

The Three Essential Points

Mitra Joki - an Indian Seer

Practise consistently the deity meditation in the [wake of] life.
Practise the instruction of transference of mind when one is close to death.
Practise the mixing during the intermediate state.
Above all others is the consistency in the practise.

1. Practise consistently the deity meditation in the [wake of] life.

By being mindful of impermanence and suffering,
Forcefully generate Great Compassion.
[Visualise] guru on your crown and deity at your heart.
Meditate upon your mind as unborn.

2. Transference [of mind] – the heart practice at the time when one is close to death

By giving away your body,
Abandon all [thoughts] on the dependents.
By the practice of light-ray cylindrical pipe,
Eject your mind to the realm of Tushita

3. The mixing – the heart practice at the intermediate state.

By knowing this as the intermediate state,
Transform the external, internal and secret.
By the essential yoga of emptiness-compassion,
The wise-learned ones connect [themselves] to the next lives.

As a side remark is the quintessential of view, meditation and conduct.

Identifying all that appear is the quintessential of view.
Not wavering is the quintessential of meditation.
Acting mindfully in the same taste is the quintessential of conduct.
This is the instruction of a greatly realised yogi.

The instruction on the Three Essential Points is presented as a spiritual gift by the great seer Mitra Joki to the translator Jampa Pel.

The English translation is rendered by Geshe Dorji Damdul for the Monlam teachings of H.H. the Dalai Lama (March 3-14, 2007) given at Theckchen Choeling, Mcleod Ganj, Dharamsala.

The Stages of Visualisation of the Three Essential Meanings entitled “The Staircase to Climb to the Joyous Land”

I pay homage to Arya Avalokiteshvara.

*The expression of knowledge and compassion of the countless conquerors
In various forms and means to discipline anyone
Is known as Avalokiteshvara, whose banner of fame is widely spread.
I pay homage to you the only kin of the beings of the three existences.*

*I present this garland of easy to understand words,
The supreme instruction that reveals **in nutshell**
The meaning of sutric and tantric scriptures
As practices of the present, the near death and the intermediary states.*

This instruction of Arya Avalokiteshvara, known as “The Three Essential Meanings” was given to the translator Throphu Lotsawa Jhampa Pal by Maitre Zoke, the Lord of Attainments, as a dharma gift. The biography of Jetsun Maitre, the greatness of the instruction and preliminary practices are explained in detail in the commentaries by previous lamas and, therefore, should be learned from them. Here the actual stages of the visualisations will be explained in a way that is very easy to understand. The instruction has two parts:

- 1) citing the sources of the root words, and
- 2) the process of implementing their meaning.

1. Citing the sources of the root words

The root words read:

In this life, meditate on the regular personal deity.

When near death, meditate on the instruction of transference.

In the intermediate state, meditate on mixing.

Regular meditation is the key for all.

The first line reveals the practice for this life, the second for when near death and the third the practices of the intermediary state. The fourth line should be related to all states. Although transference and mixing are the practices required in the near death and intermediate stages, in order to benefit at those times it is also necessary that one should practice **right** from the present time. As for the method of practice, it should be continuous like the flow of a river, without being too intense on one day and too weak on another.

2. The process of implementing the meaning of the words.

This has four parts:

- a) The process of daily commitment as a practice of this life;
- b) Explaining transference, the practice near death;
- c) Explaining mixing, the practice of the intermediate state, and
- d) Alongside this, revealing the essential aspects of view, meditation and conduct.

a) In the first part, the process of daily commitment as a practice of this life, the root words read:

*By remembering impermanence and suffering
And by thoroughly developing great compassion,
One should visualise the lama at the crown,
The deity at the heart and one's mind as unproduced.*

In order to practice the meaning of this there are four points.

- 1) The instruction of **encouraging factors**;

- 2) The instruction of meditation on Bodhicitta as the actual practice;
- 3) The instruction **of requesting** personal deities and lamas as the means, and
- 4) The instruction of meditation on the non-production of one's mind as the entity.

The first point (The instruction of **encouraging factors**) is explained in the first line when it is said, "*By remembering impermanence and suffering*". The first part refers to meditation on death and impermanence, the **indefiniteness property** of death as a means of reversing the clinging to this life. The latter part illustrates the means to develop a genuine wish to be free from the cycle of existence by understanding that the whole cycle of existence or samsara is the very nature of suffering. This brings one to have a feeling of disgust towards all the glamour of samsara. Taking the example of this line, one should practice the complete process of cycles of visualisation of the ways of training the mind on the stages of the path common to the small individual and the ways of training the mind on the stages of the path common to individuals with a middle mental scope. I fear that it will be too detailed if I explain them here, so these practices should be learnt from the glorious conqueror Losang Dakpa's teachings on the stages of the path to enlightenment itself.

