

འཇིགས་ཀྱི་མཛེས་སྤྱོད་ཀྱི་མཛེས་སྤྱོད་

The Crystal Garland of Faultless Practice

NAMO GURU.

When the great master Padmakara, a mantradhara who possessed a blessed tradition of teachings, was staying at the hermitage Pearl Crystal of Pamagong, Lady Tsogyal, the princess of Kharchen, requested instructions. On that occasion, he taught this Crystal Garland of Faultless Practice for the benefit of future generations. People in future times, pay heed to this!

The nirmanakaya master Padma said: When practicing the Dharma from your heart, you need to have a qualified master who is authentic and trustworthy, a perfect spiritual teacher with the unbroken transmission of a pure lineage.

If your teacher is fake, the instructions will be mistaken and all your training will become perverted. Since that would be extremely dangerous, it is essential to meet with a qualified master. Keep that in mind!

Lady Tsogyal asked: What is meant by unbroken transmission of the lineage?

The nirmanakaya master replied: One needs a lineage that is the unbroken transmission of enlightenment from dharmakaya, sambhogakaya, and nirmanakaya. The lineage of Master Padma is like that. Dharmakaya Samantabhadra transmitted to sambhogakaya Amitabha, who transmitted awareness through skillful means to nirmanakaya Padmakara. You, woman, have received the words of the nirmanakaya in person. You are endowed with the transmission of the lineage as well as its blessings.

The nirmanakaya master Padma said: The teachers should not give the heart advice to unsuitable disciples who lack the karmic link.

Lady Tsogyal asked: What is meant by that?

The master replied: Such people do not respect their teacher and cunningly try to obtain the teachings. Having received them, they designate the teachings to a different source and let the oral instructions go to waste. They do not uphold the command of the lineage. Since they do not practice, to give them the profound teachings is the same as throwing pure gold dust in the gutter. Such disciples are not a suitable vessel for the instructions. Since they do not comprehend and will lack conviction, they will be unable to retain the teachings. By giving the oral instructions to unsuitable people, the teachings will become nothing but written words and books, thus distorting the Dharma. By giving them to an improper recipient, the teachings will be spoiled. There is no need for that. It is essential to be able to maintain the profound teachings and to skillfully examine the character of the disciples. Keep that in mind!

The nirmanakaya master said: Do not teach the Dharma to people who create misconceptions.

Lady Tsogyal asked: What defect does this have?

The master replied: Such unsuitable people have no understanding of the vital points of oral instruction. Since they lack the transmission of the lineage, their mind will not mingle with the Dharma and their character will become corrupt. Teaching the Dharma to people who are skilled in dry intellectual speculations and cling to mere words of sophistry will result in slandering the Dharma. By slandering the Dharma the slanderer will accumulate evil karma, and you yourself, by being angry, will also gather misdeeds. Thus both teacher and recipient will gather evil karma through the Dharma. There is no need for that.

Do not make the profound instructions into a sales item but practice with perseverance in remote places and mingle your mind with the Dharma.

The nirmanakaya master Padma said: Do not keep followers who let the instructions go to waste.

Lady Tsogyal asked: What does that mean?

The master replied: Businessmen who take delight in worldly gain and reputation are occupied with their daily needs, and do not let practice become their main pursuit. They are satisfied with just having “practiced,” “received,” or “understood” the Dharma. At the prospect of obtaining a mere trifle of gain or fame, food or wealth, enjoyment or respect, they will not retain the teachings, even though they have the guru’s command of secrecy. Instead they will carelessly expound the teachings mixed with falsehood and charlatanism. Do not impart the oral instructions to followers or disciples who, like charlatans, will use their teacher and the Dharma. The Dharma teachings will become spoiled. There is no need to give the nectar of immortality to others without having drunk yourself, and only give it to people with sincere interest. By corrupting the profound teachings of Secret Mantra one will not receive any blessings, the mother and sister dakinis will be annoyed, and obstacles will result. Keep that in mind!

