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Commentary on Jigten Sumgön's  
**Song of Realization**  
**Fivefold Path of**  
**Mahamudra**  
By  
**Khenpo Samdup**



# **The Fivefold Path Mahamudra of Jigten Sumgön**

**When we embark on The Fivefold Path of Mahamudra, there are the key points of the physical posture, and the key points of the mind to be considered.**

**First, in attending to the physical aspect, we train in The Seven-point Posture of Vairocana by working to assume the seven points of this meditation posture.**

**To do this,**

- 1. we sit in a quiet place with legs folded in lotus (vajra) posture,**
- 2. the spine straight and firm,**
- 3. the shoulders open and broadened,**

- 4. the chin tucked slightly in,**
- 5. the hands resting in equipoise posture,**
- 6. the tongue resting on the upper palate,**
- 7. and the gaze gently lowered towards the tip of the nose.**

**Secondly, we turn to training in the essential key points of concern with relation to the mind in the preparatory, main, and concluding phase practices.**

**In order to turn our minds to virtue,  
we meditate on the four thoughts that  
turn the mind.**

**To counteract our attachment and clinging to the present life, we meditate on the difficulty of finding the precious human body of freedoms and endowments.**



**Even though we have obtained this body of freedoms and endowments, it will soon disintegrate.**

**As an antidote to idleness, laziness, and  
the attachment to the activities of this  
life,  
we meditate on impermanence.**

**To make meaningful use of our freedoms  
and endowments,  
we should meditate on karma – the law of  
cause and effect.**

**As an antidote to grasping at samsaric pleasures as happiness,  
we meditate on the defects of samsara.**

**The Common Preliminaries of the four thoughts that turn the mind, like the foundation of a house, are the very roots of Dharma, and are of prime importance.**

**When we are working with the trainings of the Uncommon Preliminary practices,**

**1. we have the practice of Refuge, which establishes one as a perfect vessel;**

**2. meditation and recitation on  
Vajrasattva, that purifies negativities.**

**3. Offering the Mandala, which perfects  
the two accumulations,**



**and 4. the practice of Guru Yoga, that  
which enables one to receive blessings.**

**We should strive, and put forth good  
effort, in these four trainings of the  
foundational preliminary practices!**

**In the third of the Preparation Phase is the Special Preliminaries, and within that are the practices of meditating on loving-kindness, meditating on compassion, and the cultivation of bodhicitta.**

**As it is said,**

***If the steed of love and compassion  
Does not run for the benefit of others,  
It will not be rewarded in the assembly  
of gods and men.***

***Attend, therefore to the preliminaries,  
And embody this steed of compassion!***

**With this very “stallion”- the precious  
and supreme steed-like love and  
compassion that journeys the Path to  
Liberation,  
one will trot along the course of the  
grounds and paths.**

**Through the cultivating of this  
bodhicitta,  
one will swiftly gallop forth onward -  
progressing to established attainment.**

**Just as the swift horse urged on,  
will set to run the course and take to  
the lead quickly,**

**we ourselves need to take to the  
course of training our minds in the  
cultivation of the enlightened mind of  
bodhicitta –  
the mind set on the altruistic intention  
of benefiting others.**

**It is said that when this mind of bodhicitta, which is the wellspring of accomplishing the purpose of both others' and oneself, arises in one's mind, gods and humans will issue forth, prostrate, and sing one's praises.**



**Upon ones' arousal of bodhicitta, the exalted and ordinary beings alike will bestow accolades such as, "Well done!" "Very good!" Excellent!"**

**Within the mind - that which conceives and contains all kinds of thoughts and perceptions, there are, thoughts of good and bad, as well as both positive and negative mind-states.**

**For practitioners on the path,  
taking on the 'Great Adornment' of this  
Enlightened, superior mind-state of  
bodhicitta is a true necessity, and**

**something that must be established  
before entering the actual practice of  
formal Mahamudra meditation.**

**As this is the case,  
cultivating this enlightened intent - the  
mind of bodhicitta,  
must be attended to when training in  
the preliminary stages of the Fivefold  
Path.**

## **How to Meditate on Love**

**Buddhahood is attained because of bodhicitta, which is brought forth out of compassion.**

**Compassion is brought forth out of love.**

**Therefore, we first meditate on cultivating love.**

**To counteract the tendency for attachment to the bliss of nirvana - we meditate on extraordinary love and compassion.**

