

# Commemorating the 900th Anniversary of the Birth of Yuthokpa

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## Part I

**Homage to the Excellent Guru, the Heart-Essence of Yuthok (gYu thog sNyin thig): This is the text titled “The Melodious Drum of Virtue: The Opening Historical Account of the Cycle of Teachings on Guru Sadhana for Gathering Blessings, Entitled ‘The Sunlight of Compassion Dispelling All Suffering’”.**

Namo Guru Ratna Siddhi Samaya Hum. Like the magnificent lord of the day, the sun and moon, you completely conquer the dark ignorance of sentient beings through the midday light of the Buddha's teachings. You possess a vast, pristine mind of wisdom that perfectly upholds the four layers of the world's structure.

Like a wish-fulfilling jewel, you spontaneously satisfy all desires and needs.

Externally, you appear as the supreme master and emanation body

(Nirmanakaya) of the enlightened lineages. Internally, you manifest as the great physician who eradicates the illnesses of the three poisons (attachment,

aversion, and ignorance). Secretly, you are the all-pervading, immutable

Samantabhadra. Untamed and inseparable from the wish-fulfilling jewel, I bow

down to you from the depths of my heart with total devotion.

Wishing to manifest the essence of all victorious Buddhas without exception,

your enlightened activities encompass the vast expanse of space. Acting

intentionally out of absolute refuge for this land of Tibet, you are renowned as the Master of Yuthok—to you, I go for refuge!

To tame the migratory beings of the Land of Snows, the Victorious Ones of the ten directions emanated the Lord Avalokiteshvara. From his compassion, you manifested to benefit beings as the Dharma Kings Songtsen Gampo,

Padmasambhava, Pha Dama Sangye, Jetsun Virupa, and Yutog Yonten Gonpo (the Younger). Furthermore, in order to clear away the intense suffering of

diseases, you manifested across the Noble Land of India and the Land of Snows as Jivaka Kumarabhuta, the heroic sage Agnivesa, and Yutog Yonten Gonpo. May you, the protector, guide and preserve me!

Through countless emanations in countless fields, you teach countless Dharmas to countless migratory beings, leading every single one of them to liberation without exception. You are the supreme emanation of the countless Victorious Buddhas. As prophesied in numerous Sutras and Tantras, merely hearing your name or generating a flash of faith ensures that one is enveloped in the blessings of all the Buddhas. Therefore, if one practices single-mindedly and correctly from the depths of one's heart, what need is there to speak of the immense benefits? This lineage possesses the unbroken, warm breath of the oral transmission (sNyan brgyud) that does not rely on arbitrary fabrications. It is the swift path of bliss that delivers Buddhahood in a single lifetime. It is not defiled by the intellectual interpolations of conceptual thought or self-made revisions. This is the ultimate, definitive meaning of the peerless Tantras.

Throughout countless lifetimes, may I be gracefully guided without ever separating from this supreme holy master. I, the practitioner known as **Jana Dhari**, write this out of great love and enduring patience for the sake of future generations. This is the ultimate pinnacle of the short, profound path, the very essence of essences of the oral transmission of the lineage masters, and the secret of secrets that links the life-force of the Dakinis.

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With pure and steady intention, I have written down this command. Just like a sea monster (Makara) navigating the vast ocean, if one wishes to liberate oneself from the unbearable ocean of worldly suffering, and if one desires to obtain all needs and wishes in this lifetime, it is wise to follow me, the master pilot.

The one whose name is difficult to utter, the venerable feet of Yuthok, is the non-dual essence of the primordial wisdom of the body, speech, mind, qualities, and enlightened activities of all the Buddhas of the ten directions and three times. I, the holder of the wisdom transmission, who subsists on the nectar of the compassionate commands of that very master, have bowed at his feet countless times with a deeply devoted mind through my body, speech, and mind. By pleasing him through the three ways of pleasing a master, the profound lineage of the scriptures and practical instructions, along with the ritual authorizations and experiential applications, were poured completely into me like water from one vessel to another, leaving absolutely nothing out.

He taught me all the deep, infallible points of the practice without error. He demonstrated the profound, vast methods of meditation and passed down the sacred spiritual authority. He proved to me from the core of my being—not merely through lip-service or empty words—that the peerless, holy, and noble master is truly the direct manifestation of Samantabhadra Vajradhara.

Through his blessings, my own mind was driven into the unified state of emptiness and great compassion. Experiencing the pristine and unperverted view of the ultimate reality just as it is, I naturally and effortlessly accomplished the welfare of both myself and others through the perfect alignment of interdependent conditions.

In particular, regarding the supreme lineage of all medical treatises—the glorious Four Tantras (rGyud bZhi) along with all its ancillary branches—the master bestowed the foundational command and transmission solely upon me and to no one else. He prophesied to me:

“Whoever receives this transmission from you will safely secure their own spiritual liberation before Samsara is emptied. Furthermore, they will heal the ailments of others, performing unimaginable and inexpressible benefits for all living beings.”

Thus, he gladly and affectionately bestowed these instructions.

At one time, during a market gathering in the Chang region, the local ruler Jodar and his sons invited the precious master along with a retinue of more than ten

teachers and students. The master delivered extensive discourses on medical practice and spiritual transmission. He gave profound teachings on the Middle Way philosophy (Madhyamaka), the cultivation of wisdom, and specifically lifted the banner of the four structural views of the Great Perfection (Ati Yoga). Upon the flawless completion of these teachings, during a celebratory feast, the ruler arranged an immense display of offerings, lacking nothing in sensory enjoyments worthy of such a gathering. He presented a massive vessel of refined gold, two vessels of silver, five excellent steeds led by a magnificent swan-winged stallion, six ceremonial riding horses, exquisite varieties of tea, dye-stuffs, wealth, dzo-oxen, yaks, female dris, fine silk garments, bolts of woolen cloth, carpets, woven mats, and individual sets of smooth garments given as rich offerings. Additionally, he offered two bolts of brocade, a complete set of the Golden Light Sutra written in gold ink, and a radiant sun-like turquoise amulet.

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The precious turquoise amulet was hung gracefully around the neck of a beautiful young woman and offered to the master. Thanksgiving offerings were also distributed systematically to each of the attending students and disciples. At the conclusion of the event, the offerings made to the public were complete, bountiful, and beautifully arranged.

During that event, the master bestowed upon the patrons and sponsors from the Chang region the esoteric instructions and empowerments of the secret longevity practices, along with the spiritual authorizations of the protective deities of the Dharma. He showered down the blessings of the lineage masters. He conducted the peaceful and wrathful rituals of the Siddhi-Opening Medicine Mandala, as well as the rites of Vajrakilaya, Vajrapani, and other fierce deities. The master meticulously undertook numerous preparatory rites that other spiritual teachers

could scarcely manage in a single month, executing them flawlessly, cleanly, and without any omission or disruption.

On that very day, the sun appeared to remain completely stationary in the sky. Everyone witnessed various wondrous transformations of the precious master's body, speech, and mind. Specifically, whenever he performed a particular ritual, his physical form altered accordingly; some saw him as a dark-complexioned yogin with hair tied in a topknot, eyes piercingly bright, clad in black cotton, playing the damaru drum and dancing wildly. Others saw him accompanied by women dressed in cotton garments offering alcohol in skull-cups. Still others saw a remarkably beautiful parrot clearly expounding the art of healing without any hesitation.

