

# A Guide to the Longchen Nyingtik Ngöndro Practices - Mandala Practice \*

It is not impossible to attain the twofold purity<sup>1</sup> of Buddhahood or to realize fully the truth of emptiness without completing the two accumulations of merit and wisdom.

Even those who have truly realized emptiness need to maintain their progress along the path until they attain Buddhahood, so they still need to make efforts to accumulate merit and wisdom.

The Buddha, in his compassion taught innumerable methods by which the two accumulations can be performed. The best of all these methods is the offering of the mandala.

The material out of which the mandala should be made depends on your means. The best kind of mandala base would be made of precious substances such as gold and silver. A medium quality one would be made of bell-metal or some other fine material. At least, you could even use a smooth flat stone or a piece of wood.

The offering piles placed on the mandala base would ideally consist of precious stones: turquoise, coral, sapphire, pearls and the like. Second best would be medicinal fruits, grains such as barley, rice or wheat, but at the very least pebbles, gravel, sand and so on, may be used simply to support your visualization.

Each session of the meditation practice includes three stages, the preliminaries, the main practice and the conclusion.

## 1 The Preliminaries

The preliminaries for each session are further divided into two parts: the preparation (for the preliminaries) and the actual practice of the preliminaries.

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\*A large extent of the description of the practises has been obtained directly from the Achen Monastery green practice book, and the excellent writings in "The words of my perfect teacher" by Patrul Rinpoche.

<sup>1</sup>Buddha nature in all beings, and purity from all adventitious stains (only a Buddha has this).

## **1.1 Preparation for the preliminaries**

Before each session, get yourself prepared and then sit down. Put aside all activities and distractions. In meditation, determination like this can dispel obstructions caused by human and non-human factors.

## **1.2 The actual practice of the preliminaries**

This includes three of the key points relating to body, speech and mind as well as the four thoughts that turn the mind from samsara, and then pray to your root Guru that you may attain the four empowerments.

Begin with the key points relating to body, speech and mind:

### **1.2.1 The key point relating to body - The seven-point posture of Vairochana**

1. Sit with your legs crossed in the vajra posture (lotus position) (If you are unable to sit in the full lotus position, it is also acceptable to sit in the half lotus position, or simply cross-legged)(Figure 1);
2. Form the Dhyani mudra with both hands (Place your right hand over your left hand with thumbs touching each other. Rest your hands about 4 fingers' below your navel. Leave a space of approximately a fist's width between your arms and ribs, and make sure your arms and ribs do not press against each other.);
3. Sit up straight like an arrow (Keep your spine as straight as a pile of coins);
4. Gently pull your shoulders back and relax;
5. Bend your neck forward slightly (your chin should be tucked in slightly toward the chest);
6. Mouth slightly opened (with the tip of your tongue touching your palate);
7. Eyes should be focused on the tip of your nose (or stare naturally downward at the space in front of you).



Figure 1: The seven-point posture of Vairochana

### 1.2.2 The key point relating to speech - Expelling the impure air

This should be exercised nine times, i.e. three times from your left nostril, then three times from the right one, and lastly three times from both nostrils simultaneously, hence the name "the negative air accumulated through the karma of body, speech and mind". This practice could cleanse your coarse afflictions before you start a container needs to be cleansed before it is filled with something clean).

The steps of the Nine Purification Breath are as follows (according to the Dzogchen Preliminary Practice of Longchen Nyingtik in Yachen Monastery): Begin by forming the Vajra Fist (Figure 3) with your left hand and place it and press down on the femoral artery area of your left thigh; then form the three-pronged Vajra Mudra (Figure 2) with your right hand, press your right index finger against your right nostril, then inhale, hold your breath, and exhale with your left nostril. Repeat this three times. Each time you exhale, do it in a gradual manner: first slow, then fast, and slow it down again when you are about to finish it. Your exhalation should take the shape of a barley grain, which is thin at both ends while thick in the middle. Visualise that all negative karma of you and the infinity of beings, generated through anger and hatred since time without beginning, are expelled with your breath in the form of grey (dirty white) wind. For the next step, this time form the Vajra Fist with your right hand and place it and press down on the femoral artery area of your right thigh; then do a three-pronged Vajra Mudra with your left hand, press your left index finger against your left nostril, then inhale, hold your breath, and exhale with your right nostril. Repeat this three times (as instructed above). While doing this, visualise that you are expelling all negative karma of you and all sentient beings in the form of dark red wind through your breath, which is caused by attachment and desire ever since beginningless time. Lastly, form the Vajra Fist with both of your hands and place and press both hands

down on the femoral artery area of both your thighs respectively, then inhale, hold your breath, and exhale three time with both nostrils, meanwhile visualise that all the negative karma of you and the infinity of beings, accumulated since beginningless time because of ignorance, is exhaled through your breath in the form of dark brown wind.