The nirmanakaya master said: Extract the nectar of the oral instructions and give it to worthy people who possess the karmic continuity of former practice, who wish to pursue the sacred meaning from the core of their heart, and who will practice it with perseverance.

Lady Tsogyal asked: What does that mean?

The master replied: Such people, regarding their master as a buddha, have great devotion. Perceiving the oral instructions to be nectar they feel conviction. Since their mind is free from doubt and hesitation they regard the teachings as a precious, wish-fulfilling jewel. Perceiving the misery of samsaric activities as poison they exert themselves in practice for the sake of the future. Seeing the pursuits of this life as futile they have great fortitude and perseverance when trying to accomplish the unexcelled enlightenment. Such noble people who are untainted by the faults of competitive and ambitious craving for material gain and prestige are the sublime spiritual offspring of the victorious ones. If you impart the instructions in full to such

people, it will be of benefit to both yourself and others. Keep that in mind!

An improper vessel cannot hold the milk of a snow lion. Yet when poured into a jar of gold, it has wondrous properties.

The nirmanakaya master said: If you wish to attain enlightenment within one lifetime but do not enter the path of self-discipline, the practice will not be taken to heart. It is therefore essential to engage in self-discipline.¹

Lady Tsogyal asked: How does one enter the path of self-discipline?

The master replied: When first practicing the Dharma, if you do not practice with self-discipline but are indolent, lazy, and pretentious, you will have no success. For this reason, go to a retreat place such as a charnel ground, a highland area, a snow mountain, a remote hermitage, the dwelling place of a siddha, or a forest in auspicious months such as the seasons of summer and autumn, or on auspicious days such as the eighth day or the new and full moon days.

At such a place you should sweep, make a seat, prepare a mandala, lay out offerings, and arrange the shrine with representations of enlightened body, speech, and mind. Present a tormo to the local deity of the place, the nagas and others, and with a drink offering, command them to refrain from making obstacles and to be virtuous companions.

The next morning give up idling. Engage instead in Dharma activities such as making offerings to the master and the Precious Ones, making supplications and presenting tormas to the yidam, dakinis, and Dharma protectors. When presenting the tormas, do not cast them facing in an outward direction, but facing toward yourself, as an auspicious coincidence for not letting the siddhis slip away.

In the daytime you should train in regarding your perceptions as

1. Literally “willing to bear hardship,” *self-discipline* here does not have the negative connotation of penance or self-mortification; it means keeping to a simple life-style in solitude while undertaking the “hardship” of avoiding worldly pursuits and comfort.

being dreams. That is to say, rest naturally and relaxed without correcting what appears. Leave your experience spontaneously free and open. Rest wide awake and without fixation.

During evening time you should take awareness as the path. That is to say, heighten awareness at the close of day and rest alertly and wakefully without falling subject to drowsiness and stupor.

At midnight mingle the state of deep sleep with dharmata and sleep in the state of nonthought. Apply the strong determination of thinking, I will recognize my dreams to be dreams! Through that you will be able to remember dharmata while dreaming and be liberated from elation or nightmare.

At morning time you should take dharmata as path. That is to say, when you awake from sleep and your body feels at ease, bring dharmata to mind and practice this self-existing mindfulness without fixating, meditating, or slipping away into drowsiness. Do not give in to indulging in sloth and indolence, but practice wide awake while keeping the right measure of self-discipline.

Until you have completed the retreat, do not wear the clothes of others as that can cause defilement and dissipation of your practice. If your food is too rich you will fall under the power of disturbing emotions. If it is too unwholesome your physical strength will weaken, leaving you incapable of continuing your practice with self-discipline. Keep a measured and balanced diet.

Do not eat unclean, stolen, or thrown away food. Do not eat the food of people with the defilement of violated samaya or of people who are afflicted by evil forces. If you do, accomplishment will be delayed and the obstacle of not completing your retreat may occur.

Do not move your seat. If you do move your seat or bed before the completion of your retreat or before the duration of your vow has expired, the signs and indications will disappear and you may meet with sudden obstacles.

