

Heart Essence of the Vast Expanse

A Story of Transmission

Anne Carolyn Klein
(Rigzin Drolma)
Dawn Mountain Research Institute

Foreword by Adzom Paylo Rinpoche
Preface by Tulku Thondup Rinpoche
Epilogue by Khetsun Sangpo Rinpoche

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Contents

<i>Prologue</i>	ix
<i>Foreword by Adzom Paylo Rinpoche</i>	xv
<i>Preface by Tulku Thondup Rinpoche</i>	xvii
<i>Acknowledgments</i>	xxiii
Introduction	1
Historical Note: Rigzin Jigme Lingpa's Text and the Web of Transmission	17
PART ONE	
<i>Heart Essence, the Vast Expanse</i> by Rigzin Jigme Lingpa	23
<i>Wondrously One: Jigme Lingpa's Heart Essence</i> for Chanting	57
PART TWO	
Spontaneous Meeting: Adzom Paylo Rinpoche and the Essence Beloved by Dakinis	85

<i>Great Bliss Blazing</i> for Chanting by Mipham Rinpoche	91
<i>Condensed Heart Essence: A Close and Excellent Path to Enlightenment</i> by Adzom Paylo Rinpoche	93
<i>Waves of Splendor: Adzom Rinpoche's Condensed Heart Essence</i> for Chanting	109
Threefold Epilogue by Khetsun Sangpo Rinpoche	123
PART THREE	
Tibetan Texts	
Foreword by Adzom Paylo Rinpoche	127
<i>Heart Essence, the Vast Expanse</i> by Rigzin Jigme Lingpa	129
<i>Great Bliss Blazing</i> by Mipham Rinpoche	159
<i>Condensed Heart Essence: A Close and Excellent Path to Enlightenment</i> by Adzom Paylo Rinpoche	161
Threefold Epilogue by Khetsun Sangpo Rinpoche	175
Bibliography and Suggested Readings	179
Contributors	183
Guide to the Refuge Tree Painting	187
Notes	195
Contents of MP3 CD	209

Prologue: *On Transmission*

THE VASTNESS OPENS

EVERY STORY of spiritual awakening is a story of transmission. Śākyamuni, in a prior life as the youth Sumedha, bowed down before the Buddha of that age, Dīpaṃkara. He was so transformed by the dual transmission of Dīpaṃkara's own presence and hearing the word "buddha" that he vowed to become a buddha himself. Moses received transmission of God's word and experienced God's blazing power in a bush; these visions still hold together a community of worship. Christ, as Word, was himself a body of transmission. St. Teresa of Avila became the bride of Christ and in this way received Christ's most intimate knowing. Rumi, the great Sufi mystic, communed endlessly with the Friend. In every instance, transmission is how the inconceivable makes itself known.

Spiritual openings like these can, in the Tibetan perspective of this book, all be appreciated as occasions of transmission, for transmission is a dynamic that is central to spiritual development, and especially to the flourishing of mystical or esoteric understanding. Rumi says that the holy ones are theatres in which the qualities of wisdom-reality are on display. That display is also a transmission. Through the ages, transmission has rained down in different streams, demonstrating again and again that the expanse of wisdom is infinitely creative.

Guru Rinpoche, the great eighth-century initiator of Tantric practice in Tibet,

received transmission from Garab Dorje, the first human practitioner of Dzogchen. Garab Dorje received transmission from the Diamond Being, Vajrasattva, himself. And Vajrasattva was the first, hence the most subtle and purifyingly powerful, expression of the pristine and simple reality that is Samantabhadra, whose name means “All Good” and who is described as the primordial Buddha and source of Dzogchen transmission. Practitioners resonate with that celebration even when we do not fully understand it.

Buddhas are continuously transmitting through their presence, their gestures, and their speech and sacred scriptures, as well as through their images. Every seeker participates in the great ongoing mystery and revelation that transmission makes available. For transmission is wisdom manifesting from the unmanifest. Transmission is also how teachings move from teacher to student, across generations and across landscapes. Such teachings are not mere words, certainly, nor mere ideas, though they encompass both. Since Dzogchen teachings are experienced as expressions of and arising from reality, they are most fully communicated in the living presence of persons who embody them. These persons teach while themselves dwelling in an awareness of that reality.

Thus, transmission is a moving stream. It is not something inanimate, like a stone, not the sort of thing that is the same wherever one finds it. With transmission it matters very much from whom you receive it, and where, and how. The lineage and realization of the bestower, as well as one’s own responsiveness to him or her and one’s own state at the time, all have an impact on the precise nature of transmission. This is one reason why in Tibet there are so many textual transmissions of, for example, the foundational practices. All of them express very similar concepts. The differences lay not so much with words or meaning as with lineage and the precise channel of access to their blessings. Texts of transmission are treated with the same respect as living holders of transmission—never placed on the floor, stepped on, or used as furniture. One has a living and interactive relationship with them. Transmission, as we understand it here, is something alive, something with which one interacts, not another item of consumption. Thus, a rigorously traditional lama

like Adzom Paylo Rinpoche allows no recording of even his most basic and exoteric teachings.

