

Actual Practice of the Great Perfection:
Essential Pith Instructions

By Drigung Rinchen Phüntshog

BUDDHA VISIONS PRESS

Portland, Oregon

www.buddhavisions.com

contact@buddhavisions.com

Copyright © 2015 by Eric Fry-Miller. All rights reserved.

Namo guru deva dakiniye

I prostrate to the assemblies of the three roots!

Although innumerable existing traditions and ways to practice the great perfection teachings have been taught, here is something extremely secret and marvelous. Wishing to practice the actual tradition of the heart bindu, a disciple that is a suitable vessel should perform a request to a Guru with the proper characteristics three times. Having done that, one should perform the preliminaries of the stages of accumulation and purification, and then perform the *Fulfillment and Confession of the Peaceful and Wrathful Ones*.

The elaborated outer empowerment of the vase, inner unelaborated secret empowerment, secret fully unelaborated primordial wisdom knowledge empowerment, and the extremely secret extremely unelaborated precious word empowerment should be bestowed. In particular, the entirely unelaborated energy of awareness empowerment of direct transcendence should be bestowed.

At the end of each, one should successively train according to the stages of the instructions of the generation and the completion stage. Furthermore, one should possess the key points of the pith instructions that occur in both the oral and treasure traditions' root texts and thus penetrate the traditions of instructions. Moreover, in the practice of the great perfection there is the ground, path, and fruition. The ground is primordial purity and spontaneous presence. The path is cutting through and direct transcendence. The fruitions are the enlightened bodies and primordial wisdoms.

I. Ground of Primordial Purity and Spontaneous Presence

I.1. Primordial Purity

As for the primordially pure ground, the nature of our disposition is completely pure. The character of substantiality has an ultimate nature. Understand that it is uncontrived as it truly is. It is naturally fresh. It is not stopped by anything anywhere. It does not fall into any type of partiality. This radiance and clarity, entirely unclothed by the good and bad discursive thoughts, is called awareness and emptiness.

I.2. Spontaneous Presence

As for spontaneous presence, with such an empty nature, all the phenomena of all appearances and possibilities of all saṃsāra and nirvāṇa are not obstructed. They arise as the unobstructed energy of absolute illumination.

2. Path of Cutting Through and Direct Transcendence

2.1. Cutting Through

As for the practice of the path, the ground as it is in this way is practiced without anything to stop or accomplish. It says in the *Gathering of the Intention of the Sutras*:

That, as it is, is uncontrived.
It dwells together within the four great aspects of such.
Like a cloud dwelling throughout space,
This is the path of excellent union.

As for how to practice that, the one that knows the arising, abiding, and traveling nature of their own mind cuts through the root of their own groundless and rootless nature. This innate nature is not fabricated or nurtured by the three metaphoric experiences of bliss, clarity, and non-conception, nor the gatherings of the clouds of all views of mental action and intellectual clinging. This basic nature is nothing whatsoever. Its radiance is likewise not established. It is clear without obstruction or reference.

Realizing this traceless openness is called cutting through into primordial purity. It is no different than mahamudra. Although one may want to meditate upon the pith instructions of the actual heart essence, if one does not have the confidence of primordial purity, it is taught to be a mistaken path. First, it is essential to gain a certainty in the meaning of primordial purity.

It likewise says in the great perfection root texts:

Take this primordial purity as the base.
Then, practice spontaneous presence.

It also says:

Take this cutting through as the base.
Then, practice direct transcendence.

2.2. Practice of the Way of Actual Direct Transcendence

As for the practice of the way of actual direct transcendence, one should learn the three physical postures. Also, as for the dwelling place, it should be a place that is extremely solitary, bright, and high up. It is taught that such is the practice abode of fortunate children. In the most comfortable dwelling place like that, one performs the following postures.

Dharmakaya Posture of the Lion

First, as for the dharmakaya posture of the lion, the way of arranging the body is that the hands in vajra fists are placed palms down. The upper part of the body should be raised up. The eyes should be focused up into the sky. This is for bodies that are hotter, and it is good to practice in ravines and canyons.