The master displayed such an unimaginable and mind-boggling array of magical illusions that the minds of the onlookers were thoroughly transfixed, losing all track of time. Simultaneously, in the completely cloudless and pristine sky, five-colored rainbow lights and spectacular rays interwoven like lattice-work filled the entire atmosphere. An exquisite, unprecedented fragrance of sweet incense permeated every corner of the valley. A heavy rain of five-colored flowers with petals ranging from four to sixteen fell from above, which the children playfully gathered and held in their hands. The deep, resonant music of the deities echoed continuously, completely mesmerizing even the wild birds and mountain animals, causing them to pause and listen.

Particularly within the estate grounds and inner valleys of the ruler's residence, a miraculous rain of golden-colored grains fell. People rushed to gather them in joy, and this phenomenon lasted for about the duration of one meal before ceasing.

The precious master then addressed the crowd:

“Because you all scrambled out of regular human attachment and generated a slight obscuration of spiritual defilement, the local deities became slightly upset and withheld the rest. Otherwise, an inexhaustible supply of these golden grains and any other desired objects would have manifested.”

Among the golden grains that had fallen, the largest one—about the size of a regular household bowl—glowed with the brilliant luster of refined gold. It had landed directly into the master's lap. The master handed it over to me and said: “This has been granted to me by the deity Brahma. In the future, pray to this. If you place it in water and drink the water, it will grant all your needs and desires, and it will cure all sicknesses. It is a supreme, wish-fulfilling jewel of medicine. Will a person with a head as thick as a donkey's head like you be able to take proper care of it? Treat it with genuine care and keep it safe!”

Thereupon, the teachers and students gathered all the remaining golden grains from that area and distributed them. Each person received fifteen full sacks of market-measure and half a measure more. Every single person present within the valleys of the ruler's estate, as well as those who arrived newly from the outside, received an abundant share. Everyone was filled with supreme wonder and irreversible faith.

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At that time, I asked the master: “What are the primary causes and conditions for such wondrous signs to manifest?”

The master replied:

“Do you not understand the cause for such occurrences? Externally, I have completely mastered the five fields of knowledge, becoming an unexcelled scholar with no rivals. In India, I defeated numerous non-Buddhist extremists in debate and converted them to the inner path of Buddhism. In Central and Western Tibet, no one can match my skills in exposition, debate, and composition.

Internally, regarding the way I attained spiritual realization, I have gained the eight common masteries, such as swift-footedness and other psychic powers.

This is clearly visible to the ordinary, impure perception of the people of this Land of Snows today.

Secretly, I am entirely one with the infinite wheel of the inexhaustible body, speech, and mind of the vast mandalas of the Victorious Ones. There is absolutely no separation. Do you still harbor doubts about whether I have attained the supreme realization or not?

In truth, in India, I was the physician Jivaka Kumarabhuta, Charaka, Vagbhata, Pha Dama Sangye, the master Virupa, and the sage Agnivesa. In Tibet, I was the Dharma King Songtsen Gampo. I am identical to those past realized masters. My spiritual power and magical illusions are equal to all the great mahasiddhas of India. Upon completing my mission of training disciples in this world, I shall depart for the pure realm of the Unmoving Buddha (Abhirati) without leaving this physical body behind. Have you still not recognized this?"

I then asked: "If that is so, O Master, you are a magnificent source of refuge. Is this great display due to the presence of both male and female disciples? If your enlightened activities and benefit to beings are so vast and magnificent, it seems they should naturally pervade the entire surface of the earth."

The master responded:

"Just because it is not visible to your ordinary perception does not mean you can measure the true extent of my disciples. As the saying goes, 'When the karma of sentient beings is exhausted, the power of the Buddha is cut off.' To the impure view of ordinary disciples, the Buddhas may shower a rain of realization from above, cause the earth to shake from below, gather like dense clouds in between, open up vast plains of wisdom internally, and demonstrate various transformations externally. Yet, those without the proper spiritual fortune are incapable of seeing the Buddha or hearing the Dharma.

It is just like when the Noble Asanga carried the Protector Maitreya on his shoulders; the ordinary townspeople could not see Maitreya at all. Only a single individual with slightly less negative karma perceived Maitreya as a living, breathing female dog, infested with maggots, running around out of intense anger and attachment.

As it is said, 'The Buddhas fill the entire sky wherever space extends.' It is completely certain that the bodies of the Tathagatas fill the heavens. But those whose mental obscurations are not purified are simply unable to see them. It is never because the Buddhas lack compassion or refuse to show their forms. Not only myself, but also the eighty mahasiddhas of India, and Marpa, Milarepa, and others of Tibet—did they lack the reputation of realization, or did they fail to show miracles? They did not fail. However, except for a few fortunate individuals who possessed the spiritual links, the majority of ordinary people viewed them as insane, or due to their negative karma, saw them as performing unvirtuous acts. It is exactly like a person suffering from a severe bile disorder who perceives a pure white conch shell as entirely yellow.

Regarding this, the Buddhas do not wash away negative deeds with water, nor do they clear away the suffering of beings with their hands. Rather, they liberate beings by revealing the truth of reality.

In another sense, this precious human body, which arises from the aggregation of the three humors and five elements, is constantly afflicted by the four hundred and four types of diseases. To clear these away, the science of healing and medical cultivation is uniquely vital. For this reason, generating a completely pure mind of enlightenment (Bodhicitta), I have primarily taught the science of medicine from the very beginning. Because I do not emphasize other religious systems as primary, ordinary people in this current degenerate age mistakenly view this medical science as though it were not the genuine holy Dharma. This is due to their own lack of understanding.

Furthermore, I have obtained both the common and supreme siddhis in this very life. Relying on the prophetic authorization granted to me by the Yidam deities, I have completed the composition of the medical treatises that are completely inseparable from the blessings and tantras of the Peerless Secret Mantra.

Following this, the Lords of the Three Lineages (Avalokiteshvara, Manjushri, and Vajrapani), surrounded by the Victorious Buddhas and Bodhisattvas of the ten directions, appeared in the sky before me, accompanied by infinite deities presenting beautiful offerings.

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The deities proclaimed:

“O child of noble family, wonderful! Alala! In the future, this great treatise will manifest as a peerless and unexcelled source of refuge for all embodied beings. Wherever this text is preserved, that entire region will enjoy abundant auspiciousness, peace, and prosperity. Those who hold it, maintain it, read it, master it, and widely expound it to others will become the crowns upon the heads of all the Victorious Ones.

In this very lifetime, they will attain the supreme state of unlocalized Nirvana. Even those who merely memorize a single four-line stanza of this scripture will never again fall into the lower realms of Samsara, and their negative karmic obscurations accumulated since beginningless time will be completely purified. Therefore, the time has now come to spread this text. A disciple possessing the proper karmic capacity will appear to reveal it. Until that happens, do not display it to anyone else.

O noble master, you yourself must guide others unceasingly through natural, unartificial conduct. Do not gather a retinue of hypocritical followers through pretentious behavior. Without seeking the grand status or wealth of this life, exert yourself entirely to benefit all motherly sentient beings in whatever way you can. Any living being who sees you, hears you, remembers you, touches you, or develops faith and devotion toward you will progress from happiness to supreme happiness.

Because you are the direct life-force holder of all the Tathagatas, whoever visualizes you on the crown of their head or in the center of their heart will immediately be entered by the actual blessings of all the Buddhas of the ten directions.”

Thus, they bestowed extensive prophecies. During that event, I arranged and presented the eight limbs of offerings mentally, manifesting them like the

cloud-offerings of the Bodhisattva Samantabhadra. Finally, in accordance with the ultimate commands, I made numerous vast aspiration prayers. The Yidam deities remaining in the sky also manifested their signs of agreement.

