So basically what you do on the complete stage, within the context of Vajrabhairava, are the tummo practices from Chakrasamvara – as Vajrabhairava you do

the tummo practices of Chakrasamvara, within the context of Vajrabhairava – and then the generation of all the various illusory bodies from the winds according to Guhyasamaja. Vajrabhairava can recite, “Om mani padme hum.”

Vajrabhairava can do any type of practice. You shouldn’t think that these are contradictory or exclusive of each other.

### **Combining the Three Deities in the *Lama Chopra* Practice**

Then there’s a way of combining the three deities in the *Lama Chopra*, the *Guru Puja* practice. When you do the practice, in the very beginning you generate yourself in the form of one of the deities. That would be Yamantaka, Vajrabhairava. And then the central figure in the tree of assembled gurus is Tsongkhapa. In his heart is Buddha Shakyamuni. In Buddha Shakyamuni’s heart is Vajradhara. But in addition there’s the complete thirty-two deity body mandala of Guhyasamaja within Tsongkhapa’s body.

Then when you make the offerings in *Lama Chopra*, you do it extensively, as in Chakrasamvara. That’s in addition to the usual offerings that we have in all the various systems. I’m talking about the outer offerings, which are:

- *Argham* – water to drink
- *Padyam* – water to wash the feet.

Right? Imagine that the Buddha came to your house with all his monks, walking barefoot in the dusty dirt in India. So he comes to your house. You first give them something to drink, some water – they're thirsty – that's argham. And padyam – wash off their feet dirty from walking barefoot.

- *Anchamanam* – water to rinse out the mouth
- *Prokshanam* – water for sprinkling. In other words, take a shower. They're very sweaty because it's hot.
- *Pushpe* – a flower garland on his head, in other words around his neck.

And with all these offerings, you do it like Chakrasamvara, which is to generate bliss, happiness. So a very beautiful offering goddess, or whatever, offers it.

- *Dhupe* – incense, presented to his nose to smell, very nice smelling
- *Dipe* – a butter lamp to his eyes.

It would be like sitting down to a meal. So you light a candle, and you'd light some incense.

- *Gandhe* – cologne water: sometimes you have these little towels with cologne water that you can wash your hands with, sprinkle it on, put it on your face before a nice meal
- *Naividya* – nice food to his mouth
- *Shabda* – nice music to his ears while you eat.



You have to think of this within the context of Buddha coming to your house from walking there and you offering him a nice meal. So it's very joyful, and it gives joy to the Buddha. And in various parts of the sadhana – this is also quite unique in Gelugpa – you imagine that offering goddesses give that to you as well. So you enjoy it. It enhances your bliss.

But in Chakrasamvara we have sixteen more offerings which are made. So again this whole emphasis on enhancing this bliss, this happiness. So more forms of music, nice entertainment:

- First the vina, which is a type of Indian stringed instrument
- And then a flute
- Then a front drum, sort of like a tabla

- And then a side drum – this type of drum that has two sides; you hold it horizontally in your lap and you strike both sides. Very popular in South India.

So you imagine very beautiful offering goddesses doing this. If you're a woman and it doesn't turn you on to have offering goddesses give you these things, you can imagine a very handsome offering god doing this. Same, same. It doesn't matter. The point is to generate bliss: you feel very happy; it turns you on.

- And then an offering goddess that smiles, laughs
- And then one that flirts with you
- And then one that comes and sings some beautiful song
- And one that does a very nice dance, not one of these Bollywood things with fifty people, but something very sensual
- And then again flowers, tossing flower petals
- And more incense
- And more butter lamps or candles – they wouldn't have had butter lamps in India, so candles
- And more cologne.
- And then we have a form goddess for the Buddha – so somebody who is really, really beautiful – to really turn you on. How absolutely gorgeous this goddess is.
- And then vajra taste. So they will give you the most delicious delicacy.
- And then vajra touch to sort of go nice and massage you and so on
- And then a beautiful goddess or god, whatever you want to visualize, embracing you, giving a lovely hug.

So in a very extensive way, you do these practices to enhance a very joyful, blissful mind. So that's thrown into the *Lama Chopa*, the *Guru Puja*, from Chakrasamvara, and it is quite strong within the Chakrasamvara practice.

So if one really wants to get into it and not just go "arham, padyam, pushpe, dhupe..." in three seconds and you are finished with the offerings, if you do a

little bit more extensively and slowly, it can really build up a very joyful, blissful state of mind, which is the whole point. Right? Of course eventually we need to be able to do things very quickly. As my teacher Serkong Rinpoche always said, "When death comes, it doesn't wait for you to do practices very slowly. You have to be able to do everything instantly." So don't get too strongly in the habit of

doing things slowly, but that's how you start.

## The Triple Purification

But you should be aware that the most common, generic form of Chakrasamvara practice on the beginning stage is not one of these sadhanas, but it's one portion which you find in all the sadhanas of all the different forms of Chakrasamvara, which is known as the Triple Purification.

This is what is basically practiced as the first stage of Chakrasamvara practice. Sadhana is the second step. The first step is this portion.

And this triple purification starts with the full Vajrasattva practice with the Heruka variant of the mantra. I mean, of course there's refuge, bodhichitta, the four immeasurables – that goes without saying – as the beginning. And then you have a voidness meditation for purification of the mind.

