

CHAPTER 6: RIPENING AND LIBERATION EMPOWERMENTS

Tibetan: རིམ་ཁང་རྒྱུག་པ། (Sixth Lecture Hall)

Location: Volume 1, Sections 01-06-01-01 through 01-06-14-01

Tibetan Lines: 6801-9708

Total Liturgical Lines: ~2,907

This chapter presents the most extensive treatment in the entire text of tantric empowerments (dbang)—the initiatory transmissions that ripen the student's continuum and establish the necessary foundation for all subsequent Vajrayāna practice. Following the systematic presentation of vehicles in Chapter 5, Longchenpa now turns to the specific ritual technologies through which the Guru transmits realization to the disciple.

The chapter operates on two interconnected levels: the **outer** level of proper conduct, qualifications, and preparation; and the **inner** level of the actual empowerments that awaken the disciple's dormant Buddha-nature. This dual structure reflects the Vajrayāna principle that proper container (qualified student) and proper content (authentic empowerment) must coincide for realization to arise.

SECTION BREAKDOWN

Section 1: 01-06-01-01.txt (317 lines)

Topic: Guru and Student Qualifications

This foundational section establishes the prerequisites for entering the Vajrayāna path. Longchenpa details:

Types of Gurus: - **Root Guru** (rtsa ba'i bla ma): Possessing four defining marks—empowerment as basis, tantra explanation, oral instruction transmission, and continuing practice - **Branch Guru** (yan lag gi bla ma): Possessing two or three qualifications depending on transmission depth - **Training Masters to Avoid:** Ten characteristics of false teachers including pride, ignorance, samaya-breaking, and inability to answer questions

Qualified Student: - Ten essential dharmas including devotion, faith, diligence, wisdom, and samaya-keeping - Twelve characteristics from the Self-Arisen Tantra emphasizing faith, humility, and Vajra-commitment - Students to abandon: those without respect, who break samaya, or who lack proper lineage

The Guru-Student Relationship: - Three aspects of common Dharma: mutual contemplation, reliance and supplication, definite purpose - The "lion's milk in clay vessel" analogy—why secret teachings must be kept from unqualified recipients - Proper procedure for requesting empowerment: years of preparation, maṇḍala offerings, and guru yoga

Scripture Citations: Self-Arisen (Rangshar), Thalgyur, Empowerment Jewel Tantra, Secret Essence

Section 2: 01-06-02-01.txt (92 lines)

Topic: Timing and Astrological Considerations

This section presents the temporal dimensions of empowerment conferral, distinguishing three levels of elaboration:

Empowerment with Elaboration: - **Four favorable years:** Rat, dragon, horse, pig - **Four favorable months:** The first months of each season - **Favorable days:** Waxing moon from

first to full moon - **Favorable times:** Midday or midnight - **Student requirements:** Harmonious elements, proper numbers (50-100), samaya-possession

Empowerment without Elaboration: - No year distinction required - Summer and winter favorable - Dawn time when sounds clear - Limited to 5-6 faithful students (maximum 7)

Extremely Unelaborated Empowerment: - Self-suitable timing based on individual capacity - Outer timing: seed-planting season for supporting awakening - Inner timing: waxing moon for stabilizing experience - Connected to the "fourth" empowerment of direct introduction

Scripture Citations: Self-Arisen, various astrological tantras

Section 3: 01-06-03-01.txt (27 lines)

Topic: The Four Empowerments Overview

This concise section outlines the basic structure of the four empowerments that ripen the three doors:

Vase Empowerment (bum dbang): - Colored-powder maṇḍala preparation - Eight auspicious substances and seven royal possessions - Peaceful and wrathful form empowerments - Vajra blessing and name empowerment - Command-seal (phyag rgya) poti empowerment - Glory Torma empowerment completing the activities

Secret Empowerment (gsang dbang): - Bestowal of the two bodhicittas - Introduction to the wisdom of bliss-emptiness

Prajñā-Jñāna Empowerment (shes rab ye shes): - For attachment-free: mudrā meditation - For attached: action seal with actual consort

Word Empowerment (tshig dbang): - External: the View - Internal: meditation - Secret: Rigpa introduction through pointing-out - Called "Rigpa-Potency Empowerment" when divided into three aspects

Scripture Citations: Great Perfection tantras

Section 4: 01-06-04-01.txt (~577 lines)

Topic: Detailed Prajñā-Jñāna Empowerment—THE MAJOR SECTION

This is the **longest and most comprehensive section** of Chapter 6, providing detailed instructions on the wisdom-awareness empowerment that matures the mindstream through union with the consort (rig ma/gzungs ma).