**When love and compassion are awakened in our mind stream, confused projections on the path will be dispelled.**

**The essence of love is basic kindness.  
This means longing for all sentient  
beings to have happiness and the  
causes of happiness.**



**This intention should be cultivated along with equanimity, starting with one's present mother and expanding out to embrace all beings equally.**

**There are some individuals who find it difficult to feel love for their kind parents,  
but you can cultivate love even for those who have not benefited you much.**

**You can think of your lover or your child that you love and cherish from your heart.**

**You can meditate on them as the essence of love and in that way single-pointedly cultivate and grow your love.**

**Gradually, you can expand it out to include all sentient beings.**

**The sign your cultivation of love has been successful is that you do not feel any bias or discrimination among beings, whether they are appearing as your enemies, loved ones, or strangers.**

**If you feel discrepancies between your feelings of love and caring toward different sentient beings, you should reflect as follows,**

**“My mother of this present life has been my enemy in other lifetimes.**

**My enemy in this life has treated me with kindness and benefited me in previous lives as my own mother.”**

**Keep applying yourself to the cultivation of love for all beings until you can see all of them without discrepancy as your own mother.**



**The benefit is that it becomes a source of well-being and happiness for yourself and others.**

**Although we may find it difficult to meditate on love in this way, we must diligently strive in its cultivation as best we can, as it is necessary that we abandon all harm to others.**

**We should see that the desire for own well-being and happiness, and all others' desire for their own happiness, is exactly the same.**

**We should understand as well, that just as we ourselves have the wish to be free from suffering, so too do all other beings.**

**As the Buddha said,**

***We should look to our own situation as an example, and doing so, we will bring no harm to others.***

**When we consider it, we see that all the things that we ourselves use and enjoy, such as water, good roads, electricity, our homes and other buildings, etc. come about through the efforts and kindness of others.**

**Basically, all of one's well-being and happiness come about through reliance upon others.**

**If we were alone in the world, sustaining ourselves, and living well and prosperity would be quite impossible!**

**In brief, we can see that even the smallest morsel of food, or tiniest teacup of drink, come about through this reliance upon others.**

**We should recall this again and again, and consider others fondly, remembering the hardships they have endured for us.**

**This recollection serves to rouse and cultivate the mind of love and affection, which is of great benefit!**

**The second stage is meditating on compassion.**

**Compassion is born from love and caring. It is defined as the longing for suffering beings to be free from suffering.**



**Think about your own mother on this earth.**

**If she was enduring immeasurable pain and suffering, how could you not help but feel compassion for her?**

**Would you want to help her, to rescue her  
from her suffering,  
so that you feel a longing for all beings  
who have been your own loving and kind  
old mothers to be free from suffering and  
its causes.**

**Even when you experience this kind of compassion in your meditation sessions, you should keep cultivating compassion at all times, thinking of all sentient beings throughout your day-to-day activities as well.**

**When your compassion has reached the stage at which you feel equal compassion for all and see no disparity, then turn the focus of your meditation toward strangers and beings to whom you feel indifference.**

**Think to yourself, “All beings are my dear friends.”**

**By meditating in this way, the compassion that longs for those experiencing excruciating suffering to be free from suffering naturally will arise equally toward all beings in your mind stream.**

**This is also the sign you have become accomplished in compassion meditation and is called “great compassion.”**

**The third stage is meditation on Bodhicitta.**

**If uncontrived love and compassion are born in our mindstream, from them arises the desire to become a buddha only for the sake of mother sentient beings.**

**The desire for enlightenment is completely stainless, for it is free from the defilement of self-cherishing nature, free from any selfish motive whatsoever.**

**This is what is called “precious bodhicitta”.**



**To categorize according to the essence,  
there is the aspiring level of bodhicitta,  
with a commitment to the result;  
and there is the engaging aspect of  
bodhicitta, with a commitment to the  
cause.**

**We should take our vows from our root lama, who holds a vow lineage that is an unbroken stream originating from the perfect Buddha, and who is knowledgeable and experienced in the bodhisattva vehicle's teachings and practices.**

**Once we have given rise to bodhicitta,  
even a small virtuous act, because it is  
saturated by bodhicitta intention,  
becomes sealed by this bodhicitta and  
expands to become a vast root of virtue.**