Do not perform rituals for the protection of others or try to do exorcism; if you do your capabilities will decrease. Do not wash the dirt off your body, clothes, head, and hair, since that will cause the siddhis to fade and vanish. Do not cut your hair, beard, or nails since that will weaken the power of mantra. Do not expound the Dharma

to others from inside your retreat hut as that will impede the signs of accomplishment. Do not take your vow or pledge to practice for an extended period just once, but take it daily, otherwise you may be influenced by Mara.

The power of mantra does not develop through having conversations with others, so keep silence of speech. If you chant the vajra recitations of Secret Mantra or wrathful deities with a loud voice, their powers will diminish and nonhumans and spirits will panic and faint. So chant them correctly in a whispering tone of voice.

If you recite while lying down, counting the mantras with your hand on your chest, you will only encumber yourself. In all cases, when you sit with straight body the channels will be straight, which will let the winds circulate freely. Since the winds and the mind are interconnected, when the winds flow freely the effect is that your mind will be able to remain focused and concentrated. Therefore, it is for a most profound reason that you should keep the body in the seven points of meditation posture.

Do not sleep during the daytime. This will bring numerous defects so give it up by all means.

Do not spit or throw mucus in places frequented by people since that will impede the power of mantra.

Until you have completed retreat practice give up actions of benefiting others, pursuits, and distractions, or deeds that are disturbing for your body, speech, or mind; concentrate with perseverance on your practice while increasing virtuous actions for your own benefit.

While continuing retreat, no matter what good or evil signs of practice or magical displays may occur, do not become involved in like or dislike or in judging what to accept and what to reject. Practitioner, let your mind rest in its natural state and continue the practice to the end.

When finishing retreat, perform the offerings of thanksgiving, loosen the restrictions of your retreat, but retain the retreat condition for a few days without going to the town or far away. For three days, do not sleep in any other place than your own bed and stay out of the sight of people who do not share the same samaya.

Do not show your practice material to others and do not share the substance of accomplishment,² but partake of it yourself.

From the start of retreat practice until completion, do not suddenly rush out of retreat, no matter what happens. Identify it as the obstacle of Mara and do not give in to difficulties.

In all cases, a practitioner exerting himself in approach and accomplishment should not haphazardly engage in daily activities. Do not eat any food you come by. Do not put on grimy or defiled garments. Do not lie down just anywhere to sleep. Do not defecate in the sight of others or where people walk. Do not engage in untimely acts of yogic discipline. At all times be most careful in your behavior.

In general, if you desire happiness, carry through with your Dharma practice, undertaking self-discipline and accepting unpleasant conditions. Divide your days and nights into parts and practice in measured sessions. Your happiness will then be long lasting. Keep that in mind!

The nirmanakaya master said: When trying to attain unexcelled enlightenment, if you cannot keep your vow for an extended period of time you will be influenced by the demon of obstacles.

Lady Tsogyal asked: What does that mean?

The master replied: When you have vowed to practice the uncorrupted oral instructions, ardently apply the remedies to rid yourself of attachment to the flattery of others and to the fetters of food and drink that result from others' respect, bowing, making offerings to you, and asking for protection ceremonies. That only interrupts the spiritual practice of someone who is lacking in stability and confidence.

Initially you can take the vow for three, seven, or nine days, or for half a winter month or one summer month, and then gradually extend it to months and years. Best is to pledge to practice for twelve years, next best for six years, and the least is three years or one year. If, unable to accomplish even that, you can keep to this discipline,

2. The offering articles of the feast performed on the morning of the last day of retreat practice.

employing your body, speech, and mind to nothing but spiritual pursuits, and practice for as much as six months, a summer or winter season, without laziness and indolence, it will be most meaningful and you will enter the path of enlightenment.

In general, vows that one cannot keep are the greatest cause for transgression. Therefore do not take any vows that you will be unable to keep. Make only promises or vows that are in accordance with your own ability. To practice in that way is more profound. Keep that in mind!

The nirmanakaya master said: At the time of assimilating your master's authentic oral instructions through practice, it is important always to keep silence of speech, the retreat of your voice.