The second point, (The instruction of meditation on Bodhicitta as the actual practice) is shown by the second line: "*By thoroughly developing Great Compassion*". Here it is shown that instead of pursuing mere personal liberation from cyclic existence, one wholeheartedly takes upon oneself alone the task of achieving benefit and happiness for all sentient beings by developing the mind to a state of supreme enlightenment and then intensively training the mind to desire to practice the way of life of the bodhisattavas. There are two ways of training the mind of enlightenment (Bodhicitta), one through the instruction on the **seven causes and effects**, and the second through the exchange of oneself for others. These practices should be learned from the texts on the stages of the path to enlightenment and the instructions on training the mind of the Mahayana tradition.


The third point (The instruction **of requesting** personal deities and lamas as the means).

When one has generated the mind of supreme enlightenment and become perfect in the two collections and achieves enlightenment, **nothing is meaningful other than liberating all sentient beings.** However, at present **I** do not have such potential. Therefore it is necessary to have a refuge that can save sentient beings right now from this intolerable suffering of the negative state of existence and the cycle of existence or samsara. So, you should think, 'I will beseech and request help from Arya Avalokiteshvara and the One Thousand Buddhas of the fortunate aeons.' Then visualise on your crown a stainless white crystal stupa with one thousand doors, transparent, so you are able to see from inside to outside and from outside to inside, and which has the quality of light. In the vase (part of the stupa) on the disc of the lotus and the moon is your kind root lama in the aspect of the venerable Arya Avalokiteshvara, his features being white in colour like a snow mountain, with one face and four arms, the first two hands folded at the heart, and the right lower arm holding a moon crystal rosary, with the left lower arm holding a white lotus flower, seated with his legs in the vajra cross form, wearing robes with precious ornaments and various silks, a divine form adorned with major and minor signs appearing, but devoid of inherent existence, like a rainbow in the sky, sitting in the centre of rays of light. At the one thousand doors are one thousand Awakened and Developed Ones or Buddhas of the fortunate aeon. Visualise that all those on the eastern side are in the aspect of Vairochana, in white coloured form; all those on the southern side are in the aspect of Ratnasambhava, in yellow coloured form; all those in the western side are in the aspect of **Nangwa Thaye**, in red coloured form and all those in the northern side are in the aspect of Amoghasiddhi, in green coloured form.

This is the process used to visualise the lama on the crown. In some commentaries, Avalokiteshvara Kharsapani is visualised but there is no difference in meaning. At present there are more practitioners who are reciting the six syllable mantras and practising meditation and recitation of the Four Armed Avalokiteshvara, so I have explained it in this way.

The process of visualising the deity at the heart.

Imagine one's heart as a one thousand-petalled red lotus clearly opened upwards. At its hub on the moon mandala, the very personal deity Avalokiteshvara, who is



indivisible from one's mind and who is visualised on one's crown, should be seen as it were in the form of one thousand stainless, white 'A's, with the property of a whitish light, radiating out on the one thousand petals. Around the white *Hrih* on the seat of moon, at the heart of Avalokiteshvara, visualise the garland of the six syllable mantra like a thread of pearls. Then with intense faith concentrate on Lama Avalokiteshvara with one thousand Buddhas of the fortunate aeon, so that tears well up in the eyes, the hairs of the body move, with single pointed longing, beg, 'Compassionate lama and personal deity, I beg you that my parent sentient beings of six types who are sunk in the great ocean of suffering of the cycle of **existence who are without protection, without refuge and who are deprived and suffering be liberated right now, liberated quickly and liberated at this very place from this ocean of suffering.**'

Having made this supplication through such an intense, forceful lamentation, rays of light radiate from the body of Avalokiteshvara on the crown and strike at the Avalokiteshvara at the heart; rays of light radiate from the bodies of the one thousand Buddhas of the fortunate aeons and strike at the one thousand 'A's at the heart, and from the Avalokiteshvara at the heart with one thousand 'A's gush forth immeasurable streams in the appearance of white nectar, that is the entity of their indivisible wisdom. The whole of the inside of one's body is filled to the brim and the negative deeds and obscurations with their imprints of the three doors are expelled forcefully from all the pathways of the sense organs and the pores of the bodily hairs in the form of soot, charcoal-like liquids and scorpions. Your body transforms into the body of Avalokiteshvara, like a crystal ball, with complete and clear major and minor signs. The very stream of nectar comes out from the pathways of the senses and bodily pores.

