

## The Guru Yoga of the omniscient Lama Jamyang Khyentse Wangpo called Cloud of Joy

The first thing is taking refuge. The text says "From this time until the attainment of Enlightenment, I and all sentient beings go for refuge to the guru who incorporates all the jewels of refuge." From this time refers to 'from now on'. "Until the attainment of Enlightenment" refers to the Mahayana refuge: taking refuge until one attains Enlightenment. "To the guru who incorporates all the refuges" refers to the fact that the guru's body signifies the Arya Sangha, the noble ones who have realised voidness. His speech is the Dharma, and His mind is the actual Buddha refuge. So we take refuge in the Guru who incorporates all the three refuges. "All sentient beings and I take refuge" - this again refers to the Mahayana refuge in which we take refuge until all sentient beings attain Enlightenment.

The next line is "I shall develop both the wishing and venture stages of Bodhicitta." The wishing to attain the state of Enlightenment for the sake of all sentient beings, and the venturing stage is actually entering into the practices which here means the specific practice of guru yoga with Lama Jamyang Khyentse Wangpo Rinpoche as inseparable from Manjushri. By developing Bodhicitta in this context we say that we wish to attain Enlightenment. Through these practices we actually will enter into this practice of guru yoga. This first verse of four lines incorporates both refuge and bodhicitta.

The next line is the development of the Four Immeasurables. It says "May all beings be endowed with Happiness", which is the line of Immeasurable Love, and "May they be free from suffering" which is Immeasurable Compassion. "May they never be parted from Happiness", this is Immeasurable Joy; and "May they have equanimity" this is Immeasurable Equanimity. For all beings to be happy means for them always to be doing well and be together with the causes for happiness which are virtues. This is love. "May they be parted from suffering and also the causes of suffering which are delusions" - this is compassion. "May they never be parted from bliss or happiness" - this is rejoicing in the happiness of others, or joy. "And may they have equanimity" - that is may they be separate from having considerations of some people being far and others being close, and having attachment to some and aversion for others. May they be in this state of equanimity. These are the Four Immeasurables.

The next line, the mantra OM SWABHAVA SHUDDHA SARWA DHARMA SWABHAVA SHUDDHO HUNG, is the mantra for purifying everything into voidness. This refers to the objects of consciousness that grasps all these things as both being void by nature. So it's a matter of purifying everything into a state of voidness out of which, like a fish jumping out of water, the thought of compassion arises.

The next line says 'From a sphere of voidness which is a non objectifying state with respect to all phenomena, comes the syllable DHIH, as the play of awareness of compassion. This refers to everything having been purified into voidness, the state in which nothing is being made into an object, neither objects of consciousness nor consciousness itself, and that from this state as the play of awareness of compassion, you have the syllable DHIH arising. This state of voidness would be like the Dharmakaya. Here this is being symbolised by DHIH, which is the seed syllable of Manjushri. So it's a unity of voidness and compassion that is appearing as the syllable DHIH.

The next line says that light emanates from the syllable and is collected back, performing the two purposes. What this is referring to is that the light goes out two times. There should be five coloured lights, with the red and yellow or orange predominant. First the light goes out to make offerings to all the Buddhas and Enlightened Ones. We should imagine these rays of light making offerings of waters and flowers, incense, butter lamps, etc. It makes offerings to the body, speech and mind of all the Buddhas, pleases them, and collects back their blessings and inspiration. The second time the lights go out, they go out to all sentient beings in the six realms and relieve them of their sufferings. It goes to the hell realms and relieves them of heat and cold. It goes to the hungry ghosts relieving them of hunger and thirst. It goes to the animals relieving them of stupidity. It goes to the human realm relieving them of all the various types of suffering. It goes to the anti-god realm relieving them of jealousy and fighting and to the god realm relieving them of the suffering of falling to lower birth. And then it comes back again, this time bringing all good qualities. And in this way it is performing the purposes of both self and others.