In the West, where information is increasingly a commodity for sale and where teachings are easily available through books, the internet, CDs, and videos—meaning that such teachings and information are often exchanged through transactions among strangers—it is easy to forget that traditionally, and for very important reasons, teaching happens in relationship. If you want to connect deeply with any practice, by all means find a teacher who can give the kind of transmission that by definition cannot be fully present in a book.

Still, this is a book about transmission. It arises from and participates in transmission too. The music, the ancient words, the images, all carry some part of it. You hold in your hands a text transmitted spontaneously in the eighteenth century to Rigzin Jigme Lingpa through his visionary communication with well-known figures of the eighth and fourteenth centuries: Guru Rinpoche, Vimalamitra, and Longchen Rabjam. Jigme Lingpa's text on the *Longchen Nyingthig* foundational practices is the first text translated herein. The second text is a more recent transmission from the same lineage source, a condensation of Jigme Lingpa's text by Adzom Paylo Rinpoche, who received transmission through the Adzom branch of *Heart Essence* transmission, coming through Adzom Drukpa.

Adzom Drukpa Rinpoche (1842–1924) is an important figure in this visionary transmission. Known also as Drodul Pawo Dorje and Nagtshog Rangdrol, he was the teacher of many famous Dzogchen lamas of Kathok, Dzogchen, Palyul, and Sechen monasteries. Among the best known of his illustrious students were Dzong-sar Khyentse Chökyi Lodro (d. 1959), Dilgo Khyentse Rinpoche (d. 1991), the fifth Dzogchen Rinpoche, Thupten Chökyi Dorje (d. 1935), and the fourth Dodrupchen, Rigzin Tenpe Gyaltzen (d. 1961). Adzom Drukpa himself received the *Heart Essence* transmission from the famous Patrul Rinpoche, scribe of *The Words of My Perfect Teacher*.

Thus, this book contains chantable and free-verse English translations of both Jigme Lingpa's own foundational practice text, and a condensation of that classic work by

Adzom Paylo Rinpoche, who is widely regarded in his homeland as an incarnation of Jigme Lingpa. This second text came about in 1999 when Adzom Rinpoche, recognizing that Western students do not always have time for the full *Heart Essence* foundational practice from Jigme Lingpa, wrote the condensed *Heart Essence* foundational practice text that is translated in the second part of this book. He often tells students by all means to practice Jigme Lingpa's text, if possible. However, rather than see students set aside the *Heart Essence* foundational practice transmission altogether due to lack of time, he offers a condensed version for more accessible usage.

Under the auspices of King Trisong Detsen, 108 Tibetan translators (*lotsawa*) were chosen to work with 108 Indian pandits, initiating a collaboration between lotsawas and pandits that lasted for over four hundred years. In this way they worked to establish the Dharma in a new language and culture. We are at the beginning of this process in the West today. Adzom Rinpoche holds two things important here—rhythm and meaning. His advice is to chant the practice, Tibetan style, because in that way the transmitted blessings enter more completely.

Through rhythmic chanting, the energies of body, speech, and mind are unified in contemplation. This unity is enhanced when the meaning is understood; thus, we offer the chantable English translation. Chanting in a language one understands is also part of the tradition because it is important to understand the meaning of each individual word as one recites it. The chantable English translations of both Jigme Lingpa's and Adzom Paylo's texts are distilled into the same number of syllables per line as the Tibetan. They can be practiced and sung in the traditional way, using time-honored Tibetan melodies. Thus, one can chant this English to the traditional Tibetan melody, possibly along with the recording included here,^a thereby enjoying the feel of the Tibetan rhythm together with your own language.

Because the chantable versions are necessarily succinct, we have also included more

^a For practitioners, a downloadable practice text, with the Tibetan, transliteration, and chantable English on the same page, is available at www.dawnmountain.org.

expanded free-verse prose translations as a basis for study and reflection, especially when receiving oral commentary. Footnotes supportive of study accompany the free-verse translations; the chantable translations have endnotes so as to facilitate focus on the practice itself. Recognizing that readers may read closely only one of the four renditions offered here, some notes appear more than once.

No matter how they are translated, it is important to recognize that there is much more richness in these lines than is included even in the Tibetan original. This is where oral transmission comes in. If you choose to practice from these texts, let your own mind create a bridge from the more enriched meaning, gained through study and practice, to your own chanting, whether in English or Tibetan. And again, by all means seek a qualified teacher to further your understanding.

May all who are touched by this and any holy transmission experience the unimpeded and essential vastness of their own being.

Anne Carolyn Klein/Rigzin Drolma
Diamond Dawn Mountain
Capitan, New Mexico, May 22, 2006
Dakini Day and Anniversary of the Great Fifth Dalai Lama

Foreword

BY ADZOM PAYLO RINPOCHE

WHAT WE KNOW as *Heart Essence, the Vast Expanse* is a transmission of blessings that came about when the conqueror Longchen Rabjam's realizational mindstream welled up as a mind-treasure in the wisdom expanse, the stainless heart-mind, of omniscient Jigme Lingpa.