And then you have a generation of yourself as a simple Chakrasamvara couple: one face and two arms. And then for purification of speech, you imagine three rings of the Sanskrit alphabet at the navel, and they emanate three groups of deities to get rid of obstacles.

Then you have the praises – the eight verses for Chakrasamvara and the eight verses for Vajrayogini, the female partner. And then all the mantras, and then some dedication prayers.

So this is a very full practice in and of itself and is the normal, standard thing that everybody does. Then, as I said, in the second stage you can add some pieces before,

in the middle, and after that, which will fill it out to the full sadhana.

#### The Story of Chakrasamvara Subduing Shiva

Now, I prepared some more material here, which we don't really have time for, which is this whole myth of Buddha – or Vajradhara – emanating as Chakrasamvara in order to subjugate or subdue Shiva. And the most extensive research that's been done on that is an article written by a Western scholar called Ronald Davidson.

And as I said, we don't have time to go through the result of all his study of this. But basically, to just summarize it: We find this in Indian yoga tantra. There are four classes of tantra, but this is one of the yoga tantras, called *Tattvasamgraha*. That's where you first find Vajrapani, actually, subjugating Shiva (Shiva's called Maha Ishvara) and out of compassion forcing him to quiet down, and then giving him initiation, and then bringing them into the mandala.

And then you find this in some later tantra texts in the context of either Vajrapani or Chakrasamvara. But it's only in one of the early twelfth-century Sakya masters, called Dragpa Gyaltsen, that you find the full form of this myth – so pretty much from Tibet – in which Shiva, called Maha Ishvara, and his consort Uma are on top of Mount Meru, and they have emanations in the twenty- four sacred places, and they're all eating human flesh and drinking human blood and acting in all sorts of strange and forceful ways.

And then Vajradhara emanates in a form of Chakrasamvara, looking exactly the same as Shiva looked – with the ashes on the body, and the whole bit, piled up hair – and acting in the same type of way in the *tsog* (*tshogs*),

the *ganachakra* gatherings of the blood and the flesh, like in the form of the inner offering (during the *tsog* you have a little bit of alcohol, a little bit of meat). So they act in a similar type of way in order to, in a sense, gain the confidence and trust of these deities and the followers.

And then, in a sense, giving Shiva and Uma empowerment to overcome the excesses of this type of behavior and these strong actions that they were doing. Out of compassion giving them initiation, bringing them to clear-light mind, making them Buddhas and so on. And to represent all of that, the various figures in the Chakrasamvara mandala are standing on top of, trampling, various forms of Shiva and Uma, or Parvati.

So all of this has to be understood – according to Davidson – in the context of what was going on in India, the rivalry between the Shiva form of Hinduism and Buddhism. Each system, in a very Indian type of way, was trying to incorporate the other system within it. So the Hindu systems made Buddha into one of the incarnations, one of the avatars of Vishnu.

So if you practice Buddha's teachings, very good: you're actually practicing a form of Hinduism. Very clever. So no problem, the diversity. And the Buddhists in this way brought all these various Hindu deities and so on into Buddhism – but with the general context of compassion that will bring them to enlightenment and so on – and then included them in our mandalas.

So although this might be very interesting from a sociological or anthropological point of view, it's

important not to get diverted away from the actual practice and into these sort of questions. But just be aware that there was this dynamic between the Hindu and Buddhist practices, particularly in terms of the tantra systems in both of them.

So the Buddhists would say, according to this myth, that: "Well, we have this drinking blood and the human bones and eating flesh and the ashes on the body and stuff like that. We just adopted that from the Shiva practices in order to make them feel more comfortable and then transform it into a way of attaining enlightenment." This is the apology. But for us I think that's a bit irrelevant.

## Summary

So in summary: The main point, why you want to get involved with Chakrasamvara practice, is to attain the enlightened state of a Buddha because you have such strong compassion for everybody. And to do that you need the nonconceptual cognition of voidness with bodhichitta and a blissful mind and appear in forms that will help others.

And the most efficient way of doing this is to access the subtlest level of mental activity, the clear-light mind. One way of accessing that is through increasing levels of bliss experienced within the central channel, which will get the winds more subtle and get the mind more subtle.

And Chakrasamvara has the most details on that, particularly with the tummo, the inner heat practice, on the complete stage and various visualization practices on the generation stage to help us to get increasing blissful states of mind.

So that's our general introduction to the Chakrasamvara system. And please remember that unless you have as your basis very strong three principal paths – renunciation, bodhichitta, understanding of voidness – to just visualize yourself in the form of one of these figures and recite mantra and do all of these things is just a cause for being reborn as a hungry ghost in the form of one of these deities.

So it's very, very important that it's not in terms of this lifetime and having some sort of trip to Buddhist Disneyland and playing with your vajra and bell as if you were some great yogi. It has to be with bodhichitta,



dedicated to achieving enlightenment to benefit everyone, with a clear understanding of the voidness of what you're doing (don't make it into some big ego trip), and of course all within the context of keeping all the vows, the ethical discipline, which is the basis for this. And with that and the inspiration of the teachers and the lineage, proceed along the path.

Thank you very much.

#### Questions and Answers

Now, we have run well past time, so although it might be nice for questions, I don't know if that's okay. Questions? No questions? Five minutes? Okay. I'll have to control myself not to give just one answer in five minutes.

