

*Anuyoga (Skt. àª...àª"àª•àª"àª"àª— 'further yoga') is the designation of the second of the three Inner Tantras according to the ninefold division of practice used by the Nyingma school of Tibetan Buddhism. As with the other yantras, Anuyoga represents both a scriptural division as well as a specific emphasis of both view and practice.*

Understanding Tibetan Buddhism Part 1 Bon religion in Tibet Tibetan Buddhism is considered one of the last great religions still alive in the world today. Tibetan Buddhism is not restricted to Tibet, though this tradition is named after it. It has had great influence to central and northern Asian countries, such as Mongolia and Bhutan. It is now well known in the modern western world. In fact, Tibetan Buddhism is a name given by the western people. However, Buddhism in Tibet has a history that spans more than a thousand years. As one of the religious traditions in Tibet, Bon religion still survives today, but has been interpreted in the Buddhist framework. In the sixth century, Tibet became a powerful country under the reign of Songtsen Gampo AD , who attacked the neighboring nations, such as the Chinese and Ottoman empires. In , he married a Chinese princess and a Nepalese princess. Both princesses were Buddhist devotees, who introduced Buddhism to Tibet with the great influence to the king. Songtsen Gampo is regarded as the founder of the Tibetan Buddhism in royal dynasty. However, they encountered strong opposition from the local noble families, and also the disturbance from the local spiritual forces and deities, such as Nagas, snake-like spirits. Shantarakshita suggested the king to invite a Vajrayana master to overcome these difficulties. He also built the first Tibetan monastery at Samye Ling, 35 miles southwest of Lhasa, where Padmasambhava translated the Buddhist scriptures from Sanskrit to Tibetan. When he was eight years old, he appeared on a lotus flower in the middle of Lake Dhanakosha in Oddiyana, a place probably in the border of Afghanistan and Pakistan. When the king, Trison Detsen and his ministers found Padmasambhava in Nepal, he invited him to Tibet in the propagation of Buddhism. Thus, on the way to central Tibet, he overcame the challenges of the local native Tibetan deities by the force of his magical power, and converted the Tibetan demons and gods, who were bound to become the guardians of Buddhism in Tibet. Arriving at Sampe, Padmasambhava was greeted by the King and his court. He further bestowed the Vajrayana teachings and Tantras upon a group of 25 disciples, including the king and various scholars, such as Vairocana and Yeshe Tsogyal a young Tibetan woman. The teachings comprised of three sets of practices, namely, Mahayoga, Anuyoga and Atiyoga. Yeshe Tsogyal herself became an adept of the deity Vajrakilaya. Accompanying these initiations, Padmasambhava also gave some instructions on Anuyoga, and Atiyoga, the climax of all teachings. Atiyoga introduces the devotees directly to the primordial state of enlightenment, which was the greatest of all spiritual teachings that Padmasambhava had brought with him from India. Apart from the conversion of the local demons and gods and the transmission of the Tantric teachings to his disciples, another great act of Padmasambhava was the concealment of a multiplicity of teachings intended for the benefit of future generations of the Buddhist devotees. The preservation of his teachings as Terma is still influential in Tibetan Buddhism at a later time, even nowadays. Eventually, Padmasambhava left Tibet to work for beings in other lands. However, he assured his followers that he would never truly be apart from them as his compassion was beyond near and far. His promise has remained unbroken down to the present days. The Council of Lhasa Upon the departure of Padmasambhava from Tibet, a great debate took place in Lhasa between the followers of Shantarakshita and Padmassambhava of Indian origin, and the Chinese Buddhists. The former proposed to take a gradual approach to enlightenment, while the latter promoted the sudden enlightenment. Finally, the Indian party led by Kamalashila won the victory of the debate. Trison Detsen ordered that only the Buddhist teachings from India would be followed in Tibet. He is regarded as the third Dharma King of Tibet. Unfortunately, he was murdered by his ministers, who replaced the king with his brother, Langdarma. Langdarma was a supporter of the old Bon religion. Langdarma destroyed Buddhist scriptures, closed down the monasteries and forced the monks to marry. Though he was eventually assassinated, the Tibetan empire, just as the Tibetan Buddhism, collapsed into chaos. The dark period for Tibetan Buddhism lasted for some or more years. Tibet did not unite under a common leadership again for another three hundred years. You might also like.

**Chapter 2 : Atiyoga - Rigpa Wiki**

*In Buddhism: Rnying-ma-pa consciousness (skandhas) as divine forms; Anuyoga, which involves secret initiation into the presence of the god and his consort and meditation on "voidness" in order to destroy the illusory nature of things; and Atiyoga, which involves meditation on the union of the god and his consort, leading to the experience.*

