

Errata for *The Precious Secret*

Just after Shambhala Day (February 2005) we received a somewhat unexpected and delightful visit from Khenpo Tsering Gyurme of Surmang. We were able to review our remaining questions concerning the translation and practice instructions for *The Precious Secret, The Indian Root Text of Chakrasaṃvara* from the Surmang Hearing-Lineage. Based on that, here are corrections to the liturgy and practice instructions.

In discussing the different ways that the short section on chaṇḍālī practice (page 4, first paragraph and first stanza) had been taught and explained to us, Khenpo Tsering clarified that we could practice in four different ways, according to the four mudrās: mahāmudrā, dharmamudrā, samayamudrā, and karmamudrā.

For mahāmudrā, there is not much to visualize—just the arising of the central wisdom of madhyamaka and mahāmudrā that burns all grasping and attachment. This is the highest mudrā of fruition.

For dharmamudrā, you would visualize yourself in your ordinary form, with the three principal channels. The chaṇḍālī blazes, burning all thoughts; the HAM melts, amṛita flows down, and you meditate with great bliss.

For samayamudrā, you would visualize yourself as the samayasattva of Chakrasaṃvara, with all the details of the channels, buddhas, and consorts, with each buddha in a certain chakra, and a syllable of a particular color representing each buddha. The chaṇḍālī blazes and burns the syllables and the buddhas, representing the skandhas, not just your thoughts. Khenpo Tsering thought this was more the way that Karma Senge Rinpoche had taught the practice, though not all the details were provided.

Nālandā Translation Committee
April 2005

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LITURGY

References to the page and line number (p,l) are placed in the left margin. “Up” means to count from the bottom of the page.

- 1,10 May I become the Heruka
- 4,10 Become one—great bliss.
- 4,12 Summoning me to arise.
- 4,2 up I meditate that their secret forms
- 5,2 I visualize the arrangement of the essence mantra,

PRACTICE INSTRUCTIONS

- 15, last we say the cycle of mantras one time. . . .
- 16,10 up . . . emptiness. The self and front visualizations dissolve. Mind is completely
- 16,6 up . . . above your head (in your ordinary form), from PAM . . .
- 17,14 *delete:* (remembering that you are also Chakrasaṃvara)
- 18,14 up Become one—great bliss.
- 18,9 up . . . descends. Four fingerwidths below the navel, visualize a . . .
- 18,7 up . . . one in each chakra. (We have not yet learned the specifics of this.) The
- 19,8 up and “become one—great bliss.”
- 19,1-7 up “Become one—great bliss” refers to all thoughts and attachments being consumed, and you experience the wisdom of great bliss beyond thought. If you wish, you could practice vase breathing at this point. *[Then delete the rest of this paragraph, as this is more in the style of samayamudrā, which we have yet to learn fully.]*
- 20,2 . . . you arise as Chakrasaṃvara, the nature of
- 20,6 According to Karseng Rinpoche, everything dissolves into a bindu of great bliss, and then the four ḍākinīs
- 20,9-10 . . . Then you arise as Chakrasaṃvara. You suddenly . . .
- 20,16 recitation. HŪM is in the center of a lotus, moon, and sun seat, surrounded by the *[Khenpo Tsering taught that the seat for the seed syllable should be as was visualized previously in the text.]*
- 22, 4 up . . . practice commentary. In February 2005, we were able to meet with Khenpo Tsering in Halifax and review remaining questions about the translation and practice instructions. Amendments resulting from these meetings are included in the second printing.