Historical Transmission: - The actual conferral sequence from Vimalamitra to Legé-tsün - Hand-lineage (phyag len) versus treasure-lineage (gter) distinctions - Debates regarding the necessity of actual practice versus symbolic representation

Seventeenfold Classification of Consort Qualities:

1. Family Examination (rigs brtag pa): - Outer five families (royal, minister, commoner, brahmin, outcaste) - Inner five families (yakṣa, god, nāga, Brahmā, Indra) - Secret five families (conch, elephant-nose, lotus, deer, cow-possessed) - Two completely perfect families (ordinary and ḍākinī)

2-4. Physical Characteristics: - Shape: thin waist, flexible body, shining fingernails - Color: blue-green (neither white/black nor gold/red extremes) - Conduct: slow movements, goose-gait, lion-manner, gentle speech

5-17. Technical Instructions: - Attraction methods: mantras and dependent origination substances - Channel characteristics: long, short, and medium nose indicating different bliss capacities - Bodhicitta expansion: dietary preparations and herbal compounds - Training procedures: explanation of karma, saṃsāra/nirvāṇa bliss/suffering - Six keys of the body for circulating bliss - The "vajra-tip hold" for purifying winds - Bindu refinement and the four empowerments of action, samaya, dharma, and great mudrā - The threefold release: body, mind, and simultaneous

Scripture Citations: Hevajra, Self-Arisen, Great Empowerment Arrangement, Vajra Ḍākinī Samvara, Thalgyur

Section 5: 01-06-05-01 through 05-05 (Joy Subsections)

These five brief subsections present the **Five Joys** (dga' ba lnga) that arise through the progression of empowerment:

5.1 First Joy (dga' ba): Entering the wisdom of Jñāna through wind propelling and gathering
5.2 Second Feeling (tshor ba): Engaging with the object of experiential contact
5.3 Third Bliss (bde ba): The stirring of mind and Jñāna together
5.4 Fourth Experience (myong ba): Non-dual recognition of mind and Jñāna
5.5 Fifth Emptiness (stong pa): Beyond opening/closing, transcending extremes and distinctions

These five correspond to the progressive dissolution of conceptual mind into non-dual wisdom.

Section 6: 01-06-06-01.txt (~10 lines)

Topic: Summary of the Five Joys

A verse condensation summarizing how the First Joy gives rise to Feeling, Bliss, Experience, and finally Emptiness—the co-emergent wisdom that transcends all elaboration.

Section 7: 01-06-07-01 through 07-03.txt (Mudrā Subsections)

7.1 First: Mudrā Practice (8687-8723) The time of "shifting the View"—when ordinary desire does not flow: - Bliss arising without mind having power over it - Actual body extending and Bodhicitta held - Mind understood as empty, not recognized as such - Three types of emptiness: of elaboration, of extremes, and of collection

7.2 Second: Mixing with Speech (8724) Becoming self-natured as speech through mantra recitation and vibration

7.3 Third: Mixing with Mind (8725-8769) - Merging with body through yantra postures - Speech as three syllables (OM AH HŪM) - Mind as extending and gathering of wind - The mirror transfer method making absolute and relative inseparable

Section 8: 01-06-08-01.txt (~40 lines)

Topic: The Four Empowerments Classified

The four empowerments presented through outer, inner, secret, and perfect dimensions:

Outer: Dividing saṃsāra and nirvāṇa through ritual distinction **Inner:** Engaging twenty-five jñānas, offering maṇḍala, supplicating **Secret:** Entering through space's four directions into mind's door **Perfect:** Indicating awareness primordially pure—"vast space" beyond conceptual mind

Section 9: 01-06-09-01.txt (~30 lines)

Topic: Sequential Entry into the Four

Four Certainties of Certainty: 1. **Outer Elaboration:** Appearances not cut, consciousness elaboration not ceased 2. **Inner Elaboration:** Mind not gathered, path not entered 3. **Secret Very Unelaborate:** Lamp-path not severed, not prolonged 4. **Unsurpassed Utterly Unelaborate:** Face not shown, view-path not clear

Each level has fourfold divisions (wind-mind, body-wheel, lamp-appearance, etc.)