Figure 2: Vajra Mudra



Figure 3: Vajra Fist

### 1.2.3 The key point relating to mind - Generating Bodhichitta

Before you start this session, check your motivation: "Am I practising with the hope of seeking shelter and relief from suffering of illness in this present life, or am I motivated by worldly concerns like fame, benefits and compliment?" If any of these applies to you, you should discard this thought as you do to poisons. Correct your attitude also if you are not driven by any specific motivation. Practitioners bearing this attitude, which is the attitude of a lesser motivation, have not attuned to the right path yet. Those who practice with the aim of attainment for themselves, have the middling motivation, which should not be followed either. While the greater motivation is to make aspirations like this before they practice: "I am practising for the sake of all sentient beings. May they be relieved from suffering and the causes of suffering, so that they can attain Buddhahood."

Then the four thoughts that turn the mind from samsara: contemplate upon the "Precious Human Existence", "Impermanence", "The sufferings and defects of samsara" and "The infallibility of the law of cause-and-effect" to give rise to true renunciation and the wish to seek liberation.

Next, pray to your root Guru. Visualise a white, full-blown, thousand-petal lotus in the space one elbow above your head. On the blossoming white stamen of this lotus, is a lion-throne covered by thick silken cushion, where your glorious root Guru, Padmasambhava, solemnly sits. Pray to him with fervent gratitude and devotion, and visualise that you attain the four empowerments: Firstly, start by visualising that the syllable "Ohm (ॐ)" between the Guru's eyebrows, transparent and shining like crystal, emanates rays of light which penetrate the crown of your head (or alternatively visualise the light enter between your eyebrows as according to Rinpoche's oral instruction) purifying you of the effects of the three harmful physical actions- taking life, taking what is not given and sexual misconduct,

and purify all obscurations of your channels, from which the body develops. The blessings of Vajra body enters into you, and you now attain the vase empowerment. Then the syllable "Ah(ཨ)" , blazing like a red lotus in the Guru's throat, emanates rays of light which enter your throat, purifying you of the effects of the four harmful verbal actions - lying, sowing discord, harsh words and worthless chatter, and purifying all obscurations of your energies, from which speech develops. The blessings of Vajra speech enters into you, and you now attain the secret empowerment. Then the deep blue syllable "Hum(ཧུམ)" in the Guru's heart emanates rays of light which penetrate your heart, purifying you all obscurations (karmic and conceptual) of your essence, from which mental processes develop. The blessings of Vajra mind enters into you, and you now attain the wisdom empowerment. Then from the white "Ohm(ཨོ)" between the Guru's eyebrows, the red "Ah(ཨ)" in the Guru's throat and the blue "Hum(ཧུམ)" in the Guru's heart, rays of light are emanated and they then penetrate respectively the crown of your head, your throat, and your heart, purifying all the karmic and conceptual obscurations the ground of all, which is what underlies body, speech and mind. The blessings of Vajra primordial wisdom enter into you, and you now attain the word empowerment. Finally, all the Buddhas and lineage teachers, together with Guru Padmasambhava and the assembly of deities around him, dissolve into light and merge into your root Guru, who emanates innumerable rays of light and then becomes a brilliant blue energy dropdrop descends, until it reaches your heart and merges completely with your mind. Free your mind from grasping to anything and rest in this state.

You may now begin reciting the "The Excellent Path to Omniscience: The Dzogchen Preliminary Practice of Longchen Nyingtik". Start from the very beginning until you reach "5 The Trikāya Maṇḍala Offering", and contemplate the meaning of this teaching while reciting.

## 2 The Main Practice

Every time you practice the mandala offering, start with the 37 element mandala offering.