Their daughter, Sudharma, had taken novice vows and soon after the full Bhiksuni ordination, and she lived on a small island with her maidens in meditation. One night she dreamed that an immaculate white man came to her holding a crystal vessel sealed with the mantra OM AH HUNG SVAHA, and he placed it on her head three times and light shone out from it and she perceived the threefold world clearly in its totality. Soon after the Bhiksuni Sudharma gave birth to a son, but ashamed that the baby had no father, she sought to conceal it and threw it into a pit of ashes. Light and music emanated from the ash pit and after three days the mother retrieved the baby and the gods and spirits came with offerings to honour him. When he was seven years old, the boy defeated the five hundred panditas of the royal court in debate and they gave him the name Prajnabhava, Wisdom Being, but the king called him Acharya Garab Dorje and by that name he became renowned. It was at this time that the boy recited the sutra "The Vast Spaciousness of Vajrasattva". Garab Dorje renounced his parentage and palace and journeyed to the mountains where amongst peaks inhabited by Hungry Ghosts he spent thirty-two years meditating in the residence of a Mountain God. Here he achieved realization and a rainbow body and the earth shook seven times. The world made obeisance, but the Shakta-Dakinis proclaimed that a danger to their yoga practice had arisen. When the Hindu king sent messengers to apprehend him he ascended into the sky. At the completion of his period of renunciation and ascetic practices, Garab Dorje had comprehended both the outer and inner paths and most particularly he had apprehended the sixty-four hundred thousand Dzogchen verses. Then the Bodhisattva Vajrasattva gave him the initiation and empowerment of the Bestowal of Awareness and permission to write down the sixty-four hundred thousand Dzogchen verses and the oral tantras. They were written down by three Dakinis, some say on Mount Malaya. Garab Dorje then journeyed to Bodhgaya to the terrible Sitavana cremation ground, where he remained for the rest of his life. He met his disciple Manjushrimitra there and taught him for seventy five years. He attained his parinirvana in a mass of light and then bestowed upon Manjushrimitra a tiny golden casket containing Dzogchen verses. Jampel Shenyen Born in a Brahmin family to the West of Bodhgaya, Manjushrimitra became learned in the arts and sciences. He received a prophecy from Manjushri that if he sought enlightenment he should go to the Sitavana cremation ground near Bodhgaya. There he met Garab Dorje and during their seventy five years together he received the entire Dzogchen transmission. He hid the main text of the oral section in a rock to the east of Bodhgaya and sealed it with the sign of crossed diamond scepters. He then went to the Sosaling cremation ground to the west of Bodhgaya, where he taught his disciple Shri Singha, and he stayed there in meditation for nine hundred years. He attained the body of light. In his youth he studied with the Acharya Haribhala and after three years he was an accomplished scholar. Then the Bodhisattva Avalokitesvara appeared to him, and advised him that if he really wanted to attain Buddhahood he should go to the Sosaling cremation ground in India. But Sri Singha procrastinated, thinking that first he should study the Chinese system. Then Avalokiteshvara again appeared to him, and gave him the same advice. By virtue of his accomplishment as an Awarene-Holder, Shri Singha then speed-walked to the Sosaling cremation ground, and there he met Manjushrimitra, who accepted him as his disciple and gave him his entire Dzogchen instruction over twenty-five years. Shri Singha was able to withdraw the texts Manjushrimitra had hidden in the rock near Bodhgaya and divided the Secret Precept series of instruction into outer, inner, secret and uttermost secret cycles, graduated according to the heightening lack of conceptual elaboration. These four were to be accessed through the four Dzogchen empowerments - elaborate, simple, very simple and most simple. Upon his return to China he hid the first three cycles, which all had some degree of conceptual content, in the pinnacle chamber of the Bodhi Tree temple, and according to indications from the Dakinis the final cycle in a pillar in the Auspicious Temple. He then retired to the Silying cremation ground where he stayed in meditation and taught the demonic beings who honoured him. His disciples were Vimalamitra and