It first goes to the hell realm and it completely fills all the places of hell purifying and cleansing from their roots all the sufferings of cold and heat and all their causes, actions and afflictive emotions. **Their world/habitat comprising** the burning iron ground, the inflaming iron house, the unpleasant dark dungeon of ice etc. instantaneously disappears and transforms into an appearance like that of a pure realm of bliss in the nature of a precious jewel: open, expansive, soft to touch and blissful. All sentient beings should also be visualised in the form of the deity Arya Avalokiteshvara like a rainbow colour in the sky, appearing but without inherent existence. Similarly visualise this stream of nectar gradually spreading to hungry

ghosts, animals, demi-gods, human beings, gods of desire, form and formless gods so that the sufferings of hunger and thirst of the hungry ghosts, the sufferings of devouring each other and the sufferings of **silliness** and dumbness etc. of the animals, the sufferings of fighting and arguing of the demi-gods, the sufferings of birth, aging, sickness and death of human beings, the sufferings of death and transference and falling down of the gods of the desire, the pervasive conditioned suffering of the form and the formless and all their causes, actions and afflictive emotions are purified and cleansed and their worlds once again become similar to the Blissful pure realm of *sukhavati*, and all the sentient beings become the form of the deity Arya Avalokiteshvara.

Then, if you wish to recite the six syllable mantra, visualise the resounding of the Mani mantra from your mouth, which is imagined as Arya, and also imagine the recitation of the Mani mantra from the mouth of all the sentient beings who have become transformed into Avalokiteshvara, the sound of which seems to move the whole cosmology. Recite the Mantra as many times as possible.

In the end when you stop the session, rays of light emanate from the syllable *Hri* at the heart of the personal deity at your heart and strike on the whole environmental world that has been visualised as *sukhavati*, the Blissful Land. They also melt into light and dissolve into the sentient beings that have all been visualised as Avalokiteshvara. These also melt and dissolve into oneself. The Avalokiteshvara at the crown melts into light and dissolves into the Avalokiteshvara at the Heart. The one thousand Buddhas of the fortunate aeon dissolve into the one thousand 'A's at the heart. The stupa vanishes like the rainbow in the sky. You, who have been visualised as Avalokiteshvara, also melt into the heart petals with the letter A, and that in turn melts into **the rosary/lines** of the mantra with the seats, and that again into the *Hri* of the centre. Reflect that this too finally is not visible, and then establish a meditative stability on that view.

- 4) The fourth point is the instruction to meditate on the non-production of one's mind as the entity. This has two parts: the process of practising the selflessness of the person and the process of practising the selflessness of phenomena.

To make a brief comment here, first of all, within us we have an intense grasping of 'I' that spontaneously arises. When we see how the 'I' appears to that mind, it seems as if there is an 'I' on the five aggregates which primordially exists as the object of engagement of that mind, and not an 'I' that is merely designated as 'I', and that is not merely an illusion. However, when you see something which is capable of lifting the *dungma*, a mind realising that it is a pillar automatically arises. When you observe how the pillar seems to be to that mind, it appears not as a mere label which the mind put on the wood by thinking, "this is a pillar"; it is as if the pillar exists in the object of the wood itself. Even if it appears to exist in this way, on the objects of the five aggregates there is no such 'I' at all existing completely. For example, even in the case of the pillar, apart from what has been chosen by the thought that the wood lifts the *dungma*, there is no pillar at all **from the side** of the object of that wood. Until one terms it as 'pillar', no perception that this is a pillar arises, and the term pillar is not used. Therefore it does not exist as a pillar. **Later on when we designate it as a pillar, from this side since from that time when we see it we can say we are seeing the pillar, and so forth.** Therefore 'pillar' is just what is designated on that piece of wood from this side; there is nothing whatsoever from the wood's side that exists as a pillar.

Similarly as soon as a child is born of the mother, we give him a name – for instance Tashi. When we see him we think, 'this is Tashi'. **Here also**, even though it appears as if Tashi exists from the side of that child itself, Tashi does not exist from its side. This is because if it existed already, then it should be possible to develop a mind thinking 'this is Tashi' even before such a name is designated to him. However, such a mind is not developed. Therefore what is known as Tashi is **also** what is merely mentally designated to that child.

