

## ***The Essential Points of Creation and Completion That Will Benefit the Beginner Who Has Entered the Path***

[1] I bow to Pema Nyinje Wangpo  
inseparable from the Lake-born Vajra, who manifests  
the infallible absorption of bliss-emptiness, steady and everlasting,  
emanating and resolving in a hundred ways.

[2] In the face of these disturbing times,  
an ordinary stupid person like myself becomes exhausted  
trying to explain the deep and vast meaning!  
Nevertheless, my *vajra*-friend has implored me,  
and maybe it would help a few fools like me.  
So I rely only on the blessings of the glorious guru  
and speak freely without reservation.

[3] You now have the precious opportunity of human life, so difficult to find;  
not just as an ordinary person, but one who has encountered the Dharma  
and been accepted by a teacher, the personal appearance of the Buddha,  
you can seek the most profound quintessence of Dharma  
and choose the finest from among the gurus.  
While you have this chance, and all conditions conducive to Dharma  
have accrued, even if you do not achieve others' welfare,  
at least practice for your own sake.  
Otherwise, at the time of death, and that time is uncertain,  
there is nothing whatsoever that can help other than Dharma.  
Even the wealth of a universal monarch just gets left behind on the death bed.  
Positive and negative actions adhere to the consciousness,  
and not knowing what to do, even regret won't help.  
From this very moment on, without delay,  
you must strive to practice virtue with body, speech, and mind.

[4] The only foundation stone of practice is renunciation.  
The only gateway of practice is faith.  
The only approach to practice is compassion.  
The life-tree of practice is single-minded application.  
Constant practice is conscientious mindfulness.  
The removal of obstacles to practice is to rely on the Three Jewels.  
The enhancement of practice is devotion to the guru.

Unmistakable practice is the guru's instruction.

The one essential point of practice is that the Three Roots combined and all of the peaceful and wrathful mandalas arise as the guru's display-this one thing is sufficient.

[5] The most gifted individuals are those who have developed in previous lives, have already reached the full capacity of devotion, and are born as great, superior beings.

For them, even without following the stages of practice, it is still possible to perceive the truth of reality.

For all others, it is as the noble Nagarjuna said:

Listening to Dharma engenders contemplation, and contemplation gives rise to the meditation experience-this is the sequence.

So if you abandon distraction and continuously apply effort,

first the intelligence that comes from listening

will result in comprehension of the general characteristics of the phenomena of cyclic existence and its transcendence.

Then, contemplation will pacify blatant grasping to the reality of illusory appearances, meditation develops the definitive direct experience of mind, and so on.

Thus the previous stages act as causes for the arising of the latter.

When this is not the case, it is like desiring results without any cause.

You may claim that your accumulation, purification, and practice are most excellent, bemoaning the hardships of a practice that is merely conjectural.

This kind of experience will not lead to conviction.

Without conviction, you are stranded in doubt, and doubt

is the only supreme obstacle.

When conviction arises through listening, contemplating, and meditating,

even if someone says "this meditation will send you to hell,"

rather than being frightened, you will be supremely confident.

[6] The essential point of all the modes of Dharma taught by the Buddha can be epitomized as a method to subdue one's mind.

The entryway into the initial mind practice

is surely renunciation, without which there is no way.

If authentic renunciation arises, compulsive activities will be few;

if activities are few, the significance of non-action will be near.

When non-action is realized, it is the true nature.

There is no other buddha outside of that.

[7] There are many categories of view, meditation, and action,

but when applied to one's own mind,

the view is absolute conviction in the true nature;  
 meditation is assimilating that meaning in one's being;  
 and action is recognizing anything that happens as that view and meditation.  
 It follows that the fruition will be the actualization of things as they are.

[8] The root of delusion is one's own mind grasping  
 external appearances as being truly existent.  
 Whatever creation or completion stage meditations are employed,  
 all are intended as methods to reverse this attachment to the reality of deluded  
 appearance.

If stubborn habits of attachment and aversion are not reversed,  
 then meditation is as meaningless as a gopher hibernating in a hole.  
 Creation stage is the vast imaginary nature of contrivance  
 and completion stage is the profound perfectly existent nature of genuine condition.  
 These are the names and definitions that have been taught.  
 They are also described as with and without elaboration, respectively.

[9] Since they are both exclusively the infallible intention of the victorious ones  
 who recognize the different capacities of individuals,  
 there is no question of division into good and bad.  
 The point is to do practice appropriate to one's own intellect.