Jnanasutra. Finally, on his way from the Bodhi Tree Temple to visit the King of Khotan he achieved rainbow body and gave his last testament to Jnanasutra. He was ordained in the great monastic academy of Nalanda. He became a scholar monk renowned in the Perfection of Wisdom Prajnaparamita tradition. Later, he went to Uddiyana and received many secret tantras from the Acharya Lilavajra and a yogini named Guneru, and by practising their instruction he attained deep concentration. Then in the north of Uddiyana he found a low caste consort called Jatijala with whom he lived for six months and through the blessing of Jambhala, the God of Wealth, he perfected the yoga of bliss. In Jalandhara to the east of Uddiyana he received the wisdom tantras from Balipada, who was an emanation of the great master Jalandharipa. In the south of India, in Kongkana he met the Acharya Patalipada with his eighteen yogis and yoginis and from him Buddhashrijnana received the Guhyasamaja-tantra. He practiced the Guhyasamaja-tantra in Kuva grove behind Bodhgaya and there he received a visionary injunction to approach the Bodhisattva Manjushri for ultimate realization. Buddhashrijnana walked for only half a day when he encountered an old monk with his robe piled on his head ploughing a field with a low caste woman. Hiding his disgust he begged for food and the old monk gave him a fish that his dog had vomitted up. Buddhashrijnana, hiding his disgust, rejected it and the woman kindly cooked him some fresh rice and invited him to stay the night. The old monk inscribed a mandala and the nineteen Manjuvajra deities, amongst whom were the monk, his woman and their dog, appeared, shining radiantly. Due, however, to the lack of faith he showed in rejecting the fish he was offered, he did not attain rainbow body, but achieved the level of Vajradhara in the bardo after his death. Vimalamitra Vimalamitra was born in Hastisthala in Western India. He was a scholar monk versed in the three approaches to buddhahood and a tantric master who attained mahamudra as a disciple of Buddhaguhya. While he was living in Bodhgaya he met a monk of similar mind called Jnanasutra and there the Bodhisattva Vajrasattva himself appeared to them both and told them that through five hundred rebirths as scholars they had achieved nothing and if they aspired to ultimate realization they should go to China and at the Bodhi Tree Temple they would find their master, Shri Singha, who would give them the instruction they required to attain Buddhahood in this lifetime. Leaving his friend behind, Vimalamitra, highly motivated, immediately set out for China and found Shri Singha as Vajrasattva had predicted and over twenty years he received instruction on the outer, inner and secret teaching of the Oral Lineage Mangak nyingthik. Completely satisfied - although the master had not given him the texts - he returned to India. Years later, still intent on his meditations and doing tantric practice, Vimalamitra was visited by Dakinis who instructed him to go to the Bhasing cremation ground if he wanted to receive the Dzogchen Heart Essence instructions. At Bhasing he met his old friend Jnanasutra from whom he begged for the instruction he had missed. From him he received the initiatory empowerments and meditational activities of the uttermost secret section of the Secret Teaching and after the fourth empowerment he saw the naked nature of mind. He also received the texts from him. Vimalamitra meditated on this for ten years before Jnanasutra achieved rainbow body and left him with his final legacy, a tiny jeweline casket containing the verses called "Four Profound Methods" Zhakthab Zhi and through this he accomplished the heart of the matter. He made three copies of the texts: He attained the rainbow body of supreme transformation. The Eastern Tibetan Yudra Nyingpo became his collaborator in translation and teaching. He hid the translated texts at Gegung in Chimphu. He stayed thirteen years in Tibet and then left for Riwo Tsenga Wutaishan where he vanished. Jnanasutra became a scholar monk and traveled to Bodhgaya. Again Shri Singha taught the three outer cycles of the Secret Teaching instruction but this time he passed on the texts. After twelve years Jnanasutra prepared to leave Shri Singha, but his master exclaimed, "But I have given you nothing! Shri Singha taught him the uttermost secret cycle of Secret Precept instruction and gave him the increasingly unsupported initiatory empowerments and also many meditational activities like the method of separating samsara from nirvana. Finally, seven days after Shri Singha had left him to visit the King of Khotan, Jnanamitra saw Shri Singha appear in the sky and knew that the master had passed on. As his final testament from his master he received a finger-nail sized casket containing the verses called the "Seven Nails" Zerbu Dunpa , and instruction to take out the Heart Essence Secret Precept Instruction from the Auspicious Tashi Trigo Temple pillar and to meditate in the Bhasing cremation ground in India. Here he transmitted to his friend - and now disciple - Vimalamitra, the uttermost secret cycle of the Heart Essence and gave him the

books of the entire Oral Tradition. Finally he achieved a body of light and vanished leaving nothing behind. He was no military commander or politician and neither was he a sybarite. When the Master of Secrets, Vajrapani, taught the tantras to the vidyadhara knowledge holders of the five families on Mount Malaya, his life was transformed. He had a dream and the dream had seven episodes. He dreamed that the signs of body, speech and mind dissolved into his own; that an invaluable volume of scripture rained down; that discussion of the dharma occurred; that he was universally glorified as a saint; that a vast offering was prepared; that precious stones rained down; and that he attained Buddhahood. When king Dza woke up the next morning, he found that a volume of scriptures had fallen upon the Zahor palace roof. An eighteen inch image of Vajrapani also fell with the texts. King Dza tried to read the texts but he could not decipher them. This was The Chapter on Direct Perception. With this text to guide him, he contemplated the face of Vajrasattva for seven months and at the end of that period the Bodhisattva himself appeared and gave him awareness initiation and empowerment. Thereafter King Dza could understand both the words and the meanings of the tantras and he was empowered to teach them. But in order to give credence to the notion of verbal transmission, pretending that he could not understand the texts, he showed them to the Acharya Kukkuraja. It is said that Kukkuraja in the guise of a dog taught as many as a thousand dogs by day and by night maintained the commitment to enjoyment with them. Anyhow, Kukkuraja also accomplished the direct perception of Vajrasattva and after seeing the face of Vajrasattva, Vajrapani taught him the meaning of the tantras. Furthermore, through this accomplishment, Vajrapani appeared to him in reality and initiated him into the essential meaning and into all the tantras to completion and instructed him to ask the Bhikshu called Licchavi Vimalakirti who was a vidyadhara but of whom we know nothing more for the lexical transmission. Kambala or Lawapa, "The Blanket" Kambala was a prince of Uddiyana who was ordained as a bhikshu and studied the scriptures. In due course he met a tantric master. After receiving initiation and instruction he realized pure awareness. Once when traveling through Uddiyana, he passed through Dhumasthira, the city of the Dakinis, and there he was presented a flower garland by some Shakta-Dakinis. Later, Buddha-Dakinis came to him saying, "Accepting this rosary was a mistake. You must now follow the Shakta path and serve those yoginis who gave you the flowers. In the evening he settled down to meditation and entered his samadhi and at midnight he heard a great noise and saw a shower of boulders thrown by the Shakta-Dakinis descending upon him. The power of his visualized creative phase circle of protection was enough to keep the boulders suspended in the air while his fulfillment meditation shattered the stones into atoms. Kambala was also called the Sleeping Bhikshu. He received this name in the following manner. It was his habit to beg alms at the city gate and from time to time King Indrabhuti passed by and would ask him questions, but Lawapa would deign no reply. This infuriated the king who cursed him, "You foolish, ignorant monk! But whosoever passed him by had to salute him, otherwise they would be frozen rigid. Even the king and his retinue observed this ritual. After twelve years Lawapa awoke and when the king saw him awake he asked him why he had slept. The king was filled with faith in the Vajrayana and because of this many people took refuge in the Buddha-dharma. Kambala is best known as Lawapa, The Blanket, and this is how he received the epithet.