While harmonious with the nine stages of the vehicles, it is exceptional among them all. It is an unsurpassed and very secret path, the Clear Light Great Completeness in which all the essential paths of Sutra and Tantra are brought together. The entire threefold essentialized heart of base, path, and fruit are thus present in it.

This path itself—the profound, blessed, and fast-acting instructions of direct transmission—is twofold: It includes the entryway foundational practices and the foundation itself. These foundational practices are easy for beginners to practice as well as extremely and marvelously profound. Although dubbed with the name “foundational,” because they are the entry point to Great Completeness, they are in fact the foundation itself. Therefore, by taking up with open-hearted devotion an equally open-hearted conviction that maintains the stream of Dharma, one's mind training will be fruitful. By accumulating (the collections of wisdom and merit) and purifying again and again, one achieves an unsurpassed method for instantaneously access-

ing the good qualities associated with attainment of the grounds and paths. Therefore, please bring these practices to completion.

Recently, because of her devotion to the Great Completeness foundational practices and the path that is the actual foundation, both of which she has completed, my own excellent student, a woman of great scholarly accomplishment, the outstanding translator Anne Klein, whose Dharma name is Rigzin Drolma, has translated and furthered it. For this I give my thanks.

At the Dharma stronghold, the great monastery of Rege,
[composed by] Paylo, who is called Adzom Tulku, on the
twenty-fifth day of the ninth [Tibetan] month [October 27, 2005],
the anniversary of Adzom Drukpa.

Preface

BY TULKU THONDUP RINPOCHE

THE TEACHINGS CONTAINED in *Heart Essence, the Vast Expanse* offer the full spectrum of trainings needed for the Dzogchen path. All three divisions of Dzogchen teachings are included within it, with a special emphasis on the space and instruction divisions. Jigme Lingpa beautifully explains the meaning of the title, *Heart Essence, the Vast Expanse (Longchen Nyingthig)*. These teachings are so called, he writes, because they are “the essence (*thig*) of the great heart (*nying chenpo*) and the space of the vast expanse (*long*).”¹ This means that the base, the path, and the fruit of Dzogchen are themselves that very spacious essence.^a

In the *Heart Essence* foundational practices, we begin by turning our hearts toward Dharma by means of four mind trainings. Vividly feeling that the field of merit, the refuge tree, is present before us, we enter the door of Buddhist practice by taking Buddha, Dharma, and Sangha as our ultimate refuge. We physically and mentally bow down before the objects of refuge in order to suffuse our entire being with refuge and

^a Because the work is already so well known in English as *Heart Essence of the Vast Expanse*, this book is so titled. However, to honor Jigme Lingpa’s own interpretation, we refer to it internally as *Heart Essence, the Vast Expanse*.

to dismantle from the root our most cherished ego, the source of all suffering. Then we lay the foundation for Dharma training by developing the sublime mental attitude of serving all sentient beings without any selfish thoughts.

After this, we purify all our mental, emotional, and physical misdeeds, together with their impact and habitual traces, through the force of four powers: the source of power or purification (the buddha Vajrasattva), our heartfelt regret for our misdeeds, our unconditioned pledge that we will never repeat our mistakes again, and finally, the actual purification meditation. We then accumulate additional merit by offering the whole of existence, seeing it as a pure land, without any expectation of receiving anything in return.

Finally, we engage in the practice of guru yoga. Visualizing ourselves as Vajrayogini, sometimes called the Great Bliss Queen, while seeing Guru Rinpoche (Padmasambhava) and his pure land in front of us, we meditate on and pray to Guru Rinpoche with seven devotional trainings. We believe in him as the embodiment of all the enlightened ones. We pray to him as the manifestation of the ultimate pure nature, the universal truth. We recognize him as the reflection of our own buddha-nature and buddha-qualities. In doing so, we open our mind with devotional energy and unite with the ultimate wisdom guru, the universal buddhahood.

Then we receive the empowerments of vajra body, speech, mind, and the full wisdom of Guru Rinpoche. In this way, we enjoy the union of appearance and emptiness, sound (or clarity) and emptiness, as well as the attainment of spontaneously present wisdom. Finally, we unite our mind with the sky-like wisdom-mind of Guru Rinpoche and remain in open presence, without concepts, over and over again.

By exhorting ourselves to do this meditation practice, one day we will have our first glimpses of the true wisdom-nature of our mind. That is the wisdom of the basis.

By meditating on the wisdom of the basis, our experiences and attainment become clear and strong. That is the wisdom of the path.

As a result of our training on the path, one day we will attain the three buddha-bodies and five buddha-wisdoms. That is the wisdom of fruition, fully enlightened buddhahood.

These foundational practices are simple, yet utterly comprehensive and complete. As Kyabje Dodrupchen Rinpoche has said again and again, “If you wish to attain buddhahood and serve all beings as your mothers, no other meditation is necessary—only this foundational practice.”