Then, that vast assembly of deities dissolved in the form of light rays into the Venerable Master, who was surrounded by Manjushri and the goddess Sarasvati. In an instant, the Master assumed the form of the glorious Medicine Buddha. From his body, millions of light rays shot out into the ten directions, illuminating the entire world. Immediately after finishing his activities for the gathering, he transformed into the Unmoving Buddha (Akshobhya) in union with his consort. The moment he dissolved as light into my own heart, my entire body was filled with undefiled bliss. My mind remained unmoved from the pristine state of clarity and emptiness, free from conceptual elaborations, like the cloudless sky. I entered into a meditative absorption (Samadhi) that defies the ordinary imagination. I was able to enter into unimaginable states, arise from them, and abide within them.

I traveled to boundless fields of the Tathagatas to hear the Dharma, established infinite sentient beings upon the path of supreme enlightenment, blessed an eon into a single moment and a single moment into an eon, and was able to hold the entire triple-universe within a single hair-pore. I effortlessly came to know the births and deaths of sentient beings, as well as the exact thoughts within their minds. Even so, in order to maintain the humble external conduct of a beggar in accordance with the master's prophecy, I relied on a simple staff and did not gather material wealth from the disciples I trained.

Generally speaking, it is said that one should attract a retinue through the four ways of gathering disciples and guide them into the Dharma. However, during this current dark and degenerate age, if there is a disciple who possesses the proper past karma and faith, even if they are not led by various artificial and hypocritical behaviors, merely hearing the name or the words of that Guru will cause an irreversible faith to explode within them. By granting them Dharma teachings suited to their capacity, it will be immensely beneficial. Because they view the Guru as genuinely good, they will view the instructions as deeply

profound. Seeing this, even if they are unable to practice fully, whatever practice they manage to do will inevitably bring benefit.

Furthermore, those disciples who develop faith in the Guru will naturally offer prayers. The entering of blessings into them is an absolute law of interdependence. On the other hand, if a disciple lacks the proper past karma and faith, any connection made through casual encounter or sheer pretense between teacher and student will result in nothing more than superficial flattery and deception. The teacher will only perceive the student's faults, and the student will fail to see the Guru's good qualities, meaning faith will never arise from the depth of their heart. Lacking faith, they will not pray. Lacking prayers, blessings will not enter. The failure to generate genuine spiritual qualities is also an absolute law of interdependence. This will not benefit the person but will instead cause harm.

For example, the monk Lekpai Karma served the Buddha for twenty-five years like a physical shadow. Yet, he viewed the Buddha's actions as ordinary, seeing him as nothing more than a deceitful hypocrite or a clever magician. Lacking even a single moment of genuine faith, he fell alive into the depths of the Avici Hell.

In these dark times, just as the Buddha prophesied, there are those who pretend to hold the holy Dharma externally, but internally they think of nothing except the material prosperity of this world. Their minds are entirely consumed by worldly thoughts, yet they claim to hold the scriptures of the Conqueror. Wearing the robes of ordained monks, they treat minor misdeeds lightly and feel no hesitation whatsoever in committing heavy negative actions that lead to the Avici Hell.

They establish monasteries, erect temples, and gather crowds of disciples primarily out of attachment and anger, claiming these activities to be the core of their spiritual practice. They deceive the world, and many individuals who act like wild animals will emerge. At that time, it will be the arrival of the period described by the Buddha when he said, "Most of my teachings will become mere outer shells."

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If a teacher relies on hypocritical behavior to build a monastery and deceive others, when the disciples associate with him over a long period, they will inevitably notice minor flaws, since the teacher is still an ordinary human being filled with habitual faults. The moment the disciples see this, their faith will completely shatter from the core. Both teacher and student will then fall into ruin in this life and the next. This creates nothing but the seeds for lower realms. Therefore, a teacher must completely abandon selfish desires in this life and avoid using deceptive methods to hook disciples and sponsors.

Furthermore, in the future, there will be many who hope to be recognized as scholars or masters of this great treatise, but whose hearts are possessed by negative spirits. They will disregard the law of cause and effect. Driven by the demonic spirit of religious pride, they will wear the mask of hypocrisy externally, while relying on their own arbitrary fabrications to write down whatever comes to their minds. They will make their words appear sophisticated and well-structured, but their lineages will lack the genuine stream of blessings, creating many counterfeit teachings.

At that time, the world will be overrun by confusion. Monks who learn Dharma words merely for intellectual sport will use them as a means to consume religious offerings and secure a livelihood, thus turning the Dharma into a cause for hell. Eating the food of faith provided by laypeople, which is extremely difficult to digest, they will lack real execution in spiritual practice and have no sincerity in their studies. Their lives will be consumed by afflictions, and day and night they will depend on ordinary laypeople.

Bad teachers will lead people down wrong paths, and because others catch the infection of their flawed views, their own spiritual potentials will become completely barren and rigid. Instead of achieving the true purpose of practicing the Dharma—which is to develop devotion toward the Guru and Three Jewels,

maintain pure perception toward spiritual companions, generate compassion for suffering sentient beings, and cultivate renunciation and disgust for Samsara internally—their positive qualities will grow weaker and scarcer.

Even if they try to keep the vows of pure conduct, their external behavior will be flawed, their minds arrogant, and they will consume everything they can get their hands on, remaining content with mere survival. Their eyes will not look humbly down at the ground, and their arrogance and stubbornness will be greater than anyone else's. Their sole activity will be consuming religious offerings, and their minds will be burned by attachment and anger. They will slander other teachings and individuals. Viewing themselves as completely omniscient, they will look down upon everyone else as if they were simple donkeys.

They will fight among themselves, saying, “You do not understand the philosophical views and practical traditions of our master!” They will start with harsh words and end up locked in physical violence, bringing immense disgrace upon the Buddha's teachings.

Most of those who wish to practice will fail to seek out a qualified Vajra Master possessing the proper characteristics at the beginning. Instead, they will follow anyone who manages to secure a famous name. In the middle of their path, they will not seek to fully complete the empowerments and spiritual instructions, but will prefer casual, easy rituals that allow them to get by. Ultimately, instead of completing the stages of approach and accomplishment to gain mastery over the generation and completion stages, they will spend their lives performing mundane village rituals for basic survival.

If they have a little free time, their malicious minds will cultivate negative habits. Because they fail to recognize the immense benefits of keeping the outer, inner, and secret commitments (Samaya) and the severe downfalls of breaking them, they will live in a completely careless and chaotic manner. Without examining the faults born from their self-willed desires, they will boast: “Even if I have not realized it, as long as I can speak of it, I have the authority of the scriptures!” They will twist the Dharma, causing the blessings to evaporate, and pass down a corrupted version of the teachings. They will claim to have received new

transmissions of the scriptures and termas possessing great blessings, and out of sheer pride, they will invent numerous counterfeit terma treasures.

Some will claim to have received original scriptural authority, but when it comes to performing the purifications and retreats correctly, they will ask, "What is the use of that?" As long as they can find someone to perform the empowerment rituals, they will consider it sufficient.

Thus, their explanations will become mere business, their empowerments and spiritual transmissions will be bought and sold like commodities, and their spiritual tools will be treated as mere merchandise. For the sake of worldly wealth, they will degrade the fierce and sacred Secret Mantra teachings.