As these examples show, all phenomena such as the 'I' and Aggregates etc. are also what are merely designated from the side of the designating mind on the individual basis of designation. It should be thoroughly established that there is nothing whatsoever existing from the side of the object, and this should be meditated on during the meditative balancing stage and **during the post-meditative state whatever object appears should be seen empty of existence from its side**

eventhough they appear to be existing so. By doing this, you will develop a perception that sees it as illusion.

Here I have made a brief and extremely easy to understand presentation of the process of practice of the view. A detailed knowledge should be gained from the separate writings on this subject which already exist.

b) The process of the practice of transference, the instruction at the time of death or near death.

The root text says:

*Having offered one's body
And relinquishing all dependences
With the practice of hollow light
Project the mind to the Joyous Land.*

In order to implement this practice there are three points:

- i) removing the obstruction of accomplishing transference;
- ii) accomplishing favourable conditions, and
- iii) the actual focus of transference.

i) Removing the obstruction of accomplishing transference.

If one is attached and clings to the dwelling, the body and the enjoyments of this life then it is like a bird flying in the air, but with stones tied to its wings. Even if one wishes to be transferred to the Joyous Land, **this becomes** an obstruction to transference **as one wishes**. As an antidote to this one should stop attachment and clinging to one's body. To do this, one should first offer the illusory body as a *Tsog* offering as is shown in the first line. Therefore in the case of the visualisation of the merit field as before, visualise in the space in front of you a vast throne of precious gems supported by eight lions, and on which is a lotus and moon seat. Sitting on the throne is the kind root lama itself in the form of the Lord Venerable Avalokiteshvara. At the level of its head visualise the root and lineage lamas and at the level of its

Down below the throne visualise the never-ending presence of all sentient beings of the six realms lead by the kind parents of this life. In short visualise that these guests fill up the whole extent of the earth and space like oil in the sesame seed.

The Process of Accumulating Merit:

Meditate in this way: ‘How many countless times in general I have taken the life of a sentient being in this cycle of existence – in particular I have taken countless lives in the human body itself. All these have gone – just meaningless and wasted. Nothing seems to have happened by which one was able to derive anything that is essentially meaningful. After obtaining the dilapidated body of this life, there has also been no genuine determination to do dharma practice in the past. In terms of negative deeds, I have committed many different varieties for the nourishment of this body. Now at the time of death this body will remain behind like an empty place and these negative actions accumulated for its sake will generate intolerable sufferings of negative existence in future lives. So it is improper to develop attachment to this body and therefore, relying on this, I will easily complete extensive merits. I will do this by appealing to the personal deity, The Great Compassion (Avalokiteshvara).’

Your mind itself gets completely consolidated at the heart in the form of an Avalokiteshvara, the size of a thumb from its joint to the tip. This flies out from the heart and abides in the space in front, looking at the previous old body and observes that it is white, rich, elegant, attractive and **oily**. Then to the Lama in front, who is in the aspect of Avalokiteshvara, a supplication is made: ‘Compassionate Lama and personal deity assist me in easily and quickly completing extensive merits.’ From its mouth "*Om A Hum*" is said, and three hearth stones of human heads the size of Mount Meru arise. Then from the heart of the personal deity one *dakini* holding a curved knife is emanated, which splits the skull above the eyebrow from the old body and puts it on the three hearth stones with splashing red colour. Imagine that this is

more expansive than the world of the three thousand realms. Again many *dakinis* holding curved knives arise and chop the flesh, blood and bones of the old body into pieces and put them in the skull until **to the brim/it is overflowing**. Again imagine that from the mouth of the personal deity is said "*Om A Hum*" and all this flesh and blood becomes uncontaminated nectar. The colour is a red-yellow (saffron) hue, like the colour when the sun is about to rise. Even by its fragrance and sensation alone it has the capacity to satisfy the mind stream of the Buddhas and Bodhisattava's with bliss and it has the capacity to dispel the sufferings of the six types of existence. Then from one's heart emanate *dakinis* holding skulls filling up the whole space and, with ladles in their hands, splashing the nectar as if it was inexhaustible, offering it to the root and lineage lamas, the personal deity, Buddhas, Bodhisattavas, *Sravakas*, *Pratyeka* Buddhas, *dakinis* and dharma protectors. Imagine their mind stream is satisfied by the uncontaminated great bliss and they are pleased, and as a result extensive merit is easily and quickly completed. Likewise by offering the nectar to the harm-wishing guests they take their retribution, the debt is cleared, the resentment of having taken their life is purified and they all become Avalokiteshvara. Next you give the nectar to all sentient beings of the six categories starting with your kind parents, and they all purify their individual sufferings of the six categories, along with their causes, actions and delusions. As before, think that the whole environmental world has become just like the pure realm of bliss (*sukhavati*) and all within it, the sentient beings, become Avalokiteshvara and as before recite the six syllable mantra. Finally all the containers melt into light and dissolve into the sentient beings, and they also dissolve into oneself. The root lama, surrounded by lineage lamas, *dakas* and dharma protectors also dissolves into oneself in the form of a blessing. In the end you yourself should also be visualised as unperceived. Thus the object of offering, the offering substances, the person who makes the offering and the process of making the offering should all be seen as empty of inherent existence, even to the extent of a single particle, and sealed by the wisdom of realizing the non-observation of the three cycles. By doing this, attachment and craving to the body will be separated.

