



**A History of the ‘Display of Awakened Activity’ Samaya  
Substances That Liberate Upon Taste and the Two  
‘Representative’ Statues That Liberate Upon Sight**

*Revealed by Jamyang Khyentse Wangpo*

*Homage to Mighty Padmavajra!*

In order to undertake the activities of all those:  
Innumerable and profound Guru’s Heart Practices—:  
Those of the essence, the three kayas in general, and their subsidiaries—:  
Here is a formula to produce samaya substances that liberate through taste.::  
The holy core of the nine regions of Tibet:  
Is the emanated buddhahfield of Drakmar Samyé:  
There is the secluded retreat of Chimphu, palace of great power,::  
Wherein the assembled ranks were practicing the *Kadü Gyatso*.<sup>1</sup>::  
The supreme lord of the mandala was the Guru of Great Bliss.::  
From Guru Padmasambhava’s bodily form there appeared a display:  
That filled all samsara and nirvana; it was beyond imagination.::  
The wisdom of all the complete buddhas, past and present,::  
And the supreme leaders, the bodhisattvas,::  
Were then invited into a precious vase,::  
In the form of countless billions of points of light.::  
Likewise, all the collections of amṣta in the physical and animate world:  
Were combined and they then dissolved into the vase by mantra.::  
The magic of the Great Master’s samadhi:  
Transformed all this into the physical form of a samaya substance,::  
So that the faithful who see, hear, remember, or touch it in times to come:  
Will effortlessly be liberated within seven lifetimes,::  
Place it within a supreme support for awakened activity, as its heart-treasure.::  
In the future, a fortunate individual will find this substance.::  
At that time, the lord of Dharma, the tamer of beings,<sup>2</sup>::  
Should mix this precious essence, either alone:  
Or with other perfect samaya substances,::  
Into clay or flour from grain.::  
Make this the size of samaya-substance pills,::  
And roll in five kinds of mustard seeds.::  
Each pill will thus multiply a hundred-thousandfold.::  
:



Millions of dakinis began to sing a vajra song:;  
 Of how, since the power of a single practice session is multiplied a hundred-  
 thousand times,;  
 Whoever sees, hears, recalls, or touches this medicine:;  
 Or tastes a mere sesame seed's portion of it,;  
 Will have all their illnesses, suffering and obstacles pacified.;;  
 They sang of how they will perfectly attain vajra-like lifespan and health,;  
 And how the wisdom of great bliss will effortlessly arise.;;  
 They sang of how their perception will become equal to a heruka,;;  
 And how they will be effortlessly liberated within seven lifetimes.;;  
 The heaps of this special medicine then gathered together:;  
 And spontaneously formed a statue of the Guru.;;  
 Light rays of wondrous compassion shone everywhere,;  
 And, filled with amazement, I prayed to it.;;  
 Those assembled scrambled for the statue,;;  
 But I was the one fortunate enough to receive it.;;  
 For a long while I worshipped and took care of it,;;  
 And, finally, I concealed the statue in the Cliff of Blazing Light,;;  
 So that a future person, fortunate and destined,;;  
 Could accomplish the limitless benefit of beings and reap siddhis.;;  
 Hearing, seeing, recalling, or touching this statue:;  
 Is no different than meeting Guru Padmasambhava in person.;;  
 It will dispel all fears, sufferings and adversities.;;  
 Whatever supreme and ordinary siddhis you pray for:;  
 Will be effortlessly granted by this wish-fulfilling jewel,;;  
 A sacred reliquary for both gods and men.;;  
 Wherever this treasure of the teachings is kept,;;  
 An ocean of Three Roots deities and dharma protectors will gather like clouds:;;  
 Benevolent spirits and nagas will assemble though unbidden,;;  
 All goodness in the world and for its inhabitants will flourish,;;  
 And the essence of the teachings will endure long into the future.;;  
 Drawing out its lips and face, and opening its eyes:;  
 Will be necessary to enhance the power of its beneficence.;;  
 Mix tiny particles of the original statue:;  
 With precious earths and *atrang* clay,<sup>4</sup>;;  
 And consecrate them; this *kutstap* will thus multiply countlessly.;;  
 Signs will arise in accord with the belief of the faithful.;;  
 Wherever these statues are placed auspiciousness will abound:;  
 And the blessings of Guru Padmasambhava, the embodiment of compassion,;;  
 Will permeate. This is the Guru's promise:;  
 The wise should take it deeply to heart.;;  
 If fine particles of these precious statue substances,<sup>5</sup>;;  
 Are applied to statues, paintings, or mixed into stamped images,;;  
 The wisdom beings will actually reside within them,;;  
 It will be equivalent to completing and consecrating the most supreme of  
 representations.;;

Therefore, this supreme essence of wonder, never before seen,ᄃ  
Has been sealed at the Cliff of Blazing Light,ᄃ  
In a grove where dakinis gather, and nowhere else.ᄃ  
I have hidden this basis for the growth of happiness and fortuneᄃ  
As a seed that will yield countless wish-fulfilling jewels,ᄃ  
To be used by a destined person in the future to benefit beings.ᄃ  
Act in perfect accord with the Guru's promise! ᄃ  
Samaya! Seal! Seal!ᄃ