Because they spread these teachings indiscriminately, the Vajra lightning-bolt of the sky will be broken, the layout of the mandala on the earth will fade away, the nectar ocean of the secret dakinis will dry up, and the chief source of power will be severed. The lineage of blessings will vanish, and the commitments will be corrupted from within.

As internal conflict spreads within the Vajra community, the mothers and protectors will become displeased. The moment their breath is cut, these corrupted practitioners will plunge straight into the dark Vajra Hell without any delay. Not only themselves, but anyone connected to them through food, wealth, or Dharma will be contaminated by the spiritual pollution, falling into ruin together like a group of people blind from birth.

Most of those who wish to be great meditators will first ensure that they themselves possess the proper spiritual capacity. They will seek out a qualified Guru who holds the authentic transmission of the instructions and master the practice until their experiential realization is complete. They will become entirely self-reliant, needing no one else to clear away obstacles or bring out their spiritual progress. They will cast away the concerns of this life, turning their backs on worldly society. They will occupy humble positions and wear simple clothing. Remaining solitary like wild animals, or wearing the simple robes of a monk, they will abide unmovingly within the meditative absorption of unified

peace and insight. They will offer continuous prayers to the Guru, making a decisive break from Samsara once and for all.

Instead of practicing in this way, during their youth when their faculties are sharp, they will spend their human lives serving as servants or engaging in trade, construction, and menial labor. Consequently, they will not even learn how to read or write properly. They will become more foolish than a donkey, their understanding smaller than a fly, and their stubbornness vaster than a mountain. Having thrown away the wisdom that arises from meditation, they will completely abandon any consideration of whether their minds match the characteristics of the Dharma, whether their spiritual practices possess genuine qualities, whether they are making upward progress, or whether they have fallen into error. Even the few pages of prayers they happen to know will be forgotten. Like a root buried under the earth, they will completely block out the natural movement of their minds across the three times. Clinging to a blank, unmoving state of calm abiding (Shamatha) that lacks any vivid clarity, they will sit in a dark, torpid state—as if they had been struck on the head with a stick, or fallen into a deep, dreamless sleep.

Through this stubborn attachment, the highest among them will be reborn in the realms of the four formless deities, where they will remain asleep for an eon without ever waking up. Others, even if they stay in mountain retreats, will fail to recognize the natural clarity of awareness because their minds will scatter into various conceptual fabrications. Lacking the momentum of genuine spiritual practice, they will constantly fall under the influence of negative spirits.

At first, they might feel a slight renunciation and flee to the mountains, but their commitments will remain mere intellectual thoughts. Claiming that conceptual thoughts have no true identity, they will treat their initial renunciation as false and believe their subsequent worldly thoughts to be ultimately true. Abandoning their mountain retreats, some will wander through various countries, some will plunge into secular studies, and some, viewing minor conditioned virtues as supremely important, will spend their time building roads, gathering funds, and erecting structures.

Some, losing faith in meditation, will focus entirely on easy rituals, trading empowerments and retreats for money. Some, by practicing a little inner heat (Tummo), will experience a slight physical warmth and catch a glimpse of ordinary dreams; clinging to this with intense pride, they will mistake these minor experiences for supreme realization and begin to lecture and display them to others.

Some, during times when their meditative concentration begins to develop nicely, will face obstacles created by the demonic king Kamadeva. He will shower them with external illusions, luxury, and worldly distractions. They will become utterly distracted by wealth and food, trading away their spiritual life-force. They will begin to boast that they have attained masteries or received the protective armor of the deities. They will perform blessings, hand out protections, cast out obstacles, and display a powerful energy that seems greater than others. If they cast curses, they will appear to succeed quickly without even needing real spiritual power. At this stage, failing to distinguish between genuine spiritual qualities and demonic obstacles, they will act like drunkards.

When all these obstacles manifest, even if one is practicing solitary retreat, the quality of one's meditation—whether good, bad, or mediocre—will grow entirely careless. One will think to oneself:

“My ordinary perceptions, distractions, and spiritual practices have all become mixed as one. Therefore, staying in solitary retreat or wandering in crowded towns makes no difference. There is no need to hide myself in one place.”

This is what is called “the snake hiding under the straw,” where one completely fails to recognize subtle conceptual thoughts. It is the root of all spiritual obstacles. The very thought that one is no longer harmed by distractions is itself a failure to recognize conceptual fabrications, causing one to lose the ability to bring experiences onto the path.

Occasionally, one might think that the essence of conceptual thought is primordially the Dharmakaya and pristine wisdom, and based on this intellectual view, one might confidently leave things as they are. However, this is merely an

intellectual structure that arises before one has actually mastered conceptual thoughts. It is a major obstacle for meditators.

If this error spreads widely, it will lead to situations where people gather all the wealth of the world—just like the great masters and rulers of Tibet and India did—and build monuments and monasteries so densely that the roads become impassable, or construct bridges that span across wide rivers. They will build breweries so that they do not need to rely on others for alcohol, and undertake similar projects.

Although establishing such institutions in places free from attachment and anger is praise-worthy, doing so merely to gain the title of a "great meditator" while one's mind is scattered outwardly is useless. Failing to notice that their hearts are possessed by worldly spirits, they will want to travel when they are stationary, and want to stay stationary when they travel. They will boast: "Our conduct as yogins is unlocalized and free! Whatever arises is brought onto the path!" Yet, in reality, if things do not go exactly according to their personal desires, they will disconnect from the practice, and intense suffering will arise like a wild animal caught in a trap.

If their Guru or spiritual companions offer helpful advice, they will refuse to listen. If they are advised multiple times, they will begin to view those companions as mortal enemies. Merely seeing them will evoke deep hatred and resentment. Ordinary people will also lose the positive qualities of their characters, and their discipline will degenerate.

When human prosperity wanes, people will be driven by poverty and desperation. They will become obsessed with acquiring wealth through deceptive means, causing the stability of the land to collapse. This internal decay will lead to civil wars. Men, lacking glory and fortune, will become obsessed with food and alcohol; to defeat their enemies, they will rely on deception, treachery, and false oaths. Women, lacking modesty and wisdom, will become obsessed with sleep and fine food; without realizing it, they will accumulate negative karma and rely on superficial charms. Young women, lacking proper guidance, will chase after

wealth and status, engaging in illicit affairs and bringing intense shame upon their parents.

The protective deities above will depart, and the harmful spirits below will gather. Nuns, lacking a sense of shame, will become obsessed with alcohol and sleep, breaking their vows and damaging their commitments. Consequently, the pure lineage of the Buddha's teachings will be obscured by defilements and grow dim. When such dark times arrive, enemies will fight out of deep-seated grudges, and close relatives will lock horns in conflict. Discipline and modesty will be thrown to the wind. The noble examples of the ancestors will be cast aside, and the corrupt behavior of the base will be widely copied. The only activity will be killing one another; the only thought will be hatred; the only speech will be harsh insults; the only clothing will be armor; the only things held will be weapons; the only thing accumulated will be sin; and the only experience will be intense suffering.

People will store weapons in their homes and eat meat in their rooms. Every conversation will sound like a final testament. They will accumulate wealth without resting by day or sleeping by night. Yet, they will abandon their close relatives, their lifelong companions, the wealth they spent a lifetime gathering, and even their own precious physical bodies. They will plunge into bloody feuds, fierce battles, false oaths, and toxic conflicts, abandoning all moral boundaries. Because the enemies of this life can never be fully eliminated, one conflict will inevitably breed another. This is an absolute law of interdependence.

Within such a state, their human lives will be spent and exhausted. When death arrives, they will find themselves completely trapped within the great city of hell. Both their minds and bodies will plunge into the abyss of intense suffering, just like an insect jumping directly into a burning flame.