Figure 4: Refuge Field



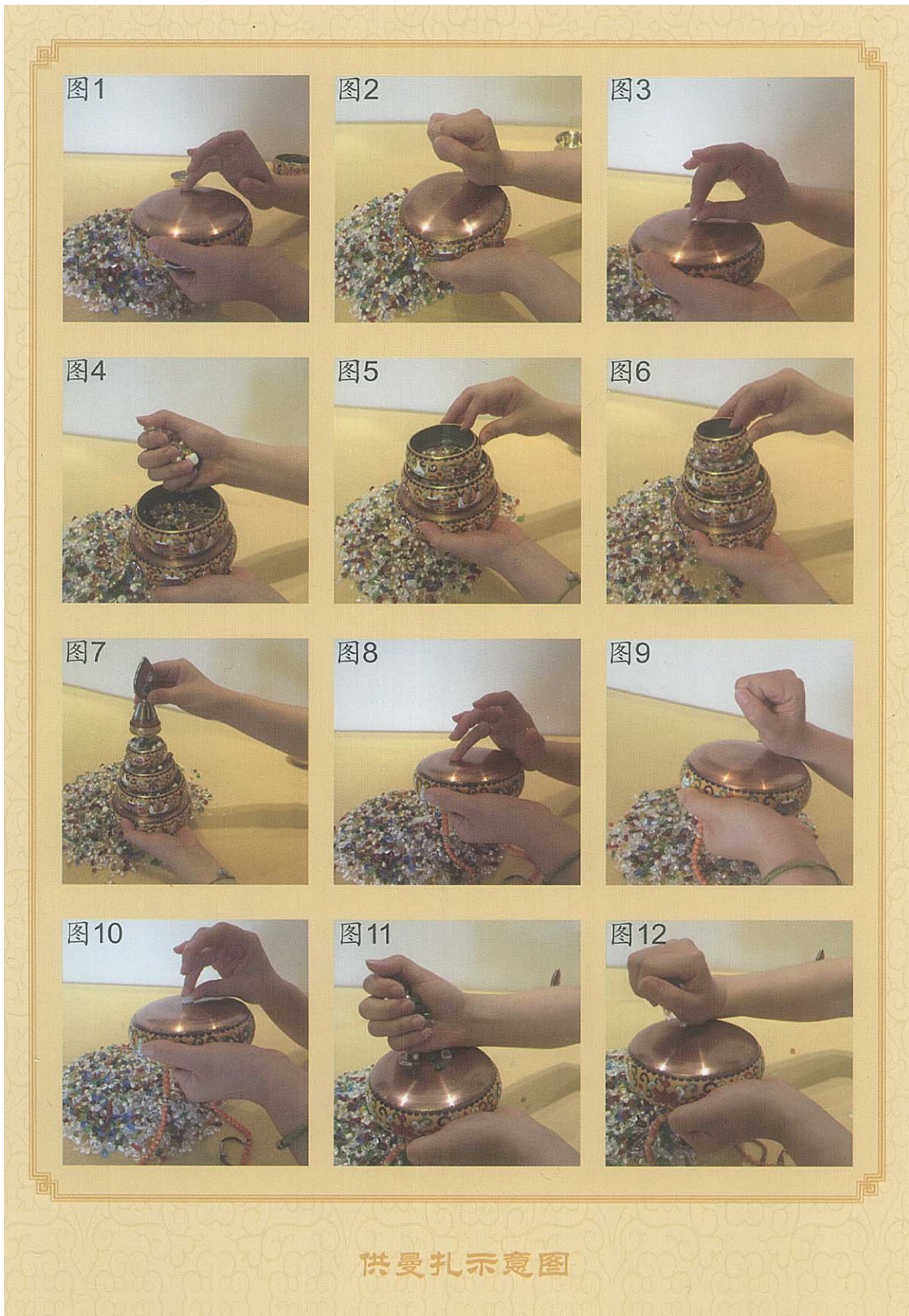


Figure 5: Mandala Offering

As before visualise the Longchen Nyingtig refuge field (Figure 4). Holding the mandala base in front of your chest in your left hand. With the ring finger of your right hand sprinkle perfumed water on the mandala base and cleaning the entire mandala base in a clockwise direction starting from the perimeter and finishing in the centre (Figure 5, mandala offering picture 1). While holding one offering jewel between your thumb and ring finger of your right hand, using the underside of your wrist of your right hand (Figure 5, mandala offering picture 2) wipe clean the base of the mandala, making three clockwise rotations and then three anticlockwise rotations while reciting the hundred syllable mantra. Repeat three times. Then place the offering jewel that is being held between your thumb and the ring finger of your right hand in the centre of the mandala base, which represents Mount Meru(Figure 5, mandala offering picture 3). Then again with the ring finger of your right hand blessing the jewel in the centre of the mandala with sprinkle perfumed water while reciting "Ohm Vajra" and "Bhumi Ah Hung" as you bless the rest of the offerings with the scented water. Then with the ring finger of your right hand circulate the circumference of the mandala base in an anticlockwise direction, while reciting :