***The Representation of the Guru, Glorious Blaze of Siddhis (Guru Kutsap Ngödrup Pelbar):ᄃ***

The embodiment of the awakened form, speech, heart and qualitiesᄃ  
Of all the buddhas of past, present and future,ᄃ  
Padmasambhava, the Guru of Great Bliss,ᄃ  
Went with a group of his destined followers,ᄃ  
To the great pleasure grove of dakas and dakinisᄃ  
In the sanctuary of Pemakö in Eastern Tibet.ᄃ  
There he once again taught the extremely profound and secret,ᄃ  
Unsurpassed teaching of *Gongpa Kündü, The Embodiment of All Realization*.ᄃ  
On that occasion the Guru's followers requested that he leave behindᄃ  
A *kutsap*, a representation of the Guru's vajra form, for the benefit of future  
disciples.ᄃ  
Instantly, like a flash of lightning, Guru Padmasambhava's miraculous  
emanationsᄃ  
Spread forth in all directions and arrived in all realms.ᄃ  
They brought back the most supreme supports of blessingᄃ  
And combined them into a casket made of light,ᄃ  
Which they placed within the grand mandala of their practice.ᄃ  
By directing his vajra-gaze toward the casket, the Guru blessed it with his  
realization.ᄃ  
His mere glance transformed the casket into a mass of amrita,ᄃ  
Which the Guru mixed with extremely rare substances from the human realm  
—ᄃ  
Precious sand from Lake Manasarovar, atrong clay,ᄃ  
And various soils from the sacred lands, places and charnel grounds.ᄃ  
He formed all this into a clay statue, towards which he once more directed his  
realization,ᄃ  
So that the blessings of the heart-wisdom of all the sugatas and their heirsᄃ  
Entered it in the form of blazing light.ᄃ  
Thus was the brilliant advent of the Guru of Great Bliss statueᄃ  
Which **gloriously blazes with siddhis** upon mere recollection.ᄃ  
This statue is the Guru's regent, a healer for future generations.ᄃ  
Any connection with it is meaningful; a destined personᄃ  
Should enshrine it as support for accomplishing boundless benefit.ᄃ

This statue was hidden, together with thirteen quintessential instructions;  
 And instructions on the natural liberation of the five afflictive poisons,  
 Above the gently flowing confluence of the Tsikchu and Kela rivers,  
 On the rocky slopes of a jewel-heaped mountain,  
 Inside a boulder with the look of a lion's maw.  
 When the time comes, one guided by Guru Padmasambhava's blessings,  
 A custodian of the teachings, will urge the destined revealer to find this treasure.  
 Any connection with this statue will mature and liberate disciples, bringing  
 infinite benefit to beings.  
 Seeing, hearing, remembering or touching this sublime representation;  
 Is no different than directly meeting Guru Padmasambhava.  
 This statue was left so that faithful and devoted future disciples,  
 Who were unable to meet the Guru in person,  
 May still pay homage, make offerings and recite prayers to the Guru's  
 representation.  
 There is not the slightest doubt that they will receive whatever they pray for,  
 Including all the ordinary and supreme siddhis, without exception. In particular,  
 regarding these statues that bring liberation upon sight:  
 Whoever opens their eyes and faces by adorning them with gold;  
 Will receive the siddhis of the Guru's awakened form.  
 Whoever praises these representations;  
 Will receive the siddhis of the Guru's awakened speech.  
 Whoever thinks of representations;  
 Will receive the siddhis of the Guru's awakened heart.  
 Whoever offers them clothing and ornaments;  
 Will receive inconceivable wealth and valuables.  
 Whoever gives empowerments with these statues,  
 Their activities for benefiting beings will become as limitless as space.  
 Whoever offers a relic container for them;  
 Will take rebirth in a delightful celestial palace.  
 Whoever serves and honors them;  
 Will never in all their lives suffer from poverty,  
 But will enjoy the abundant wealth and riches of the noble ones.  
 Whoever develops devotion, and in presence of these statues;  
 Offers three feast offerings, will be freed from rebirth in the lower realms.  
 Whoever so offers ten feast offerings will purify the suffering of their karmic  
 veils.  
 Whoever offers twenty-five feast offerings will receive whatever siddhis they  
 desire.  
 Whoever possesses profound meditation;  
 And offers hundreds of feast offerings before them;  
 Will undoubtable meet Guru Padmasambhava in a vision,  
 And receive prophecies and blessings.  
 Whoever offers flowers to them;  
 Will blaze with wisdom and magnificence.  
 Whoever offers incense to them;