#### The Clear-Light Mind

**Could you please clarify something about the clear-light mind. In its natural state it's not absorbed in nonconceptual understanding of voidness, and it doesn't experience bliss, so you have to teach it, so to say?**

Right, you have to train that subtlest level of mind to have that understanding of voidness and to generate it as a blissful awareness. And you train it by gaining this blissful awareness and the understanding of voidness on grosser levels of mind first and then, either through wind yoga or bliss yoga, get to that subtlest stage in meditation.

## **Criteria for Classifying Tantras**

**The criteria by which we divide systems into Guhyasamaja side and Chakrasamvara side – is it the same criteria that has to do with yidam and dakini practices, or are those two different classifications?**

Yidam and dakini practices are something quite separate. You don't really speak of that type of division within the Gelug tradition. In the classification system as defined by Tsongkhapa, father tantra, like Guhyasamaja, has the most detail and the main emphasis on illusory-body practice. Illusory body practice is done with the energy winds, so Guhyasamaja has a great detail on that. And mother

tantra [like Chakrasamvara] has the most emphasis on the clear-light practices and that's referring specifically to gaining the clear-light practice through these increasing levels of bliss through tummo. Both of those are yidam practices, and there isn't anything specific called a dakini practice in Gelugpa.

### **What's the Point of the Various Yidam Forms?**

**We were talking about how it doesn't really matter whether a deity has four arms or two arms. That's irrelevant. But at the same time, in tantric systems we have deities who have twenty-four arms and several faces, and we have sixty-two deities in the external mandala and sixty two deities in the body mandala. So what's the point behind all this variety? Is it just to overuse our brains?**

No. In each of these systems, whether it's four arms or two arms or six or twenty- four or thirty-four, each of them represents something different in terms of what it purifies, in terms of a different type of attainment, and so on. But when you work with many, many different systems, you soon realize that you can represent method and wisdom and the six paramitas and things in so many different ways. The main point of it is that it's an aid, something that helps us to keep in mind what they represent. The final aim of it is not be able to visualize six .or twenty-

four arms; the aim is to have simultaneously in our awareness the things that they represent.

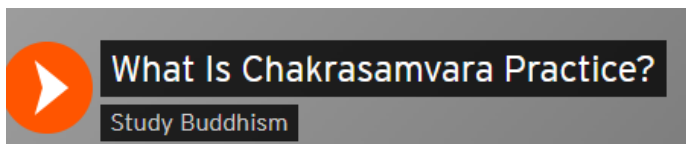
And in Chakrasamvara the sixty-two deities in the external mandala are in order to be able to control – tame, I should say – the energies externally. And in the body mandala, they are situated at the external end of the various energy channels throughout the body in order to be able to generate a blissful awareness at the external tip of these channels.

Because with the five types of energy winds, the type which goes through the skin, in a sense – the all-pervading one – that's the most difficult to bring into the central channel. So it is a very specific system to help us to bring those winds which are the most difficult ones into the central channel. So the sixty-two are for a very specific purpose and visualized in very specific places on the body.

Okay. We end with a dedication. We think whatever understanding, whatever positive force has come from this, may it go deeper and deeper and act as a cause to reach enlightenment for the benefit of all.

Thank you.

Original Audio from the Seminar





What is the Cakrasamvara Tantra? Buddhism Explained with ...

YouTube · Tibet House US Menla Online  
Nov 20, 2018

What's with all this consort union in Tantric Buddhism? No, it's not about sexual fantasies. The psychology of Yab-Yum consorts, union of wisdom and compassion



<sup>7</sup>Tibetan Buddhism is above all practical. In Vajrayana, practice, practice, practice is the mantra of progress. Practical means, step-by-step progress, and that means daily meditation involving body, speech, and mind, in the form of mudras (body), mantras (speech) and visualization (mind). By involving all three, progress is rapid, particularly by involving mind with complex visualizations with deeply meaningful symbols designed to trigger subconscious revelations.

The concept of union — union of wisdom and bliss — is represented by Father (compassion) and Mother (wisdom) in intimate union. A simple handshake wouldn't be symbolically up to the task of conveying "union as one." Yet, sometimes, those visual metaphors are misunderstood — and even lead to controversy.

Historically, as little as a few decades ago, when British explorers first arrived on the Tibetan plateau, they were shocked by all the sex they saw displayed in Buddhist temples. They were quick to brand Tibetans primitive, shamanistic or Demon-worshippers. Until the seventies, this contempt for Tibetan Buddhism

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<sup>7</sup> <https://buddhaweekly.com/whats-consort-union-tantric-buddhism-no-not-sexual-fantasies-psychology-yab-yum-consorts-union-wisdom-compassion/>

continued — except amongst a growing group of Western students. Instead of understanding the profound symbolism of *Karuna* (compassion) and *Prajna* (wisdom) in perfect union, many saw only lust.



*Chakrasamvara Heruka (Father) in YabYum union with Vajrayogini (Mother) symbolizes the union of compassion and wisdom. [Photo gorgeous thangka created by magnificent artist Laura Santi>>](#)*



## Words versus symbols

Western culture tends to lean towards the expression of ideas in words; eastern cultures tended more towards images as metaphor. Even Chinese calligraphy is image-based. Ultimately, Tibetan Buddhism teaches the language of the mind, which is visual metaphor and symbol. The most famous symbol in Mahayana Buddhism is the lotus, a flower that grows in the filth (muck) but emerges from the waters in a burst of glorious floral perfection. The lotus symbol speaks more than a book full of words: it's a symbol of our own Buddha Nature emerging from the obscurations of our current lives; it is a symbol of compassion; ultimately, it has many hidden meanings as well.