**At the time of death, carried onward by bodhicitta, we will continue to traverse to happier and happier states, our minds filled with joy.**

**In the best-case scenario we will become perfectly awakened buddhas.**

**In the middling scenario, we will become realized bodhisattvas on the bhumis and paths,**

**and in the worst-case scenario, we will be inseparable from the Three Jewels and reborn in an extraordinary realm.**

**Thus, no matter what, with bodhicitta we will become victorious.**

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# **The Main Practices**

**When we move into the primary stages of training on the Fivefold Path, we have:**

- 1. the practices of meditating on the Deity,**
- 2. Accomplishing the Lama-Guru Yoga,**
- 3. and Mahamudra meditation practice.**



# **1. Meditating on the Deity**

**As it is said,**

***If one's body, the King of Deities, is not  
stabilized on this unchanging ground,***

***The retinue of dakinis will not assemble.***

***Attend with diligence, to the body as the  
yidam,***

***and embody the aggregates and elements  
as the primordially established, victorious  
deity!***

**One's body – the aggregates, elements and sense sources have primordially been the deity “king of form.”**

**Intrinsically, one's five physical aggregates are the five Buddha Families;**

**and the body's five elements, are the five Female Consorts.**

**They have been thoroughly established in this way from the very beginning.**

**As this is the case, clearly visualizing and generating one's own form in the manner of its primordially existent and established nature - which is that of the deity - *awareness bodhicitta*, is the "king" of generations.**

**In order to purify the conceptions of fixating to the deity as ordinary, we meditate on the deity with clear, lucid and stable *deity-pride*. This is development stage meditation – the “king” of meditations.”**

**This meditation practice is that which establishes us as the embodiment of one who seizes the kingdom.**

**If, through remaining unshakable from the unwavering confidence of the ground awareness self- manifesting as the form of the deity,**



**one seizes the stronghold of the stable  
pride of the deity,**

**then the mother dakinis issue forth and  
assemble - and Samsara and Nirvana are  
brought under ones control.**

**Thus, one becomes the embodiment of  
the retinue of the Victorious ones!**

**Therefore, in our meditation we should  
clearly and vividly visualize our form as the  
enlightened form of the yidam deity;  
meditate in the samadhi of our  
Enlightened Nature of Mind;  
and issue forth with the Enlightened  
Speech of the deities' mantra.**

**It is this persistently devoted engagement in the practice of meditating on the form of the yidam deity that is the very essence of the Path to Liberation.**

***Whether in the context of the ground,  
path, or result, our basic nature, our true  
essence, is unchanging,  
beyond waxing or waning,  
beyond anything to be denied or anything  
to be asserted.***

**However, for the sentient beings who do not realize this, oneself and the deity appear to be separate entities.**

**When we are totally fettered, encased in the cocoon of karma and emotional poisons,  
the deity is the embodiment of wisdom – the wisdom of liberation.**

**Fully actualizing the true nature,  
Dharmata,  
self-benefit is brought to fulfillment.**



**For the benefit of others, through immeasurable wisdom, love and power, prayers of aspiration and great wisdom appear in the symbolic mudra of the yidam deity.**

**The deity development stage includes the visualization of the deity, recitation of the deity's mantra, puja and retreat accomplishment practices of the deity.**

**These are known as the way to accomplish the deity on the outer level.**

**When we give rise to the deity in deity development-stage practice,**

**we need to have three elements intact:**

- 1. clear and vivid visualization,**
- 2. stable deity-pride,**
- 3. and recollection of purity.**

**In all these cases, by relying on the practice of deity development, our grasping and fixation on mundane appearances and our mundane perceptions are purified.**

**This is the result of meditating on such a path as this.**

**Appearances here refer to the appearance of all objects of our five senses, such as form and the rest.**

**As a method of purifying them, we are taught in the first element of deity development on how to visualize with clarity and vividness.**

**Having a clear visualization means visualizing the universe as the immeasurable deity palace and all within the universe as the deities, recognizing all sounds as the nature of mantra, and not letting the mind proliferate after objects.**

**After practicing in this way for some time and becoming adept in it, the signs or measures of gaining clarity and stability in the visualization will be as follows:**

**Even after we have been resting our minds  
in this nature for a long time,  
we will not be disturbed even by the  
subtlest thought,  
for we will have actualized the  
visualization.**