Tibetan : shyi yong su dakpa wang chen ser gyi sa shyi (or)

English: The earth is the golden ground, completely pure, full of beauty and power

Take a handful of offerings and offer them around the circumference of the mandala base in a clock direction while reciting

"Om vajra rekhe ah hum" .

Place the mandala offerings according to Figure 6 while visualising and reciting their names (as below) from 1 to 37:



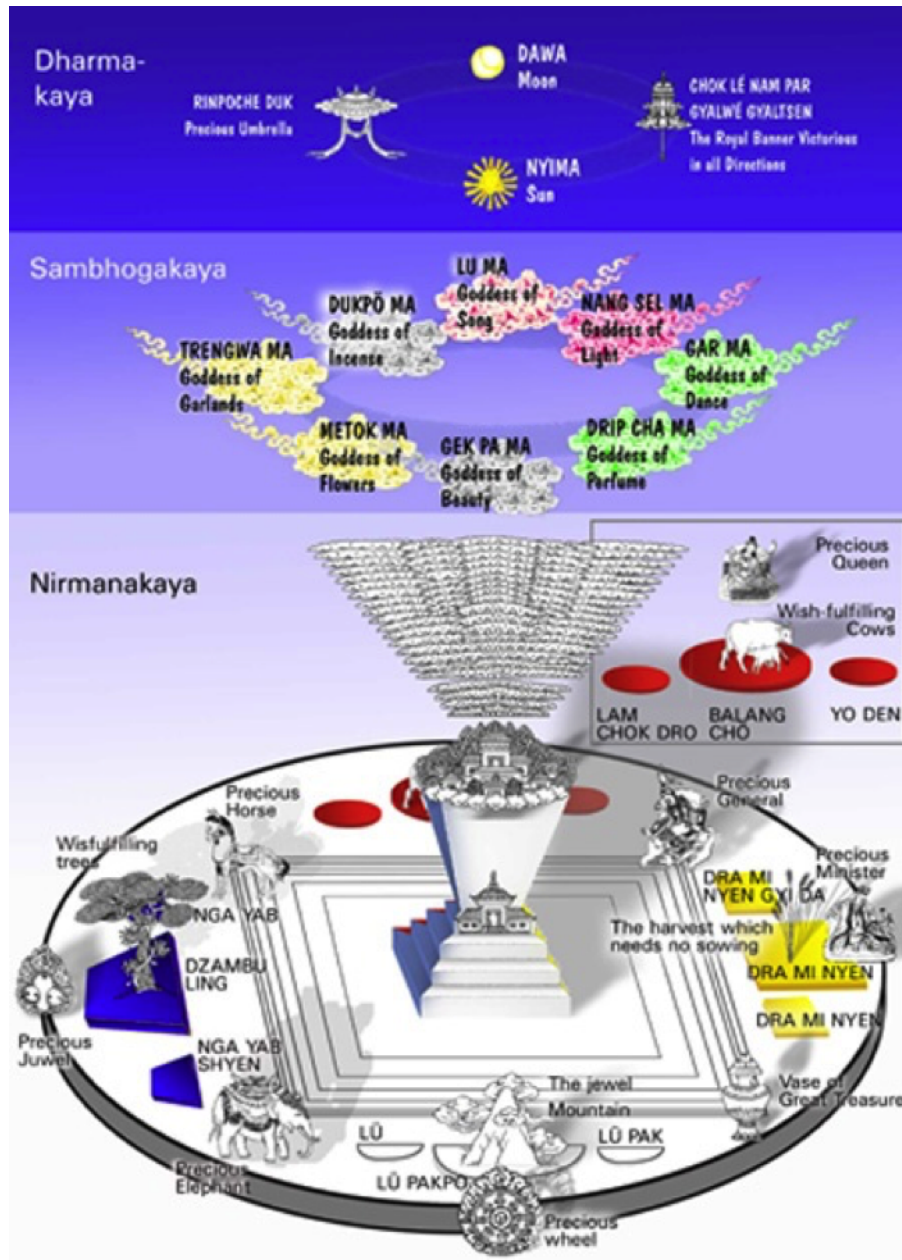


Figure 6: Mandala Offerings 1 to 37

1. Mount Meru, the four continents in the east, south, west, north
2. Lupapo
3. Dzambuling
4. Balangcho
5. Draminyan, the eight sub continents in the east, south, west, north

6. Lu
7. Lupag
8. Ngayab
9. Ngayabzhan
10. Yodan
11. Lachog
12. Draminyan
13. Draminyan Ghida
14. Precious Mountain
15. Wishfulfilling tree
16. Wishfulfilling cow
17. Unploughed harvest
18. The precious wheel
19. The precious jewel
20. The precious queen
21. The precious minister
22. The precious elephant
23. The precious horse
24. The precious general
25. The great treasure vase
26. The goddess of beauty
27. The goddess of garlands
28. The goddess of songs
29. The goddess of dance
30. The goddess of flowers
31. The goddess of incense

32. The goddess of light
33. The goddess of perfume
34. The sun
35. The moon
36. The precious parasol
37. The banner of victory in all directions

### **Continuing with descriptions on how to make the offerings 1 to 37**

Then offer a larger pile in the centre of the mandala base reciting "Mount Meru, King of Mountains" and then place the first mandala ring on the mandala base) :

Recite while placing the offerings: Then make offerings to the four continents. The first offering pile is made to the East which is on the side of the mandala base closest to you (use one's body as the direction east). Place the offerings according to the picture above. The next three offering piles for the other three continents going round in a clock wise direction from the east. Each continent has two continents one on the right and one on the left. Place an offering pile for each subcontinent starting with the subcontinent on the right of the East continent going around in a clockwise direction.