Due to these negative conditions, the local dakinis and oath-bound protectors will become deeply offended. From the gods of the heavens down to the subterranean spirits, the entire eight classes of spirits and ghosts will be thrown into chaotic fury. The dakinis and spirits will unleash their toxic breath, opening up plagues and pouring down rains of disease. Weapons will fall like thunderbolts, and severe hailstorms will ravage the land.

Within the world, a devastating plague known as the “Plague of the Three Seasons” will emerge, along with an unimaginable and inexpressible array of countless other diseases whose names are entirely unknown. These will strike humans suddenly and cause unbearable agony. Furthermore, famines, respiratory illnesses, unseasonal rains, severe droughts, infectious winds, and terrifying lightning strikes will occur. Because of these weather disruptions, people will have absolutely no opportunity to experience peace or comfort. At that time, due to the degeneration of the power of substances and blessings, the science of medicine will appear to spread but will lack genuine efficacy. Masters will be incapable of explaining the great medical treatises because they will be unwilling to sacrifice their personal ease for the sake of their students. Students will be unable to listen properly because they will refuse to interrupt even a single day's work or a single night's sleep. They will refuse to undergo hardships or provide the necessary study materials, yet they will expect to master all the medical systems effortlessly.

They will be like someone who tries to swallow food before chewing it, or someone who expects to see clearly before their eyes are even open. They will expect to receive blessings before the proper causes have been established, and they will want to receive rewards without spending time studying. The moment they see the massive volumes of the great treatises, they will be gripped by intense fear and will instead search everywhere for short, simplistic summaries or single-leaf notes.

Because the study and teaching of the great treatises will have broken down, the vital practical applications such as proper pulse diagnosis and bloodletting, as well as the supreme compounding of precious pill medicines, will be completely severed. The true recognition and practical application of medicinal substances will disappear.

Instead, the corrupted and inaccurate oral traditions passed down by ignorant old generations will spread everywhere like wild fire. People who are completely unskilled will pretend to be great experts regarding the esoteric instructions of the “Three Spheres of Vision Enhancement” and other secret methods. Each person

will introduce their own arbitrary fabrications, diluting the authentic teachings just like adding water to milk at a busy market.

Hardly anyone will seek out the deep and vast scriptural authorizations or the genuine stream of blessings. Instead, they will rely on mere imitation, or rely loosely on whatever familiarity they picked up from observing sick patients.

Memorizing a few scattered lines of black ink, they will hold onto the mere title of a "doctor." Without any real target or diagnosis, they will shoot arrows blindly in the dark.

Operating amidst a chaotic mix of friends and foes, they will unleash dangerous medical treatments like a sudden hailstorm; missing the actual disease (the enemy), they will strike the patient's healthy vitality (the friend). They will end up killing the patient's life-force, and when they occasionally manage to cure a minor illness out of pure luck, they will claim it as a great success. When their improper treatments result in death, they will dodge blame by attributing it to negative spirits or past karma.

Consuming the wealth of laypeople given in hope of a cure, they will conceal their ignorance behind arrogant behavior. They will boast loudly: "Even if we do not know the great treatises and cannot explain the theories, we can still benefit patients effectively on the spot like this!" They will puff out their chests and speak with grand pride, but they will possess no real knowledge.

Superficial shadows of doctors will cover the entire land, like ants swarming out from an underground nest. Some will dress themselves in the robes of a physician merely to swallow up the life-force of others like a predatory beast. While they claim to be doctors, their minds will be ablaze with attachment and anger like a raging fire. Lacking the mind of enlightenment and genuine compassion, they will treat wealthy patients quickly solely to extract high fees, while intentionally giving improper medicines or reversing the treatments for others. If a patient is on the verge of recovery, they will intentionally prolong the illness out of a corrupted motivation, preferring a long, profitable treatment over a swift cure.

All the corrupt behaviors of the dark age will boil over and spread like fermenting alcohol. In particular, people will fail to respect the sacred science of medicine as the holy Dharma, and the dark times will see a total absence of physicians and students who maintain their sacred commitments.

During such a crisis, when the science of medicine has been reduced to a mere name and patients are being crushed by intense diseases, a truly qualified physician will arrive just as the patient is about to draw their final breath. He will turn back the Lord of Death, just like a cool breeze refreshing a wilting flower under the scorching sun, or like skillfully nursing a tiny spark until it erupts into a magnificent fire.

This very text—the Secret Oral Instruction Tantra of the Eight Limbs (gSo rig rGyud bZhi), which is the absolute heart-essence of the supreme medical systems praised by the Buddhas—will spread widely across both the central and border regions. This will occur through the invincible power of the blessings of all the Buddhas of the three times, and through the force of my own completely pure aspiration prayers. The science of medicine will shine as brightly as the midday sun, bringing boundless benefit to all living beings throughout the entire expanse of space.”

Thus, the master spoke.

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### **Commemorating the 900th Anniversary of the Birth of Yuthokpa**

(Yuthok Palace, 2026)

Regarding the fact that the master was a great pandita completely learned in all external fields of knowledge, his own writings state:

“The protector of Yuthok in the Land of Snows was gracefully guided by the heroic Manjushri. Consequently, he became fully accomplished in the outer and inner fields of knowledge, logic, arts, and the science of medicine, mastering both the words and the ultimate meanings.

He traveled to the Noble Land of India six times and served as the revered court priest for King Kapila. Relying on flawless logic, he defeated fifty non-Buddhist extremist teachers along with their disciples, establishing them firmly within the Buddha's inner path.

When he arrived at Vajrasana (Bodhgaya), he was elected as the chief leader of a vast assembly of great panditas. He was the crowning jewel of all gathered scholars. This is not an empty boast born of self-attachment, but a true record of facts.”

As stated above, although he became an extraordinarily learned scholar who mastered all fields of knowledge without exception, he remained entirely free from spiritual pride and always emphasized the science of medicine as his primary path. Loving-kindness and great compassion were his primary tools. The master further advised:

“All my followers must completely abandon the desire for high status and fame. If you possess great compassion, whatever actions you perform will naturally transform into the holy Dharma. The true essence of compassion is primordially empty.

Abiding within the meditative absorption of the uniform application of insight, view all sentient beings—who have been your own parents since beginningless time—with pure love. Continuous efforts to guide them must be maintained without a single moment of laziness, working constantly for their liberation. Whatever virtuous deeds you perform, dedicate the roots of that virtue completely without any conceptual attachment. As for myself, I shall depart for the pure realm of the Dakinis (Khechari).”

Thus spoke the lord of realized masters.

After completing his activities for the majority of disciples in this land, and just as he was about to depart for another pure realm, he gathered an unimaginable crowd of human and non-human beings, including local lamas, monks, and patrons. He arranged a spectacular celebration that transcended both religious and worldly conventions.

Following this, out of his unimaginable compassion, he delivered numerous final instructions from the ultimate state of Vajra realization, among which he proclaimed:

“Listen closely, all you fortunate ones gathered here! Listen well, you human beings of this world! Especially you human and non-human beings assembled here today! Even if you have never listened to me before, listen attentively now! I do not speak with confusing words or empty chatter. Listening to me today carries immense significance.

Even if you have never practiced before, if you practice today, it will be like a vivid drawing that clears away both conceptual and emotional obscurations. If you do not recognize who I am, know that I am the direct messenger of all the Sugatas. I am the protective savior of all embodied beings. Wherever the stable earth and moving elements extend, my body, speech, and mind pervade.