**No matter what we are meditating on,  
whether it is the face, hands, or  
appearance of the deity,  
the deity's coming or residing,  
the emanating and re-absorption of light  
rays, and so forth,**

**we will be able to switch back and forth  
between these at will.**

**This is the ground of gaining stability in the  
deity practice.**

**The second of the three necessary elements for deity development is stable deity-pride.**

**Stable deity-pride is taught as an antidote to our ego-clinging and sense of self.**

**We have grasping at a self and grasping at the existence of an objective reality.**

**The first one, self-clinging, refers to this sense of “me” and “I” that we have had since time without beginning.**

**Between clear and vivid visualization and deity-pride, the latter is actually more important.**

**If we do not have full conviction that we are the deity, even if the visualization is clear and vivid, we will remain stuck in our mundane state of mind.**

**Having a clear visualization alone is thus pointless.**

**It also is important to not think of the deity we are meditating on as just a focal object in our minds.**

**We should have the sense of inseparability between the deity appearing and the one who is meditating on the deity.**



**In this way we are training ourselves to be inseparable with this sense of “I am the deity,”**

**and this deity-pride insulates us from any obstacles.**

**In addition, it has the benefit of destroying ordinary ego-clinging.**

**In fact, know that your own mind has always been the nature of the deity.**

**Your body is the mandala.**

**Your speech has always been the nature of mantra.**

**Everything has always been primordially the nature of the mandala of awakened ones.**

**It is only a matter of tapping into this innate truth and knowing it to be the case. That is what deity practice is about.**

**It is not about trying to force something or imagine something to be the case when in fact it is not.**

**The third element of deity  
development-stage practice is known as:  
“recalling the purity.”**

**This refers to training in the dynamic energy of the play of appearances and emptiness,  
recognizing that the deity appears in form body display,  
but has never deviated from the nature of Dharmakaya.**

**Clinging to the appearances of an external world and its contents as being real and inherently existing is what is known as clinging to the realness, or “self-nature,” of phenomena.**

**Recalling the purity is taught as an  
antidote to grasping at the self-nature of  
phenomena.**

**Recalling the purity is taught as an antidote to grasping at the self-nature of phenomena.**

**The self-appearing mandala of primordial knowing is beyond any conceptual limitation of face, hands, color, shape, and the rest.**



**However, the Buddha's awakened qualities, such as the thirty-seven attributes of enlightenment, and so forth,**

**arise to the perceptions of beings  
symbolically as the immeasurable deity  
palace and the deity with specific face,  
hands, and multiple different attributes.**

**These are all symbols pointing to the absolute nature.**

**Understand this—it does not mean you just indulge in your mundane concepts and poisons.**

**Next, there is the yoga of recitation, an aspect of enlightened speech.**

**When we recite mantras and prayers, we are purifying our grasping at ordinary mundane speech and all habitual imprints associated with this.**

**The mantra or recitation we are repeating again and again is the agent of purification.**

**By repeating the mantra, we are creating the interdependence to awaken to the result - enlightened speech.**

**Through enlightened speech activities we will be able to fulfill the purpose of sentient beings.**

**If we are lacking meditation on the yidam deity in our path of Dharma practice, although we may meditate on the skillful means and wisdom of emptiness and so forth,**

**as long as we are not free of conceptual grasping to the elements and aggregates, we will not awaken into Buddhahood.**



**When we adopt engaging in the yidam deity meditation that is part of Fivefold Path, we will see that,**

***As all appearances are mind,  
And are momentary self-manifestations  
of thought,***

***We turn away from clinging to sound  
and appearance as ordinary!***

**Moreover, when that which arises,  
arises as the play of the body, speech,  
mind and enlightened activity of the  
deity,  
the inner and outer obstacles will not  
come about.**

**And furthermore, through engaging in making offerings of the desirable sense objects, riches, and all enjoyments to the Buddhas,**

**one will quickly gather and perfect inestimable accumulations,**

**and go on to quickly gain all of the common and extraordinary siddhis.**

**Within this path of practice, even offerings of meat, and so forth, are stainless and free of any fault.**

**Offering meat, and making offerings of the sense objects, possessions and enjoyments, etc.,**

**becomes the cause of perfecting the accumulations.**

**Having brought the accumulations to  
perfection,  
a gathering of dakinis and their retinues  
will assemble and issue forth with signs.**