Next, place the precious mountain in east, the wish fulfilling tree in the south, the inexhaustibly bountiful cow in the west and the spontaneous harvest in the north.

Then place offering piles for the seven attributes of royalty plus the vase of great treasure, which are placed one after another in the four cardinal and then the four intermediate directions. This layer should be filled with offerings so no space is left unfilled (Figure 5, mandala offering picture 4).

Then place the next mandala ring and in this mandala layer place the four outer goddesses in each of the four cardinal directions, beginning with the lady of beauty; and the four inner goddess in the four intermediate directions, beginning with the lady of flowers. This layer should be filled with offerings so no space is left unfilled (Figure 5, mandala offering picture 5).

Then place the next mandala ring and in this layer place offering piles for the sun in the east and the moon in the west. Place the precious umbrella in the south and finally the banner victorious in all directions in the north (Figure 5, mandala offering picture 6 and 7). Pile more jewels on top so that no space is left unfilled in the mandala ring while reciting:

In Tibetan:

lha dang mii paljor punsum tsokpa ma tsangwa mépa  
di nyi

tsawa dang gyupar chepe pelden lama dampa nam dang yidam khyil khor kyi lha tsok sangye  
dang changchup sampe tsok dang chepa nam la  
[yön du] bul war gyio  
tukjé dro wé dön du shyé su sol  
shyé né chin gyi lab tu sol

(Or)

In English

To the root lama in all his compassion, to the glorious, sacred lineage lamas, to the victorious yidam deities and all the deities of their mandalas, to the Buddhas and all the Bodhisattvas. I offer -  
Please accept it, with compassion, for the benefit of beings  
Having accepted it, please grant your blessing!

While facing your refuge objects in front of you (while visualizing the perfect mandala of Guru Rinpoche, his retinue and all the Buddhas and Bodhisattvas of the ten directions) raise the mandala in respect as an offering for the benefit of all sentient beings that they may all attain enlightenment. Place the offering mandala before a representation of the three jewels. If you only have only one mandala set dissemble the mandala and commence as below. If you have a second set of mandala, commence as below.