In part, words are inadequate to the task of teaching Buddhism by their very nature: they are “labels” — which is discouraged in Buddhist philosophy. Labels give rise to attachments and cravings. Labeling one thing “good” and another “bad” leads to coveting the “good” and “avoiding” the bad.





*The Lotus flower, perfect and clean and stunning, emerges from the filth and mud in the bottom of the pond. Likewise, our Buddha Nature will emerge from the obscurations caused by our attachments, ego, and negative karmas.*

### Attachment to labels

Attachment to “labels” go to the very heart of Buddha’s teachings on the Eightfold Path. The great Tibetan Buddhist teachers — instead of trying to describe with words — expressed using visual symbols recognized by the mind. In theory, symbols convey with more precision than words. Union of mother/father becomes:

- the union of compassion (male) and wisdom (female)
- skilful means (male) and insight (female)
- relative truth (male) and ultimate truth (female.)



*Advanced visualizations of Vajrasattva include his consort, representing the Wisdom of Emptiness.*

Even in written form — as with elaborate spoken sadhanas used in practice — the teaching was still visceral and visual. A sadhana (words) would be largely a very detailed description of a visual symbol, down to the colour of hair, the expression on the face, and gesture of the hands, and the many specifics of the background mandala.

Not carnal — inspired by practicality

The horror some Westerners felt, before the liberating sixties (or even today), might have had to do with overall prudishness, puritanical zeal. This is also the reason why the Dalai Lama famously advised teachers not to openly discuss these higher visual practices, except with students who received teachings, due to the likelihood they would be misunderstood. In part, this is the rationale behind empowerments and teachings and authorization.

Unfortunately, along came the internet, and it was too late to “hide” images that might be misunderstood. Now, all teachers can do is explain them. Similarly, mantras were freely published on the internet — without accompanying teachings.





*Two-armed Hayagriva in union with wisdom consort Vajravarahi. Hayagriva has a green horse head bursting symbolically from his fiery hair, representing Dharma speech in its active (green) form. Vajravarahi has a sow (pig) head, signifying overcoming of ignorance. The union is symbolic of the importance of combining both compassion and wisdom in practice.*

Back in those days, especially before the liberal 1960s, sex just wasn't talked about in the west. To the people of Tibet, sex was just a function of life, and it was also a reasonable non-ambiguous symbol of union — therefore, a highly practical visual symbol. Even in the sexually liberal sixties, when Buddhism flowered in the West, Vajrayana was still “exotic.”

## Yab Yum means Father Mother

Deities visualized in consort union are Yab Yum. Yab means literally “father” and Yum means literally “mother.” This gives a sense of the concept of YabYum as a higher emanation of Buddhas — it's the highest of visualized practice, Highest Yoga Tantra — because it is a complete visualization combining the Enlightened Compassion and Wisdom as Father and Mother, not just one, or the other.





*Stunning visualizations such as deities in YabYum—symbolic of the union of wisdom (female) and compassion (male) — were often misunderstood. The symbolism is profound and universal. Deity yoga visualization is growing in popularity in the West.*

In Tibet and other countries where Vajrayana flourished, even monks and nuns — who renounced sex in the same way they renounced any other craving or attachment (including food) — would not have felt arousal from the symbol. It is true, that in Highest Yoga practices, the notion of “bliss” is important — clear light and bliss — but here again sex is a precise metaphor, since the pleasure of sex is instantly recognized as “blissful” (therefore, the mind instantly recognizes it), and not carnal. These images did not encourage rampant sex; they merely conveyed a clear message.

The transformative symbol — transforming ordinary appearances

The key difference between Mahayana Buddhism, and advanced Tantric practices is the objective of “transforming ordinary appearances.” Vajrayana is advanced Mahayana, and includes all the sutra-based practices; then, adds advanced visualization practices designed to help the mind transform.







*Vajrasattva YabYum. Vajrasattva visualization and practice can be performed with and without a consort, as with most practices (such as Yamantaka solitary), however, the visualization with consort completes higher practices by combining Compassion and Wisdom together.*

So, in addition to being a symbol of the union of compassion (male) and wisdom (female), the symbol is also an expression of transformation. In Tibetan Buddhism, the transformation is a key practice. We try to transform our incorrect perceptions of the “real” world and open the way for intuitive, wisdom perception.

There’s also a sense of “union” with the divine (which is ultimate clear light or realizations of Emptiness). As psychologist Rob Preece explains:

“...an intimate union with the divine... We sense the potential of totality that is only possible through this union, but fail to recognize that this is an inner experience, not an external one. Animus and Anima are known as the Daka and the Dakini in Tantra.” [1]



*According to some accounts, one of the reasons then-Vice-President Richard Nixon denied aid to Tibet was an image of Yamantaka in union with his Wisdom Consort. The horns might have been too much for that era, but equally the “sex” played a role.*

### Images that prejudice

As late as 1959, Richard Nixon (then Vice-President) reportedly refused to consider helping those Tibetan “Demon-worshipers”— this apparently because he saw an image of Yamantaka with consort. Of course, the symbolism of Yamantaka is wrathful compassion — as the foe of death — in union with his wisdom consort.

