

Heart Jewel

Also by Geshe Kelsang Gyatso

Meaningful to Behold
Clear Light of Bliss
Heart of Wisdom
Universal Compassion
Joyful Path of Good Fortune
Guide to Dakini Land
The Bodhisattva Vow
Great Treasury of Merit
Introduction to Buddhism
Understanding the Mind
Tantric Grounds and Paths
Ocean of Nectar
Essence of Vajrayana
Living Meaningfully, Dying Joyfully
Eight Steps to Happiness
Transform Your Life
The New Meditation Handbook
How to Solve Our Human Problems
Mahamudra Tantra

Profits received by Tharpa Publications from
the sale of this book will be donated to the

NKT-International Temples Project

Part of the New Kadampa Tradition

[Reg. Charity number 1015054 (England)]

A Buddhist Charity, Building for World Peace

www.kadampa.org/temples

GESHE KELSANG GYATSO

Heart Jewel

THE ESSENTIAL PRACTICES OF
KADAMPA BUDDHISM



THARPA PUBLICATIONS
UK • USA • CANADA
AUSTRALIA • HONG KONG

First published in 1991
Second edition 1997
Reprinted 2002, 2006, 2009

The right of Geshe Kelsang Gyatso
to be identified as author of this work
has been asserted by him in accordance with
the Copyright, Designs, and Patents Act 1988.

All rights reserved.
No part of this book may be reproduced
in any form or by any means except for the quotation
of brief passages for the purpose of private
study, research, or review.

Tharpa Publications UK Office
Conishead Priory
Ulverston, Cumbria
LA12 9QQ, England

Tharpa Publications US Office
47 Sweeney Road
Glen Spey
NY 12737, USA

© New Kadampa Tradition – International Kadampa Buddhist
Union 1991, 1997

Cover painting of Je Tsongkhapa and his two Sons
descending from Tushita Pure Land by
the Tibetan artist Chating Jamyang Lama.

US Library of Congress Control Number: 2002104950

British Library Cataloguing in Publication Data
A catalogue record for this book is
available from the British Library.

ISBN 978 0 948006 55 5 – hardback
ISBN 978 0 948006 56 2 – paperback

Set in Palatino by Tharpa Publications.
Printed on Tharpa Opaque, acid-free 250-year longlife paper
by The Amadeus Press, Cleckheaton, West Yorkshire, England.
Paper supplied from well-managed forests and other controlled
sources, and certified in accordance with the rules of the
Forest Stewardship Council

Contents

Illustrations	vi
Acknowledgements	vii
Preface	viii
<i>PART ONE: The Guru Yoga of Je Tsongkhapa</i>	
Introduction	3
Accumulating Merit	21
Receiving Attainments	37
The <i>Migtsema</i> Prayer	57
Close Retreat	67
<i>PART TWO: Relying upon the Dharma Protector</i>	
Introduction to the Dharma Protector	89
Previous Incarnations of the Dharma Protector	93
The Nature and Function of the Dharma Protector	113
The Way to Rely upon the Dharma Protector	121
Dedication	124
Appendix I – The Condensed Meaning of the Commentary	125
Appendix II – The Dharma Protector’s Mandala	133
Appendix III – Sadhanas	
<i>Liberating Prayer</i>	138
<i>Heart Jewel</i>	141
<i>King of the Dharma</i>	155
<i>Wishfulfilling Jewel</i>	171
<i>Vajradaka Burning Offering</i>	191
Glossary	197
Bibliography	212
Study Programmes of Kadampa Buddhism	217
Tharpa Offices Worldwide	222
Index	224

Illustrations

Je Tsongkhapa and his two Sons descending from Tushita Pure Land	2
Je Sherab Senge	12
Palden Sangpo	30
Je Sangye Gyatso	44
Phabongkha Rinpoche	50
Trijang Rinpoche	56
Geshe Kelsang Gyatso Rinpoche <i>(included at the request of faithful disciples)</i>	60
Avalokiteshvara	64
Manjushri	68
Vajrapani	72
Je Tsongkhapa	76
Dorje Shugden	88
The five lineages of Dorje Shugden	94
The nine Great Mothers	102
The eight Fully Ordained Monks	112
The ten Wrathful Deities	120
The letter DHI	160