After the lights have collected into it the second time, the syllable DHIH transforms itself and the space of the mind before oneself, with us being in our ordinary forms. About an arm span away from our brow, we should visualise a throne made of all precious jewels supported by a lion throne. There are eight lions, on each side of each corner to symbolise fearlessness. In the past kings had thrones like this to symbolise that they had neither fear of samsara nor fear of any enemies. On such a throne made of precious gems there should be a very large lotus, pink in colour, symbolising that although coming out of samsara, it is not stained by any faults or delusions of Samsara. On top of this is a moon disc symbolising the undissipating bodhicitta. On top of that we should visualise our root guru as Jamyang Khyentse Wangpo Rinpoche who incorporates all the refuges. All the refuges (from the point of view of ordinary explanation) refers to the fact that the guru incorporates the three refuges of Buddha, Dharma and Sangha. From the Tantric point of view it refers to the fact that the guru incorporates the guru, the yidam or meditation deity, and the dakinis. So the guru incorporates all of these. His body is in the form of a monk and he is wearing the various monk robes, specifically the set of three robes.

"...He is sitting in the cross-legged position, the vajra position. His two hands are holding a vajra and bell." This symbolises the inseparability of method and wisdom. Also it can symbolise the inseparability of mental quiescence and penetrative insight, and of the relative and ultimate levels of truth, and of omniscience and loving compassion. The right hand is down by his knee holding a vajra and the stem of a lotus. On top of its flower, by his left shoulder, is a sword of wisdom, standing erect, showing that the lama is an incarnation of Manjushri.

On his head is a red, pointed pandit's hat; in his heart we find Manjushri. In the picture Manjushri is above the lama, but when we meditate he is in his heart which should be vast like an ocean. When we visualise deities, we shouldn't visualise them as being solid, but like light, and that they are like images in a mirror. I left out that the guru is adorned with the various aspects of his body, which when anybody sees it, is very beautiful to behold and it makes one very happy to see. This is the form of the guru. We should see the guru with Manjushri in his heart like an image in a mirror or transparent like clear light. We should think of the body of the guru as the inseparability of the clarity and voidness; of his speech as the inseparability of the reverberation of sound and voidness; and his mind as the inseparability of bliss and voidness.

"A globe of light, literally a tent of light, surrounds Manjushri, who appears in the heart of Jamyang Khyentse Rinpoche". What this is referring to is light, like a rainbow, which is encircling him in the five colours. Within this is a moon seat on which is a 'MUM', orange in colour, the seed syllable of Manjushri. This seed syllable changes into Manjushri, saffron-orange in colour, with a youthful body, meaning he has the body of a 16 year old youth. He has no wrinkles, no signs of age, a youthful and beautiful body, his hair is tied in five knots, arranged on top of his head, signifying the five Buddha families. Each knot is made beautiful with an utpala lotus. The right hand is holding a sword above his head. This is the sword of pristine awareness or discriminating awareness; it cuts through all kinds of ignorance, deceptions and wrong notions. In his left hand, which is held near his heart, there is the stem of a lotus. On top of the flower of the lotus, which is at his left shoulder, there is the text the Prajnaparamita, the Perfection of Wisdom, the discriminating awareness of voidness. This indicates that the perfection of wisdom or Prajnaparamita, is something that pervades all objects.

He also has all the major and minor marks of a Buddha, the set of 112. He is sitting in the cross-legged vajra position. He has all the ornaments of the Sambhogakaya, the utility body. This refers to the five types of silk garments and eight types of jewel ornaments, which he wears. The lower garment, the silk thing around his neck, and ornaments such as the crown, bracelets, earrings, necklets etc. In this way he is made beautiful.

He is regarding his children with great compassion and love. Since the Lama and Manjushri are inseparable, this comes from both. They are regarding us with

great affection and compassion, as towards a favourite son, a favourite child. We should think of this in terms of the inseparability of wisdom and compassion. So the great compassionate love is coming at us from the lama and the yidam, towards us as their child.