In 1962, this reputation persisted, when in a book titled *Buddhism*, Christmas Humphreys wrote: ***“Nowhere save in Tibet is there so much sorcery and ‘black’ magic, such degradation of the mind to selfish, evil ends.”***

Later, as refugees from Tibet migrated around the world, the perceptions changed from “primitive and demonic” to “compassionate and wise.” How could this perception so radically transform, and so quickly?

The perception changed because, instead of judging from words in a book written by Victorian scholars, we experienced compassionate wisdom first hand — exemplified in teachers such as the his holiness the Dalai Lama, Kyabje Trijang Rinpoche, Lama Yeshe, among many others.





*The great Padmasambhava in union with his Wisdom Consort Yeshe Tsogyal — the mother of Tibet. Her name means “Victorious Ocean of Wisdom.”*

## Psychology of Union

The eminent psychiatrist Carl Jung, early on, helped clarify the language of symbols — and helped us understand the sound psychological base of Tibetan Buddhism. But, still, it was difficult to put aside the urge to unfairly characterize sexual union. In *Ganpat, the Road to Lamaland* (a derogatory book set in the time of the first British explorers), the author wrote:

*“The Tibetans, a mountain people with the natural superstition common to all ignorant races who live under the high snows, with the terrors of gale and snowfall and avalanche ever before them, and the bleak solitude of the heights about them, inevitably come under the thumb of the Lamas, and so today the Lama is the most important person in Tibet, and the Tibetan’s life is literally one unceasing round of devil-dodging from birth to death.”*





*Vajrakilaya is the fierce aspect of Vajrasattva and is treasured for very powerful karma purification practices. Here, Vajrakilaya is shown with consort.*

## Highest Yoga Tantra symbolism

In Vajrayana, the Highest Yoga Tantra deities are “aspects” or “emanations” of Buddha. Ultimate truth — prajna or wisdom — speaks the language of oneness and emptiness of ego. In conveying this truth, instead of portraying the Buddha seated under the Bodhi tree, then “telling” us about these higher practices, the great teachers instead visualized the deities in wrathful forms (skillful means) and in union with consorts (wisdoms). Rob Preece, in his breakthrough book *The Psychology of Buddhist Tantra* explains:

*“In Highest Yoga Tantra, the deities that embody masculine and feminine are known as dakas (Tib. khadro) and dakinis (Tib. khadroma)... In order to understand the daka and dakini, we can look in the Western parallel found in Jung’s view of the Animus and Anima and their influence both individually and in relations... In our projection of Anima and Animus we may have been beguiled into a relationship — not in the outer world, but with an inner reality... In the [Western] myth of Tristan and Isolde, Tristan falls irretrievably in love with a female figure who is not a real woman. She is like a chimera or muse. When he meets a real woman who is able to help him back to some semblance of normality, he cannot love and accept her for who she is... He is pulled so strongly to the romantic image that he chooses to return to imaginal reality...*

*“This story depicts something each of us yearns for — an intimate union with the divine... We sense the potential of totality that is only possible through this union, but fail to recognize that this is an inner experience, not an external one. Animus and Anima are known as the daka and the dakini in Tantra.”[1]*







*Yamantaka YabYum with Wisdom consort. The YabYum represent Father (Yab) Mother (Yum) in union: compassion and wisdom together as one.*

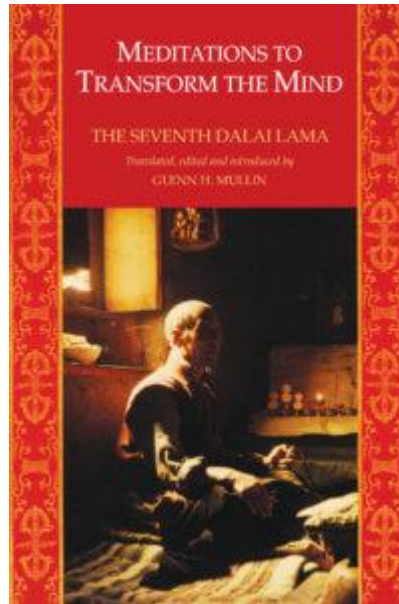
## Body, Speech and Mind: three Vajras

Another reason images, symbols and activities are incorporated into Vajrayana practice is that Tantra incorporates all three of the “vajras”: body, speech and mind. Mudras and gestures are activities, for example, are body; mantras and praises and dedications are speech; meditation and visualization are mind.

## NOTES

[1] The Psychology of Tantra, by Rob Preece

## Meditations to Transform the Mind



By The Seventh Dalai Lama  
Translated and edited by Glenn H. Mullin

<sup>8</sup>The Seventh Dalai Lama is often considered to be one of the greatest of the early Dalai Lamas. He wrote extensive commentaries on the Tantras, and over a thousand mystical poems and prayers.

His *Meditations to Transform the Mind* is a highly valued collection of spiritual advice for taming and developing the mind. These inspired writings are an outpouring of Himalayan spirituality, a unique presentation that appeals to the heart as well as head.

The Seventh Dalai Lama's rich spiritual writings are direct and arresting, giving clear advice on the essence of Buddhist practice.

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<sup>8</sup> [https://www.shambhala.com/snowlion\\_articles/meditations-transform-mind/](https://www.shambhala.com/snowlion_articles/meditations-transform-mind/)  
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*"inspiring of immense importance to all the major Tibetan Buddhist sects."* —Prof. Janice D. Willis, Wesleyan University

..