[10] In the mantra approach, with its many methods and few austerities,  
 a person of sharp faculties and high intelligence  
 may gather the two accumulations during all activities  
 and never do even a trace of anything meaningless.  
 This is not, however, the sphere of activity for a fool with mistaken views.  
 With little attachment to the reality of whatever arises,  
 deeply rooted devotion and belief in the path of methods,  
 and tenacity in pursuing the significance of the goal,  
 ordinary and supreme mastery will come quicker than a summoned guest!

[11] All phenomena are subsumed under the two truths:  
 the relative truth is true with respect to delusion,  
 and the absolute truth is true with respect to true nature.  
 The definition of "truth" is that it is without deception.  
 If you know that the two truths are inseparable, like the moon in water,  
 then the extinction of deluded appearance is close at hand.

[12] There is no doubt that both the provisional and definitive paths lead to  
 buddhahood,

but there are shorter and longer paths.

For instance, the destination may be a single place, such as Lhasa, but you could either go on foot or by flying through the air.

Even on the short path, a person with meager intelligence will not discover the distinctive wisdom, but will be left among the ordinary.

Disdaining the lower and unable to grasp the higher, talking of emptiness, such a person will neglect cause and effect, mouthing on about the view while in a state of self-deception.

It would be better to concentrate on the gradual path.

[13] In entering the path, there is both the sutra approach and the mantra approach, and there are a vast number of methods for following them.

The omniscient one taught that to do no unvirtuous deeds whatsoever, to practice virtue, and to control one's own mind summarizes sutra practice, and meditation on the two stages of creation and completion summarizes mantra practice.

Since the mind is the root of all phenomena, it is crucial to control it right from the start.

Doing recitation and visualization practices without mental control could go on for lifetimes without resulting in enlightenment.

What is called "mental control" means controlling afflictive emotions.

Methods of controlling afflictive emotions can be subsumed into three: rejection, transformation, and recognition.

Rejecting these emotions is the ordinary approach of the sutras.

Desire is renounced through contemplation on repulsiveness, hatred through contemplation on love,

and stupidity through meditation on interdependent relationship.

[14] The uncommon approach of mantra is to transform afflictive emotions.

When desire arises, you meditate on Amitabha or a deity such as Heruka in union.

The desirous thought is transformed into the deity.

The other deluded emotions are treated in the same way.

[15] The exceptional approach is to recognize the true nature of afflictive emotions.

When desirous thoughts arise vividly, looking directly at their essence, they subside in themselves.

This is the dawning of *mahamudra*, bliss and emptiness inseparable.

It is also called the pristine wisdom of discernment.

There has never been anything to reject, nor to accept, nor to transform; everything is contained within mind.

Know that there is no other intention of a buddha than simply the uncontrived mind itself.

[16] There is a method for practicing all three of these approaches in one sitting, according to Gyalwa Yangon.

With thoughts of desire, for example, as soon as they arise think: "From now on until enlightenment I will do away with these ordinary thoughts of desire."

In this way establish an attitude of rejection.

Then imagine that whatever ordinary disturbing thoughts of desire in the minds of all beings throughout space, causing unbearable experiences of suffering, as well as the thoughts of desire causing obstacles to the minds of spiritual guides who are practicing Dharma, are all gathered into your own desire, and the minds of all beings become free of desire.

Then, thinking that by using these very thoughts of desire, you will practice the two stages

in order to place all beings in the state of Vajradhara, meditate that you instantly become a *heruka* such as Chakrasamvara, masculine and feminine in union, with all the adornments.

When you identify your awareness with the masculine and visualize the form of the feminine too intimately, there is still the danger that the toxic effect of desire will resurface, resulting initially in loss of vital energy and ultimately in coming under the power of desire.

In general, it is inappropriate to pursue mundane thoughts and afflictive emotions while meditating on a deity.

Imagine that your root guru, magnificent and powerful, is in your heart on a lotus and moon seat.

Pray sincerely again and again for the blessing that the thoughts of desire that occur in your mind arise as the pristine wisdom of discernment.

Then look directly at your own mind as the inseparability of the deity, the guru, and the emotion.

The meditation should be maintained from the time the emotion arises just until it is resolved.

Afterward, do a prayer to perfectly dedicate the merit, such as "By this virtue may the thoughts of desire of all deluded sentient beings

and obstacles to the stages and paths of Dharma practitioners be eliminated,

and the bliss-emptiness of mahamudra be actualized."

Apply this kind of meditation to hatred and stupidity as well.

For pacifying hatred, it is especially effective to meditate on a deity.