The *Longchen Nyingthig*, or *Heart Essence, the Vast Expanse*, teaches the essence of buddhahood and the path by which we attain it. Realizing this essence requires that we receive its transmission through the channel of accomplished wisdom-minds, blessed forms, and sacred sounds. There are three ways in which *Longchen Nyingthig*, like most esoteric teachings of Buddhism, are transmitted to us from the primordial Buddha.

First, the ever-changing presence of ultimate wisdom in enlightened minds does not require transmission through word or form. Thus, transmission among buddhas is from wisdom-mind to wisdom-mind (*rgyal ba dgongs brgyud*). This lineage is complete in the unified and ever-whole presence of buddhahood. This transmission is not a case of one person teaching another or using words or indications. It is the spontaneous presence of the glow of self-awareness wisdom. It is Vajradhara² teaching without teaching to the oceans of buddha disciples, who are inseparable from himself.

Second, transmission among realized masters takes place through simple sacred symbols or gestures (*rig ’dzin brda’ brgyud*). Such masters do not require explanation or elaborate formulas. Merely uttering a word or making a gesture completes this transmission and awakens the wisdom-nature.

Third, transmission through empowerments (*dbang*), texts (*lung*), and explanations (*kbrid*) is for ordinary people who are ordinary trainees in the oral transmission (*gang zag snyan brgyud*). Most of us need detailed ceremonies and explanations to allow us to receive transmission, understand the meaning, and realize wisdom.

In addition to these three modes, the *Longchen Nyingthig* comes to us through the unique revelation lineage of mystical treasures (*zab mo gter brgyud*). In the eighth century, Guru Rinpoche transmitted the teachings of *Heart Essence, the Vast Expanse* to his disciples at Samye Monastery and concealed them within the mind-nature of King Trisong Detsen as a *ter* (*gter*), a hidden mystical treasure.

Later, Rigzin Jigme Lingpa (1729–98), a reincarnation of King Trisong Detsen, discovered the concealed teachings using the key of his wisdom memory. He transmitted those teachings to his disciples, who included the first Doderupchen (1745–1821) and Jigme Gyalwe Nyugu (1765–1843). Since that time, the lineage of *Heart Essence, the Vast Expanse* has produced numerous great masters and accomplished hermits. Jigme Gyalwe Nyugu’s famous student, Patrul Rinpoche, was a teacher of Adzom Drukpa, another important figure in this lineage. Many masters in this transmission even dissolved their mortal bodies amidst rays of light at death, leaving behind only their hair and twenty nails as a sign of their true attainment of buddhahood.

The soothing sound waves of devotionally chanting Jigme Lingpa’s words, or other sacred treasures, unseal our rigid mind, clear the blockages of physical energies and channels, cleanse mental and physical toxicities, and purify emotional afflictions and karmic obscurations. It is a feast of blissful warmth, rousing our mind to unite with Guru Rinpoche’s wisdom.

Professor Anne Klein (Rigzin Drolma) has not only translated the text of the *Foundational Practices of Heart Essence, the Vast Expanse* into English but has also put them into a chantable format. This will be a great resource for filling boundless space with the vibration of the musical rhythms of prayer and invoking the hearts of many with the celebration of devotion.

If you meditate and recite the prayers of this practice, whether in Tibetan or English, with the right view and total devotion, then, as the teachings say, the buddha-nature of your mind will soon be awakened. The Tibetan words are the actual words concealed by the enlightened power of Guru Rinpoche in the wisdom-mind of Jigme Lingpa and then revealed from there. This is a very special quality of the Tibetan text. At the same time, if chanting in English inspires our minds more or helps us to understand the meaning—which is the heart of the practice—with greater ease, then it will be more beneficial for us.

Know that in whatever language you chant, whether Tibetan or English, both are equally the self-arisen waves of the ultimate nature, buddhahood. Through your chanting, the world will arise for you as a pure land of great joy. All sounds will rever-

berate as sounds of peace. Wherever you live will become a place of sacred pilgrimage for others. Whatever you say will be sacred sounds that inspire many. You will travel from happiness to happiness in this life and in the lives that will follow.

May the blessings of this sublime lineage of masters be in each and every letter and line of this sacred text to inspire the hearts and minds of all to enlightenment.

Tulku Thondup

Cambridge, Massachusetts, December 1, 2005

Guru Rinpoche Day and anniversary of the twelfth Karmapa
(Changjub Dorje, who was also a holder of the *Longchen Nyinthig*
and was, like Longchenpa himself, a student of Kumaradza)

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I AM GRATEFUL FOR the financial and spiritual support that contributed to this project. In the summer of 1999, under the auspices of the Fetzer Foundation and the Foundation for Contemplative Mind in Society, I received an ACLS Contemplative Practice Grant to make a chantable English translation of Rigzin Jigme Lingpa's *Heart Essence* foundational practice text. In 2005, I received a Dean of Humanities Grant from Rice University to develop that manuscript into the present book. This process was then completed through a generous grant from the Ford Foundation.