**An example of this, among the life stories, is the story of how the yogi Milarepa, through having gained complete mastery over his mind, was able to pacify a frightened deer of its great terror, and a fierce dog of its driving aggression.**

**You can find accounts and stories of other spiritual masters who have reached such high levels of mastery and states of mind, clearly detailed in the biographies and histories.**



## **2. Accomplishing the Lama (Guru Yoga)**

**As it is said,**

***If on the guru, snow mountain of the four  
kayas***

***The sun of devotion fails to shine,***

***The stream of blessings will not arise.***

***Attend, therefore to this mind of devotion,***

***And establish yourself as the snow***

***mountain Lama's very nature of the four***

***kayas!***

**Regarding the practice of Guru Yoga, it is said that when the brilliant, warm rays of the “sun of devotion” do not radiate out, the flow of the snow mountain stream blessings does not spring forth.**

**Therefore, one should become the embodiment of this sun of supplication and devotion!**

**A snow mountain river naturally flows forth invoked by the warm rays of the sun.**

**In the same way, through the disciples  
overwhelming and intense yearning,  
the blessings of the Lama are invoked,  
bringing forth a river-like stream of the  
four empowerments that cleanse away  
defilements...**

***and like the natural bubbling forth of a snow mountain river, one's own mind and lama's mind become inseparably one.***

**For the fortunate who wish to accomplish  
the state of completely perfected  
buddhahood,  
which is the source of all benefit and  
happiness,  
the need to rely on a sublime spiritual  
friend is an indispensable Dharma.**

**The Condensed Perfection of Wisdom  
Sutra (Prajnaparamita-sancayagatha) says:**

***Always rely on learned lamas.***

***If you wonder why:***

***all good qualities of learning arise from  
them.***

**And a tantra says:**

***Even if all good qualities are completely perfected, without a lama, there is no end to samsara:***

***without an oarsman the boat cannot reach the other shore.***



**Also, due to pure disciplined conduct,  
the lama possesses the moral training of  
not transgressing the prescribed limits of  
what to adopt and discard;**

**due to pure discriminating knowledge, he possesses expertise in Sutra and Tantra;  
and due to pure compassion, he is endowed with bearing the burden of only benefitting others.**

**And as it is endowed with the blessing of  
the lineage transmission,  
the lama's instruction is profound and  
amazing.**

**Furthermore, it is important that the stream of teachers and students be uninterrupted,  
the stream of empowerments not subside,**

**the blessings of faith not fade,  
and the essential points of the practice not  
be perverted.**

***Devotion alone is ascertained to be the  
method for giving rise to realization.***

**The principal method for giving rise to the realization of Mahamudra in one's mind stream is just devotion to the lama.**

**Moreover, it is important to have confident faith that one's root lama is actually the dharmakaya Buddha Vajradhara, and to understand the extraordinary way the Kagyu forefathers of the past relied on their lamas.**

**The Kalachakra says:**

***Even by offering to the Three Jewels and protecting the lives of ten million creatures in all the kalpas of the three times, buddhahood will not be attained in this life.***



***If one pleases the lama - who is an ocean of qualities - with a pure clear mind, the supreme and ordinary accomplishments are certain to be attained in this very life.***

**And Lord Maitreya says [in the Shalshin  
Ngontok section of the Uttaratanttra]:**

***The ultimate reality of all self-born is the  
object of realization of faith itself;***

***the shining sun disk is not seen by those  
without eyes.***

**So it is taught, in both sutras and tantras,  
that the best method for giving rise to the  
qualities of realization in the student's  
mind stream is mainly devotion.**

### **3. Mahamudra Meditation**

**Now we come to the third of the main practices of The Fivefold Path - Mahamudra Meditation,**

**which is very essence of the completion stage practice. Thus it is said...**

***If from the sky-like expanse of Mind-as-Such, the clouds of preconceptions are not blown away.***

***The planets and stars of the two wisdoms will not shine.***

***Attend, therefore, to this mind without preconception,***

***And embody this form of sky-like Dharmakaya expanse of mind itself!***

**The Sugatagharba - our Buddha Nature is the unconditioned nature of the ultimate reality.**

**It is primordial, clear-light dharmata, empty of any existence whatsoever, and as such, it is free of any limits – just like the sky.**