In this book, [Glenn Mullin](#) provides valuable and fascinating introductions to each piece, making them even more accessible. Also included is a biography of the Seventh Dalai Lama.

The following excerpt from the book is a song which the Seventh Dalai Lama wrote at the request of one of his disciples, Changkya Rinpochey, better known as the third incarnation of the Changkya Tulku.

As author Glenn Mullin points out in the introduction to this section, the song is very tantric in nature, and therefore makes use of a specialized and esoteric language,

*"I suspect that some of it will float over the heads of non-initiates. Nonetheless, as the Tibetan saying goes,*

*'If you don't have any teeth, at least you can work on it with your gums.'*

*For those with a background in tantric literature it perhaps will be appreciated as one of the most profound and powerful pieces in the volume."*

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### ***Song of the Tantric Path***

Homage to Jey Rinpochey, a second Buddha,

Manifestation of Vajradhara, lord of all buddhas,

In whose body reside the awakened ones past, present, and future,

As well as their retinues and buddhahfields.

Homage to the feet of my own root guru,  
Who is in true nature inseparably one with Father-Mother Heruka,  
The wheel composed of all objects of knowledge,  
Whose essence is great bliss, clear as the autumn sky.

In the hands of one's spiritual master  
Lie the roots of every mystical experience.  
All happiness and suffering from now until enlightenment  
Are his responsibility alone.

See the physical world as the guru's body;  
Take sounds as the guru's teachings;  
Mix thoughts and memories with his bliss and insight;  
Rely on this practice, king of all paths.

Fortunate are they who meet with the doctrine

Of all-kind incomparable Tsongkhapa,  
Who showed as precepts all sutras and tantras.  
Fortunate indeed an opportunity obtained but once.

Yet breath, like mist, is delicate;  
And life, seemingly strong, is ever near to passing.  
Quickly pluck the essence of Dharma,  
For definite it is you will die at the hands of the great enemy Death.

Have not the three doors stood open to negativity?  
Then the inconceivable misery of the lower realms  
Certainly will fall upon you,  
And, if still weak, you will not be able to bear them.

Some look, and see; in the innermost way they turn  
To a guru-deva, an embodiment of Buddha, Dharma, and Sangha.  
With attentive concentration they focus

On cultivating the white and dispersing the black.

Reveling in objects of greed and attachment

Is drinking poison mistaken for nectar.

The luxuries, securities, and comforts of the world

Are like dramas enjoyed in a dream.

No lasting happiness can be found

In any samsaric position,

And how foolish to sit complacent

In a hole filled with misery.

Turn the horse of the mind upward,

Rein him with the three higher trainings,

Strike him with the iron whip of fierce effort,

And cut unto the open road of liberation.

All beings, mothers who lovingly have nurtured us,

Are floundering in the seas of confusion.

The son who cares not for their anguish,

Are the waters of his heart not bitter?

Wholly discarding selfish thoughts,

Hold close the ways that better the world

And strive to live the six perfections

That yield buddhahood, ultimate benefit for all.

Sever the mind from chaotic wandering;

Fix it firmly on its object with mindfulness.

Without falling prey to agitation or dullness,

Train in meditation blissful and clear.

The manifold things we perceive

Are deceptive projections of deluded thought.



When we search for their ultimate essence,

Emptiness free of an essence appears.

The things that manifest also fade

And only footprints of names remain;

The other side of this is called dependent arising.

What else need be known?

The teachings of Nagarjuna and his disciples

Aryadeva, Buddhapalita, and Chandrakirti

Were thus by Jey Rinpochey understood

A most wondrous view free from extremes.

Having first trained in these foundation practices,

Seek out a tantric master, embodiment of Buddha Vajradhara,

Lord of the Paradise Beneath None;

Gain the four ripening initiations

And enter into the mystic circle.

The body transforms into a great vajra-mandala,

And, in the inconceivable mansion of joyful repose,

The real deity the subtle mind held between the

Kiss of the male and female drops

Manifests as the blood-swilling Father-Mother.

The dakas and dakinis dance a blissful dance

In the mystic channels and secret drops;

Mundane perception is severed from consciousness

And all emanations become ultimately pure.

Visualize yourself as Heruka with consort,

Luminous yet void, body empty,

Energy channels of three qualities vibrating within;

At your heart a Dharma wheel with eight petals

Bears the indestructible drop in the form of HUM  
Between the sun of method and the moon of wisdom.  
Mind firm on this, tremulous misconceptions are cut,  
And the clear light, sheer as the autumn sky, arises.

The outer consort, in nature fire,  
Melts the life-drops that course  
Through the 72,000 channels,  
Bringing them into the central channel,  
Giving rise to the four ineffable joys.

Outside, all sensory movement of mind and energy ceases;  
Inside, mundane views, ignorance, and darkness disperse.  
Thus by yoga even sleep is transformed  
Into the nature of Dharmakaya's clear light.

By cultivating these yogic methods,  
We can in general see through all distorted appearances  
And in particular know the body as dreamlike,  
Thus building the dancing form of an endowed deity  
And maintaining the according emanations.

By mentally reciting the secret mantras of the vajra dharmas  
Of entering, resting, and dispersing energy at the heart  
While controlling the life-drop made of five clear essences,  
The knots of ignorance are easily untied.