My first connection to Dzogchen transmission was through Khetsun Sangpo Rinpoche, from whom I initially heard instructions on the foundational practices in 1974. I received these instructions again twenty-five years later from Adzom Paylo Rinpoche. I had the unspeakably good fortune to study and practice teachings that traditionally follow one's completion of *ngöndro*, especially the *Tri Yeshe Lama*, with both of these masters and with the late Lama Gampo Tsayden of Amdo. Those opportunities further enriched my appreciation of the foundational practices presented here.

The public teachings of His Holiness the Dalai Lama on Dzogchen and two private audiences with His Holiness in 1977 when I was just beginning to consider Dzogchen as a path continue to inspire me. Inspiration was furthered by transmission from other Dzogchen lineages: in chronological order, from the late sGa Rinpoche of Kinoor and Dehra Dun; from Dudjom Rinpoche and Chögyal Namkhai Norbu Rinpoche; and

from Yongdzin Lopön Tenzin Namdak and Geshe Tenzin Wangyal Rinpoche. I owe all of them more than I can say; they have deepened my sense of the breadth and depth of Dzogchen transmissions and thus, inevitably, of their foundational practices. In addition, my fortune in studying the wisdom teachings of the Middle Way with some of the greatest Geluk-trained scholars of their day has enhanced my appreciation of many aspects of Dzogchen teaching; for this I am especially grateful to Gyume Khen-sur Ngawang Lekden, the last abbot of the Tantric College of Lower Lhasa, Loseling Khen-sur Yeshe Tupden, Ganden Khen-sur Lati Rinpoche, and Loseling master Denma Lochö Rinpoche, all of whom came to the University of Virginia at the invitation of Jeffrey Hopkins and on the recommendation of His Holiness the Dalai Lama.

I am also grateful for the period of study I had with Tulku Thondup Rinpoche from 1982 to 1984 while I was a visiting lecturer and research associate in the Women's Studies and Religion Program at Harvard Divinity School and he was in Cambridge teaching Tibetan at Harvard's Center for the Study of World Religions. I especially thank Tulku for his invaluable answers to my many questions over the years since then; for his expansive writings on this tradition; and for his especially kind support regarding my rendition of Jigme Lingpa's foundational practices into English verse; and for his own translation of this text into prose in *The Dzogchen Innermost Essence Preliminary Practice*.

My heartfelt thanks go to my *bakshi*, Geshe Ngawang Wangyal, who in the late seventies was the first person to make me aware of the then-untranslated *The Words of My Perfect Teacher*. Thanks also to the great serendipity that caused my wonderful husband, Harvey B. Aronson, to meet Khetsun Rinpoche in a tea-stall in Sarnath in 1971, and then to introduce me to him in Darjeeling later in that same year.

And it is a pleasure to acknowledge another early translation of this text into English by Professor Jeffrey Hopkins (Sonam Kazi's even earlier translation was not available to me during this period). I frequently consulted both his and Tulku Thondup's renderings while preparing this version. Jeffrey's translation is widely available in *Tantric Practice in Nyingma*, in which he also translates lectures by Khetsun Rinpoche on *The Words of My Perfect Teacher* that were given at the University of Virginia

in 1974 at Jeffrey's invitation. Nearly one hundred students attended these lectures; it was the largest class in the history of the Department of Religious Studies.

It was a great day when, on behalf of Snow Lion, Sidney Piburn agreed to publish this text together with its images of transmission. My grateful thanks and a bow to Dr. Susan Sopcak and Rev. Dr. Annette Jones for their generous donations of time and computer expertise in creating our initial digital versions of Jigme Lingpa's text and again to Susan for her work on the CD practice text. Natural Graphics Incorporated in Houston, under the direction of Sharon Jackson and Chip Lacy, supplied design elements used in that text. The highly skilled and gently dedicated assistance of Brian Nichols in compiling the final manuscript, English and Tibetan, has been both a pleasure and a necessity. Jermay Jamsu's clear precision in proofing the Tibetan was a vital contribution. I am grateful to Jetsun Kacho Wangmo for her beautiful chanting of the Tibetan and to Dawn Mountain Chanting Circle for the chanting in English. Great thanks to Francis Schmidt of Rice University's Shepherd School of Music for expertly arranging this for us. I dedicate this translation to the long life of my teachers, to their ongoing teaching, and to the profound world-benefiting success of all their students, so that everyone's happiness may increase.