Acknowledgements

In the autumn of 1990, the students of Manjushri Centre had the great good fortune to receive from the precious and fully realized Master, Geshe Kelsang Gyatso, a complete series of clear and inspiring teachings on the Guru yoga of Je Tsongkhapa according to the Segyu lineage. These teachings have now been published as the present book.

In this book, Geshe Kelsang establishes the authenticity and unique qualities of Je Tsongkhapa and the New Kadampa Tradition, thereby helping to promote this pure tradition throughout the world for succeeding generations. We thank the author most deeply for this inestimable kindness.

We would also like to thank all the students of the author who, with great skill and dedication, edited the book and prepared it for publication.

*Roy Tyson,
Administrative Director,
Manjushri Kadampa
Meditation Centre,
April 1997.*

Preface

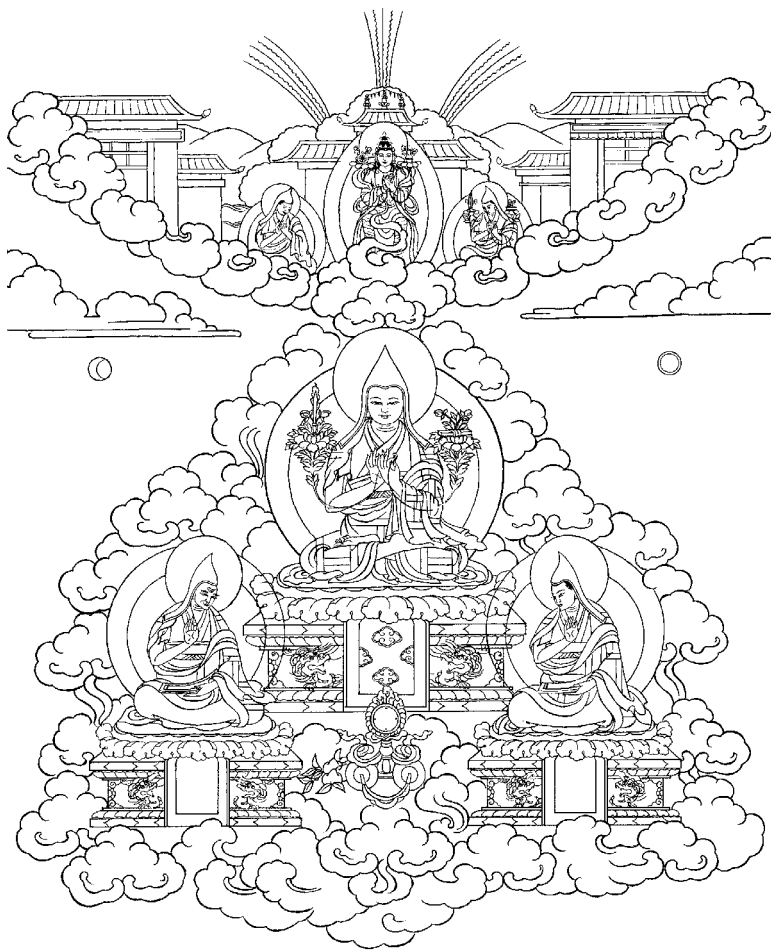
This book presents two practices revealed by Manjushri, the Wisdom Buddha. The first is a special Guru yoga in which we visualize our Spiritual Guide as Je Tsongkhapa, who himself is an emanation of Buddha Manjushri. By relying upon this practice we can purify negativity, accumulate merit, and receive blessings. In this way, we will naturally accomplish all the realizations of the stages of the path of Sutra and Tantra, and in particular we will attain a very special Dharma wisdom.