**This nature is the unification of cognizance  
and emptiness,  
and the fleeting, co-emergent stains of  
conceptual thoughts,  
take form like clouds gathering in the sky.**

**In the non-conceptual practice of  
Mahamudra meditation,  
one sustains a non-distracted, attentive  
awareness that recognizes, but does not  
grasp at,  
the arising of thoughts in the mind.**



**Through this recognition, both the afflictive and the cognitive obscurations are naturally purified into themselves, and the intrinsic qualities and attributes of the two omnisciences, which have been inherently present from the very start, become manifestly evident.**

**Just as...when the gathered cloud-cover  
clears from the sky,  
the stars and planets naturally shine forth!**

**As expressed above, the primordial nature of mind is empty, essence of clear light.  
Mind's innate nature itself is Dharmakaya,**

**and the meaning of Dharmakaya is  
that primordial knowing,  
the union of luminosity and emptiness,  
that primordial knowing,  
the luminosity-emptiness,  
that is none other than this momentary  
thought.**

**There is no such primordial knowing,  
no luminosity-emptiness,  
to be found anywhere outside of or other  
than this momentary thought itself.**

**Wisdom, or rather Dharmakaya, is not apart from this.**

**From the vantage point of mind's nature, we are buddhas not sentient beings.**

**However, not recognizing that we have  
always been buddha,  
we sentient beings meaninglessly  
experience the suffering of samsara.**

**For example, water can freeze and take all sorts of shapes and forms, but in essence there is nothing in any of those ice sculptures apart from water.**

**In the same way, no matter how many different appearances arise in the outer world, in essence they are nothing other than the nature of mind.**



**However, referring again to the ice example,**

**due to temporary conditions of temperature, water and ice appear to be totally separate entities.**

**In the same way, due to karma and negative emotions –  
that is, because of self-grasping –  
the confused perception of dualistic appearance of samsara came to be.**

**Although there are all kinds of conditions that lead to water freezing, ice has never been devoid of the nature of water.**

**Similarly, no matter how many different kinds of sufferings we experience in the world of samsara,  
the nature of our minds has never changed,  
has never been anything other than the essence of primordial awareness –  
the Dharmakaya.**

**Thus, sentient beings are pervaded by emptiness - the Dharmakaya.**

**The suchness nature of Buddha is no better, no different, than the suchness nature of sentient beings,  
for the suchness nature is inseparable.**

**Beings who are bound in samsara are still in the family of Buddha, still have buddha nature.**

**The Dharmakaya is there as the ground, path, and fruit present in everyone.**

**What the above line illustrates is that in the basic ground the innately pure buddha nature is always present in sentient beings,**

**and like the sun and its rays it is already imbued with all the innate qualities of purity and fruition.**

**This already perfect state has always been innately present in all beings, spontaneously.**



**Even though temporary,  
adventitious (unintended) obscurations can  
never defile or injure the innate nature of  
mind,  
which is the very essence of buddhahood,**

**just as clouds can veil the direct view of  
the sun's rays,**

**adventitious (unintended) obscurations veil  
the direct view of the Dharmakaya,**

**of its innately perfect qualities of purity  
and fruition.**

**On the path,  
through the two accumulations,  
we can clear away the obscurations  
and directly actualize the state of  
buddhahood imbued with the two purities  
- innate and realized.**

**When mind is let go, relaxing in its natural state,  
look directly into the essence of mind itself,  
this open, vivid, present awareness, clear and without thoughts.**

**As you are resting in this nature, whatever thoughts surface, look directly into the essence of the thoughts.**

**Meditate as before and gain conviction.**

**These very thoughts that are unceasing are nakedly present, clarity-emptiness.**

**Consider, for example, the waves that rise and fall on the surface of the ocean - they are the ocean.**

**There are no ocean waves apart from the ocean.**

**There is no ocean outside of or apart from the waves. It is just like that.**

**A negative thought does not need to be rejected or rid from your mind.**

**You need not try to find some wisdom to counteract the negative thought.**

**Whatever is holding you down,  
if you realize this extraordinary path,  
in which simply recognizing whatever  
arises enables it to naturally release on its  
own,  
then you will become a buddha in one  
lifetime.**