Foreword

BY ADZOM RINPOCHE

སྐྱོང་ཆེན་སྡིད་ཉིག་ཞེས་པ་ནི་རྒྱལ་བ་སྐྱོང་ཆེན་པའི་དགོངས་བརྒྱད་ཀྱི་བྱིན་རླབས་འཕོས་པ་ཀུན་མཁུན་
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དང་མཐུན་ཞིང་ཀུན་ལས་བྱུང་བར་དུ་མས་འཕགས་པ་མདོ་རྒྱུད་ཀྱི་ལམ་གནད་གཅིག་ཏུ་ཚང་བའི་འོད་གསལ་
ཚོགས་པ་ཆེན་པོའི་གཞི་ལམ་འབྲས་གསུམ་ཀྱི་སྡིད་བཅུད་མ་ལུས་པ་འབྱུང་བའི་ཡང་གསང་སྤྱོད་མེད་པའི་ལམ་
འདི་ཉིད་བརྒྱད་ཐག་ཉེ་ཞིང་བྱིན་རླབས་སྦྱར་བའི་གདམ་བྲིད་ཟབ་མོ་སྡོན་འགྲོ་དང་དངོས་གཞི་གཉིས་ཡོད་པ་
ལས་འདིར་ལས་དང་པོ་བ་འཇུག་བདེ་བའི་སྡོན་འགྲོ་ཆེས་ཟབ་ལྷན་དུ་བྱུང་བ་ཚོགས་པ་ཆེན་པོའི་ལམ་ལ་འཇུག་
པའི་སྐྱོན་ས་མིང་སྡོན་འགྲོ་བཏགས་ཀྱང་དོན་ལ་དངོས་གཞི་ཡིན་པས་ཚོས་རྒྱུན་འཛིན་པ་རྣམས་ཀྱི་ཡིད་ཆེས་
དད་པས་དང་དུ་སྒྲུང་ནས་སྡོམ་སྡུང་གནད་སྡིན་དང་བསགས་སྡུང་ཡང་ཡང་གནད་ནས་ས་ལམ་ཀྱི་ཡོན་ཏན་ཅིག་
ཆར་དུ་བསྐྱོད་པའི་ཐབས་སྤྱོད་མེད་པ་ཡིན་པས་ཉམས་ལེན་མཐར་ཕྱིན་པ་མཛད་པར་ཞུ།
དེང་ཚོགས་པ་ཆེན་པོའི་སྡོན་འགྲོ་དང་དངོས་གཞི་ལམ་འདི་ལ་མོས་ཤིང་མཐར་ཕྱིན་པས་རང་སྡོམ་

Heart Essence, the Vast Expanse^a

BY RIGZIN JIGME LINGPA

Calling the Lama

སྨོན་སྲ་མ་རྒྱུངས་འབོད་ནི།

སྲ་མ་མཁའའི། སྲ་མ་མཁའའི། སྲ་མ་མཁའའི།

ཞེས་ལན་གསུམ་གྱིས་གདུང་བ་དྲག་པོས་པོས་ནས།

སྨིང་དབུས་དང་པའི་གེ་སར་བཞད་བ་ནས།

སྐྱབས་གཅིག་དྲིན་ཅན་སྲ་མ་ཡར་ལ་བཞེངས།

ལས་དང་ཉོན་མོངས་དྲག་པོས་གཟེར་བ་ཡི།

སྐལ་བ་ངན་བ་བདག་ལ་སྨོན་པའི་ཕྱིར།

^a Thanks to Tulku Thondup, Adzom Rinpoche, Tulku Gyurme Tsering, Khetsun Rinpoche, Torchi Lama, Lhoppön Rechung, and Jermay for checking the Tibetan. Tulku Thondup's published Tibetan version in *The Dzogchen Innermost Essence* was used as a reference as was an undated Tibetan edition given to me in 1974.

Condensed Heart Essence:

A Close and Excellent Path to Enlightenment

BY ADZOM PAYLO RINPOCHE

སྐྱོང་ཚེན་སྒྲིང་གི་ཐིག་ལེ་ལས། མེན་འགོ་ཉེར་བསྐྱེས་བྱང་རྒྱལ་ལམ་བཟང་བཞུགས།

Purification of Speech ^a

ན་མོ་གུ་རུ་བྱུང་།

སྐྱོང་རོ་དགུ་བསལ།

སྐྱོང་བྱིན་སྐྱོབ།

དག་བྱིན་སྐྱོབ།

Nine Breathings

Purification of Winds

Purification of Speech

^a Jigme Lingpa's written text opens the recitation with the Lama Khyen invocation. Our version includes in writing the purification of breath, winds, and speech that in practice always precedes this invocation.

Threefold Epilogue

BY KHETSUN SANGPO RINPOCHE

༄༅། གྲུ་ལགས། ཟབ་མོ་སྒྲགས་གྱི་ལམ་བཟང་བསྐོད་འདོད་ན་མེད་དུ་མི་རུང་བ་ནི། ཕྱི་ནང་གསང་གསུམ་གྱི་སྒོན་
འགྲེའི་ཚོས་རྣམས་ལ་ནན་ཏན་མཛད་དགོས་པ་དེ་རེད། དེ་ལྟར་མཛད་ཆོ། འགོ་དང་པོ་ནས་མ་འཁྲུག་བ་ཡིན་ཅོན།
དངོས་གཞིའི་ཚོས་རྣམས་ལ་འདང་རྒྱ་ལུན་ཚོགས་ལ་བརྟེན་ནས་འབྲས་བུ་ལུན་སུམ་ཚོགས་པ་ཡོང་བ་སྐྱོམ་མ་
དགོས་པ་ལྟ་བུ་རེད་ཅེས། དེ་སྐད་ཁྱེད་གྱི་རེ་འདོད་བསྐྱོང་ཕྱིར་དུ། ཐག་རིང་ཡུལ་ནས་ལུ་ཚོག་བྱ་མ་ཏེ།
ཉིད་གྱི་དགོ་ཚུན་ཚུས་བུ་གང་ཉིད་གྱི་སྤིང་གཏམ་ཡིན་ཅོ་སྤིང་ལ་བཅིངས་མཛད་དང་། གང་མས་དག་ཡིན་ཅོ་
ཉམས་སུ་ལེན་མཛོད་ཅིག་ཅེས་སོ།།