The second practice is a method for relying upon the Dharma Protector. Through this practice we can overcome obstacles to our practice and create favourable conditions so that we can nurture and increase our pure Dharma realizations.

These two practices are the essential practices of the New Kadampa Tradition of Mahayana Buddhism. They are both included in the sadhana *Heart Jewel*, which can be found in Appendix III. By practising this sadhana regularly and sincerely, we will make our precious human life extremely meaningful and we will definitely reap a harvest of pure Dharma realizations. Eventually we will come to experience the supreme joy of full enlightenment.

PART ONE

The Guru Yoga of
Je Tsongkhapa



*Je Tsongkhapa and his two Sons descending
from Tushita Pure Land*

Introduction

The commentary to the sadhana *Heart Jewel* is given under three main headings:

- 1 The instruction of the Guru yoga of Je Tsongkhapa according to the Segyu lineage
- 2 Relying upon the Dharma Protector
- 3 Dedication

The instruction of the Guru yoga of Je Tsongkhapa according to the Segyu lineage is presented in two parts:

- 1 Introduction
- 2 The actual practice of the instruction

The introduction has three parts:

- 1 Je Tsongkhapa
- 2 The history and lineage of the instruction
- 3 The benefits of this practice

JE TSONGKHAPA

In *Root Tantra of Manjushri* Buddha Shakyamuni made a prediction about how Manjushri would later emanate as Je Tsongkhapa:

After I pass away
And my pure doctrine is absent,
You will appear as an ordinary being,
Performing the deeds of a Buddha
And establishing the Joyful Land, the great Protector,
In the Land of the Snows.

This verse reveals the special qualities of Je Tsongkhapa. The third line explains that although he was an enlightened being, a manifestation of the Wisdom Buddha Manjushri, Je Tsongkhapa did not reveal himself to be a special being but always appeared in the aspect of an ordinary practitioner. In particular he never made a public display of his miracle powers or clairvoyance, and he encouraged his disciples to follow his example by not revealing any special powers they might have attained.

Instead of revealing miracle powers, Je Tsongkhapa mainly worked to establish pure Buddhadharma throughout Tibet. By giving teachings and showing a good example, he led many beings to gain pure, authentic realizations of Sutra and Tantra. This is the meaning of the fourth line of the verse.

The phrase 'Joyful Land' in the fifth line is the name of Buddha Maitreya's Pure Land, known as 'Tushita' in Sanskrit or 'Ganden' in Tibetan, which is where Je Tsongkhapa

went after he passed away. During his life Je Tsongkhapa established a great monastery in Tibet called 'Ganden Monastery', and he spread throughout Tibet a pure doctrine that became known as the 'Ganden doctrine'. This doctrine is a special, pure Buddhadharma that comes from Manjushri's wisdom. It is called 'the great Protector' because it protects all living beings from the ocean of samsaric suffering. All of this indicates that Je Tsongkhapa is a manifestation of Buddha Maitreya, who is the Protector of the hundreds of Deities of the Joyful Land. These days, the tradition of Je Tsongkhapa is known as the 'Gelug', or 'Virtuous Tradition', and his followers are known as 'Gelugpas'; but the original name of 'Ganden' came from Buddha Shakyamuni. This is the meaning of the fifth line.

As Buddha had predicted, Je Tsongkhapa appeared in Tibet, the Land of the Snows, where he lived from 1357 to 1419. When he was born, a drop of his mother's blood fell to the ground, and later a white sandal tree with a hundred thousand leaves grew at that spot. On each of the leaves, there appeared an image of Buddha Sengei Ngaro, who is the same mental continuum as Buddha Manjushri. This indicates that the child was a manifestation of Manjushri. Later, the third Dalai Lama, Sonam Gyatso, said that this precious tree was an object of offerings and respect, and he moved it to a nearby monastery where he placed it inside a silver stupa with many precious jewels and made extensive offerings to it. This monastery became known as 'Kumbum Monastery', or 'The Monastery of a Hundred Thousand Images'. Eventually other similar trees grew around the stupa and their leaves also bore special images. On some

there appeared the letters of Manjushri's mantra, AH RA PA TSA NA DHI, and on others the seed-letter of Manjushri, the letter DHI. These leaves were regarded as very precious, and when they fell in the autumn people would gather them and grind them into powder. Through tasting this powder many people have been able to cure diseases and increase their wisdom.