Lady Tsogyal asked: What does that mean?

The master replied: Of all the distractions, the greatest is useless chatter. Consequently, unconnected empty talk is fatal to spiritual practice. Being able to keep silent is the most excellent retreat; it keeps you undisturbed even when remaining in a marketplace.

Regardless of how much self-discipline you practice, to keep silence is decidedly best. If you are unable to do that, you should at least keep silence until the completion of your practice period. Through keeping silent and not interrupting your spiritual practice with ordinary talk, you will achieve powers of speech and swiftly attain accomplishment.

In general, much talk that is not Dharma practice or concerning Dharma is meaningless. There is no need for that. If you do not strive toward unexcelled enlightenment with your voice engaged in reciting and chanting after stopping ordinary talk, you are anyway like a mute. Keep that in mind!

The nirmanakaya master Padma said: When meditating on the yidam deity, it is essential to realize the composure of body, speech, and mind.

Lady Tsogyal asked: What is meant by that?

The master replied: To visualize your body as the form of the deity, apparent yet without concrete existence, is the composure of

body. To let your speech resound the mantra of the deity, distinctly and clearly as resounding emptiness, is the composure of speech. Your mind, pure and free from conceptual thoughts, the unity of cognizance and emptiness, is the composure of mind. Not to be apart from the composure of body, speech, and mind is called mahamudra.

When you continuously recite these three syllables that are the essence of the sugatas; OM for body, AH for speech, and HUNG for mind, you are endowed with the body, speech, and mind of all the sugatas.

In general, if you remain without separating yourself from enlightened body, speech, and mind, your practice of Secret Mantra is definitely safe from taking an errant path. Keep that in mind!

Master Padma said: It is essential to keep the measure of time for sessions with the number of recitations.

Lady Tsogyal asked: What does that mean?

The master replied: When doing recitations, designate each of the three or four parts of the day a session, and vow to recite both day and night, at best one thousand, at the second best five hundred, or at least one hundred and eight recitations.

Until completing that number, keep silence and do not interrupt your recitation with ordinary talk. In this way no obstacles will arise.

To combine the stages of development and completion and to exert yourself in approach and accomplishment like the steady flow of a river is the special quality of authentic practice of the oral instructions.

All that you can aspire toward such as purifying the obscurations, gathering the accumulations, clearing away obstacles, and swiftly attaining the twofold siddhis will be easily accomplished through combining the stages of development and completion with the recitation of approach and accomplishment.

Of all types of recitation, recite the three syllables, OM AH HUNG, which are the essence of body, speech, and mind of all the sugatas. They are the most profound and all-inclusive. Therefore it brings great blessings to pledge to recite them or to append them at the head of all other mantra recitations.

In general, gathered drops can become an ocean. Do not allow

your lips to be idle but continuously gather even single syllables of mantra. This is most important. Then at some point there will be accomplishment. Keep that in mind!

Master Padma said: Without uniting means and knowledge, Secret Mantra will stray onto an errant path.

Lady Tsogyal asked: What does that mean?

The master replied: *Means* refers to the unmistakable principle of what one is practicing, whether it be at the stage of development or completion. *Knowledge* refers to the view, the meaning of empty dharmata, and self-existing luminosity. Without realizing that the view is the self-existing empty cognizance within yourself, you are not entering the path of knowledge. Through knowledge devoid of means you will not have any experience, and through means devoid of knowledge, dharmata is not put into practice. It is therefore necessary to unite them without letting them be separated.

In general, to separate means and knowledge is like a bird trying to fly with only one wing; you cannot reach the level of buddhahood. Keep that in mind!

Master Padma said: Without practicing the nonduality of meditation and postmeditation, you will not achieve the abode of emptiness.

Lady Tsogyal asked: What does that mean?

The master replied: During meditation you rest in the inconcrete essence of dharmata, cognizant but without conceptual thinking. During postmeditation, you realize everything to be empty, without self-nature. Free from attachment to or fascination for the experience of emptiness, you will naturally progress beyond meditation and postmeditation and be free from holding a conceptual focus or conceiving of attributes, just as clouds and mist spontaneously clear in the vast expanse of the sky.