Surrounding the lama, inseparable from Manjushri, is a whole cloud of figures, an assembly of the three jewels of refuge, the Buddha, Dharma and Sangha, and the three roots, which are the gurus, the meditation deities, and the dakinis. They are sitting in a great cloudlike array of a mass of noble ones, the three jewels of refuge, and the three roots.

The three spots of both the guru and Manjushri are marked with the three syllables. On the forehead of each is a white syllable 'OM', on the throat of each is a red syllable 'AH', and in the heart of each is a blue syllable 'HUNG'. From each of these, light of the same colour as the syllable comes out. From their foreheads comes white light; from their throats, red light; and from their hearts, blue light.

The lights coming out of the syllables dissolve into our corresponding three places and purify the various obstacles of each of them. The white light from the white syllable 'OM' dissolves into our forehead and purifies the obstacles of body. The red light from the red syllable 'AH' at the throat dissolves into our throat and purifies the obstacles of speech. The blue light from the blue syllable 'HUNG' at the heart dissolves into our heart and purifies the obstacles of mind. They come all at once and in this way confer upon us blessings.

We should think that these lights, as well as purifying the various obstacles of body, speech, and mind, likewise confer the four empowerments, or initiations: the vase empowerment, the secret empowerment, the discriminating awareness or wisdom empowerment, and then the pristine awareness empowerment. In this way we are empowered to make manifest the four Buddha bodies - the Dharmakaya, or truth body; and the Swabhavakaya or nature body. In this way we receive the four empowerments.

Then it says that having received the four initiations, one becomes fortunate, or becomes one of good fortune in this way. Then once again we make request to the guru inseparable from Manjushri, this time with guru and yidam, this time from their five places, the five lights of pristine awareness are sent forth to us. From the forehead comes white light, from the throat, red light, from the heart, blue light, from the navel yellow light, and from the secret place of the sex organs, green light. They enter into our five corresponding places, and not only ours but the five places of all sentient beings, the five chakras. This purifies all delusion, all confusion, all misconceptions and all grasping at the true existence of things being true by definition. All of these are purified into the sphere of voidness.

Furthermore the five lights of these five colours stand for the five types of pristine awareness: the mirror like, the sphere of voidness, the individualising, the equalising, and the all accomplishing types of pristine awareness. Each of these corresponds to one of the five kinds of delusions: closed mindedness, desire, anger, pride, and jealousy. We should feel that by receiving these rays of light of these various types of pristine awareness, that the five kinds of delusions within us are purified into the sphere of voidness and in to the corresponding type of pristine awareness. In this way we become purified and the five poisons remain in a state referred to as the primordial state of the abiding nature of reality and which is uncontrived and unadulterated. It should not be mixed with any of the extremes- hopes, expectations, thoughts of the three times, etc.



Jamyang Khyentse Wangpo

We should remain in the natural pure state of the mind, which is single, pointedly set or fixed without any wandering. In this state in which we have this single pointedness of our body, speech and mind, we should recite the mantra '**OM AH GURU MANJUGHOSHA SARWA SIDDHI HUNG**'. Our body in single pointed state refers to the body being in proper meditation posture, in the vajra position; our speech being single pointed means reciting the mantra; and our mind being single pointed means in its natural primordial state.

We stay in this state, reciting the mantra as much as possible, with our body as a deity, our speech as the mantra, and our mind in single pointed concentration. We continue with the recitation, which says that the guru is inseparable from Manjushri wielding the sword of discriminating awareness concerning voidness, and of pristine awareness concerning voidness, and of pristine awareness concerning identitylessness. This sword cuts through the net of unawareness and distorted thoughts. This means that the sword of these two types of wisdom, discriminating awareness and pristine awareness, which guru Manjughosha holds, signifies the understanding of voidness, of the fact the both objects of consciousness and consciousness itself lack true existence. This wisdom cuts through the net of unawareness, ignorance and perverted views. Like a net in which fish are caught, trapped into a very bad condition, likewise our ignorance

traps and binds us into various forms of suffering, in samsara. So the sword of wisdom cuts through this net. It liberates us.