**Chapter 3 : Mahayoga, Anuyoga, and Atiyoga - Dharma Wheel**

*In this text, Anuyoga is the stage of yogic bliss, while Atiyoga is the stage of the realization of the "nature of reality." [web 1] According to van Schaik, this fits with the three stages of deity yoga as described in a work attributed to Padmasambhava: development (kye), perfection (dzog) and great perfection (dzogchen).*

In Buddhism, lineage serves as an important role and organizational framework for connecting members of specific schools, factions, or institutions. It is the natural outcome of the recognition of authority, especially given the development of different schools of thought. In Buddhism, different individual schools created lineages, and they did so retroactively in an attempt to shape past history in ways that would enhance group status. The most common practice was to link their teachings to past authorities and ultimately to the founder of Buddhism, Shakyamuni Buddha himself, thus legitimizing their own principles and practices, and shielding them from accusations of unorthodoxy. In this way, lineage in the Buddhist context was associated with such notions as identity, legitimacy, and orthodoxy. Lineage was particularly important in East Asia, Central Asia, and the Northern Transmission of Buddhism in Tibet, where it served as the primary means of ascribing identity, by linking and grouping individuals on the basis of their affiliations, whether as master-disciple, as patriarchs of a particular school, as a succession of monastery abbots, or as succession of a hereditary line. The formation of different Buddhist schools of thought, based on various Dharma genealogies, has structural parallels with the Asian propensity for honoring ancestors and maintaining clan solidarity. There is a domestic reverence for ancestors, and for biological lineages, throughout East Asia and central Asian Buddhist cultures. The living clan head was responsible for decisions affecting clan welfare and prosperity, for the preservation of clan identity, and for the perpetuation of its legacy. The authority of the clan head was symbolically linked to the clan progenitor and the preserving of its culture and tradition. This early translations were prepared by realized masters whose own spiritual attainments guided their translations and are considered to be more close to the original Indian texts. The Nyingma School also identifies Vajradhara who is said to be an emanation of Samantabhadra , and the five Buddha families, as the original promulgators of many of its teachings and practices. This great tantric Yogi was instrumental in the introduction of Buddhism into Tibet. All of these teachings originate with Samantabhadra, who embodies the essence of the enlightened mind of all Buddhas. He skillfully and spontaneously emanates the teachings throughout all of space in ways that are appropriate to the spiritual capacities of sentient beings. He radiates a fivefold light that emanates from the sphere of reality Dharmata Choe-Nyid that represents a Mandala, which is found throughout all aspects of space and time. Initially they are given to Dorje-Choerab, the awareness-holder of the Samboghakaya realm. These beings practice the teachings and in turn pass them on to human adepts. The first is the distant lineage of the teachings Kama , which is concerned with the teachings of Mahayoga, Anuyoga, and Atiyoga. By far the most influential of the Nyingma teachers is Guru Padmasambhava, who received the teaching transmission from Manjushrimitra Jampel-Shenyen and Prahevajra Garab Dorje , and his missionary work spread the lineage into Tibet. His enlightened activity in Tibet is inconceivable, and his journey to Tibet was a triumphant victory over demonic obstacles bent on keeping Buddhism out of the country. The next three are connected with the Outer Tantras: The final three vehicles are the Inner Tantras: Mahayoga, Anuyoga, and Dzogchen Atiyoga. This spiritual path of nine vehicles is divided into four categories: The first refers to Samantabhadra, the primordially enlightened truth body Dharmakaya that is beginningless and endless and perfectly free from all defects. The basis is also the correct view Ta-wa-Yang-Dhag , which has three aspects: These serve as antidotes to the tendencies toward the afflictive obstructions and the obstructions to omniscience. The path continuum also embraces all Mahayana teachings and practices, which together constitute innumerable paths to enlightenment. After the dissemination of the Nyingma lineage into Tibet, the Tantric lineages were practiced and preserved by the great Indian and Tibetan masters, such as: In particular, the Mahayoga lineages were primarily preserved and transmitted by So-Yeshe Wangchuk, Surpoche, Surchung, Drobukpa, and their successors. The highest level amongst the nine vehicles Yanas is Atiyoga, and these teachings trace back to Suratvajra Garab Dorje , a form body emanation of Vajrasattva. He passed them on to human masters such as