[17] Creation stage is mainly for undermining the deluded appearance of ordinary reality,  
and completion stage for undermining attachment to the reality of that creation stage itself.

The actualization of Vajradhara in a single lifetime

will not be achieved if creation and completion are separated.

Even though the unity of creation and completion is the profound approach, until the movement of thoughts arises *as* meditation,

it is not the real practice of unity, so you should alternate their practice.

Contrived unity is a mental fabrication and should be abandoned.

[18] In the meditation of creation stage, there are four aspects of which you should gain at least some understanding:

the basis of purification, that which is to be purified, that which purifies, and the result of purification.

The basis of purification is the eternal, noncomposite realm of reality that fully permeates all beings as the buddha nature.

Sentient beings thus also possess the qualities of the body of reality, such as the marks and signs,

that exist as an integral aspect of awareness: this is the basis for purification.

That which is to be purified is the incidental blemish of delusion arising from ignorance without beginning, which obscures this buddha nature.

An example would be the sun obscured by clouds.

The sunshine is the capacity to manifest inherent qualities.

The clouds are incidental blemishes that could clear away.

Emotional and cognitive obscurations and those of meditative absorption are what is to be purified.

That which purifies are the many different form yogas,

such as the creation of the five actual enlightening factors, the four vajras, and the three rituals, which purify, respectively,

womb birth, egg birth, and moisture-warmth birth.

Miraculous birth is purified by the instantaneously complete creation.

Although scholars have applied many conflicting explanations,

we could summarize in the knowledge that there is nothing really contradictory.

From the initial meditation on the deity visualization up to the dissolution,

each ritual has its own sequence, but to generalize:

the basis on which purification takes place is the buddha nature itself;

that which is purified is the delusion of the infant consciousness from the time it enters and is born

through the time of the intermediate state of death.

There are different ritual sequences in the old and new traditions, but with respect to purifying the blemishes of deluded emotion they are the same.

For instance, for disease of the eyes one primarily uses a scalpel, or orally administers cooling or warming substances for imbalances in heat or cold, the particular remedy depending on the kind of disease.

There are as many methods of purification as there are problems to be purified. For the eyes, whether they are restored with instruments or healed with medicine, for relieving the pain and suffering, it is the same.

Similarly, there are various ritual sequences in the new and old traditions, but insofar as they all purify the thoughts of afflictive emotions, there is no difference.

Briefly, the way in which the rituals purify is as follows:

Meditation on the absorption of suchness purifies the previous death experience.

All-arising absorption purifies the mental body of the intermediate existence.

Absorption of the cause, meditation on the lotus, sun and moon seat, purifies the physical base, the parents' sperm and ovum, white and red.

Meditation on the seed syllable purifies the entering consciousness.

The transformation into implements and again the meditation on the seed syllables purifies the fetal stages of round, oval, oblong, and so on.

The fully complete form purifies the birth of the developed body.

The blessing of the three places purifies the habitual patterns of the body, speech, and mind.

This manner of the five enlightening factors purifying womb birth can be applied in a similar way to the others.

In some of the highest yogatantras of secret mantra,

the "cause vajra holder" corresponds to the clear light of the death experience,

the "result vajra holder" to achieving the intermediate existence,

and the emanation from the organs in union corresponds to the habitual pattern of sperm, ovum, and vital wind combining, and purifies the physical basis of existence.

The sequential absorption of the three letters purifies the three stages of experience: appearance, increase, and attainment;

and the vital drops purify the white and red appearances, and so on –

there is much more, but just knowing this much illuminates the rest.

The entrance of the wisdom beings purifies skilled activities and trainings.

Sealing with the empowerments purifies the inheritance of one's birthright.

Homage, confession, offerings, and praise purify the enjoyment of sense objects.

Recitation of the mantra purifies irrelevant speech.

The dissolution phase purifies the death experience of that life,

and the reappearance in the deity's form purifies the intermediate existence.

Without going further, this summarizes it.

The initial going for refuge and generation of the intention of enlightenment, and the concluding dedication and aspiration are indispensable in the Great Vehicle approach.

Consecration of offerings, feast gatherings, and so on are additional ways through which you can effortlessly complete the two accumulations.

[19] The basis of purification, which is this very buddha nature, abides as the body, with its clear and complete *vajra* signs and marks. A similar form is used as the path and leads to the fruition of purification: that very divine form that existed as the basis. At the time of ultimate fruition of actual freedom, this is called "obtaining the state of *Vajradhara*."