However, if it appears that attachment and clinging to relatives, friends, wealth and enjoyment remains, the process of stopping that is taught by the second line. Even if you have many relatives and friends in this life, due to the deeds of past lives the gathering is merely for a moment just like a collection of leaves from a tree by the

wind. Think about the way, in the end, they will leave you and you will also leave them. At the time of death you have no power to associate with even one relative or close friend and you will have to go alone, **thus do not develop attachment to them**. Understand that at the time of death your wealth and enjoyment will also remain behind you, and how you have to go like a hair pulled out of the butter, and without attachment make offerings to the Buddha and offer veneration and respect to the *sangha*. So let your mind concentrate on observable virtues and be without even the slightest attachment and craving.

ii) **Favourable conditions for accomplishing transference is training** intensely in the aspiration of being born in the Joyous Land (*Tushita*), praying to beborn there and also dedicating the virtuous roots for its causes.

iii) The actual visualisation of transference is as explained by the last two lines:

In the centre of what is known as the Joyous Dharma Palace, surrounded by lines of mansions of precious gems, is what is known as the Palace Heightened by Dharma and the Palace of High Victorious Signs. This is the perfect palace of precious gems where Lord Maitreya resides. In front of it is what is known as *Yidga Choezin* (The Enchanting Dharma Retention), in the nature of precious gems, expansive and extremely delightful, which is the meeting ground where the Lord gives the teaching. In the centre of that is the Lion Throne of Noble Dharma on which is the Maitreya itself, whose body is magnificent like the golden Mount Meru, possessing rays of one hundred thousand suns. He is seated facing towards us, the people of Zambudvipa, and teaching in abundance the Wisdom Perfection to a host of countless retinues of Bodhisattavas. Imagine that you have seen this directly as well and then with intensely fervent and a single-pointed view, request, 'Victorious Maitreya, possessing great compassion, protect me from the fears of the cycle of existence and bad migration and take me to the Joyous Land; liberate me quickly and liberate me in this very place where I am seated'. Having made this appeal, a tube of light rays like the stretching of a sleeve comes out immediately from the heart of the venerable lord and falls straightaway in one's *fontenalle* which is like an opened ventilation on the top of the centre of

the roof. Your mind itself completely consolidates in the form of one deity body of Avalokiteshvara the size of one finger joint which gazes up from the opened window in one's *fontanelle* **which is like an opened ventilation** into the path of the tube of light rays. Imagine that one directly perceives the radiant, yellowish heart of the venerable lord which is like a polished golden mandala struck by sunlight and maintain the three perceptions that the tube of rays of light is the path, you yourself are traveling on that path and that you are transferring into the heart of the venerable lord.

Again with an intense feeling of hope, make a supplication as before and rays of light in the shape of a hook come immediately from the heart of the venerable lord through the inside of the tube of light and enters through your *fontanelle* and strikes at your mind (which is visualized as Avalokiteshvara) and, as if it is being hooked out, it flies upward and outwards from the *fontanelle*. It travels through the tube of light as unhindered as the shooting of a meteor and dissolves straight away at the heart of the venerable lord. **Imagine that the venerable lord's heart and your mind intermingle as if of one taste remain in that state for a while.** Visualise your mind coming out again from the heart, and imagine being born as a fortunate one in the centre of a thousand-petalled lotus as the child of a **deity/god** with supreme intelligence and wisdom in that very assembly where the venerable lord gives teaching, able to enjoy the Mahayana teaching as one chooses, and drinking **without** satisfaction the nectar of the teaching of the venerable lord.

c) Explanation of mixing, the essence of practice of intermediate state.