Manjushrimitra, Sri Sinha, and Janasutra. Shri Simha imparted these teachings to Padmasambhava, Vimalamitra, and Vairocana. The Dzogchen teachings are subsumed under three classes: Vairocana was the primary transmitter of the first two classes of Atiyoga teachings. This lineage transmission traces its origin to the exalted intention of the primordial Buddha Samantabhadra, which confers the realization of the Dharmaka truth body, as a blessing upon the male and female Sambhogakaya enjoyment body Buddhas. This is the lineage through which non-human and human awareness-holders of the higher spiritual accomplishments symbolically revive the teachings from the Bodhisattvas of the tenth level or Bhumi. More specifically, this refers to the transmission of advanced Bodhisattvas such as Manjushri, Avalokiteshvara, and Vajrapani who communicated with their respective disciples by means of symbolic gestures rather than words. It also refers to the mode in which the earliest human progenitors of the Atiyoga lineage received and transmitted their highest teachings. The Bodhisattva Manjushri, whose sword of wisdom cuts through ignorance. Within the tradition of the Gesar teachings, Manjushri represents the Enlightened Body aspect of Gesar. They, together with the Tibetan-born teacher Vairocana, received the transmission of this lineage directly from them, and transmitted in Tibet, and it has been transmitted from Guru Padmasambhava till present master in an unbroken chain. Whereas the fourth lineage transmission was bestowed during the time of Guru Rinpoche, the fifth lineage is comprised of those Tertons who took rebirth after the time of Guru Rinpoche, as prophesied by him. Each Sadhana ritual cycle is connected with a particular text, Mandala, Mantra, Deity, and family of Buddhas. They constitute a complex and interrelated system of visualization and practice aimed at developing the awareness of trainees by dividing tantric practice into discrete but connected Sadhanas. These are called the five sets of deities beyond the cyclic existence or trans-worldly class. The eight Mahasiddhas are: The teachings of Acharya Dhanasamskrita can be condensed into two aspects: The final treatise of the eight Heruka Sadhanas is the teachings of Acharya Shantigarbha consisting of life-force Sog. The ultimate destination of all practices is the same. The cycle of teachings on the nectar of excellent qualities Dhud-Tsie-Yonten was propagated in Tibet by Vimalamitra. Gyalwa-Chogyang of Ngenlam was one of the first seven monks trained and ordained by Shantarakshita and also one of the eight main disciples of Guru Padmasambhava. Gyalwa-Chogyang of Ngenlam visited India many times and translated numerous texts. Having received the instruction, he practiced at Samye-Chimphu and accomplished realization. Later in Tibet, the great Terton Tagsham Nuden Dorje was born as the reincarnation of Arya Sahle, and revealed the entire cycle of treasure-teachings. Thus Hayagriva became one of the primary Yidams or meditation deities of the Tagsham tradition. In the 17th century, the first Ripa throne-holder and the 2nd Ripa Trulku, the Ripa Pema Dejed Rolpa , the supreme head of both the family and the Dharma lineages of Rigon Tashi Choeling Monastery , while continuing with the existing Barom Kagyu teachings and practices that he inherited several centuries before. From then on the Tagsham teachings began to be propagated and practiced by the Ripa lineage masters up to and including the present throne-holder of the Ripa family and the supreme head of Ripa lineage, H. The Treasures are most often comprised of spiritual instructions concealed by enlightened beings for the purpose of discovery at a later predestined time when their message will invigorate the Buddhist teachings and deepen spiritual understanding. There are classifications according to their content, nature, manner of concealment, etc. All Tibetan Treasures share the claim that they were concealed during the golden age of the Yarlung dynasty 7th-9th centuries C. Most of the termas were hidden by Guru Padmasambhava or his immediate disciples; he prophesied the circumstances for the discovery of each Terma and the Terton who would find it. According to the tradition, Tertons are Bodhisattvas who possess special qualities and insights that enable them to find Termas. The great Tertons are emanations of Padmasambhava whose primary purpose is to find the appropriate Terma at the appropriate time. The Terton tradition continued in the following centuries. This system has proven remarkably effective in regularly breathing new life into the Nyingma tradition while maintaining a perceived link with its origins. Each age finds the Terma appropriate to its spiritual needs, and each new Terma becomes a part of the tradition. The tradition continues today to breathe new life into the Nyingma tradition, and many Terma have been incorporated into other lineages. Kyabje Dudjom Rinpoche , was recognized as the direct rebirth of Dudjom Lingpa He was the supreme head of the Nyingma lineage of Tibetan Buddhism. Dudjom Rinpoche established a number of vital communities of practitioners in India,