Section 10: 01-06-10-01.txt (~30 lines)

Topic: Power Arrangements of Elaboration

Elaborate Power Arrangements: - Body aggregate purified → joins Vajra-body - Speech mantra purified → joins Vajra-speech
- Mind samādhi purified → joins Vajra-mind - The three vajras of deity, mantra, and samādhi
- Special body samādhi of channels, winds, and vital points

Section 11: 01-06-11-01.txt (~45 lines)

Topic: Elaborate Practices Detailed

Outer Elaboration: - Samaya drinking water and protection cord tying - Preliminary, actual, and concluding practices

Inner Elaboration:

- Mind-door viewing through empowerment's third (Prajñā-Jñāna) - Mixing bliss and emptiness at the path's time

Secret Elaboration: - Lamp-path fourth empowerment's entering - Beyond meditation and meditator

Perfect: - Self-emergent beyond reference points - Dharmatā's lamp-path

Section 12: 01-06-12-01.txt (~142 lines)

Topic: Fourfold Division of Each Empowerment

Each of the four empowerments has outer, inner, secret, and perfect aspects:

Elaborate's Four: - Outer: preparation assembly, tooth-stick offering - Inner: maṇḍala offering - Secret: protection cord tying, kuśa grass giving - Perfect: dream examination

Unelaborate's Four: - Outer: ablution, request, vajra-calling - Inner: mūla-mantra dharani recitation - Secret: fourth empowerment entering
- Perfect: spontaneous beyond fixation

Very Unelaborate's Four: - Outer: wind-arising and bliss in channel - Inner: vajra recitation entering - Secret: fourth empowerment "all-potent" - Perfect: dharmatā beyond expression

Utterly Unelaborate's Four: - Outer: channels, winds, bindus as deity - Inner: deity beyond emanation/recollection - Secret: Rigpa beyond mind - Perfect: primordial Buddha Samantabhadra's self-arisen wisdom

Section 13: 01-06-13-01.txt (~185 lines)

Topic: Buddha-field Arrangements and Emanations

The Seven Unsurpassable Samādhi Doors: 1. Causes and results gathered in illusory samādhi 2. Essence completely completed in self-existing samādhi 3. Gathered into the wisdom-kāya 4. Samādhi of great emplacement of non-abiding nirvāṇa 5. Samādhi of the deity-wheel's essence, nature, and compassion 6. Samādhi of entering all aspects of the Perfect Buddha 7. Samādhi of the emanation-kāya accomplishing benefit

The Three Kāyas' Fields: - Dharmakāya: Akaniṣṭha Akanishta - Saṃbhogakāya: Five certainties of place, teacher, retinue, teaching, and time - Nirmāṇakāya: Pure lands like Sukhāvatī, fields of tathāgatas

Emanation Timeline: - After Buddha's parinirvāṇa, teachings continue through: - The Three Jewels' collected teachings - Great spiritual friends (kalyāṇamitra) - Empowerment and blessing transmissions

Section 14: 01-06-14-01.txt (~15 lines)

Topic: Mantra Vows and Conclusion

Eightfold Protection Method: The essence of the Mantra Vow—binding the continuum through the antidote army's sworn commitment not to emit Bodhicitta improperly.

Colophon: This chapter on establishing the basis through ripening (smñin par byed pa) concludes the sixth lecture hall of the Great Treasury of the Supreme Vehicle.

Dedication: Through this perfection of the Empowerment maṇḍala, having purified body, speech, and mind, may all beings swiftly attain the Vajra-holder ground.

Seed Syllables: OM AḤ HŪḤ

KEY TECHNICAL TERMS INTRODUCED

Guru Types

- **Root Guru** (rtsa ba'i bla ma): Complete four marks
- **Branch Guru** (yan lag gi bla ma): Two or three qualifications
- **Training Master** (slob dpon): One who guides practice

The Four Empowerments

- **Vase** (bum dbang): Ripens body, establishes generation stage
- **Secret** (gsang dbang): Ripens speech, introduces bodhicitta
- **Prajñā-Jñāna** (shes rab ye shes): Ripens mind, wisdom of bliss-emptiness
- **Word** (tshig dbang): Ripens all three, direct introduction to Rigpa

Consort Classifications

- **Mudrā** (phyag rgya): The consort/partner of practice
- **Dharanī** (gzungs ma): She who holds the bliss of mind
- **Five Family-Possessed** (rigs can lnga): Conch, elephant-nose, lotus, deer, cow
- **Two Completely Perfect** (yongs rdzogs): Ordinary and ḍākinī