The root text says:

*Knowing just this as the intermediary state
Transform the external, the internal and the secret
And then with the yoga of emptiness and compassion
The wise one should enter the womb.*

The first line shows the way to recognise the intermediary state as the intermediary state. This means to think 'all these present perceptions of objects are all mistaken appearances of the intermediary state. I must recognise the intermediary state as intermediary' When you meditate repeatedly on this then later on when you are born in the intermediary state you will be able to think, 'Now I am born in the intermediary state and all these appearances are the appearances of the intermediary state.' Thus you will be able to recognise the intermediary state as the intermediary state. This is similar to identifying mindfulness in recognizing what is a dream, which is done by continually maintaining mindfulness during the day.

The second line shows the actual practice of the intermediary state. Here, 'transforming the external' means that from now on, when we perceive external environmental materials such as earth, stones and wood **appear to us** we need to think that their appearances are mistaken because of our being in the intermediary state. In reality they do not exist like this. Then the mind, without following these impure appearances, transforms them into pure realms, such as the Blissful Realm and meditate on them.

Similarly transforming the internal means when internal essences, such as sentient beings like human beings, animals and other diverse forms appear, transform them into the deity body of Avalokiteshvara and meditate on them.

Transforming the secret means that when both these environmental and the internal essences appear as having existence from their own side, it should be thought that such appearances are due to one's mind being polluted by true grasping with its imprints. Apart from such appearances there is no existence from their side of even so much as a single particle **and meditate on that**. Having meditated in this way when one is born in the intermediary state, **if you get appearances of impure world like a place** of hell, the world of the Lord of Death (*yamaraj*) etc., see them as the realm of Pure Bliss (*Sukhavati*) and the visions of sentient beings like the messengers of death wielding swords and chasing one as the body of Avalokiteshvara. Then all of them will naturally appear as devoid of inherent existence.

The last two lines show the way of voluntarily taking birth in the cyclic existence. When one takes birth in a pure form **where** one possesses leisure and the opportunity to practice dharma. **Then in the** intermediary state **where** one sees one's parents sleeping together, then one who is to be born as a male develops hatred towards the father and attachment towards the mother. One should **then** think how this father, towards whom you have developed hatred, has been kind from beginningless time and meditate intense compassion focusing on him, so eliminating the feeling of hatred. Although the mother, who is the object of attachment, appears, meditate that **she** is empty of existence from her side, and attachment is eliminated. By possessing the motivation of thinking, 'I will take birth in the womb of this mother and practise the rest of the path and fulfill the vastly great purposes of sentient beings', one takes the birth.

d) Alongside this, revealing the essential aspects **of** view, meditation and conduct.

The vital point of view is recognising whatever appears;

The vital point of meditation is absence of distraction to it;

The vital point of conduct is equalising the taste of mindfulness.

This is the instruction of the greatly accomplished one.

As it is said here, **the vital point of view** is that one must recognise the appearance of whatever seems to have existence from its own **side and establish** its non-existence as it appears. Meditating single-pointedly without distraction on that very meaning which has been established is the vital point of the meditation. The meaning of the vital point of conduct is that, while recollecting the equal taste of all phenomena of samsara, and beyond in the state of emptiness of inherent existence, and engaging in the deeds of a Bodhisattava to benefit others. The 'instruction of the greatly accomplished one' refers to the fact that what has been explained above are the instructions of the Venerable Lord Maitri *and it seems that his verse is not the word of Lord Venerable Maitri????*.

Thus the explanation of the stages of practice of the well-known "Three Essential Meanings" is here completed in a very simple language, which is easy to hold in the mind.

*From the ocean of the heart of the **White Lotus Holder**
This profound path of the pearl garland that is well transmitted
Arranged on a thread of good composition
Is the necklace on the neck of the fortunate **glorious one.female/woman***

*May the positive virtues that come forth through this effort
Liberate all sentient beings from the abyss of negative migration
And enjoy the fortune of the supreme Mahayana nectar
In the delightful jewel mansion of the Joyous Land.*

The arrangement of this easily understandable commentary of the "Three Essential Meanings" is done by the monk Gedhun Gyatso at the Palace **Volkha Taktse** in order to enhance the profound practice of Yeshe Chodron, the great glorious mother of sentient beings who possess unchanging **supreme** faith in the teaching and the teacher, and who grants relief to the deprived through her outstretched hand of generosity. It is written down by one called Sangye Gonpo.

First English draft translation completed by Lhakdor on 10 March 2002 at my residence in Thekchen Choeling, Dharamsala.