Je Tsongkhapa showed a perfect example of how to build the foundation for the spiritual path, how to progress on that path, and how to complete it. First he studied the entire Dharma of Sutra and Tantra by relying sincerely upon his Spiritual Guides, and then he put all this knowledge into practice and demonstrated the attainment of all the realizations from relying upon the Spiritual Guide up to the Union of No More Learning, or Buddhahood. Since then, thousands of practitioners have attained the ultimate happiness of Buddhahood within one life by following Je Tsongkhapa's example and sincerely practising his teachings. Even today, faithful practitioners who follow Je Tsongkhapa's pure Dharma can accomplish these results.

If, instead of giving teachings and setting a pure example, Je Tsongkhapa had mainly demonstrated his own good qualities by displaying miracle powers and other forms of clairvoyance, we would have received no benefit from his actions. What we need is not displays of miracle powers but a clear example of how to enter an unmistakable spiritual path, how to practise that path comfortably and smoothly, and how to complete it successfully. This is the actual method for solving our daily problems. Since Je Tsongkhapa provided us with just such an example,

we should recognize his immense kindness and develop unchanging faith and respect for him.

Je Gendundrub, the first Dalai Lama, wrote a special praise to Je Tsongkhapa called *Song of the Eastern Snow Mountain*, or *Shargangrima* in Tibetan. In this song, he says to Je Tsongkhapa:

For the fortunate people of Tibet, the Land of the
Snows, your kindness, O Protector, is inconceivable.
Especially for myself, Gendundrub,
The fact that my mind is directed towards Dharma
Is due solely to your kindness, O Venerable Father
and Sons.

From now until I attain enlightenment
I shall seek no refuge other than you.
O Venerable Father and Sons
Please care for me with your compassion.

Although I cannot repay your kindness, O Protector,
I pray that, with my mind free from the influence of
attachment and hatred,
I may strive to maintain your doctrine and cause it
to flourish
Without ever giving up this endeavour.

Just visualizing Je Tsongkhapa with faith is a powerful method for receiving the blessings of all the Buddhas, and, if we have strong faith, simply keeping a statue of Je Tsongkhapa in our house will cause that place to become a holy environment and will protect us from poverty.

When Je Tsongkhapa passed away, the whole country was overwhelmed with sorrow at the loss of their precious Teacher. Not only could they no longer see him directly but, since there were very few representations of him, most people were unable to see even his likeness. Consequently, many craftsmen set about making statues and painting tangkhas of him. Although Je Tsongkhapa had not publicly displayed his miracle powers while he was alive, after he passed away he performed many miracles through these statues and tangkhas. Eight statues in particular have since become very famous. They are known as:

- 1) Je she par ma (The Venerable One who Disappeared with a Smile)
- 2) Je nga dra ma (The Venerable One who is a Better Likeness)
- 3) Je shen pen ma (The Venerable One who is More Beneficial to Others)
- 4) Je ku thim ma (The Venerable One who Dissolved into the Body)
- 5) Je nam pur ma (The Venerable One who Rose into Space)
- 6) Je tson pon gelek ma (The Venerable Chief Merchant Gelek)
- 7) Je tso dog ma (The Venerable One who Pacifies Conflicts)
- 8) Je ling pur ma (The Venerable One Gone to Another Land)

The story of the first statue is as follows. At one time, a humble practitioner tried to find a statue of Je Tsongkhapa

for his retreat but was unsuccessful, so during his retreat he made a small statue and placed it on his shrine. For him, this statue was like the living Je Tsongkhapa, and every day before beginning his meditation he made offerings and prostrations in front of it. One day as he rose from meditation he noticed that the statue was gradually melting into light. As he watched, the statue suddenly smiled and, rising into space, completely disappeared. The meditator was astonished and could hardly believe what he had seen. After reflecting for a long time, he decided to go to his Teacher to tell him what had happened. His Teacher was delighted and told him to make another statue exactly like the previous one. This he did, and it is this statue that subsequently became known as, 'The Venerable One who Disappeared with a Smile'.