### **The mandala offering of the three kayas :**

The offering of the ordinary mandala of the **nirmanakaya**:

Like before visualize the refuge field. At the same time visualize countless incredible Buddhafields and all that is auspicious possessed by gods and people<sup>2</sup>. Imagine, through all these innumerable and inconceivable worlds, all the most exquisite treasures to be found in human and celestial realms, such as the seven attributes of royalty and so on, whether owned by anyone or not. To all that, add your own body, your wealth, life, good fortune, power and strength, as well as all the sources of merit that you accumulated and will accumulate throughout all time, together with everything that could ever bring pleasure and happiness. Pile up everything that is best and most desirable and without even so much as a sesame seed of desire or attachment, offer it all to your teacher and all the deities of the nirmanakaya, complete and lacking nothing. This is the offering of the ordinary mandala of

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<sup>2</sup>Each of the piles of offering substances with Mount Meru in the Centre and the Brahma heavens above it make up one world. One thousand of these worlds make up what is called a " first order universe of one thousand worlds". Taking such a universe consisting of a thousand worlds , each with four continents, and multiplying it by 1000 times we get what is called "second order intermediate universe of 1000 times 1000 worlds". Taking such a million fold universe and again multiplying that a thousand times gives us "a third order great universal system of a thousand millions (one billion) universes". A universe of a thousand million worlds of four continents each is the dominion of a single manifest Buddha (for example the Buddhafield for Sakyamuni Buddha is called the Universe of Endurance)



the nirmanakaya.

The extraordinary mandala of the **sambhogakaya**:

Above the visualizations of the mandala of the nirmanakaya, create in your imagination an infinity of heavenly realms and inconceivable palaces of the five great Buddhafields<sup>3</sup>, all graced by the lady of beauty and the other goddesses offering the delights of the senses, multiplied infinitely. Offer all of this to your teacher and the deities of the sambhogakaya. This is the offering of the extraordinary mandala of the sambhogakaya.

The special mandala of the **dharmakaya**:

Upon the mandala base representing unborn absolute space, place piles representing the four visions<sup>4</sup> and whatever thoughts arise. Offer them to your teacher and the deities of the dharmakaya. This is the offering of the special mandala of the dharmakaya.

For this mandala offering of the three kayas, maintain a clear idea of all these instructions for the practice and begin:

Holding the mandala base in front of your chest in your left hand. With the ring finger of your right hand sprinkle perfumed water on the mandala base and cleaning the entire mandala base in a clockwise direction starting from the perimeter and finishing in the centre (Figure 5, mandala offering picture 1). While holding one offering jewel between your thumb and ring finger of your right hand, using the underside of your wrist of your right hand (Figure 5, mandala offering picture 2) wipe clean the base of the mandala, making three clockwise rotations and then three anticlockwise rotations while reciting the hundred syllable mantra. Repeat three times. Then place the offering jewel that is being held between your thumb and the ring finger of your right hand in the centre of the mandala base, which represents Mount Meru. Place the mandala offerings according to the attached picture (Figure 7) while visualizing and recite:

Oṃ āḥ hūṃ!

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<sup>3</sup>These are the Buddhafields of the Buddhas of the 5 families.

<sup>4</sup>i) Dharmata actually appearing ii) increase of experiences and appearances iii) the ultimate reach of awareness iv) exhaustion of phenomena beyond mind

#### **a. Nirmāṇakāya Maṇḍala Offering**

སྟོང་གསུམ་འཇིག་རྟེན་བྱེ་བ་ཕྱག་བརྒྱའི་ཞིང་།

**tongsum jikten jewa trak gyé shying**

One billion universes—a thousand times one million worlds,<sup>15</sup>

འིན་ཆེན་ལྷ་བདུན་ལྷ་མིའི་འབྱོར་པས་གཏམས།

**rinchen na dūn lhami jorpé tam**

Filled with all the wealth of gods and human beings, like the ‘seven precious gems’,<sup>16</sup>

བདག་ལུས་ཡོངས་སྟོང་བཅས་པ་ཡོངས་འབྲུལ་གྱིས།

**dak lü longchö chepa yong bul gyi**

My bodies, my possessions, and my sources of merit, all together, I offer them in their entirety, so that

ཆོས་ཀྱི་འཁོར་ལོས་སྐྱར་བའི་སྲིད་ཐོབ་ཤིགས།

**chö kyī khorlō gyurwé si tob shok**

I may be born as a nirmāṇakāya and turn the wheel of Dharma, liberating all beings!