Nepal and throughout the world. Dudjom Rinpoche was a major Tertons, and his New revealed treasure teachings Dudjom-Tersar are well known. Kyabje Dilgo Khyentse Rinpoche , was a highly accomplished Vajrayana master, poet, scholar, and head of the Nyingma School of Tibetan Buddhism from to When he was seven, he was recognized as one of the reincarnations of the great Jamyang Khyentse Wangpo by Shechen Gyaltsab Rinpoche Dilgo Khyentse Rinpoche spent thirteen years in silent retreat in remote hermitages and caves near his birthplace, and later became principal teacher to His Holiness the Dalai Lama in the Nyingma tradition, including Dzogchen. He was a dedicated exponent of the nonsectarian Rime movement in Tibet and tirelessly worked to uphold the Dharma through the publication of texts, building of monasteries, and stupas. His writings in Tibetan fill twenty-five volumes. He is regarded as one of the greatest Dzogchen masters of the 20th century, and the very embodiment of Guru Padmasambhava. In summary, a number of Nyingma monasteries were founded to preserve and transmit the spiritual treasure teachings, including, for example, the monasteries of the Ripa Lineage in Tibet, India, Nepal, and numerous Dharma centers in the West. When conditions are ripe for their dissemination, the Termas are discovered by Treasure-revealers. These people are prophesied by the masters who hid the Terma, and there are strict controls and tests regarding the finding and propagation of Terma. Other texts were hidden by his consort Yeshe Tshogyal, who memorized his teachings and then concealed them with the help of Padmasambhava. Amongst them is the category of Spiritual Treasure Thug-Ter , and these are considered to be particularly important teachings. However, Mind Treasure Teachings are revealed purely from the mind of the Treasure revealer where Padmasambahva is claimed to have originally concealed them. Vajrasattva, the Boddhisattva primarily associated with peace, purity and Enlightened Mind, often at the center of many tantric mandalas. His two other principal aspects are as Vajrapani Lord of Secrets , which, in the Gesar tradition, also represents Enlightened Mind, and as Vajrakilaya, the wrathful aspect of Vajrasattva that subdues negativity. To this day, the Mind-treasure teachings of His Eminence flow spontaneously and continuously from the vast expanse of his mind-stream. Translation Instruction For those pages that have been translated to other languages, the translate option will appear for the translated pages, by language available. If you do not see a translation option on a page, but would like to view the content in your own language, please use the Google translate toolbar option just beneath your browser navigation menu, which is also the top of the Ripa International website page.

**Chapter 4 : Anuyoga - Wikipedia**

*Mahayoga, anuyoga, and atiyoga all contain the same basic elements of practice on the tantra path to enlightenment. They differ in terms of emphasis. The same distinction is true concerning the three divisions of anuttarayoga tantra: father, mother, and nondual tantra.*

Literally it is known as the school of the ancient ones. More than 2, years ago Shakyamuni Buddha, the fourth Buddha, ushered in the auspicious time kelpa in which we still live and which will see a thousand Buddhas manifest in this world. He revealed himself to be a Buddha by fulfilling the twelve deeds that all Buddhas perform: That is he gave three distinct cycles or cannon of teaching: First in Sarnath, Buddha taught the four noble truths bDen. This is the basis of the Hinayana. Form is emptiness and emptiness is form. He taught this to a mixed audience of men, women, sramaneras, bhiksus, bhiksunis, bodhisattvas including Manjushri, Avalokitsvara, Vajrapani and Maitreya. Finally he taught the doctrine of absolute truth to supernatural beings, gods, bodhisattvas, nagas, raksas, raksasas and human beings. The Buddha left 84, kinds of teachings, enough for an appropriate teaching for every kind of mind. These can be classified in three, nine, twelve, fourteen and fifteen yantras or vehicles. The first cycle of teachings was concerned with the Hinayana, the second and third with Mahayana. The Bodhisattvayana includes the Sutrayana teachings such as Prajnaparamita and Tathagatagarbha and the Mantrayana teachings revealed in thousands of Tantras. Tantrayana or Vajrayana traditionally was taught in private first at the request of King Indrabodhi of Oddiyana O. He taught chosen disciples of high merit how to transform phenomenal appearance into a pure mandala. In order to teach this he emanated the Guhyasamaja mandala gSang. Thus it was taught apart from the three turns of the Wheel of Dharma. He also prophesied that he would in a future time emanate to teach the Vajrayana. In the Mahaparinirvana Sutra Mya. This was fulfilled by the Birth of Padmasambhava Pa. The Hinayana view is that Shakyamuni transmitted his teachings to seven accomplished disciples: The Mahayana account is that it was transmitted through the bodhisattvas including Maitreya, Manjusri etc as intermediaries to Nagarjuna, Aryadeva, Asanga, Vasubandhu, Gunaprabha, Sakyaprabha, Dignana and Dharmakirti. The Tantric Vajrayana teachings were transmitted through Vajrapani and the eighty-four mahasiddhas. The inner Tantras belong specifically to the Nyingma tradition. It was the first two of these that were passed on to King Indrabodhi. They were transmitted through the Vidyadaras Kukkuraja, Lilavajra, Buddhaguhya, Padmasambhava and others. Mahayoga, Anuyoga, and Atiyoga. He began a long lineage of Vidyadharas Knowledge Holders who realised and transmitted these teachings for many centuries in India. He was an incarnation of Vajrasattva. He was the first human to teach the Atiyoga Tantras. In turn he transmitted them to Shri Simbha. He realised them and passed them to Jnanasutra, Buddhaguhya, and to the masters who brought them to Tibet: Vimalamitra, Padmasambhava, and Vairotsana. Possibly some of these teachings reached Tibet by the 5th Century CE. Nevertheless, it was not until the 8th Century CE that Buddhism began to be established in any systematic and general way. King Trisong Detsen b. Padmasambhava is known as the second Buddha throughout the Himalayan region. His legacy is found throughout the region and in many caves he used for meditation one can still see handprints and footprints he impressed into solid rock such was the extraordinary power of his realisation. The sixty-four hundred thousand teachings of rDzogs-pa-chenpo obtained from Bodhgaya in India and elsewhere were introduced to Tibet by Padmasambhava. Under the direction of Padmasambhava, Vimalamitra, and Vairotsana oversee the translation of the Mahayoga, Anuyoga, and Atiyoga Tantras into Tibetan and more than a hundred each Tibetan and Indian panditas translated most of the then known Buddhist teachings into Tibetan. Buddhaguhya the renowned Pandita of Nalanda transmitted the Mahayoga teachings to Tibetan disciples such as Nyags Jnanakumara, who brought them to Tibet. The inner tantras were transmitted from generation to generation in two ways: The latter is derived from teaches concealed by Padmasambhava and his spiritual consort Yeshe Tsogyal to be discovered when the circumstances were right by tertons gTer-stons. They are therefore a very direct communication and are appropriate to circumstances now whereas the long transmission offers the confidence of knowing that it has worked and been realised by a succession of people before. The Treasure transmission comprises the innumerable treasure texts revealed by