The second and third statues were made by two craftsmen who were engaged in a friendly contest to see who was the more skilled at making statues. They took the two statues to a high Lama to adjudicate. As the Lama was examining them with a faithful mind, one statue spoke, saying 'I am a better likeness.' Then the other statue retorted, 'But I am more beneficial to others.' This is how these two famous statues received their names.

The fourth statue is named after one that belonged to a practitioner called Nyungne Lama, whose main practice was the Guru yoga of Je Tsongkhapa. He used to keep a statue of Je Tsongkhapa on his shrine, and he regarded this statue as the living Je Tsongkhapa. Each day, he would practise Guru yoga from going for refuge up to dissolving Guru Tsongkhapa into his heart. Because he practised so sincerely,

he developed a very pure heart and attained a special experience of concentration. One day, while visualizing Je Tsongkhapa dissolving into his heart, he experienced his statue actually dissolving into him; and when he rose from meditation the statue on his shrine had completely disappeared. After this, he quickly attained many high realizations. News of this event spread, and the craftsman who had made the statue became very famous. Later he made another statue of Je Tsongkhapa, to which he gave the name, 'The Venerable One who Dissolved into the Body'.

The fifth statue belonged to a monastery where it was often seen by one particularly sincere practitioner to rise into space and then return to its place on the shrine. Because of this, the statue became known as, 'The Venerable One who Rose into Space'.

The sixth statue was made by a government minister who was a faithful disciple of Je Tsongkhapa, and Je Tsongkhapa himself had blessed it. One day, however, an evil person out of jealousy stole the statue and, taking it a long way away, threw it into a large river. Some time later, an important merchant called Gelek was travelling on horseback in that area when he noticed a brightly coloured rainbow standing vertically in space, apparently emerging from the bed of a river. Thinking that this was an unusual sign, he decided to spend the night nearby. The next morning the rainbow was still there and so he decided to investigate further. Although the local people could see nothing in the river, Gelek was not convinced. Securing himself with ropes he waded into the icy river and dived to the bottom. There he found the statue of Je Tsongkhapa radiating brightly

coloured rainbow lights. When he came to the surface, the onlookers were astonished to see that he had not drowned, and even more astonished to see the precious statue that he was holding. Since it was the chief merchant Gelek who retrieved the statue, it subsequently became known as, 'The Venerable Chief Merchant Gelek'.

The seventh statue comes from a part of eastern Tibet where at one time there was prolonged civil war. The local people longed for the fighting to stop, and so they went to a nearby Lama who was renowned as a great meditator and asked him what they should do. He told them to construct a large statue of Je Tsongkhapa in their town and make offerings and requests in front of it. This they did, and soon afterwards the fighting stopped and peace prevailed throughout the region. This statue later became known as, 'The Venerable One who Pacifies Conflicts'.

The eighth statue is named after a much revered statue of Je Tsongkhapa that mysteriously disappeared from Tibet. Pure practitioners with clairvoyance realized that the statue had gone to another land far away where the ground was strewn with diamonds and where the language and customs were completely different. They also realized that the statue was benefiting the people of that land, and so they decided to make another one similar to it and named it, 'The Venerable One Gone to Another Land'.

Miracles such as these are not confined to ancient times. Even today there are many statues and other representations of Je Tsongkhapa that possess special qualities. For example, there was one Geshe called Geshe Jatse whom I knew well when I was at Sera Monastery in Tibet. When he



Je Sherab Senge

had completed his Geshe training, he withdrew to a mountain cave to do retreat, and remained there, living just like Milarepa, for the rest of his life. When he died, his many disciples, together with a large number of onlookers, went to the cave to pay their respects, and to their astonishment saw that Geshe Jatse's statue of Je Tsongkhapa had grown teeth and hair. I heard this account directly from these disciples, some of whom I knew well.