The tip of the vajra is placed firmly in the lotus  
And mind as the syllable HUM is brought into the central channel;  
One drinks and drinks the essence of nectars  
And goes mad with innate joy unmoving.

By thus settling the mind in the subtle vajra letter

And bringing the drop to the four *chakras* and sensory gates,

One directly sees all aesthetic objects

Found throughout the three worlds.

Thus one opens the windows of the six miraculous powers,

Sees the faces of innumerable deities,

Masters the meanings of the words of the teachings

And gains the delightful company of an immortal lover.

In the tip of the vajra between the eyebrows,

The light of the sun, moon, and stars swirls in the drop.

By bringing mind and energy to that point,

The white bodhimind is forever increased.

Then with the fine brush of samadhi paint

A masterpiece incorporating all beauties of life,

One gains the aid of a fully qualified consort

And one's experience of the blisses blazes higher and higher.

Mind fixed on the bliss and *mudra* of the consort,

A rain of innate joy pours down.

Again and again seducing the beautiful one,

Symbol of the mind embracing reality itself,

One melts into the sphere of spontaneous bliss.

From the center of the navel chakra where meet the three energy channels,

Shine lights from white and red pyramids.

Looking through the nucleus of five drops therein,

The mind's nature is seen as five buddhas.

White and yellow energies shape into a vase

And the all-destroying fire rages.

The letters *AH* and *HAM* flare, fall, and vibrate,

Transporting one to the end of the primordial path of great bliss and wisdom combined.

Lights from the mystic fire flash into the hundred directions,

Summoning the blessings of buddhas boundless as space.

Once again the five natures of mind arise as sounds,

Releasing a rain of ambrosial knowledge.

The apparitions of people and things

Dissolve into light, and the waves

Of misconception are stilled.

No longer is the radiance of clear light obscured.

Even post-meditation mind maintains immaculate view.

In the sphere of semblant and innate Mahamudra,

Empty images appear as rainbows.

Flawless method emanates phantom circles,

Erecting the perfect mandala of deities and abodes.

The illusory body merges with clear light

Like clouds dissolving into space.

The fires of innate wisdom arise

And consume the seed of grasping for self.

This great union of the radiant vajra body

With the vast clear light of mind

Is called "the samadhi moving magnificently,"

A stage not touched by the ordinary intellect.

This consciousness, purified of all transient stains,

Gazes clearly and directly at the sphere of truth.

Like a magic gem it manifests the Beatific Body

Of Heruka Chakrasamvara for the sake of others

And sends out countless emanations,

Each in accord with the needs of the world.



Thus in this age of short life span,  
Buddhahood is swiftly and easily attained  
By turning lust for sensual objects  
Toward the friend who instills great bliss.

Think: "By studying, contemplating, and meditating  
Upon the flawless Vajrayana teachings,  
The highest path, the esoteric way of all tantric  
Adepts of the past,  
May I in this very lifetime attain with ease  
That point most peerless and supreme.

And if in this life ultimate power is not found,  
At my death may the dakas and dakinis protect me  
And lead to the rainbow palace of Vajrayogini  
In the pure land Kajou Shing, there to enjoy clouds of transcendent offerings.  
May I and all practitioners of this tantra

Soon complete the esoteric path of secrets  
And, within ourselves ever perfecting the practices  
Of the sutras and tantras taught by the Buddha,  
May we master this mysterious way.

Until then, may the mighty dakas and dakinis  
Who dwell in the twenty-four Heruka grounds  
Care for us in every time and situation  
As a mother watches over her only child.

**For More Information:**



[The Seventh Dalai Lama- Shambhala Publications](#)

[Seventh Dalai Lama Series- Lotsawa House](#)



Glenn Mullin is the author of over thirty books on Tibetan Buddhism, many of which have been translated into a dozen foreign languages. His earlier titles focus on the lives and works of the early Dalai Lamas. Other titles of his elucidate practice traditions such as Lam Rim, Lojong, the Six Yogas of Naropa, Kalachakra, and so forth. He has been an international teacher of Tantric Buddhist meditation for the past twenty-five years.

Glenn lived in Dharamsala, India, for some fifteen years. There he studied under twenty-five of the greatest masters of Tibet, including the Dalai Lama and his two main gurus.

## Palace in the sky



O seeker of truth, I have witnessed such a great wonder:

A well, suspended in the sky, from which ambrosia ceaselessly flows.

A lame person climbs to it without any ladder and drinks jugs of that nectar. Gongs, conches, and kettle drums ring out without being played by anyone. The deaf hear them and become ecstatic: they lose track of body and mind. Up there is a palace without foundation, which is radiant with light.

The blind see it and are so overjoyed they can't stop talking about it.

In that place, a person dies, yet continues to live, and has strength without eating food.

Brahmanand says that only a rare soul can understand his tale.

### *Commentary*

I first heard this poem when I was 18 years old in India. It made a precious memory inside of me. There is a jewel inside that mankind can discover. Only a wise man understands what I'm talking about.

<sup>28</sup> [http://www.prem-rawat-bio.org/library/hj2000/sh\\_brahmanand.html](http://www.prem-rawat-bio.org/library/hj2000/sh_brahmanand.html)

## Intro Sine Waves



### Introduction to Syncretism, long version: Santos Bonacci

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I saw this incredible paper from Steven Hawkins who talked about sine waves. His theory was anything created has a sine way. Everything in the universe gets created and ultimately gets destroyed. We will go into more detail in the next chapter

Even the universe itself is a sine wave. I was mesmerized by this. This led me down the rabbit hole where I'm writing this book.