My physical body is a mere illusion, a heap of aggregates. In truth, I am completely one with the vast assembly of Yidam deities. The dark, heavy physical form is purified into its natural state. Recognizing it to be like a rainbow, I manifest in various ways like the reflection of the moon in water.

From my speech, which is the unceasing echo of emptiness, the eighty-four thousand sections of the Dharma resound. I shower down the rain of Dharma in whatever way is suited to train disciples, establishing sentient beings upon the path of liberation.

Within the natural, primordial state of the mind, which is clarity and emptiness free from conceptual elaborations, the realization of Great Bliss is unceasing. Because emptiness and compassion are completely inseparable, all conceptual fabrications and characteristics naturally dissolve into their own place.

In a single moment, I can distinguish the subtle details of all things. In a single moment, I manifest perfect Buddhahood. I can travel to a hundred pure realms simultaneously, meet a hundred Buddhas simultaneously, manifest a hundred emanations simultaneously, and liberate a hundred sentient beings simultaneously. I accomplish all the totalities and masteries of realization.

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## **Commemorating the 900th Anniversary of the Birth of Yuthokpa**

(Yuthok Palace, 2026)

Generate devotion toward me without any doubt. Offer prayers to me without any hesitation. Even if you cannot see all of these qualities due to the dimness of your own impure perception, my presence will manifest clearly before everyone.

I am the cure for the internal mental illnesses caused by the three poisons, as well as the external physical diseases caused by wind, bile, and phlegm. I heal through the medicine of skillful means and compassion. If you speak of a physician, look directly to me!

I expound the Dharma from the depths of the Kangyur and Tengyur. I have crushed the corrupted views of non-Buddhist extremists through flawless logic, and erected the victory banner of the Buddha's teachings. If you speak of a scholar, look directly to me!

When I traveled to the glorious mountain of Malaya, cruel bandits blocked my path. With a single wrathful shout, I paralyzed them all. If you speak of a realized siddha, look directly to me!

When I traveled to the supreme land of Oddiyana to complete my practices, the flesh-eating dakinis unleashed a terrifying thunderbolt from the sky. By merely pointing my wrathful mudra, I bound the dakinis and brought them under my command. If you speak of a realized siddha, look directly to me!

When I traveled to the heart of India, I sat directly upon the surface of a deep river. Floating effortlessly like a water-bird, I safely crossed to the other side. If you speak of a realized siddha, look directly to me!

When I traveled to the terrifying charnel ground of Sitavana, toxic smoke and demonic illusions gathered like dense clouds. By meditating on great compassion, I pacified them instantly. If you speak of a realized siddha, look directly to me!

When I traveled to the border regions and encountered the fierce Mongol armies, I walked straight through solid mountains as if they were empty air. If you speak of a realized siddha, look directly to me!

At the sacred site of Swayambhunath in Nepal, when competing in magical illusions with the Bon masters, I sat suspended in the sky for an entire day. If you speak of a realized siddha, look directly to me!

I traveled from Vajrasana to the Land of Snows, covering a journey of many days in a single day. I caused beautiful flowers to bloom instantly in this very place. If you speak of a realized siddha, look directly to me!

In the market square of Chang, I brought the local protective deities under my command and caused a miraculous rain of golden grains to fall. If you speak of a realized siddha, look directly to me!

Generally speaking, there is no end to describing such qualities. A person who has gained total mastery over their own mind cannot be harmed by earth, water, fire, wind, gods, or demons. If such a person flies through the sky, they are swifter than a bird. If they dive into water, they move without any obstruction. If they strike a mountain, it shatters like a thunderbolt. Clad in the midst of a raging fire, they are identical to the deity of fire.

Sentient beings of this dark age possess very little merit. Those who manage to see me or even hear my name are highly fortunate. Through seeing, hearing, remembering, touching, or developing faith, the supreme and unexcelled state of enlightenment is guaranteed within seven lifetimes.

The sins accumulated over eons will be completely cleared away. All unfavorable conditions and obstacles in this life will be turned back. Both oneself and others will achieve liberation, and every single disciple who follows in the lineage will attain enlightenment.

Even those sentient beings who harbor wrong views or malicious intent toward me will be guided from happiness to supreme happiness, because any connection made with me, even a harmful one, will ultimately turn into a cause for peace. Do not have any doubt about this!

If you can truly entrust your heart and soul to me, if you can offer prayers with intense devotion, if you can abandon all doubts and dualistic hesitation, and if you place your total hope in me as your refuge for this life, your dual obscurations will be purified immediately on the spot.

If you connect with me in reality, in meditative experiences, or within dreams, I shall reveal the supreme path for both temporary states and ultimate realization. I abide right here before you; look closely and see! Let the master and disciples maintain this view.

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### **Commemorating the 900th Anniversary of the Birth of Yuthokpa** (Yuthok Palace, 2026)

My activities for taming disciples in this world are now fully complete. I shall now depart for the Unmoving Realm.”

The master delivered these and many other detailed final instructions, answering every single question with immense patience and care. Having displayed an unimaginable array of miraculous signs, at the age of one hundred and twenty-six, he caused a spectacular rain of five-colored flowers to fall from the sky.

Accompanied by the beautiful music of the deities and an infinite procession of light, he departed for the pure realm of the Dakinis without leaving his physical body behind. Some saw him riding a lion, some saw him riding a supreme horse, and others saw him soaring into the air like a bird taking flight, rising higher and higher into the heavens. The fine details of this event can be understood by reading his full biography.

Thus, this supreme, holy master—who was completely free from any rivals among scholars or realized siddhas—was the crowning glory of both Samsara and Nirvana. He maintained deep, loving compassion for all embodied beings who wish to remain free from illness or be cured of sickness.

His legacy consists of two primary aspects: his method of revealing the science of medicine as the core path, and his method of passing down the profound heart-essence instructions of Guru Sadhana to future fortunate disciples.

Regarding the first, his own writings in the Three Cycles of Scroll Scrolls state:

“I, the protector of Yuthok, began practicing the science of medicine from the age of ten. From the Dharma wheel of my own heart, I opened up the precious treasury of medical knowledge for the sake of future generations who follow in my footsteps.”

And further:

“I, the protector of Yuthok, lived for one hundred and twenty-six years. Having heard the tantras of the precious science of medicine, I received the Black Willow Tantra in the land of China. At Varanasi, I studied the Eight Limbs of Medicine, the Soma Raja Sutra of Benefit, the treatise known as the Precious Elixir, and the practical commentaries on pulse diagnosis and life-saving.

In the land of Sri Lanka, I heard the White and Black Rays of the Moon and the Three Large and Small Vessels of Nectar. In the royal palace of India, I mastered the Eight Treatises, the Large and Small Manuals of Anatomy, and the Vajra-Claw Tantra.

Traveling to the golden island of Sumatra, I received the Four Tantras. I studied the Golden Crucible of Life-Saving, the Tantra of Ruthless Compassion, the Tantra of the Conjunction of Sun and Moon, and the Tantra of the Father and Mother Manjushri.

My actual form was revealed by an emanation in the shape of a parrot, who taught me boundless tantras and instructions. I mastered the Tantra of the Combined Flavors of Resin and Medicine, the Individual Tantras of Elements, the Great Core Sutra, the Anatomical Manual of the Body, the Eight Letters of Nectar, the Eighty Diagnostic Methods of Awareness, and the thirty volumes of the Charaka Samhita.