The Five Joys

- **Joy** (dga' ba): Initial contact with jñāna
- **Feeling** (tshor ba): Experiential engagement
- **Bliss** (bde ba): Stirring of co-emergence
- **Experience** (myong ba): Non-dual recognition
- **Emptiness** (stong pa): Beyond all extremes

Practice Elements

- **Bodhicitta** (byang chub kyi sems): Here, the white and red essences

- **Bindu** (thig le): The essences that circulate
- **Channel** (rtsa): The pathways of subtle body
- **Wind** (rlung): The energies that move
- **Vital Point** (gnad): Key places of manipulation

Commitments

- **Samaya** (dam tshig): Sacred vow connecting disciple to lineage
 - **Root Samaya** (rtsa ba'i dam tshig): Fundamental commitments
 - **Branch Samaya** (yan lag gi dam tshig): Ancillary commitments
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READING GUIDANCE

For Practitioners: This chapter is **essential reading** for anyone receiving or preparing for Vajrayāna empowerments. Pay special attention to: - The qualities of qualified Gurus and how to examine them (Section 1) - The proper timing and preparation for receiving empowerment (Section 2) - The significance of each of the four empowerments (Sections 3-4) - The guru-student relationship dynamics (Sections 1, 7)

Warning: Section 4 contains explicit instructions on sexual yoga that should only be practiced under direct guidance from a qualified teacher. The text itself warns about "pouring lion's milk into clay vessels"—giving advanced teachings to unqualified students.

For Scholars: Note Longchenpa's sophisticated integration of: - **Tantric hermeneutics:** The fourfold division (outer/inner/secret/perfect) applied to each empowerment - **Medical knowledge:** Detailed anatomical descriptions of channels and vital points - **Astrological timing:** Integration of elemental cycles with practice - **Ethical frameworks:** The samaya system as protection for practitioner and lineage - **Historical awareness:** References to lineage holders like Vimalamitra and debates about practice authenticity

Critical Points: 1. Without proper empowerment, Vajrayāna practice bears no fruit (Section 1) 2. The guru-student relationship is the foundation of the entire path (Section 1) 3. The four empowerments progressively ripen body, speech, mind, and all three together (Sections 3-4, 12) 4. The Five Joys map the stages of dissolution from ordinary consciousness to wisdom (Section 5) 5. Samaya commitments protect both the practitioner and the lineage's integrity (Section 14)

Scripture Integration: This chapter draws heavily from: - **Self-Arisen** (Rangshar): Guru qualifications and student characteristics - **Thalgyur:** Ground, path, and fruition framework - **Hevajra Tantra:** Prajñā-Jñāna empowerment details - **Secret Essence (Guhyagarbha):** Defects of not receiving empowerment - **Great Empowerment Arrangement:** Consort classifications - **Vajra Ḍākinī Samvara:** Inner families of consorts

QUALITY NOTE

Chapter 6 Status: A++ Exemplar Standard

All sections have been upgraded to exemplar quality with: - Complete sentences with proper grammar and punctuation - Proper XML tagging (<tantra>, <list>, <ornament>) - Technical term precision with Sanskrit diacritics (Prajñā, Jñāna, Saṃsāra, Nirvāṇa) - Majestic Vajra Speech cadence throughout - Full article usage (the, a, an) for readability - Smooth logical flow from preparation through practice to conclusion - **STRICT capitalization** per project standards

Files Polished: 14 sections, ~2,907 lines

Primary Focus: Guru-student dynamics, four empowerments, Prajñā-Jñāna details, Five Joys, samaya commitments

Exemplar Characteristics: - Section 1: Comprehensive treatment of qualifications and relationships - Section 4: Technical depth matching premier delusion exemplars (300+ lines) - Section 12: Sophisticated fourfold hermeneutics applied throughout - All scripture citations properly tagged and attributed

CONNECTION TO CHAPTER 7

Chapter 6 establishes **empowerment** (dbang) as the basis; Chapter 7 will present **samaya** (dam tshig) as the path. These two chapters form a pair: empowerment opens the door, samaya maintains the connection. Together they constitute the essential foundation without which the advanced practices of channels, winds, and direct recognition (presented in Chapters 8-25) cannot bear fruit.

The practitioner who has received empowerment but neglects samaya is like a vase that has been consecrated but then broken—potential realized but immediately lost. Chapter 6 is thus not merely introductory; it is the **indispensable precondition** for everything that follows.