My first Teacher in philosophy at Ngamring Jampaling Monastery was called Geshe Palden. At one time he did a long close retreat on Je Tsongkhapa counting *Migtsema* prayers. At the end of his retreat, an image of Je Tsongkhapa appeared on one of the beads of his mala. He showed this to me and I saw it very clearly.

There are many other stories such as these which show that, even in these impure times, faithful practitioners can receive unceasing blessings from Je Tsongkhapa.

THE HISTORY AND LINEAGE OF THE INSTRUCTION

The Guru yoga of Je Tsongkhapa according to the Segyu lineage was originally taught by Buddha Manjushri as part of a special scripture known as the *Kadam Emanation Scripture*. It was extracted from this scripture by Je Tsongkhapa himself. These days, the practice is known as *Ganden Lhagyema* in Tibetan, or *The Hundreds of Deities of the Joyful Land* in English. The name derives from the fact that in the first verse we invite Je Tsongkhapa to descend from the heart of Buddha Maitreya, who is known as the 'Protector of the hundreds of Deities of the Joyful Land'.

Je Tsongkhapa passed this instruction to Je Sherab Senge, who was one of his main disciples. Je Sherab Senge was born in the upper part of Tibet called Tsang. He was a very holy meditation master and scholar who had thousands of disciples, including Je Gendundrub, the first Dalai Lama. He was the holder of the lineage of the Tantric teachings of Je Tsongkhapa and, as predicted by Je Tsongkhapa, he established Gyume Tantric College in central Tibet and Segyu Tantric College in the upper part of Tibet.

Je Sherab Senge passed this instruction to Dulnagpa Palden Sangpo, who was one of his main disciples. Palden Sangpo was also born in Tsang, in a town called Tanagdo near Tashilhunpo Monastery, and he was ordained at Narthang Monastery. After receiving this instruction, he practised it sincerely and as a result gained very high spiritual realizations. He was able to help many sick people by curing serious diseases and by pacifying obstacles through healing actions performed in conjunction with the *Migtsema* prayer.

In general, there are many people who are harmed by spirits called 'Behar'. These spirits enter into people's bodies, causing them to become insane, interfering with their spiritual development, or causing untimely death. Once, while Palden Sangpo was engaged in a retreat on the *Migtsema* prayer at a place called Sepu, a Behar spirit began to harm a rich family who lived nearby. Many of their relatives had already been killed by such spirits, and now this spirit was trying to enter into the body of the son of the family. The members of the family were very worried and they requested Palden Sangpo to stop the spirit harming their

son. Palden Sangpo accepted their request and gave the father a number of beads from the mala he had used during his *Migtsema* recitation. He told him, 'When the spirit enters your son's body, immediately place one bead at every exit to your house. This may cause the spirit to cry out in terror, and if this happens, call me.' The father did exactly as Palden Sangpo had said, and in this way trapped the spirit in his house. The spirit was terrified and cried, 'I want to escape from this house but many powerful and terrifying wrathful beings are preventing me.'

The father immediately went to Palden Sangpo and requested him to come to his house. When Palden Sangpo arrived he asked the spirit, 'How can you inflict harm on many mother sentient beings when you yourself cannot bear even this slight suffering? From now on, you must not harm anyone else. If you do not promise to stop harming others, Yamantaka will not let you go.' The spirit replied, 'I follow the orders of the chief Behar spirit. If I do not harm anyone, my powers will diminish and I will suffer. Please do not ask so much of me, please reduce the commitment.' Palden Sangpo told the spirit, 'At least you must promise me that you will not harm anyone who recites the *Ganden Lhagyema* or *Migtsema* prayers', and the spirit said, 'Yes, I can promise you this.' Palden Sangpo then gathered up the beads of his mala from the exits to the house and the spirit immediately left the boy's body and fled. The boy became normal again and did not suffer further. Later, people clearly realized that anyone who recites the *Ganden Lhagyema* and *Migtsema* prayers will be protected from harm by Behar spirits.