In the charnel ground of Sitavana, I met the goddess herself, receiving the Three Cycles of Questions and Answers, various scattered oral instructions, and the

Undying Nectar Scroll. In the heart of the Potala realm, the goddess directly bestowed spiritual realizations upon me.

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### **Commemorating the 900th Anniversary of the Birth of Yuthokpa**

(Yuthok Palace, 2026)

I realized that all trees, plants, and the three realms of the earth are identical in essence to the Three Cycles of the Goddess of Healing. In a single day, I returned from the land of the white non-Buddhists and arrived in Central Tibet. I summarized the tantras of the goddess into thirty-four chapters. When encountering the king's punishments, dangerous wild animals, tigers, leopards, bears, fire, water, and bandits, I was instantly saved and guided by the goddess. Gathering all the textual meanings and practical examples of medical science, I arrived at the glorious seat of Pelgiri. There, I made powerful aspiration prayers for the meeting of authentic teachers and disciples.”

Furthermore, from the same text:

“I am known as the protector Yuthok Yonten Gonpo. At the age of thirty-four, I traveled to the land of India. Having met numerous scholars and realized masters and heard their instructions, I directly encountered the supreme queen of the dakinis, Palden Trengwa. I received the Eight Limbs of Medicine, the Black Willow Tantra, the Vital Points of the Cool Rays, and the Sixteen Lineages of Tantras.

Having clearly and flawlessly heard all of these profound instructions, and just as I heard them from the natural dakini herself, I offered prayers so that no obstacles would ever arise. I write down these instructions of the goddess that heal the body and mind with deep faith and devotion.

May they serve as the complete medical toolkit for future generations. I have left one complete set of these teachings in India. By sealing them with a strict command, I have ensured their future revelation.

Following this, I met with the Rishi Charaka and all the other ancient sages, hearing various scattered instructions from them. Relying on my masters and practicing the science of medicine, I remained in this world for many years. I became universally renowned as the peerless protector of Yuthok. For the sake of teachers and disciples, I compiled the Three Cycles of Scroll Scrolls. Now, even if I transfer to another pure realm, I have no regrets. I entrust this Dharma lineage to the glorious protectors of the teachings.”

Thus, he spoke.

Now, the second part reveals the actual history of how he passed down the profound heart-essence instructions of Guru Sadhana to future fortunate disciples:

The master, accompanied by a retinue of about thirty teachers and disciples, resided in the valley of Chidrong. He was invited by King Devendra. For four months, he turned the vast wheel of the profound Dharma, teaching medical cultivation and other subjects. The king presented an unimaginable display of rich material offerings. The master then invited all the ordained monks of that region and requested each of them to undertake their respective spiritual practices. For many days, he honored them with perfect and abundant offerings. To the poor, the sick, and the vulnerable, he distributed whatever material items they desired. He especially provided medical treatment to ease the breath of those suffering from severe illnesses.

While offering prayers before the statue of the Lord Buddha, everyone witnessed a brilliant white light ray shooting out from the Buddha's heart. Within the center of this clear light, the six-syllable mantra and the dharani of the Medicine Buddha (Bhai-shaj-ya) resounded clearly like thunder. That light and an incredibly sweet fragrance filled the entire valley. Finally, the light dissolved into the crown of the precious master's head. Simultaneously, the great earth shook powerfully.

At that moment, the master remained completely silent for a brief period, and then called out: “Come here, holder of the transmission!”

I went before him, and the master said:

“O my spiritual companion, we have traveled together for a very long time. I have poured all the deep instructions and heart-essence teachings into you. Now, the time for me to depart for another pure realm is drawing near. If you still have any questions to ask, this is the time to ask them.”

The moment he spoke those words, my heart felt completely empty. My breath caught in my throat, my mind became entirely frozen, and I was unable to say anything at all.

The master then said:

“There is no need to be so distressed. Generally speaking, if you do not ask questions when I am present due to laziness, it will be useless to regret it later when I am gone.”

Thereupon, I prostrated, circumambulated him, and placed his feet upon the crown of my head. As I wept and spoke many words of sorrow, I lost consciousness and fainted.

The precious master revived me and said:

“Although my students and disciples are countless, you are the one I rely on to hold my lineage. Do not weep now, as it disrupts the positive interdependent links. Instead, generate a vast mind of enlightenment and offer prayers. Ask whatever questions you have!”

Thereupon, making prostrations and offering a mandala, I asked:

“O Master, you are the embodiment of the Buddhas of the three times, the source of the holy Dharma, the lord of the entire Sangha, the wish-fulfilling jewel that satisfies all desires, the lamp that clears away the darkness of ignorance, the refuge for all sentient beings of the three realms!

If you depart for another pure realm, where shall the sentient beings of this world—especially the people of Tibet, we your close disciples, and those afflicted by sickness—find a source of refuge? Where shall we find a precious master to receive prostrations, offerings, and prayers? To whom shall we look for instructions and guidance?”

Thus, I spoke with deep sorrow. The precious master replied:

“Generally speaking, all the happiness and prosperity of Samsara and Nirvana depend entirely upon the Guru. Attaining Buddhahood in a single lifetime is achieved solely by relying on devotion toward the Guru. Without relying on devotion through the profound path, Buddhahood can never be achieved; this is the unified intent of all the scriptures, tantras, and oral instructions.

If we categorize the Guru, there are two types: the Guru of ordinary perception and the actual Guru of one's own mind. Alternatively, there are the Root Guru, the Lineage Guru, the Guru of the Buddha's scriptural commands, and the spontaneous, self-arising Guru of all-pervading reality.

The first refers to whoever introduces you directly to your own mind nature as the Buddha. The second refers to the unbroken line of masters extending from that Guru up to Vajradhara. The third refers to all the scriptures, sutras, tantras, and oral instructions that exist in the form of volumes and books to benefit living beings; this is widely known as the “silent master who does not speak.” The fourth refers to all appearances, sights, sounds, and objects that enter the gateway of the senses.

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For example, whatever appears as physical form is introduced through the mind as being completely inseparable from emptiness the very moment it appears.

This applies to sounds, scents, and all other sensory inputs.

Regarding the second type, the actual Guru of one's own mind: apart from that which arises from the natural clarity of your own mind, there is not even a single atom of an independent master existing outside of you. No matter how your mind abides or moves, maintain a state of unceasing, unartificial mindfulness of its essence. Watch it closely! If the ordinary perceptions of grasper and grasped, attachment and anger, are allowed to dissolve into their own place, you will directly realize the ultimate reality.

Therefore, this mind of yours, which reveals the king of all Gurus and the ultimate reality of all phenomena from within, has never separated or joined with you across the three times. It has always been with you. Know that it is completely free from birth, death, and transition.

For this reason, from ordinary physical forms up to the omniscient wisdom of the Buddhas, there is not a single phenomenon that does not serve as the Guru. If you develop a biased view of good and bad regarding the Guru, your own mind, and the Buddhas, you are grasping at concrete reality, which serves only as the seed for expanding Samsara.

I then asked:

“For those who have not yet internalized this ultimate meaning, how should they proceed through the gradual stages of the deep methods? How should they practice flawlessly by relying on the path of the Guru?”

The master replied:

“Your question is excellent. For a person who has not yet realized the ultimate truth but possesses faith, devotion, pure commitments, diligence, and courage, I shall reveal the uncommon and profound method of Guru Sadhana.

By accomplishing a single Guru, all Gurus are accomplished. By accomplishing a single Yidam, all Yidams are accomplished. The same applies to the accomplishment of the Dakinis and protectors. If you do not understand this core point, even if you spend an eon practicing each deity one by one, you will never manage to complete them all. Since all deities are fully gathered within the single form of the Guru, it is vital to exert yourself entirely in accomplishing the single Guru.