You are the universe. You just don't know it. The great mystics of old have been talking about this for thousands of years.

Many Westerners would probably laugh at the concept of Chakrasamvara.

Let's try to put this concept into the latest scientific terms.

[1]We know that everything has a life cycle. All living things, non-living things, countries, the world, astronomical bodies, the solar system, galaxies, the universe everything has a life cycle

A sine wave is the basic building block of all physical phenomena including the life cycle of everything from tiny living things to the universe.

The great tantric Masters of old understood this through practical experience. They were the quantum scientist of today. Mind you they didn't have physical instruments. They had an inner telescope within which they used. This telescope exists inside of you, yet one is simply texting on the freeway of life.

A sign wave is push-pull energy. You could say, male and female.

The Chakrasamvara system uses Archetype symbols to represent the unknown.

Mind you, the entire universe is aware and conscious. You are a part of this cosmic soup. By using these archetype symbols one focuses on the symbols and slowly over time Awakens. The Tantric path has many different ways.

This sacred path is a gateway to discovering your true nature.

The more I practice I see what a genius this path is. There is a systematic way they use to reach the state of enlightenment quickly.

This is a practical path. It is not a theory.

I have a saying the more attention you paid is something the more attention it pays to you.

This goes for everything in your life The wise man understands this and pays attention to his true nature.

He finds his way home.

## Sine waves



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The complete life cycle of the universe is a complete one period sine wave: Negative to positive half cycle of sine wave represents active state whereas positive to negative half cycle represents the latent state of the universe

AIP Conference Proceedings 2142, 110029

(2019); <https://doi.org/10.1063/1.5122489>

Prasenjit Debnath<sup>1,a)</sup>

### ABSTRACT

<sup>9</sup>We know that everything has a life cycle. All living things, non – living things, countries, world, astronomical bodies, solar system, galaxies, the universe everything has a life cycle. According to Fourier, any physical phenomena can be explained by a sine wave. Any arbitrary signal or physical

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<sup>9</sup> [https://aip.scitation.org/doi/abs/10.1063/1.5122489#:~:text=A%20sine%20wave%20is%20the,from%20the%20ba sic%20sine%20wave.5](https://aip.scitation.org/doi/abs/10.1063/1.5122489#:~:text=A%20sine%20wave%20is%20the,from%20the%20ba%20sic%20sine%20wave.5)

phenomena is actually a combination of a dc (constant) part, a sin wave with fundamental time period and its harmonics. If we remove the harmonics from any arbitrary signal or physical phenomena, we will be left with only a sine wave of fundamental period. The sine wave of fundamental period possesses over 90% of the signal energy, thus, if we remove all harmonics, we actually do not lose much energy of the signal but we will get the basic shape of the signal or physical phenomena – a sine wave. A sine wave is the basic building block of all physical phenomena including the life cycle of everything from tiny living things to the universe. A sine wave is the ideal shape of any life cycle. Little deviation is allowed by nature to form other shapes from the basic sine wave. These deviation, although very little, can be termed as the effect of imaginary time that introduces unpredictability in the life cycle. The amount of deviation signifies the amount of unpredictability in the life cycle. The amount of unpredictability signifies the amount of imaginary time involved in life cycle. The amount of deviation (amount of harmonics) actually gives different shapes to the different life cycles. But if we do smoothing out the deviations by averaging them, we will be left with a sine wave – basic building block of the Universe.

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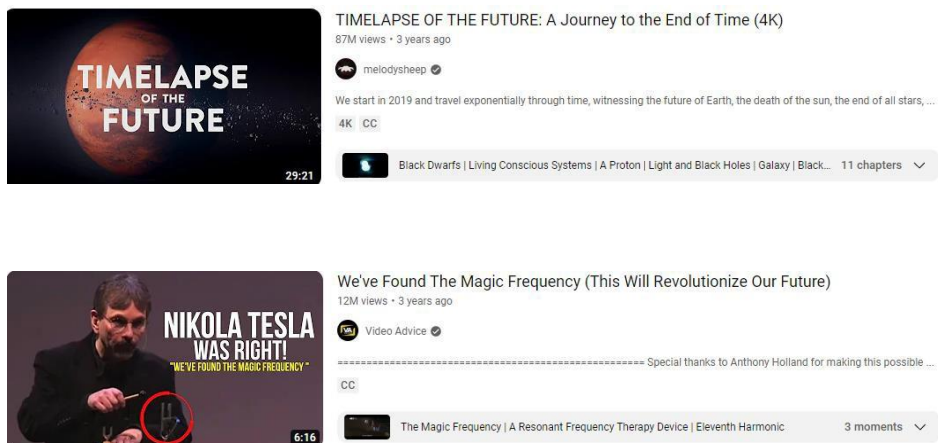
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### Introduction to Syncretism, short version: Santos Bonacci

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## Closing



I hope you got something out of this book I find it fascinating that these tools have been there throughout our lives.

Probably most people would roll their eyes when they read this book.

It seems so esoteric and different. Yes, it forces you to look outside your box.

The ancient yogis considered the tantra path to be the fastest path there is to enlightenment.

Most of us are texting on the freeway of life and have no clue of our true nature.

You are the universe. You just don't know it. That is the central theme of life.