Sambhogakaya Posture of the Elephant

Second, as for the sambhogakaya posture like an elephant, the body should be face down and the knees are united with the chest. The fingers should support the jaws. The neck is lifted slightly and the eyes should look to the sides of the horizon. This is for bodies balanced in temperature, and it is good to practice in even places.

Nirmanakaya Posture of the Sage

Third, as for the upright nirmanakaya posture of the sage, the legs are aligned together and one sits upright, encircled by a meditation belt. The arms are crossed and the body is straight. The eyes are slightly open and one looks into the intermediate space through the eyelashes. This is for bodies that are colder, and it is good to practice in high places.

Actual Reality

Then, idle chatter of the speech is cut. The mind is tamed through the gazes. Thus practicing, brilliant vajra chains scattered about appear like hanging flower lattices, like horsehair decked with intermittent knots, and like lattices of hanging pearls. Actually seeing the single bindu of self-awareness is the path of actual reality.

Expansion of Experiences

Continuing without having any clinging to that, those manifest appearances become subtle and gross. There are many appearances of luminous, brilliant, glorious, and beautiful five-colored light like the ripples drawn by a stone going into a pond. Bindus and subtle bindus appear in five-fold arrays, fading in and out all over. When one sees things like half the form of a wrathful deity and so forth, it is the expansion of experiences. At this time, one is free from physically deluded activities. Since the subtle winds and the mind come to abide, the distractions of discursive thoughts are pacified in their own place. Even though one's life might be interrupted, it is taught that one will be certainly liberated in the bardo of the nature of reality.

Culmination of Awareness

When one continues to practice, inside five-fold bindus with many layers of circumference one sees the complete mandalas of the peaceful and wrathful father and mother deities. At this time, outwardly, all objective appearances are liberated into the pure realms of rainbow light. Inwardly, awareness is liberated, free of a grasper, grasping, clinging, and attachment. Secretly, this body and aggregates comprised of material flesh and blood is liberated into a body of light. When it is certain that there will be no further increase in power, vastness, or arising, it is called the vision of the culmination of awareness.

Consumed into the Nature of Reality

Then, by again not wavering or transference from that, since the elements of the body are cleared away in their own place, all the senses and their objects are consumed into non-grasping. Since all phenomena of happiness, suffering, existence, and non-existence are consumed, the intellect is consumed, phenomena are consumed, and activities are consumed. Thus, it is called being consumed into the nature of reality. Thus, the periods of the four visions of the path are explained.

3. Fruition

In that way, the ground of visions, the ground of arising, and the knowing of arising are all primordial wisdom awareness itself. That awareness inside the primordial Buddha Samantabhadra, in confused sentient beings, and in the bloody handed butchers of evil actions dwells without any difference. Thus, it is taught that good and evil do not exist.

The awareness that abides in such a way has no gender. It has no old age or youth. It has no beginning or end. It has no prejudicial bias. It has nothing to abandon or attain. It is completely free from all hope and fear. Whatever can and does appear, nevertheless, does not change in nature. For example, if one takes something made of gold and powders it, amasses it, melts it, and beats it, likewise still, its nature does not change. Even if the confusion of the essence of awareness arises, non-confusion also abides. Whether awareness appears or non-awareness arises, still the essence of the kayas and primordial wisdoms is primordially attained.

Investigating whatever appears, it has an essence of emptiness. That is the dharmakaya. The unceasing luminosity of that is the sambhogakaya, the vivid fivefold enlightened body, speech, mind, qualities, and activities. The unceasing enlightened compassion movement that spontaneously arises yet is without a trace, naturally dissolving, and wide-awake is the nirmanakaya. The five forms of primordial wisdoms dwell in a naturally blossoming fashion.

The perfection of manifest fruition of practicing by dwelling in that way is taught to be the fruition of the great perfection of sublime dharma. In that way, the ground, path, and fruition, are all condensed. These stages of the practice of actual primordial wisdom were requested again and again by Miwang Namkha Tsenchen. Even though I have not reached all the signs of the enlightened qualities of the path, I have composed this explanation to demonstrate the tradition of the instructions of the heart essence. May these delightfully dissolve into the center of your hearts!

*Samaya
Mangalam*