Both the *Ganden Lhagyema* and the *Migtsema* prayers come from the *Kadam Emanation Scripture*. This scripture, which is the same nature as Manjushri's wisdom, cannot be seen by ordinary beings, and the instructions it contains are not written in ordinary letters. So that ordinary beings could see these prayers, Palden Sangpo wrote them out in ordinary letters, in the form of prose. Later, Khedrub Sangye Gyatso wrote the verses that we now recite.

Je Palden Sangpo passed this instruction on to Gyuchen Gendunpai, who passed it on to Gyuchen Tashipa, who passed it on to Je Samdrub Gyatso, who passed it on to Tsondrupa, who passed it on to Dorje Sangpo, who passed it on to Khedrub Sangye Gyatso. Eventually the instruction reached Je Phabongkhapa and Kyabje Trijang Dorjechang, spiritual Father and Son.

This lineage is an uncommon close lineage that comes from Buddha Shakyamuni to Manjushri, and directly from Manjushri to Je Tsongkhapa, Je Sherab Senge, and so on. Through the kindness of Je Sherab Senge, Je Palden Sangpo, and Khedrub Sangye Gyatso, this instruction flourished throughout Tibet. Since these Lamas came from the area called Se, in the region of Tashilhunpo Monastery, the lineage is called the 'Segyu lineage'.

THE BENEFITS OF THIS PRACTICE

When we practise the Guru yoga of Je Tsongkhapa according to the Segyu lineage, we meditate on our root Guru in the aspect of Je Tsongkhapa – the embodiment of Avalokiteshvara, Manjushri, and Vajrapani – offer the seven limbs and

the mandala offering, make requests with the *Migtsema* prayer, and then engage in the stages of the practice of profound meditations. Through practising sincerely in this way, we can pacify all our negative karma and obstacles and increase our merit, life span, and Dharma realizations. In particular, because Je Tsongkhapa is at once an emanation of Avalokiteshvara (the embodiment of all Buddhas' compassion), Manjushri (the embodiment of all Buddhas' wisdom), and Vajrapani (the embodiment of all Buddhas' power), we can easily increase our realizations of compassion, wisdom, and spiritual power. Of these, it is especially important to increase our wisdom because wisdom is the antidote to ignorance, the root of all our suffering. As Buddha says in the *Perfection of Wisdom Sutra*, those who lack wisdom are like blind people who continually experience problems and suffering because they cannot see. The best method for increasing our wisdom, and thereby protecting ourselves from suffering, is to practise the Guru yoga of Je Tsongkhapa, because Je Tsongkhapa is a manifestation of the wisdom of all the Buddhas.

On the basis of pacifying our negativity and obstacles and increasing our life span, merit, compassion, wisdom, and spiritual power, if we rely upon this practice we will easily gain all the realizations of Sutra and Tantra and eventually attain the Union of No More Learning, or Buddhahood. Because followers of Je Tsongkhapa have a special connection with him, all these beneficial results of entering into Je Tsongkhapa's doctrine can be achieved with great ease by practising this Guru yoga.