subsequent Treasure Masters, which were hidden by Guru Rinpochey himself in 9th century as well as numerous teachings later revealed through enlightened minds and meditative visions of Nyingma masters. Hundreds of masters have appeared who have revealed treasures. Besides this, numerous works such as the sixty volumes of the Rinchen Terdzod compiled by Kongtrul Yonten Gyatso and the writings of Rongzom, Dodrupchen, Paltrul, Mipham and many others have added to the rich collection of Nyingma literature. They have all repeatedly been reborn as masters of kama and terma to guide successive generations of practitioners and protect the Nyingma School even to the present day. Unlike the other Buddhist traditions the Nyingmapas did not become institutionalised until much later in their history. Apart from Samye, no major monasteries were built until the 12th century. Ancient Ones to distinguish them from the followers of later traditions which later evolved known as the Sarma gsar ma. Following the murder of the last Dharma King, Ral-pa-can in CE, his brother, King Glangdarma, waged war on Buddhism and the monasteries were destroyed. The Vinaya monastic sangha was preserved by three monks, sMar, Rab and gYo who smuggled sacred texts to the remote province of A-mdo where they could be kept safely. The official persecution only lasted about a dozen years but Tibet remained in confusion. Tibet had fragmented into ten small kingdoms. Slowly practitioners started crossing to and from India and Tibet. Of these the most important was Smrtijnanakirti – At Ukpalung Monastery in Central Tibet, the Nyingma master Zurpoche Shakya Jungney collected thousands of texts during the 10th Century CE, classifying and arranging Tantras together with their commentaries, practice and ritual manuals. Led by Rinchen Zangpo – who had studied in Kashmir in the 10th and 11th Centuries CE a second wave of translation and interpretation occurred resulting in the New Translation period of the Sarma. Together with the Nyingma these are sometimes referred to as the Eight Chariots of Spiritual Accomplishment sgrub brgyud shing rta brgyad. All the major Sutrayana teachings of the Buddha and the sastras of the Mahapanditas were preserved in revised and modified translations by the new schools and constitute a heritage shared by all schools. The texts of the Inner Tantras which were translated in the early period are the unique heritage of the Nyingma School. Dodrupchen and Darthang monasteries were established in Amdo. In the 18th Century CE Kunkhyen Jigme Lingpa and Gertse Mahapandita verify the authenticity of the Nyingma Gyudbum inner tantra texts and compose catalogues and histories for a blockprint edition made at Derge, eastern Tibet. The Nyingma classifies the teachings into 9 yantras or vehicles. These can each be considered both as being complete within themselves having a ground, a path and a fruit, or alternatively as steps along a continuum towards the Great Perfection. It is also said that each contains all of the other yantras.

**Chapter 5 : English Tibetan Dictionary Online – anuyoga**

*These three works became the chief canonical texts of the Zur's transmitted preceptsg to the respective doxographical classes of Anuyoga, Mahāyoga, and the Mind Class of Atiyoga.*