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༄༅། ཚོས་དབྱིངས་མཁའ་ལྗང་དག་པའི་དབྱིངས་ཉིད་ལ།
སྐྱུ་འཕྲུལ་ཞི་བོའི་ལྷ་ཚོགས་རབ་འབྲུམས་གྱིས།

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Contributors

ADZOM PAYLO RINPOCHE, TIBET/CHINA

Born in 1971 near Chamdo, Adzom Rinpoche was soon named a *tulku* of the great scholar Gyalse Pema Wangyal, son of Adzom Drukpa Drodul Pao Dorje, by the abbot of his monastery. He is widely regarded as an incarnation of Jigme Lingpa.

Rinpoche is a lineage-holder of both the Mahamudra and Dzogchen lineages. In addition to teaching extensively from the *Longchen Nyingthig* in his home area, he also teaches from the body of treasures that are considered the “child” of the *Heart Essence, the Vast Essence*, the revelations of Adzom Drukpa known as *Secret Treasures of the Luminous Secret Vajra* (*'Od gsal rdo rje gzang mdzod*). In addition, he teaches more and more often from his own *ter*.

JETSUN KACHO WANGMO/ANI SHERAB CHOZO, TIBET/CHINA

Recognized by many lamas in Tibet as an incarnation of Samantabhadri, Tara, Yeshe Tsogyal, Machig Lapdron, and others, Jetsunma left her home in eastern Tibet for a monastic college when she was seven years old. She began a rigorous study of Buddhism's texts, an education rarely available to women in that area at that time. At thirteen, she took vows and became a nun. She has nearly attained the highly respected

Guide to the Refuge Tree Painting

THE REFUGE TREE (see p. v) was painted under the direct supervision of Lama Gonpo Tsayden of Amdo. It was photographed and digitized by Larry Shaw. While in many respects a traditional *Heart Essence* thangka, it has certain unique features and is included here as part of the personal transmission of this book. Many thanks to Ang Tsherin Sherpa, a master thangka painter now living in Oakland, California, and to his father, the renowned painter Urgen Dorje of Kathmandu, for helping us identify these figures. Most of these lamas are described by Tulku Thondup in *Masters of Meditation and Miracles*.^a

ACROSS THE TOP

Representatives of the five buddha families and, to the far right, Green Tara

DIRECTLY ABOVE THE CENTRAL FIGURES

Top: Samantabhadra and Samantabhadrī

Second: Vajrasattva

Third: Garab Dorje

^a Many of these figures are associated with a cardinal direction (north, south, east, west, or center), and each direction is associated with a particular color: north with green, south with yellow, east with white, west with red, and center with blue. To simplify the guide, only the color is listed.

Contents of MP3 CD

ABOUT THE SOUND RECORDING

THESE ARE NOT performances, but practices. We did our best to follow Jetsunma's lead, though she is impossible to equal, and in any case, we inevitably infused the chanting with our own cultural sensibilities. We hope you are inspired to practice as best opens your own heart.

Melody revealed by Adzom Paylo Rinpoche.

TIBETAN¹

Heart Essence, the Vast Expanse (T-HE),

by Jigme Lingpa, sung by Jetsun Kacho Wangmo

1. *Great Bliss Blazing*, by Mipham Rinpoche..... T-GBB-1 1:41
2. Purification of Speech..... T-HE-2 1:40
3. Calling the Lama T-HE-3 1:32
4. The Four Thoughts..... T-HE-4 7:28

5. Refuge and Bodhicitta	T-HE-5	2:46
6. Vajrasattva	T-HE-6	4:14
7. Mandala	T-HE-7	1:23
8. Severance	T-HE-8	2:00
9. Guru Yoga	T-HE-9	9:00
10. Prayers to the Lineage Lamas	T-HE -10	3:27
11. Aspirational Prayers	T-HE -11	3:45
12. Initiation	T-HE-12	3:56
13. Closing Prayers	T-HE-13	4:28

Condensed Heart Essence:

A Close and Excellent Path to Enlightenment (T-CHE),

by Adzom Paylo Rinpoche, sung by Jetsun Kacho Wangmo

14. <i>Great Bliss Blazing</i> , by Mipham Rinpoche	T-GBB-14	1:41
15. Purification of Speech	T-CHE-15	1:26
16. Calling the Lama and the Four Thoughts	T-CHE-16	2:04
17. Refuge and Bodhicitta	T-CHE-17	1:55
18. Vajrasattva	T-CHE-18	1:24
19. Mandala	T-CHE-19	0:30
20. Severance	T-CHE-20	0:22
21. Guru Yoga	T-CHE-21	3:46
22. Prayers to the Lineage Lamas	T-CHE-22	1:47