I asked: “By practicing in this way, how long will it take to achieve accomplishment?”

The master replied:

“When you achieve accomplishment in the Guru practice, blessings will pour into your being. When blessings enter your being, an uncommon realization will dawn in your mind. When realization dawns, Samsara will dissolve into its own place,

and your ultimate purpose will be achieved. You will swiftly attain the state of Vajradhara.

However, individuals who have accumulated heavy negative karmic obscurations will not even experience a desire to hear these teachings, let alone practice them. The speed of realization depends entirely on whether one's past obscurations are heavy, moderate, or light.”

I then asked:

“Is it very difficult to achieve the state of the primordial lord, Vajradhara, through a practice lasting only a few days?”

The master replied:

“For a qualified disciple who receives these profound instructions containing the core points from an authentic master, the methods of the Secret Mantra are incredibly vast and swift. Accomplishment can be reached as quickly as snapping one's fingers or raising one's hand.

As it is said, ‘The master through whose blessings great bliss arises instantly in a single moment is the precious Guru, identical to a wish-fulfilling jewel.’ And further, ‘That which cannot be described by others is born spontaneously; it is found nowhere else except through relying on the practical methods of the Guru and the accumulation of one's own merit.’ This is the exact meaning of those statements.

In particular, this Guru Sadhana of our lineage possesses blessings that are vastly superior to any other Guru Sadhana practices. Offering prayers to other Gurus for an entire lifetime cannot compare to the merit of praying to me for a single year. Praying to others for a year cannot compare to praying to me for a single month. Praying to others for a month cannot compare to praying to me for a single day, a single meal, or even a single moment—the blessings will manifest far more swiftly.

If this is not true, then I have deceived sentient beings, and may my head be split into pieces like the petals of an Asoka flower by all the Buddhas and Bodhisattvas of the ten directions!”

I then asked:

“Since all Gurus and Yidams are identical in essence, and accomplishing one accomplishes all, it seems incorrect to say that there are differences in their compassion and enlightened activities. Why is it that our lineage practice brings swifter results? Through what unique qualities does your compassion excel others?”

The master answered:

“The Buddhas do not have any differences in the size of their compassion. However, the results vary due to the past karmic connections and aspirations of the disciples they train. In short, it is never taught that all Buddhas are identical in their retinues, lifespans, and specific enlightened activities. If that were so, it would mean there are superior and inferior Buddhas, which is incorrect.

The realized masters of India and Tibet also varied in their lifespans and biographies, yet they were identical in their realization and intent to benefit beings. All phenomena are directed by the power of aspiration prayers. If a person is not directly guided by the actual form of the Buddha, they are guided by Bodhisattvas. If they are not guided by Bodhisattvas, they are guided by ordinary realized beings. If they are not guided by Gurus, they are guided by other students; the examples of this are endless.

Your own studies are still limited. While I do not claim to possess greater skillful means or compassion than all the Victorious Buddhas, I generated the supreme mind of enlightenment in their presence and made vast, powerful aspiration prayers, as explained before. Today, the fruits of those aspiration prayers are being enjoyed.

As it is said, ‘I shall provide refuge for those without refuge, I shall liberate those who are not liberated, and I shall bring comfort to those who cannot find comfort.’ If this practice did not possess swift blessings that match the timing of the practice, the lazy and faint-hearted practitioners of this dark age would never be able to endure long periods of meditation.

If a devoted person practices this life-essence sadhana of mine single-mindedly for a period of seven days, the best will meet me in reality, the moderate will see me in meditative experiences, and the least will see me clearly within their

dreams. I shall give them direct instructions and pass down the lineage guidance. This is my solemn vow.”

Hearing this, I was filled with intense joy. I prostrated, circumambulated him countless times, and offered many mandalas. I requested: “May you gracefully grant these instructions to me out of your great compassion!”

The master continued:

“If you wish to practice these instructions—which combine the life-force of the three root masters into one—and attain Buddhahood in this very life without any doubt, you must respect the greatness of the profound Secret Mantra teachings. To establish a pure tradition that prevents these deep teachings from becoming corrupted in the future, you must commit to a retreat for one full month.

During each daily session, you must perform no less than one thousand prostrations, circumambulations, mandalas, prayers, and feast offerings. In between sessions, your speech must remain silent while you recite the hundred-syllable mantra continuously. You must serve the Guru and the sources of offerings, distribute gifts to everyone without exception, save the lives of animals facing certain death, repair damaged temples, read the words of the Buddha, and build public paths.

Following this, you must present the inner, outer, and secret sensory offerings along with a mandala of pure gold, and make your formal request. Then, I shall grant the instructions to you.”

Upon hearing this, a joy greater than attaining the first bhumi arose within me. I performed the prostrations and actions even beyond what he had commanded. When two and a half months had passed, I sold all my land and possessions to acquire gold. At that time, a gold mine had newly opened, which matched the timing perfectly. By converting my goods into gold, I obtained more than two hundred and fifty golden coins. Except for two coins that I kept for necessities, I offered the entire amount to the master. I kept four fractions of gold for myself. I gave two golden coins to an Indian acharya named Manju Jnana, who was a master from the southern region of Bedha, to secure his assistance in performing the protective rituals. I offered a seventeen-year-old woman named Peldren, who

belonged to the precious family line of Zhangmoche and was fully endowed with all excellent qualities and virtues, to serve as the secret consort. Furthermore, I arranged boundless feast offerings, and offered my fervent prayers.

Consequently, in the Year of the Dragon, on the tenth day of the monkey month, the master granted the secret instructions to me. Following this, he gradually passed down all the remaining practical instructions without leaving anything out, allowing me to fully master them within my own experience. From that moment on, I, Jana Dhari, secured my own ultimate spiritual liberation.

Emaho! Alala!

Then, for the benefit of future generations, I wrote down exactly what the master had taught, without mixing it with any of my own arbitrary revisions. I checked the spelling and phrasing carefully in the presence of the precious master, and he gave his formal approval. The commands were sealed, and the lineage was entrusted to the Dharma protectors. Powerful aspiration prayers were made so that these teachings would widely benefit living beings.

This concludes the text titled “The Melodious Drum of Virtue: The Opening Historical Account of the Cycle of Teachings on Guru Sadhana for Gathering Blessings from the Heart-Essence of Yuthok, Entitled 'The Sunlight of Compassion Dispelling All Suffering'”, which naturally inspires deep conviction and faith.

I, **Jana Dhari**, who served at the feet of this master for a very long time and possess unswerving devotion, have compiled and arranged these teachings. Just as sealed within the text, these deep instructions must never be revealed even slightly to those who lack the proper capacity, harbor doubts, or hold perverted views.

Emaho! You are the unified physical embodiment of the wisdom, love, and spiritual power of all the Buddhas of the ten directions. You have manifested clearly within this world as the peerless wish-fulfilling jewel. To you, I and all sentient beings go for refuge!

Throughout all my future lifetimes and existences, may I always act in ways that completely please you, O Protector! Even if I must plunge into the fires of hell, I

shall do so without any hesitation. May I offer my body, life, and all possessions as an unceasing offering to you!

If I should ever displease you, may I reject even the attainment of supreme enlightenment. By relying closely upon you without a single moment of separation, may the vast ocean of worldly suffering be completely dried up!  
Sarva Mangalam. (May all be auspicious.)