It not only cuts through ignorance and wrong views but also frees us from the shell of that which gives rise to all our suffering. Our ignorance gives rise to delusions and the delusions give rise to suffering. The shell, husk or cover that shrouds us refers to the fact that we are enshrouded in the covering of delusions, in darkness like the obscuring shell. The sword of wisdom frees us from this shell of our afflictions and ignorance.

It opens up the lotus of the supreme mind, the mind for which there is not anything it does not understand. This is the mind that is omniscient, which is able to understand all phenomena. Cutting through all the ignorance and constrictions around the mind is like opening a lotus which is omniscient and able to understand all things.

We are able to realise, have insight into - just as it is - the meaning of everything as much as exists. This refers to being able to understand both levels of truth - the conventional and ultimate levels. We become able to realise the discriminating awareness of the Buddhas. This means, as a prayer, may we become able to attain all these things - the cutting through of all our ignorance and the attainment of full understanding.

Then it says that the guru Manjushri dissolves into light. The figure visualized before us melts into a globe of light. This mass of light dissolves into our forehead and goes down into our heart, mixes with our mind and becomes inseparable. We should feel that our mind and that of the guru Jamyang Khyentse Wangpo Rinpoche and Manjushri, all become inseparable and become the sphere of Dharmakaya, of voidness, and in that sphere, nothing is blocked. In this state you have the three appearances, sound and awareness. This refers to the pairs of appearance sound and voidness, sounding and voidness and awareness and voidness. These three correspond to body, speech and mind. We are in this sphere of Dharmakaya, of voidness and in that sphere nothing is blocked, which refers to being able to work for sentient beings. This spontaneously being able to fulfill all sentient beings' purposes which comes about without any obstacles or hindrance or being blocked. "E MA HO" means, "Isn't that wonderful, isn't that amazing?"

So it's a combination of being able to combine the meditative state, which is on voidness, and the post meditative state, which is working for the sake of others. Here we have the combination of the two, being able to work for others while never having to leave the meditative state. This is extremely wonderful. E MA HO.

Next comes the dedication prayer and the aspiration prayer. It says that by the virtue of this, may I quickly attain the state of the inseparability of the guru and

Manjushri, and may I be able to lead all sentient beings without exception to this state.

The last verse is the verse of auspiciousness, asking for auspicious circumstances to come about. This is with the following analogy: a roar of thunder and a shower of rain. This rain falls on the dry parched land and causes it to bear crops and makes it fertile, bearing fruits. With this analogy it says that may there be a massing of clouds of the gurus of the three lineages. These three lineages as formulated within the Dzogchen teachings are first the lineage of signs or gestures - this is the lineage of teaching through gestures or indications of the Tantric practitioners. This is teaching by giving various signs but not making it very explicit. The second lineage is that of whispered teachings of the personalities or great masters. These are teachings that are very secret and are given to only a few disciples at a time. The third lineage is that of the intention of the Victorious Ones. This is the type of teachings that are transmitted from one mind to another mind. Or direct transmissions.

May these clouds, which are the gurus of the three lineages, billow and gather together and from this may a sweet rain fall of the powerful attainments of the meditation deities. May the meditation deities give us powerful attainments, especially the common powerful attainments through relying on the various practices with them. The dragon like thunder and roar of the dakinis and Dharma protectors is to eliminate all obstacles and interferences. The last line says "May the virtuous attributes of Nirvana (or literally here, peace)..." What this is referring to is: 'May we have both the flash experiences or insight and deep realisations.' So may all these things increase and grow.

We see how this analogy works here, of the clouds of the gurus who give us their blessings. Out of this the rain of powerful attainments comes from the yidams and the roar of the thunder of the dakinis and Dharmapalas clears away interferences. So we have the guru, the yidam and the dharma protectors - and all of this causes the various virtuous attributes to grow - the good things of samsara and the good Dharmic things of the insights and realisations which will bring us liberation or Nirvana. May all of this flourish as crops would flourish from the action of the clouds, thunder, and rain.