23. Sharing the Merit, Long Life Prayers, Recitation after Dedication	T-CHE-23.....	1:31
24. Prayer to the <i>Heart Essence</i> Protectors.....	T-CHE-24.....	0:26
25. Faithful Student Song	T-CHE-25.....	3:30

ENGLISH

Wondrously One:

Jigme Lingpa's *Heart Essence* for Chanting (E-WO),
sung by Dawn Mountain Sangha

26. <i>Great Bliss Blazing</i> , by Mipham Rinpoche.....	E-GBB-26.....	1:35
27. Purification of Winds and Speech	E-WO-27.....	2:17
28. Calling the Lama	E-WO-28.....	1:18
29. The Four Thoughts	E-WO-29.....	7:03
30. Refuge and Bodhicitta	E-WO-30.....	2:20
31. Vajrasattva	E-WO-31.....	4:09
32. Mandala	E-WO-32.....	1:04
33. Severance (Willem Overwijk).....	E-WO-33.....	1:58
34. Guru Yoga	E-WO-34.....	8:41
35. Prayers to the Lineage Lamas	E-WO-35.....	2:18
36. Aspirational Prayers.....	E-WO-36.....	3:24
37. Initiation.....	E-WO-37.....	3:10
38. Closing Prayers.....	E-WO-38.....	3:06

Waves of Splendor:

Adzom Rinpoche's *Condensed Heart Essence* for Chanting,

sung by Dawn Mountain Sangha (E-WS-DMS)

39. <i>Great Bliss Blazing</i> , by Mipham Rinpoche.....	E-GBB-39.....	1:35
40. Purification of Winds and Speech	E-WS-DMS-40.....	2:17
41. Calling the Lama and the Four Thoughts.....	E-WS-DMS-41.....	1:52
42. Refuge and Bodhicitta.....	E-WS-DMS-42.....	2:20
43. Vajrasattva	E-WS-DMS-43.....	1:38
44. Mandala.....	E-WS-DMS-44.....	0:28
45. Severance	E-WS-DMS-45.....	0:24
46. Guru Yoga	E-WS-DMS-46.....	3:49
47. Prayers to the Lineage Lamas.....	E-WS-DMS-47.....	1:58
48. Sharing the Merit, Long Life Prayers, Recitation after Meditation.....	E-WS-DMS-48.....	3:01
49. Prayer to the <i>Heart Essence</i> Protectors.....	E-WS-DMS-49.....	1:52
50. Faithful Student Song.....	E-WS-DMS-50.....	3:08

Waves of Splendor:

Adzom Rinpoche's *Condensed Heart Essence* for Chanting,

sung by Willem Overwijk (E-WS-WO)²

51. <i>Great Bliss Blazing</i> , by Mipham Rinpoche.....	E-GBB-51.....	1:35
52. Purification of Winds and Speech	E-WS-WO-52.....	1:41
53. Calling the Lama and the Four Thoughts.....	E-WS-WO-53.....	1:57

54. Refuge and Bodhicitta	E-WS-WO-54....	1:54
55. Vajrasattva	E-WS-WO-55....	1:07
56. Mandala	E-WS-WO-56....	0:27
57. Severance (Dawn Mountain Sangha).....	E-WS-WO-57....	0:24
58. Guru Yoga	E-WS-WO-58....	3:50
59. Prayer to the Lineage Lamas	E-WS-WO-59....	1:55
60. Sharing the Merit, Long Life Prayers, Recitation after Meditation	E-WS-WO-60....	2:13
61. Prayer to the <i>Heart Essence</i> Protectors.....	E-WS-WO-61....	0:50
62. Faithful Student Song	E-WS-WO-62....	3:20
Total Time:.....		153:39

Practice texts for both Jigme Lingpa’s *Heart Essence, the Vast Expanse* and Adzom Rinpoche’s *Condensed Heart Essence* are available for download at www.dawnmountain.org. Other materials for practice will be gradually added as well. The practice texts include Tibetan, transliterated Tibetan, and English, as well as images related to the meditations. We welcome sample recordings of your own chanting and will post these for others’ inspiration.

NOTES

1. In ways suggestive of how various branches and monasteries of *Heart Essence* differ, Jetsunma’s recording varies slightly from our text: a) she omits the final eight-line verse on p. 148, inserting its first four lines as part of the middle verse on 149; b) at the end of the third line from the bottom on p. 149, she sings “La” instead of “bcas,” both make perfect sense in Tibetan; c) she omits the last two lines on p. 149; d) she sings the first line of Tibetan on p. 150 after the third

line from the bottom of that same page; e) she does not sing the last four lines on p. 154—the same prayer also appears just before the initiation, and she sings it there; f) after the last line of p. 155, she adds three verses not in our text, then continues on with the first line on p. 156.

2. By all means listen to his version of “The Faithful Student Song” on the last track of the sound recording.