As we have seen, Palden Sangpo controlled Behar spirits, protected many people from untimely death, and pacified

their suffering through the practice of reciting the *Ganden Lhagyema* and *Migtsema* prayers. In the account mentioned above, the Behar spirit saw the beads of Palden Sangpo's mala as terrifying wrathful beings, who in reality were Yamantaka. This clearly indicates that accomplishing the attainment of Je Tsongkhapa has the same function as accomplishing the attainment of Yamantaka, reciting the *Migtsema* prayer has the same function as reciting the mantra of Yamantaka, meditating on Je Tsongkhapa has the same function as meditating on Yamantaka, and so on. 'Yamantaka', or 'Shin je she' in Tibetan, means 'opponent of outer, inner, and secret obstacles'. Thus, the practices of *Ganden Lhagyema* and *Migtsema* are powerful methods for pacifying these three types of obstacle. Outer obstacles include harm from human beings or non-human beings, dangers from the outer elements such as fire and water, different kinds of accident, and lacking the necessary conditions for spiritual practice. Inner obstacles include sickness, strong delusions, and negative thoughts that arise within our mind. Secret obstacles are ordinary appearances, ordinary conceptions, and subtle dualistic appearance.

Although both Yamantaka and Je Tsongkhapa are mani-festations of Manjushri, for followers of Je Tsongkhapa the practices of *Ganden Lhagyema* and *Migtsema* are more powerful than the practice of Yamantaka. There are three reasons for this: (1) followers of Je Tsongkhapa have a direct connection with Je Tsongkhapa's doctrine; (2) the practices of *Ganden Lhagyema* and *Migtsema* were taught directly by Manjushri himself, and Je Tsongkhapa is the principal Guru of this practice; and (3) the instruction of

Ganden Lhagyema and *Migtsema* has the uncommon close lineage mentioned above. When we accomplish the practice of *Ganden Lhagyema* and *Migtsema*, we accomplish not only the practices of wrathful and peaceful Manjushri, but also the practices of Avalokiteshvara and Vajrapani.

Mahasiddha Menkhangpa said:

The unmistakable Dharma is Lamrim, Lojong, and Mahamudra.

Here, 'Mahamudra' refers to Vajrayana Mahamudra, which contains the practices of both generation stage and completion stage of Secret Mantra. The instruction on these three Dharmas – Lamrim (the stages of the path), Lojong (training the mind), and Mahamudra – is the heart of Je Tsongkhapa's doctrine and the very essence of Buddhadharma. To gain the realizations of these three Dharmas, we must receive into our mind the powerful blessings of Je Tsongkhapa by sincerely engaging in the practice of the *Ganden Lhagyema* and *Migtsema prayers*.

Mahasiddha Menkhangpa and the Panchen Lama, Palden Yeshe, composed eleven different instructions on ritual healing practices in conjunction with the *Migtsema* prayer. These are practices: (1) to make rain for crops, (2) to gather clouds, (3) to cure the 'drib' disease, a physical disease caused by spirits that makes people fall and become unconscious without any visible reasons, (4) to avoid harm from weapons, (5) to prevent future drib diseases, (6) to cure wind, or 'lung', diseases, (7) to cure physical and mental disabilities, (8) to protect against thieves, robbers, and enemies, (9) to pacify obstacles to growing crops, such as insects, (10) to find

food, and (11) to pacify obstacles when travelling. Those who have completed an action close retreat of *Migtsema* can perform these healing practices to benefit others.

Altogether there are one hundred and eight ritual practices in conjunction with the *Migtsema* prayer that have been written by different authors. They are all methods for helping sentient beings.

The practice of *Migtsema* is very important for fulfilling both one's own and others' wishes. Through not understanding the benefits of reciting the *Migtsema* prayer, many people disregard this practice. Others ignore it, thinking that it is just a small practice. Some even think, 'This practice is small, whereas I am a great practitioner.' Such an attitude is a wrong conception. Once a Mongolian minister asked the Panchen Lama, Palden Yeshe, to give him a small practice that he could do every day because he was otherwise very busy. The Panchen Lama asked him what kind of practice he wanted, and the Mongolian replied that he would like to receive the instruction on the *Migtsema* practice. The Panchen Lama was surprised and said, 'How can you say that the practice of *Migtsema* is a small practice? There is no greater practice than this; it contains the meaning of all Buddha's eighty-four thousand teachings!'

End of preview

*If you have enjoyed this sample, please order from tharpa.com
where all profits go to the International Temples Project,
an international charity building for world peace.*