#### **b. Saṃbhogakāya Maṇḍala Offering**

འོག་མིན་བདེ་ཆེན་སྐུ་གཤོལ་པའི་ཞིང་།

**okmin dechen tukpo köpé shying**

The highest heaven of great bliss, the realm of ‘Tukpo Köpa’,

ངེས་པ་ལྷ་ཁྲ་ཐུན་རིགས་ཤའི་ཆོས་ལུ་ཅན་།

**ngepa ngaden rik ngé tsombu chen**

Perfect with the five certainties,<sup>17</sup> the maṇḍala of the five Buddha families,

འདྲོད་ཡོན་མཚན་པའི་སྒྲིན་ཕྱང་བསམ་ཡས་པུ།

**döyön chöpe trinpung samyé pa**

And inconceivably vast clouds of offerings of every variety of sensual and emotional stimulants—

ཕུལ་བས་ཡངས་སྒྲིན་ཞིང་ལ་སྦྱང་པར་ཤོག།

**pulwé longkü shyng la chöpar shok**

With this offering, may I enjoy the perfection of the saṃbhogakāya fields!

**c. Dharmakāya Maṇḍala Offering**

སྒྲིང་སྤྱད་ནས་དག་གཞིན་ཅུ་བུམ་པའི་སྒྲི།

**nangsi namdak shyönnu bumpé ku**

Where all appearance and existence are completely pure from the very beginning—the youthful vase body,

ཐུགས་རྩེ་མ་འགགས་ཚས་ཉིད་རྩེ་ལ་པའི་རྒྱ་རྩ།

**tukjé magak chönyi rolpe gyen**

Ornamented by the play of dharmatā, unceasing compassion,

སྒྲི་དང་ཐུག་ཡེའི་འཛིན་པ་ནས་དག་ཞིང་།

**ku dang tiklé dzinpa namdak shyng**

The realm where all clinging to the perception of kāyas and tiklés is naturally liberated—

ཕུལ་བས་ཚས་སྒྲིན་ཞིང་ལ་སྦྱང་པར་ཤོག།

**pulwé chökü shyng la chöpar shok**

With this wisdom offering, may I enjoy the freedom of the dharmakāya reality!

While reciting make the offerings in the middle, east, south, west, north and the east and west again. Altogether seven piles of offerings (Figure 5, mandala offering picture 11). (In this manner performing the mandala offering of the three kayas, the seven piles being the visualisation of the above described offerings of the three kayas.)

Finally, with the underside of the wrist of your right hand, cleaning the base of the mandala three times in a clockwise and then once in an anticlockwise direction over the entire surface of the base (Figure 5, mandala offering picture 12). This is one complete repetition. At the same time, keep count with a rosary held in your left hand.

Beginning the second repetition, cleaning with perfumed water is not necessary, instead continue from Om āḥ hūṃ!

སྟོང་གསུམ་འཇིག་རྟེན་བྱེ་བ་ཐམས་ཅད་ཀྱི་ཞིང་།

**tongsum jikten jewa trak gyé shyang**

One billion universes—a thousand times one million worlds,

...Until

ལུས་པས་ཚོས་སྤྱི་ཞིང་ལ་ཐོད་པར་ཤོག་།

**pulwé chökü shyang la chöpar shok**

With this wisdom offering, may I enjoy the freedom of the dharmakāya reality!

Continue reciting, visualizing and placing the piles of offerings and cleaning the base as above for continued repetitions. In this manner complete a minimum of one hundred thousand mandala offerings of the three kayas.

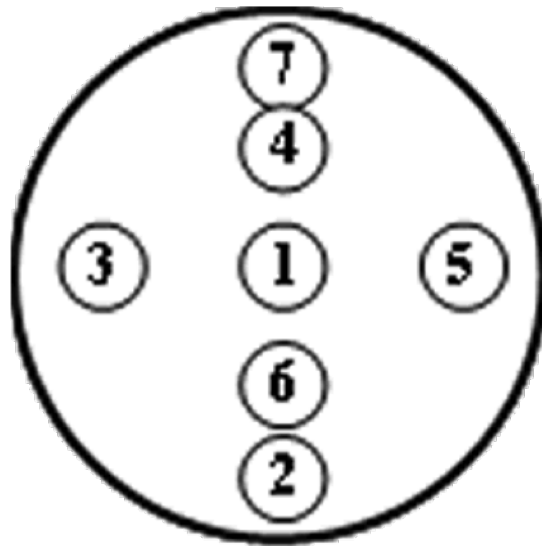


Figure 7: The 7 points of offering

Those people who are unable to do the mandala offering of the three kayas, you can also practice the simple seven point mandala offering (the minimum repetitions are one hundred thousand) reciting as follows:

"Sa Zhi Po Chu Jug Shing Me Tog Tram

This foundation of earth, strewn with flowers and purified with scented water

Ri Rab Ling Zhi Nyi Day Gyan Pa Di

Adorned by Mt Meru, the four continents, the sun and moon

Sang Gye Zhing Du Mig Te Phul Wa Yi



Visualised as a pure realm is offered

Dro Kun Nam Dag Zhing La Chod Par Shog  
May all beings experience and enjoy the pure realms"

While reciting make the offerings in the middle, east, south, west, north and the east and west again. Altogether seven piles of offerings (Figure 5, mandala offering picture 11). ( In this manner performing the mandala offering of the three kayas, the seven piles being the visualisation of Mount Meru, the four great continents and the sun and moon).

Finally, while reciting "Tram Guru Ratna Mandala Pudza Megha Samudra Sapharana Samaye Ah Hung", with the underside of the wrist of your right hand, cleaning the base of the mandala three times in a clockwise and then once in an anticlockwise direction over the entire surface of the base (Figure 5, mandala offering picture 12). This is one complete repetition. At the same time, keep count with a rosary held in your left hand.

Beginning the second repetition, cleaning with perfumed water is not necessary, instead continue from

"Sa Zhi Po Chu .....(as above) " "This foundation of earth ....."

Continue reciting, visualising and placing the piles of offerings and cleaning the base as above for continued repetitions.

As with both the aforementioned mandala offering practices, holding the mandala base in front of your chest in your left hand, making the offerings with your right hand. If you take a break for food or tea etc the whole procedure must be started from the beginning with the thirty seven element mandala offering again and then continue accumulating your repetitions.

### 3 The Conclusion

When it is time to conclude the session, visualise that innumerable rays of light stream out from the lineage teachers and Buddhas of ten directions in the refuge field. The rays dissolve into the heart centre of your root Guru, and the teacher then emanates innumerable rays of light, which then become an energy drop of blue light which is oftenly used (the white drop, the red drop, the indestructible drop,etc.); this energy drop of blue light slowly descends from the crown of your head to your heart centre. Rest in this state that you and your root Guru are inseparable... and then finish reciting the rest part of the "The Excellent Path to Omniscience: The Dzogchen Preliminary Practice of Longchen Nyintik" following the mandala practice. Dedicate the merits of this session, and make aspirations with pure intentions for infinite suffering sentient beings.

At the close of the session, examine your mind and see if you have fulfilled our previous aspirations. If you have, and positive discursive thoughts arise in you, which makes you

overwhelmingly happy, at this moment you should overcome this thinking by reminding yourself: Is it really good to cheer over such a small merit? I'll see what's going to happen to me in my next session. Try to eliminate your pride in this way; but if you fail to live up to your aspirations made before this session of practice, you become distracted and feeling disappointed and frustrated, believing that you won't achieve anything, when this happens you should instead cheer yourself up and encourage yourself: What is there to be so disappointed about? If I'm not confused in the very beginning, I should have become a Buddha already. Now that I've been distracted in this session, I swear over my death that I won't be lost under the influence of confusion for the next one.

In all situations during sessions, when you eat, sleep, walk or sit, remember the deities of the refuge constantly. When you walk, visualise the deities in space above your right shoulder and imagine that you are circumambulating them; when you sit, visualise them above your head and pray to them; when you eat, visualise the deities in your throat and offer them the first mouthful or sip of what you eat or drink; when you sleep, visualise the deities in your heart. This practice is essential to dissolve delusions (dreams) into clear light. Whatever you are doing, do not part from a clear mental image of the refuge deities. Entrust yourself with total confidence to the Three Jewels and devote yourself entirely to taking refuge.

A proper session of the Mandala Practice should be conducted as above in this lineage. It is very important that for every session, except for the unfinished ones, be sure to apply the three supreme methods- the preliminaries, the main practice and the conclusion to it.