This is fascinating material, much of it still untapped, though those excellent historians of modern Tibet, Melvyn Goldstein and Tsering Shakya have made good use of it in their books. This dramatic move was made by the Tibetan government when they realised that the Chinese Communists were about to defeat the Nationalists and become the ruling power in China. But the Tibetan government was deeply mistrustful of the Communists, with their anti-religious ideology. So it was probably the idea that Communist officials would simply step in and take the place of the Nationalists in Tibet that prompted this mass expulsion. This effectively returned Tibet to the way things had been under the 13th Dalai Lama, when China had no official presence in Tibet at all. It was a drastic move and a strong reassertion of the declaration of independence that the Dalai Lama had made in 1951. So, what do the India Office archives tell us about it? I found it genuinely gripping to read the original reports and telegrams of British officials as they receive information, then try to make sense of it and react to it. This is July 23rd, and the story comes from a Hong Kong newspaper. This is a very twisted version of events, but not knowing any better, the High Commissioner duly passes this on to London. Two days later, he has got a better grip on the story, thanks to the Indian foreign secretary. The Tibetans had therefore asked the Government of India whether they would receive the Mission on its expulsion from Tibet. So, the Indian government knew what was going on, having been in touch with Lhasa since July 17th and were a little bit late in informing the British who, remember, had only given up their colonial position in India two years earlier. Anyway, the Indians now need the British to help with getting the deported Chinese from India to Canton, so from this point on the High Commissioner is kept fully informed. By July 28th the expulsion of the Chinese is common knowledge in Britain as well, as the Times publishes a brief article on it: Apparently the Tibetan government had run out of patience waiting for a response from India, and had already expelled the Chinese officials. In Delhi, the British High Commissioner now goes to talk with his Chinese counterpart, the ambassador, who quickly declares that he is certainly no Communist himself. Probably true, as the ambassador was from the Nationalist Kuomintang party, who were at this point the sworn enemies of the Communists. And he goes on to say that he doubts that any of the Chinese expelled from Tibet are Communists either. With a clever, if slightly odd metaphor, he suggests that the Tibetans have acted rashly: Fishing for red herring on a high plateau is too naive an act and politically very unwise. The following week is taken up with the British trying to organize a passage for the expelled Chinese who are still en-route to India. They are to be sent to Hong Kong, and from there to Canton. This is a fascinating document. It gives the name, age, birthplace and destination of each of the deportees, suddenly changing our perception of them from a political problem to a group of real people. They are almost all families: There are several babies, just 3 or 4 months old. There is an English woman married to one of the Chinese officials, and her mother, both born in Darjeeling and now returning there again. And there are Tibetans too, the servants of these families. The image below shows the first 32 people on the list: After this, we hear no more of these people. The British reports are now more concerned with the propaganda emanating from Communist radio stations in China. A Beijing radio programme on 6th September states that: Tibetan authorities expelled Han people and Kuomintang personnel in Tibet at the instigation of the British and Americans, and their stooge the Indian Nehru Government. I suppose the deportees were left to make their own way home from Canton. Documents therein run from February to December. His account is based mainly on interviews. Another of his sources states that the idea came from the British resident Hugh Richardson, but this was denied by Richardson himself and the India Office files show that, if Richardson did make the suggestion, it was not with the knowledge of his masters. His account is based on a wider range of sources, both oral and written. I have not seen these, but I presume there is some overlap with the India Office Records. Thus they were probably sent eastward to China rather than via India.

### Chapter 6 : A Brief History of the Nyingma - Guru Rinpoche Padmasambhava

*Other articles where Atiyoga is discussed: Buddhism: Rnying-ma-pa: Anuyoga at death, and the Atiyoga in the present existence.*

There have been numerous great Nyingmapa masters throughout the centuries, who have contributed in writing commentaries, instructions, dohas spontaneous vajra songs , sadhanas and other writings in response to the needs of their students. The writings of these masters continue to be closely studied and practiced. Arriving before Padmasambhava, he had advised the King to invite Padmasambhava, since Tibet was facing intense obstacles to the transplanting of the genuine Buddha-dharma in the country. The great Bodhisattva Abbot Shantarakshita, Guru Padmasambhava, and the King together completed the building of Samyey monastery, probably around C. Samyey became the principal Buddhist center of learning and also the place where many of the Indian Buddhist texts were first translated into Tibetan, the beginning of the creation of a vast Buddhist literature in Tibet. Guru Rinpoche taught the highest classes of the tantras to his twenty-five principal disciples. These disciples became the first wave of Tibetan yogis to attain realization; their supreme spiritual accomplishments benefited countless sentient beings. Vimalamitra, a contemporary Indian master, came to Tibet around the same time. He also taught many tantras, and produced many realized disciples in Tibet who later continued the lineage to benefit infinite beings. Guru Padmasambhava hid hundreds of teachings and instructions as treasures, in the forms of scriptures, images, and ritual articles, to be revealed at an appropriate time in the future. He saw that though the time was not ripe for him to teach them at that time, many of the teachings would benefit future generations. Since that time, more than one hundred tantric masters have revealed these treasures and taught them, as instructed by Padmasambhava, to their students. In this way, the Terma revelation lineage emerged. The Nine Vehicles are: The first three are common to all schools of Buddhism and the next three are common to all schools of Tantric Buddhism, whereas the last three are exclusive to the Nyingma tradition. Three Common Lineages of Kama and Terma: This lineage then started and continued in Tibet, and continues through the present day. Three Specific Lineages of Terma: These three are further summarized into two basic transmission lineages: Many of these monasteries were destroyed either in , during the communist invasion of Tibet or later at the time of Cultural Revolution. They have now been rebuilt in full or in part with the help of devoted local Tibetans as well as support from the buddhist communities in China, or outside. The masters from these monasteries have also established their exile seats in India, Nepal, and Bhutan, from where they preserve and train younger generations of lamas and reincarnate masters.

### Chapter 7 : Atiyoga | Buddhism | [blog.quintoapp.com](http://blog.quintoapp.com)

*The vehicle of Anuyoga, or 'following yoga', is so-called because it mainly teaches the path of passionately pursuing (or 'following') wisdom, in the realization that all phenomena are the creative expression of the indivisible unity of absolute space and primordial wisdom.*

### Chapter 8 : The Tibetan and Himalayan Library

*At the highest yoga Tantras of Mahayoga and Anuyoga it naturally progresses into Atiyoga which is another name for Dzogchen. It gets fuzzy. Moreover, there is the Ati of Maha, the Ati of Anu, the Maha of Ati.*

### Chapter 9 : Legends of the Dzogchen Masters

*The top three vehicles are Mahāyoga, Anuyoga and Atiyoga. Dzogchen is located at the very top of this system, within the ninth vehicle of Atiyoga. If Dzogchen was always a separate vehicle, then the idea of its primary role ever having been as a mode of practising deity yoga seems far-fetched.*