In general, during both meditation and postmeditation, your meditation on the nature of dharmata should be beyond clarity and obscuration, like observing a figure in a mirror.

Master Padma said: If you cannot practice by naturally clearing away drowsiness and agitation, you will fall into the extremes of their faults, despite your meditation.

Lady Tsogyal asked: What does that mean?

The master replied: At the time of meditation, resting in the natural state of dharmata, by looking into drowsiness, agitation, and so forth at the moment they occur, you will see that drowsiness itself is empty dharmata. When agitated look into the agitation itself and you will see that the object of agitation is also empty.

When the attachment to casting away drowsiness and agitation has been cleared and you no longer cling to them as being concrete, drowsiness and agitation will be spontaneously freed without falling into their extremes. When you can practice this natural clearing away of drowsiness and agitation, then self-existing meditation has taken place.

In general, since all meditations are involved in trying to correct drowsiness and agitation, they become conceptual meditations. It is essential to realize that the root of drowsiness and agitation is emptiness. Keep that in mind!

Master Padma said: If you cannot mingle the Dharma with daily life activities, you will be fettered by the meditation session.

Lady Tsogyal asked: How does that fetter one?

The master replied: The dharmata devoid of constructs that you experience in your being while resting evenly in meditation should be put into practice in every situation during postmeditation; whether walking, moving around, lying down, or sitting. By never separating from this Dharma practice no matter what daily activity you perform, you will always remain in the state of dharmata. Thus your meditation will transcend sessions.

In general, the meditator who imprisons his body and mind without applying the vital points of meditation is fettered by a chain. Keep that in mind!

Master Padma said: You will not purify the obscurations of karma by setting aside the practices of offering and confession.

Lady Tsogyal asked: What does that mean?

The master replied: At the time of putting the oral instructions into practice, you should do what is called “taking Dharma activities

as one's path." That is, you should transform into an unconditioned path the Dharma activities of meditation, making offerings, circumambulation, making tsa-tsa and tormas, reading aloud, chanting, copying texts, and so forth. Perform these activities incessantly. Through clinging, tiredness, and so forth, you do not accomplish the main objective.

In general, if you do not embrace the practice with nonconceptualization, whatever virtuous acts you perform will merely produce the effect of samsaric happiness: they will not become the path of enlightenment. That would be pointless.

Therefore, it is essential to perform any elaborate virtuous actions of body, speech, and mind while in a state free from conceptions. Keep that in mind!

Master Padma said: If you do not perfect the signs through practicing the Dharma, the instructions have not truly taken effect.

Lady Tsogyal asked: What is meant by that?

The master replied: The inner signs are that bliss, clarity, and nonthought dawn from within you. Free from clinging to concreteness and fixating on disturbing emotions, your thoughts are self-liberated.

The middle signs of discovering the blessings of the Dharma are when blessings spontaneously manifest within your body and speech, when you are able to cut through negative emotions and overcome difficulties, and when sickness, negative forces, and the Maras cannot deceive you.

The outer signs of having freed your mind through Dharma practice are when, free from the eight worldly concerns, the knot of your ego-clinging is untied and falls apart.

In general, certainty will not arise if the Dharma master is incompetent. Therefore it is of utmost importance to connect yourself to a master with an unbroken lineage of wondrous siddhas. Keep that in mind!

Master Padma said: Profound instructions have no books.

Lady Tsogyal asked: What does that mean?

The master replied: When an extraordinary master imparts a profound instruction, even through one single sentence, to a worthy disciple who puts it into practice, the disciple will give rise to certainty and will accomplish the result.

Tsogyal, your unborn mind is empty, luminous, and all-pervasive. Experience it constantly.

In general, if the Dharma master is excellent you will have profound instructions wherever you go. Keep this in mind!

Master Padma said: No matter which teaching you practice, if it is not for the benefit of sentient beings then that practice will lead to the shravaka's state of cessation.

Lady Tsogyal asked: How will it lead to that?