**If strong desire emotion arises, do not follow after it or get lost in it.**

**Instead, look directly into the essence of that desire and rest your mind there without wavering.**

**When desire arises it is rootless and groundless.**

**This is known as not rejecting desire, but rather as desire purified into its own nature, desire liberated in its own ground.**

**That itself is discriminating wisdom.**

**That itself is Buddha Amitabha.**

**In the same way, at the arising of the five emotional poisons, do not follow after or indulge in them,  
but look into their essence and rest there.**

**By doing so, the emotions and thoughts are pure in their own ground, are naturally free in their own nature.**

**They arise, but they are rootless.**

**These are the five wisdoms. These are the five buddhas.**

**Whatever thoughts or emotions arise, look directly into their essence and rest there.**

**When you do this, the thoughts or emotions naturally self-release for they have no intrinsic realness.**

**This practice is from the oral instructions for taking the five poisons onto the path.**

**This practice should be understood and sustained.**

## **The Conclusion- The Dedication**

**Finally, we come to the conclusion of the  
Fivefold Path,**

**which consists of sealing through a  
dedication**

**made with the three spheres in their  
complete purity.**

**As it is said,**

***If the wish fulfilling gem of the two accumulations is not polished by aspiration,***

***the results we've hoped for will not arise.***



***Attend ardently, therefore, to this final dedication,  
and offer out these roots of virtue –  
embody the wish fulfilling jewel –  
the cause of the accumulations of merit  
and wisdom!***

**When we engage in the dedication stage, we do this from within a state that is devoid of conceiving of the three spheres, and we think,**

**“So that every sentient being, unceasing and limitless in number, may reach the state of Enlightenment, I make this dedication...”**

**In this way, we should establish our  
practice of dedication,  
and take on the embodiment of the  
wish-fulfilling jewel,  
that through aspiration, rubs to a shining  
polish!**

**It is through sealing with a dedication in this way,  
that we bring about the fruition of accomplishing both the temporary and ultimate purposes of others and ourselves.**

**This pure dedication at the end is the wish-fulfilling gem through which all needs and desires are accomplished!**

***All the virtues possessed and accumulated  
in samsara and nirvana are dedicated.***

**This being so,  
here the intent is that all virtues –  
all that are contaminated and all that are  
unstained –  
of all the buddhas of the three times,**

**all bodhisattvas, shravaka noble ones,  
pratyekabuddhas,  
and the entire measure of all virtues of all  
ordinary beings,  
are all to be gathered together into the  
mandala of one's mind.**



**And taking all of those virtues in one's  
own mind stream  
and those of all others without exception,  
dedicate them for the attainment of  
precious unsurpassable enlightenment,**

**so that all collections of errors and faults  
are completely purified  
and the treasure trove of all happiness and  
good qualities becomes manifest:  
as it is taught, this Dharma is extremely  
important.**

**And by this virtue,  
which is as white as the completely pure  
snow mountains,**

**and which comes from having written  
down the words of the extraordinary  
special Dharma**

**arisen from the enlightened mind stream  
of the Dharma lama who is a father,  
may the teachings of Rinchen Pal Jigten  
Sumgön spread in the ten directions.**

**And by this power,  
may the mind streams of the sentient  
beings of the world  
become completely free from all of the  
accumulated ignorance and delusion  
abiding in their mind streams from  
beginningless time,**

**and may all the paths and bhumis be  
perfected,**

**and the omniscient buddha bodies and all  
wisdoms without exception be attained.**

**This is the aspiration.**

## **Commentator's Dedication**

**By the cause of whatever little virtue I  
have previously accumulated, and by the  
empowering condition of the humble  
merit arisen from these efforts,**

**I pray that this commentary on The  
Fivefold Path Mahamudra of Jigten  
Sumgon, who is the crown ornament of  
the Kagyu Practice Lineage,  
becomes the unceasing cause for limitless  
wayfarers to enter into the sphere of  
complete enlightenment.**



**Excerpting passages from within some of my previously written commentaries such as *Stages of Meditation Awakening the Mind*, and others, I have extracted out the substantive material that completely contains the meaning of the Fivefold Path of Mahamudra,**

**and have composed and printed this commentary with the intent to benefit those with a sincere desire to strive in the practice of the Dharma.**

**Khenpo Samdup,  
January 15, 2016.**

**This was written in Garchen Buddhist  
Center, Ohio, United States,  
by Khenpo Samdup**