Will maintain pure discipline and immeasurably benefit others.ᄇ  
 Whoever offers lamps to themᄇ  
 Will gain sharp faculties and the eye of wisdom.ᄇ  
 Whoever offers perfumed water to themᄇ  
 Will purify their obscurations and dispel sickness and evil spirits.ᄇ  
 Whoever offers food to themᄇ  
 Will flourish in their meditation and enjoy abundant food and riches.ᄇ  
 Whoever offers music to themᄇ  
 Will swiftly cultivate bodhicitta and become widely renowned.ᄇ  
 Whoever offers a cleansing ritual to themᄇ  
 Will dispel all illnesses, spirits, negativity, obscurations, and obstacles.ᄇ  
 Whoever prostrates to or circumambulates themᄇ  
 Will be freed from all spirit-diseases, such as those that cause insanity.ᄇ  
 In brief, whoever venerates these statuesᄇ  
 With one-pointed faith and devotionᄇ  
 Will be freed from misery, join the family of noble beings,ᄇ  
 And swiftly reach awakening.ᄇ  
 The merits and their ripening will be equalᄇ  
 To meeting and venerating Guru Padmasambhava in person;ᄇ  
 There is not even the slightest difference in the blessings and siddhis.ᄇ  
 The Guru is a wish-fulfilling jewelᄇ  
 Who spontaneously fulfills all wishesᄇ  
 And therefore his word never deceives.ᄇ  
 I have left this promise for future generations,ᄇ  
 So shed all your doubts and cultivate trust and devotion,ᄇ  
 For a mind free of doubts will definitely accomplish its aims.ᄇ  
 Pray from the depths of your heart, future disciples,ᄇ  
 And cherish this, your Guru's promise! ᄇ  
*Samaya! Seal! Seal!*ᄇ

This was a brief and presentation of history and qualitiesᄇ  
 Of the most exalted sources of benefit for beings of this age:ᄇ  
 The hundreds of samaya substances that liberate upon taste,ᄇ  
 And the pair of statues that liberate upon sight.ᄇ  
 I, Tsogyal, wrote this down in secret symbols,ᄇ  
 Just as it was spoken by the Guru, the embodiment of compassion,ᄇ  
 And concealed it in the Cliff of Blazing Light, a place where the dakinis gather.ᄇ  
 In the future, the incarnation of the prince named Ratna,ᄇ  
 Drodül Chokgyur Lingpa, a holder of the Guru of Uddiyana's teachings,ᄇ  
 Will appear like a thunderbolt to eradicate the suffering of beingsᄇ  
 During a time of extreme degeneration.ᄇ  
 Aided by the interdependence of profound secret conduct,ᄇ  
 He will reveal these sublime wish-fulfilling jewels.ᄇ  
 The hopes of those destined beings—ᄇ  
 The foremost sponsors who support the teachings,ᄇ

And the holders of the teachings who have been reborn in accord;  
With the wishes of the king, his sons, and the rest of the disciples—  
Shall in this way be fulfilled,  
For any connection with them matures and liberates beings to perfection.  
*Samaya! Seal! Seal!*

*Khyentse Wangpo, adoring servant of the Lake-Born Guru, deciphered and set down  
in writing the magical scrolls that the nirmanakaya, the Great Tertön Drodül  
Chokgyur Dechen Lingpa, had retrieved from the Cliff of Blazing Light, Öbar  
Drak, in Gotö. Virtue! Sarva sattva vimoca bhavantu!*



### Translation Origin

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### Bibliography

#### *Tibetan Source*

mkhyen brtse'i dbang po. “dam rdzas myong grol phrin las rol pa dang mthong grol sku tshab rnam gnyis kyi lo rgyus.” In *gter chos mchog gyur gling pa*. Vol. 9: 597–611. New Delhi: Patshang Lama Sonam Gyaltzen, 1975–1980.



1 The Kadü Chökyi Gyamtso, The Ocean of Dharma, the Great Gathering of Transmitted Precepts (*bka' 'dus chos kyi rgya mtsho*) is a teaching cycle that focuses on the Kagyé deities. It was discovered as a *terma* by Orgyen Lingpa, author of the *Pema Kathang*, and subsequently rediscovered as a *yangter* by Jamyang Khyentse Wangpo.

2 Drodul (*'gro 'dul*), the tamer of beings, is an allusion to Drodul Chokgyur Lingpa.

3 That is the Vajra Guru Mantra.

4 According to Dilgo Khyentse Rinpoche, '*atrong*' is a very rare substance used for making statues in the past. Some statues of the Gandhara period in Afghanistan have been made with this substance.

5 The precious substances that were revealed by Chokgyur Dechen Lingpa and Jamyang Khyentse Wangpo in addition to the treasure statues, as explained later on, include precious sands from Lake Manasarovar and *atrong* clay. Jamgön Kongtrul Rinpoche consecrated this unique treasure substances, so that any statue made from it will have the same powers as the original statues revealed by the two tertöns.

6 A reference to Chokgyur Lingpa who was initially named Norbu Tenzin. Norbu is the Tibetan translation of the Sanskrit *ratna*, which means 'jewel'. Chokgyur Lingpa was an incarnation of Prince Murub Tsenpo, the second son of King Tri Songdetsen.