The master replied: When putting the oral instructions into practice, you practice the buddha-mind in order to attain enlightenment for the benefit of all sentient beings. It is to accomplish the benefit of others. That is not the aim of the general vehicles. To wish for one's own peace and happiness, emancipation and liberation, belongs to the lesser vehicle.

In general, wishing peace for oneself alone is the cause of suffering. That is pointless.

People whose practice is only self-seeking will rarely find happiness. It is therefore essential to exert yourself only for the welfare of others. When practicing for the sake of others you may be free from self-interest but your own benefit will be spontaneously accomplished. Keep that in mind!

Master Padma said: If you do not embrace your practice with nonconceptual compassion, all the roots of virtue that you have performed will go to waste.

Lady Tsogyal asked: How is that?

The master replied: A root of virtue that is conceptual cannot be multiplied and thus will be exhausted. If a virtuous action is embraced by nonconceptual dedication, that root of virtue is inexhaustible and is therefore the chief cause of unexcelled enlightenment.

What is meant by *nonconceptual*? It means to not conceive of "I,"

to not conceive of “other,” and to not conceive of the root of virtue. Dissolve your conceptions completely into emptiness.

In general, a virtuous root is unerring when embraced by nonconception. To think with a conceptual focus, I did a virtuous action!, and to dedicate your virtuous deeds toward material gain or good reputation, is perverted dedication.

When a good deed done for gain and reputation is combined with a dedication to a similar end, it cannot be multiplied. So in all cases the most important key point is total purity of the three concepts. Keep that in mind!

Master Padma said: One root of virtue with skillful means can outshine all others.

Lady Tsogyal asked: What does that mean?

The master replied: If you want to apply the oral instructions skillfully, then train in the true meaning and give it the seal of nonconceptual dedication. Thereby you will outshine practices of material focus and thus the root of virtue will increase no matter which practice you are performing.

In short, the most important key point is to let your roots of virtue become inexhaustible and to continually increase them until you have attained unexcelled enlightenment. In all cases, completely let go of all focus on dedication, object of dedicating, and dedicator, while leaving no trace behind. Keep that in mind!

The nirmanakaya master Padmakara said: By keeping company with three harmonious companions, you will be immune to the obstacles of Mara.

Lady Tsogyal asked: What does that mean?

The master replied: Generate devotion toward the harmonious authentic master and visualize him always above your head in order to make supplications and offerings.

Keep company with harmonious friends who practice the teachings with the same samaya as yourself, who do not strive for aims or material things of this life, but who are determined to pursue virtuous actions for the sake of the future.

Adhere to the harmonious instructions that are unperturbed, and put them into practice through the profound teachings on the stages of development and completion in accordance with the actual application of an accomplished master.

If you remain inseparable from these three, you cannot be harmed by obstacles of Mara.

In general, if you take your own mind as witness that you exert yourself in deeds that will not be despised by the Three Jewels, the lasting result will always be excellent. Keep that in mind!

Master Padma said: When practicing the Dharma it is necessary to lay a good foundation.

Lady Tsogyal asked: How is that to be done?

The master replied: First of all, if you lack the accumulation of merit, you will not meet with the master who possesses the oral instructions. If you lack the karmic continuity of former training, you will not understand the teachings. If you lack the special faith and devotion, you will fail to perceive the virtues of the master. If you lack vows, discipline, and samayas, you will violate the root of Dharma practice. If you are not guided by the oral instructions, you will not know how to meditate. If you lack diligence and perseverance, you will not enter the pathway of practice and your virtue will stray into laziness. If your mind does not sincerely turn away from samsaric pursuits, you will not reach perfection in Dharma practice.

If all these factors coincide, there will be success in Dharma practice. The accomplishment of unexcelled enlightenment depends on the coincidence of many causes and conditions, so be diligent!

In short, in order to abandon what should be abandoned and accomplish what should be accomplished do not leave your body, speech, and mind in ordinariness but exert yourself and the result will be excellent. Keep that in mind!

Master Padma said: It is of no benefit to know about the Dharma. You must take it to heart and put it into practice.

Lady Tsogyal asked: What should one do when practicing?

The master replied: Opening wide the understanding of the view,

be without partiality concerning the teachings. Seizing the throne of meditation, condense within your mind the meaning of all the teachings. Opening the entrance gate of action, let there be no conflict between your view and behavior. Possessing the confidence of fruition, let samsara and nirvana be equal as dharmata. Understanding the limits for keeping the samayas, observe the threefold vows. Practicing in this way, your Dharma practice will be free from error.

In general there is no need to let Dharma practice become mere platitude, to not assimilate it in one's heart, and to not apply it in practice. Keep that in mind!

Master Padma said: In the future, when the dark age of degeneration arrives, some people who claim to be practitioners will desire to teach others without having received permission. Without having practiced themselves they will instruct others in meditation. Without being liberated themselves they will pretend to give instructions for liberation. Without being devoid of self-interest they will instruct others to cast away their fetters of attachment and be generous. Without the slightest understanding of the good or evil of their own actions they will spout clairvoyant statements about the good or evil fare of others. Having no stability themselves they will claim to be benefiting other beings. I think there will be many who will pretend, be hypocritical, cheat, and deceive in the name of the Dharma.

All people of future generations who wish to practice the Dharma, read this written testament of the mendicant Padmakara and examine yourself!

Observe the shortcomings of samsaric misery! Since it is evident that all the material things of this life are impermanent, turn your mind toward yourself and think well! Listen to the life stories of how the accomplished masters of the past practiced self-discipline. Find a qualified master and serve him with devoted body, speech, and mind.

At first do not befriend him like an equal acquaintance but cut your misconceptions through learning and contemplation.

Next, keep to constant practice and exert yourself with persever-

Finally, assimilate the Dharma in your heart through practice and apply the remedies to disturbing emotions.

Always keep your samayas and disciplines without transgressions. Do not practice intermittently or postpone your practice, but keep your pledge to apply it immediately.

Although I, a mendicant, have attained accomplishment, I have never found time for distraction. On seeing all the lost sentient beings who are tormented by samsaric pursuits and delusions, disturbing emotions and evil karma, I feel like weeping. My heart aches with despair and anguish.

Having obtained a human body and perceived the pleasant or painful results of good or evil actions, people who do not try to attain enlightenment in this lifetime and who do not practice even one session of taking refuge, but instead chase the pursuits, ambitions, distractions, and enjoyments of this life and accumulate evil karmic deeds have no heart. Their hearts have rotted. The demon of Mara has crept into their hearts. They are deceived by demonic friends.

If you entrust yourself to the Three Jewels from the core of your heart and practice to attain enlightenment in one lifetime, it is impossible that you will be deceived by the Three Jewels.

It is also impossible that you will suffer from want of food and clothing. The people who claim to lack food or clothes for Dharma practice, who have no time for taking refuge or spiritual practice and say that they have found no leisure, are shamelessly fooling themselves.

Right now, while your senses are clear and you have free time, if you do not exert yourself in the practices for attaining enlightenment you will very soon be blown away by the wind of karma, approached by the demonic Lord of Death, and be in danger of imminent death. At that time you will frantically try to think of all possible things but it will be far too late. Keep that in mind!

In general, when practicing the Dharma you will have no success unless you keep death in mind.

Capable people of future generations, there is no deception in these words of the mendicant Padmakara. No matter what you pursue, try hard to be free from regret at the time of death! Take care of

yourself and be diligent with the aspiration to also be able to help others!

This teaching entitled The Grystal Garland of Faultless Practice, the heart essence manifest as the nectar of immortality, was requested from the nirmanakaya master Padmakara, with respectful and devoted body, speech, and mind, by me, Kharchen Tsogyal.

For the sake of future generations, I composed it in writing and concealed it as a treasure since it was not to be propagated.

Having met with the fortunate one, may it be put into practice.

This was the teaching on the Immaculate Crystal Garland of Faultless Practice.

Seal of treasure.

Seal of concealment.

Seal of entrustment.

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